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1. Discharge your duties with a sense of surrender to God

Date: 14 January 2006 / Location: Prasanthi Nilayam / Occasion: Sankranthi

God is love and love is God.
True spiritual discipline lies in
developing love to love relationship.
Dear children!
Hold on to this principle of love and
demonstrate the ideal of unity.
(Telugu poem)

Boys and Girls!

Dear Students!

It is said that,

Daivam manusha rupena
(God incarnates in the form of a human being).

That is why human birth is considered to be highly sacred. God incarnates in human form to redeem mankind. Do not be under the mistaken notion that God is confined to a specific form. Divinity is not a separate entity. It is immanent in humanity. The human form is a conglomeration of five elements, namely, earth, water, fire, air, and ether. The divine power that makes the

five elements function is referred to as the Atma. What is the form Atma? Many people often ask this question. In fact, it transcends name and form.

Merely having a human form does not make one a human being; it is the conduct and behaviour that matters. In the same manner, mere acquisition of bookish knowledge does not make one truly educated. Such worldly education is negative in nature. One must make a distinction between education and educare. Whereas education is information-oriented, educare is transformation-oriented. Education is limited to physical and mental levels. Just as the rivers like Krishna and Godavari have their source in the ocean, education has its roots in educare. Physical and worldly knowledge corresponds to education. Educare is related to our inner feelings and purity of heart. Our mata, pata, and bata (speech, song, and way of life) should originate from the heart. That is the essence of educare. Even if you acquire a number of degrees, if you lack purity of heart, you cannot be called truly educated.

Nowadays, very few make the efforts to understand what educare is. Only those endowed with practical knowledge and wisdom will be able to understand and appreciate the concept of educare. Others will be deluded by high academic degrees. They are interested only in acquiring bookish knowledge and disseminating the same. Such vain pursuits will not entitle them to be called really educated. It is common nowadays for students to acquire various academic degrees such as B.A., M.A., C.A., Ph.D., etc. However, those who understand the real purpose of education and its inner significance are rare. Once you understand the purpose of education and act accordingly, your life will be redeemed. You should not entirely depend on what your teachers teach in the classroom. You have to understand the nature of your body, mind, senses, and intellect to be able to realise your inner self.

Every individual has three attributes, namely, sathwa, rajasa, and tamasa (serenity, passion/activity, and indolence). They represent the Trinity of Brahma, Vishnu, and Maheshwara. Sathwa guna corresponds to the inner

purity. Rajo guna is reflected in our actions. However, the fundamental truth is that Atma has complete control over all the senses and functioning of the human body.

You perform various tasks. You participate in sports and games. All these represent rajo guna. These days, people teach parartha (spiritual values) without giving up swartha (selfishness). This is a grave error. You should give up swartha in the first instance and consider parartha as the basis of all your endeavours. Develop faith in God. God is the adhara (support) and everything else is adheya (supported). Divinity is one. The Veda has therefore declared: Ekoham bahusyam (the One willed to become many). The names and forms may vary, but the inherent divine principle is one and the same. For example, this hall is decorated with a number of bulbs. But the electric current that flows through them is the same. Similarly, sweets may be many, but the essential ingredient in them, sugar, which imports the sweetness, is the same. Often times, we merely go by the names and forms, forgetting the reality.

A human being should essentially have three qualities: nischalattwa, nirmalattwa, and nirmohattwa (steadiness, purity, and detachment). One who has these three qualities is verily God Himself. You do not need to enquire from others whether you are good or otherwise. Your conscience is the judge. You should think of God always.

There have been many divine incarnations in the past, but the inherent divine principle in all of them is one and the same. Just as sugar assumes the form of a variety of sweets, divinity incarnates in various forms. People worship God and sing His glory, thinking that He is present in some distant place. In fact, the panchabhutas (the five elements) are the very manifestations of God. Your heart is the temple of God. Hence, fill your heart with love. One bereft of love cannot be called a human being. Consider the five elements as divine and put them to proper use.

Who has given you life? What is the source from which it has manifested? Have you acquired it by some spiritual practice? No! God gives you life and He is the one, who sustains it. He is present in every living being in the form of Atma. Everything has originated from the Atma.

Students study a number of textbooks and acquire high academic qualifications. What is the source of all their knowledge and learning? It is nothing but divinity. But man, due to his delusion, is unable to realise this truth. First and foremost, develop firm faith that God exists. When He incarnates in the human form, He conducts Himself like a human being. Only then can man understand divinity and the sacredness of human birth.

Educare is related to bhava (feeling), whereas education is related to bahya (external). The education you acquire should be beneficial to society. You should utilise your knowledge and intelligence for the benefit of society. Keep your emotions under check. Do not fret and fume like Durvasa, who had no control over his temper. Only the one who has complete control over himself is a true human being.

The Atma represents the oneness of all beings. Ultimately, everything merges in the Atma.

Religions are many but goal is one.
Clothes are many but yarn is one.
Jewels are many but gold is one.
Cows are many but milk is one.
(Telugu poem)

Unfortunately, today instead of visualising unity in diversity, man sees diversity in unity. That is the cause of all his suffering. The principle of Atma is

the basis of all creation. You may forget anything but not the Atma. The five elements that are immanent in you are nothing but the manifestations of Atma.

Merely rotating the beads of a rosary does not constitute japa. One should transcend the worldly and physical plane of existence. That is true Atma. One who realises the source of their being is truly human. You may study Bhagavad Gita and learn all the slokas (verses) by heart. But that does not make you a scholar. It is enough if you are able to put at least one sloka into practice.

With the help of letters of alphabet a, b, c, d, ... any number of books can be written. Hence, the letters in the alphabet form the basis for any book, be it Ramayana, Mahabharata, or Bhagavata. Likewise, the Atma is the basis for everything. Once you understand the principle of Atma, you would have understood everything else. It is only to impart such knowledge that we have established educational institutions. In our schools and colleges, character, virtues, and conduct are given utmost priority.

One should have the desire to tread the right path in life and attain God. One should accept everything as the Will of God. When you develop purity of heart, you will be successful in all your endeavours.

In the name of meditation, people sit cross-legged and with closed eyes. How can such practices lead you to Divinity? When you close your eyes, you cannot even see the person standing in front of you, leave alone seeing God. In fact, God is present in you. A true vyakti (individual) is one who manifests the avyakta (latent) divinity. If you understand the principle of Atma and make sincere efforts, you can certainly experience Atmasakshatkara (realisation of the Divine). You may do japa or tapa, but if you lack purity of heart, all your spiritual practices will prove futile. Whatever may be the practice you undertake, you should always focus your mind on Atma only.

Manishi (man) is one who is endowed with manas (mind). Manishi is also known as manava. What is the inner meaning of this term? Ma means maya (ignorance), na means nasthi (without) and va means varthinchuta (to conduct oneself). A human being is one who overcomes maya and conducts himself without ignorance. Education is meant to help you overcome delusion. One who transcends the mind is a Paramahansa (a realised soul).

We are not simply manavas (mere mortals). We are verily the embodiments of Madhava (immortal divine principle). We should have faith in God and face the challenges of life with courage and valour. Only then do we deserve to be called human beings. The mind is meant to contemplate on God.

One who knows the value of a diamond will preserve it safely and make proper use of it. Likewise, the one who realises the power of mind will not let it go astray. One should strive to attain the state of "die" mind (annihilation of the mind). It is possible only by contemplating on God incessantly.

It is said that, Mano mulam idam jagat (mind is the basis for the entire world). If you do not control your mind and instead get carried away by its vagaries, what will be your fate? It is only through mano nashana (annihilation of the mind) can one become a Paramahansa. Never follow the mind.

The mind by nature is highly sacred, but due to the impact of modern education it has become unsteady like a monkey. What is the use of going through voluminous books without understanding the nature of the mind? When you learn the alphabet from A to Z, you should also learn the meaning of words. What is the use of reading words without understanding their meaning? Here, students learn the Vedas. It is said, Anantho Vai Vedah (the Vedas are infinite). They are endowed with infinite power.

When you read the Bhagavad Gita, you should make efforts to understand its

teachings and put them into practice. Otherwise, there is little meaning in going through the Bhagavad Gita or giving lectures on it. No benefit accrues from merely repeating the slokas (verses) like a parrot without understanding them. The Vedas have been handed down from generation to generation by noble souls. They contain the eternal truths. But, in the name of modern education, people are neglecting them. One may like it or not, but the study of the Vedas is very essential for one and all. It is not enough if you merely read the Vedas, you should also understand the teachings contained therein.

Man has forgotten his true Self. He is trying to acquire education without knowing his own reality. As a result, he reposes faith in everything else except God. You should never forget the fundamental principle, namely, Divinity.

Dear Students!

You are able to understand and acquire worldly and secular knowledge. But it is not easy for all to understand the inner reality. The names and forms of individuals may appear to be different, but essentially all are one. The innate reality is adhara (support) and the external names and forms are only adheyas (supported entities). Knowing the adheya without understanding the adhara will serve no purpose. Even while dealing with physical matters we should have spiritual outlook. Hence, develop faith in God in the first instance. Anything can be achieved with unflinching faith in God. Discharge your duties with a sense of surrender to God. That is the essence of true education. Education does not mean mere acquisition of bookish knowledge. True education is beyond bookish knowledge.

Students! Embodiments of Love!

First of all, you have to realise that Divinity is present everywhere. Let all your actions be pleasing to God. You have come from God and are living in God. All your actions should therefore be dedicated to God. When you follow such a sacred path, you will ultimately merge in God. God is bhavapriya not

bahyapriya. He sees the feeling behind your actions. The world is interested in bahyam (outward show), but God is interested in your bhavam (feeling). Hence, purify your feelings in the first instance.

You ask others, "Who are you?" But have you ever enquired into yourself, "Who am I?" True education lies in knowing the answer for this question. What is the use of knowing about others if you don't know your own reality? That is not true education at all! A true spiritual aspirant is one who understands and experiences the principle of oneness.

You say, "She is my mother," "He is my father," and so on and so forth. Such physical relationship is related to the mind. If you take the physical relationship to be real, you will never understand the truth. You say, "I am Ramaiah." It is the name given to the body. But you are not the body. You should say with firm conviction, "I am I." However, when you call yourself Ramaiah, you should act according to your name. Once you understand your reality, you will experience everlasting bliss.

Many students have gathered here. But not all are studying the same subject. You are pursuing various courses such B.A., M.A., M.Sc., etc. You should understand the purpose of education. Nowadays several students aspire to go abroad after completing their studies. They forget the very purpose of education and are enamoured by worldly attractions.

One should have single-minded devotion towards God. Your faith should be total and unconditional. If your faith is unsteady, with "bumps and jumps", you will be confused and will become restless. Keep your desires under control. Limitless desires will take you away from divinity. Annihilation of desires will lead you to the principle of unity. You should develop virtues and lead a good life. Understand the purpose of education and act accordingly. Only then will your birth as a human being be meaningful. One electric bulb can provide illumination to many. Likewise, a heart filled with love can illumine many lives. The educated people should not look down upon the

uneducated. If they are truly educated, they will treat everyone equally and develop unity. Where there is unity, there is purity. When we have purity, we can experience divinity. Love is the basis for unity. Devoid of love differences are bound to crop up.

Students!

Having joined our institution if you merely acquire degrees without developing virtues, we will not be happy. You should develop purity within and purity outside. Only then can you earn a good name in society. People will praise you saying, "So and so is a good boy, he minds his own business and does not involve himself in unnecessary activities." Such good persons can bring about transformation in society. Being students, you should follow the code of conduct prescribed for the state of Brahmacharya. On the contrary, if you succumb to the vagaries of the mind and move about without any restraint, people will call you a rowdy. When you are good in thought, word, and deed, everyone will talk high of you.

Embodiments of Love!

There is love in one and all. There is none bereft of love in this world. Develop love. Let people speak what they want. Do not be perturbed by criticism. If someone criticises you loudly, it goes into thin air, if he criticises within, he will only be the one who will be affected by it. In this manner, you should be neither elated by praise nor depressed by criticism. If you want to attain God, there should be harmony in your thoughts, words, and deeds.

It is said, Manasyekam vachasyekam, karmanyekam mahatmanam, manasyanyath vachasyanyath, karmanyanyath duratmanam. (Those whose thoughts, words, and deeds are in perfect harmony are noble ones; those who lack harmony of these are wicked.) It is not enough if you have good command over language and speak eloquently about Divinity. You should also put into practice what you speak and experience divinity. You may be able to attract people with powerful speech, but what is the use if you do not

translate your words into action.

When Jesus was born, three Arabian kings came to see the child. Seeing the divine effulgence of the child, the first king exclaimed, "He is the messenger of God." The second king said, "He is the son of God." The third king proclaimed, "He is verily God Himself." All the three statements are true. Never think that you are different from God. You should transcend duality and understand oneness with divinity. Whatever may happen, do not deviate from the path of oneness. You should have unwavering faith. Install these teachings firmly in your heart and put them into practice in your daily life. Even after you go back to your room, ruminate over what is being taught here.

With prayer to God, you can achieve anything in life. I want you to pray. I want you to stand united like brothers and sisters and earn a good name. Only then will the purpose of establishing colleges here be fulfilled. I am always with you, in you, above you, around you. Make efforts to instill such faith and devotion in your fellow human beings. That will make Me very happy.

Today is Sankranti, which marks the commencement of Uttarayana, the auspicious and sacred time. At least from today onward, develop noble feelings. Follow the sacred path. Then your future will certainly be safe and secure.

I hope I am not causing inconvenience to you by speaking at length. When I see all of you, My heart overflows with ananda (bliss).

Happiness lies in union with God. Hence contemplate on God incessantly. Never give scope for anxiety or worry, thinking, "examinations are approaching. How am I going to face them? Will I pass in the examinations?" Do not give scope for despair and despondency with such negative attitude. Have faith in God. Do your duty and face any situation with courage. Then,

the result is bound to be good. Love is everything. Love is God. Live in love.

(Bhagawan concluded His discourse with the bhajan, "Hari Bhajan Bina Sukha Santhi Nahin".)

Alternative	Link	to	Discourse:
http://www.sathyasai.org/discour/2006/titles2006.html			

2. Control of Senses is the Real Sadhana

Date: 23 February 2006 / Location: Prasanthi Nilayam

Embodiments of Love!

My blessings to you all. I am happy that you all have studied here right from the primary school stage up to the 12th standard and obtained good marks and earned good name for yourselves. No doubt, you were all well behaved with good character up to the primary school stage. But after you left the primary school you yourself can imagine what change has come about in you. As long as you were in the primary school, you had developed many good qualities like love, compassion, kindness and joy. You were all moving like brothers, with mutual love and affection. Your speech, your play, your songs were all full of sweetness. But the moment you joined the higher secondary school, the quality of purity in your thoughts, words, and deeds deteriorated. I am not saying that all the boys are like that. It is only a few boys who took to wrong ways and are spoiling their mind. You can judge for yourself how pure your mind is.

Humanness consists of five components: the gross body, mind, intellect, consciousness, and the senses. If a human being is to attain liberation, he has to cleanse his mind first. It is a serious mistake to desire for that which does not belong to them. Whenever the mind desires something, one has to enquire first whether the particular object belongs to one or someone else. When you know for sure that it belongs to someone else, you must be careful to divert your mind from that object. The mind has to be kept absolutely pure and sacred. Do not taint the mind with the impurities of conflict and agitation. You all have to develop such kind of jnana (wisdom) right from this early age.

Unfortunately, today you are all spoiling your life by cultivating desires for all and sundry things. This is madness and delusion. Whatever you do, you must do it with a sense of dedication and surrender to God. All the work you

undertake must be carried out with this spirit. Sarva karma Bhagavad preetyartham (do all actions to please God). In fact, what you think to be yours is not yours. First and foremost, enquire into yourself, "Who am I?" The entire universe, right from the microcosm to the macrocosm, is permeated by Divinity. Sugar, sand, an ant, a mosquito or an elephant - all are Embodiments of Divinity. God assumes all these forms like the different characters in a drama. There is nothing in this universe that is not permeated by God. Everything in this universe is God. The entire creation is an Embodiment of Divinity. In fact, He dons all the characters in this cosmic drama. All dialogues and songs are His only. Yet, the characters He dons appear to be different. Hence, whatever we do, whatever we see and whatever we say, everything is God. One has to realise this truth and conduct oneself accordingly.

Unfortunately, today some people take to wrong ways due to the effect of bad qualities, bad practices, bad thoughts, and bad looks. Whomever you come across, treat them as Embodiments of Divinity. Whatever you say, it must reflect Divinity. When you conduct yourself in such a manner, that itself is mukti (liberation). One has to cleanse one's five senses. One should conduct oneself in such a manner that one neither hurts others nor is hurt by others. The words you make use of must be sacred. Do not covet others' property or develop a desire for it.

One has to cultivate faith in the unity of Divinity. Everything is divine. Unfortunately, some boys are not able to develop such universal outlook. They are languishing in a feeling of separateness. They distinguish between people as "mine" and "thine". The ancient history of India is replete with instances of the ill-effects of such divisive tendencies.

You all know about the history of Kauravas and Pandavas in the great epic Mahabharata. The Kauravas were one hundred in number and were the sons of King Dhritarashtra. The Pandavas were five in number. They were the sons of Pandu, the younger brother of King Dhritarashtra. There ensued a fierce battle between the Kauravas and the Pandavas. But who is at fault in this

battle? In fact, Dhritarashtra and Pandu were the sons of the same father. They were brothers. Their kingdom was one. But their thoughts and aspirations were different. A malicious desire for annexing the entire kingdom for themselves on the part of the Kauravas resulted in evil thoughts and divisive tendencies.

Similarly, in the Ramayana there were two brothers, Vali and Sugriva. They were also brothers born to the same father. But some unfortunate and selfish interests on their part resulted in a fierce battle between the brothers. While Vali, the valiant king, was enjoying regal comforts in the city of Kishkindha, his younger brother, Sugriva, had to languish in the hills and forests.

There is no use doing japa (soft repetition of the name) and tapas (sacrifice) for months and years without giving up divisive tendencies. Such tapas converts itself into mere thamas (indolence, sloth). Several people give up their sadhana (spiritual exercises) in the middle with a sense of frustration and despair, thinking that God is not merciful enough to reveal Himself before them in spite of doing japa for long years. If you wish to have the vision of God, first and foremost you must develop a sense of oneness with God. In fact, your own mind is an Embodiment of Divinity.

People often question, "Where is God?" "Who is God?, etc." I would say, "Your mind is God." It is said, Mana eva manushyanam karanam bandhamokshayo (mind is the cause for bondage and liberation of man). Both bondage and liberation occur due to the mind only. Hence, mind is God. Similarly, the intellect is God, and so also the chittha (subconscious mind). It is a common sight to see people praising a person of sharp intellect as an intellectual. But, God alone is the true intellectual. We have to dedicate our chittha to God. Once, a great devotee sang, "Oh! God! Let me offer my worship to You with chittha suddhi (purity of consciousness)." Hence, you should all pray to God with purity of consciousness.

Just as the mind, intellect, and chittha (subconscious mind) are the

Embodiments of Divinity, so also are the senses. Hence, one should not taint one's senses with the arishadvargas (the six inner enemies of lust, anger, greed, delusion, pride, and jealousy). Kama signifies desires, which you can divert toward God - pray that you want only God and none else. You love God alone. Such love only will be sanctified. To love people on the basis of their name and form cannot be termed real love. That is only worldly love. When you love God, everything will be added unto you. All your desires must be God-oriented. Every desire of yours must be to please God. Suppose you love someone; do not treat him as a mere mortal. On the other hand, you must be able to visualise the Divinity in them.

There is no object other than the panchabhuthas (the five elements of air, water, earth, fire, and ether) in this universe. You will not find a sixth element, however much you try and explore. For example, this hand consists of five fingers. There is no sixth finger. In case someone has a sixth finger, he will be taken to the doctor for removing it by surgery. Similarly, we all have five senses.

What is mukti (liberation)? Liberation is control of the senses. Unless one controls one's senses, liberation is not possible. It is foolish to think that God is somewhere in a distant place. Strictly speaking, who is God? The panchabhuthas are Embodiments of Divinity.

It is only the senses that bring us good or bad. Hence, controlling the senses should be your top priority. You often express your inability thinking, "Swami! Is it possible for us?" I am emphatically saying that it is possible, provided you make an effort with firm determination. When you are able to please God and obtain His grace, sense control is not a big task for you. The senses are very trivial things. Unless you are able to control the senses, you do not deserve to be called a human being.

It is said, Jantunam nara janma durlabham (of all living beings, human birth is the rarest). To be born as a human being is a rare gift of God. Having

obtained this rare gift, strive to achieve sense control. Even if you succumb to the wishes of even one of these five senses, you will stoop down to the level of an animal.

It is said, Daivam manusha rupena (God is in the form of a human being). Having attained such a rare and sacred birth of a human being, how foolish it is to say that you cannot control your senses! One who succumbs to the wishes of the senses is a rakshasa (demon), verily! In fact, such a person is worse than a rakshasa. One has to evolve oneself into a noble human being.

You may be fond of your wife and children. But on that basis, you cannot denigrate others. You should not entertain a feeling that so and so is mine and others are different. All are Embodiments of Divinity! All are children of God. There is such an intimate relationship between people in this world. Whatever object you come across in this world, it belongs to God only. It does not belong to any particular individual. In every object, every being, Divinity is immanent. Divinity is present in every grain of sand and every particle of sugar.

It is said, Viswam Vishnu swarupam (the entire universe is the Embodiment of Lord Vishnu). The whole universe comes under one family. Hence, one has to cultivate such universal love. That is real Atmic Love. Only when you cultivate such love do you deserve to be called a human being. Only then can you visualise the Atma Tattwa (Atmic Principle). Devoid of love, if you go on cultivating evil qualities like anger, hatred, jealousy, and a feeling of difference between one another, you will be worse than animals. Beasts and animals fight among themselves. If you also fight like them, what difference is there between you and the animals? In fact, anger and hatred are not the qualities of a human being.

The feeling of difference originates in human beings when one considers

oneself as different from God. Where there is a feeling of difference, there hatred raises its head. Whatever activity you undertake, it must be done in a spirit of dedication to God. We extol Lord Easwara as Hiranya Garbhaya Namah (I offer my Pranam to the golden-wombed Lord). He is the embodiment of gold. Here, gold signifies immutability. You are all golden children. But you forget your real nature and associate yourself with dust and rust. Hence, great souls have to take birth in this world now and then to cleanse you and make you realise your innate Divinity. However, when some great soul embarks upon such a mission, some people doubt the effort saying, "It is all his foolishness. Can earth become gold? Can sand become sugar?"

Modern man is full of doubts and doubts! What could be the reason for these doubts? Only when one thinks that one is separate from God do doubts arise.

It is a well known fact that a vessel filled to the brim will be steady. Similarly, God is omniscient, so He is steady always. Many people who come here have several experiences.

(Swami called a student onto the dais). I am aware of the past, present, and future of every individual, irrespective of caste, religion, and place of birth. Some people who come here may think, "Perhaps Swami does not know who I am." But there is nothing that I do not know. Even though I know everything, I pretend I do not know.

(Pointing to a student) The parents and brothers and sisters of this boy visited Prasanthi Nilayam sometime ago. I called all of them for an interview and promised to the father, "My dear! The mother of these children may not survive for long. In fact, she may breathe her last even before you reach your village. Don't worry. I will take up the responsibility of all your children."

The children started crying. I told them, "Don't cry. Why fear when I am here? I will look after everything."

From that day onward, I have been looking after their welfare, as promised. The girls are all married. All the children have been provided with their requirements. None of them faced any difficulty. There is one boy among our band group. That boy is the youngest of all the brothers. He was very young when he came here along with his parents sometime ago. I called him and told him, "My dear! You don't need to worry about anything. I am your father, mother, and everything. I will look after you in every aspect."

Whenever he came here, I used to call him and talk to him, instilling a sense of security and confidence in him. Now, all the members of the family are happily living. This boy was very young then. Now, he has grown up. Thus, I have been showering My love and grace on one and all, whether I talk to them particularly or not.

What is My property? Love! Love! Love! I have no anger whatsoever on anyone, at any time. Only to correct an erring individual do I pretend to be angry. But I have no anger toward anyone. My entire body is suffused with pure love.

It is said, Easwara sarva bhutanam (God is the indweller of all beings). Who is Easwara? Easwara is not merely the one who is portrayed as wearing rudraksha garlands around His hands and serpents round His neck. It is only a form that is created for the common man to comprehend Divinity to some extent. The various names and forms like Easwara, Vishnu, Parvati, and Lakshmi were created to enable the common man to worship God in some form or the other. In fact, every human being is an Embodiment of Easwara. There is nothing in this world that is not permeated by Easwara. The Earth is Easwara. This handkerchief is also an embodiment of Easwara. All names and

forms originated from Easwaratwa (the Easwara Principle).

In fact, only the one who has gained control over the five senses can comprehend Divinity.

Divinity is not limited to one name and form. People say they had the vision of Rama, Krishna, etc., but it is only their imagination! However, Divinity is only one and that has been named as Easwara. Unable to comprehend the Divinity, people ascribe several names and forms to it and get deluded.

Today, it is the devotees who change their chosen deities, frequently. But God does not change. God is one. He is permanent. Real sadhana (spiritual exercise) is gaining control over the five senses. One has to undertake such type of sadhana instead of engaging himself in japa (repetition of the name), japa(meditation), etc. For example, even if you are engaged in japa and japa closing your eyes, your "monkey mind" will be roaming about all the three worlds. People do not realise this truth and engage themselves in different types of sadhana. There is nothing but Divinity in this world. Whatever you see, whatever you hear, everything is permeated by Divinity.

Once the Pandavas were performing the Rajasuya Yajna. At the conclusion of the ritual, Sri Krishna was honoured by the Pandavas in the presence of all kings in the court. Sisupala could not bear seeing this honour bestowed on Sri Krishna. He reviled Lord Krishna in ever-so-many ways, criticising Him for various omissions and commissions. One of the points of his criticism was that Krishna stole the saris of women who were bathing in a lake. The Pandavas could not bear these insinuations heaped upon their dear Lord Krishna. They felt humiliated. Krishna then tried to reason with them saying, "He did so out of ignorance. I am beyond praise or scorn. I am the eternal witness to everything that goes on in this world. However, you should not respond to that criticism and start paying him in his own coin. Do not ever get attached to anyone deeply. If you lead a life of detachment thus, I will be with you constantly guarding you and guiding you."

Divinity never encourages differences among men. God is Love and Love is God. There are several thousands of people gathered in this Hall. However, the love that permeates every individual is only one. There may be differences in the names and forms of people and their relationships, but the Divinity permeating all people is one and the same. Hence, all should lead a life filled with love like brothers and sisters.

In educational institutions where the system of co-education is in vogue, the boys and girls should move like brothers and sisters. Nowhere should any difference on account of gender raise its head. When the children get into the higher secondary stage, these differences crop up. You should not give scope for such things. Whoever entertains such differences is sure to fail in the examination, the examination of "pure love".

There is nothing great in passing examinations in the worldly sense. Everyone can pass, provided one puts in a little effort. There is no use passing a worldly examination while at the same time failing in pure and unsullied love for a fellow human being who is none other than God. He who has passed the examination of divine love is the most successful person in life.

All are God's children. All are reflections of the Hiranyagarbha (cosmic womb, cosmic mind), which is present in the human body. Hence, from now onward, all of you should live like brothers and sisters with mutual love and affection. Then only do you deserve to be called ideal students. But I do not find in the present-day students such feeling of kinship. Instead they are cultivating differences such as, "I am different" and "You are different."

Do not, under any circumstances, cultivate anger and hatred. Anger should be controlled and hatred given up. Your safety and welfare lie in controlling anger. It is common knowledge that when the controls in a railway station are not functioning properly, the trains moving on the track derail. In such a situation, the controller in the railway station is held responsible. Similarly,

the mind is the controller for all thoughts and feelings arising in us. Hence, if the mind is kept in control, the entire body comes under our control.

You are all embodiments of pure gold. You are all golden children. Your words are sweet. Let your conduct also be sweet in conformity with your words. Wherever you go, as students of Sri Sathya Sai Educational Institutions, you must display exemplary conduct and behaviour. Merely because you wear white dress, you do not deserve to be called students of Sri Sathya Sai Educational Institutions. In keeping with your white dress, keep your mind pure and your heart sacred. Only then will you become ideal students. Swami will constantly be with such students, guarding and guiding them. I will give them everything. In fact, I am protecting several people in several ways; but no one has realised this point till today.

Your own Atma is Divinity. That is Easwara. One has to develop firm faith in that feeling. How can you be called a human being if you do not develop such faith?

Love is God; live in love. Your love should not be limited to an individual or some family members. You must share it with all. If only you develop such broad-mindedness, you can become a leader and set an ideal to others. (When Swami enquired of the students whether they had faith in Swami's words, all of them unanimously responded by saying loudly, "Yes Swami!").

It is not enough if you just pay lip service by saying "yes". The conviction must come from the depth of your heart. You commit a mistake and say "sorry". That is not enough. You should desist from repeating the same mistake.

Truth is the very life-breath for a human being. Truth is God. Do not speak untruth. If only you follow truth in your life steadfastly, you can achieve everything. Truth is like a shield that will protect you. Truth is your support. If

you give up such a noble quality of truth and speak untruth, how can you be called a human being? You should never give scope for falsehood in your life.

God is the only leader for the entire universe. God is the only leader and judge. It is only God who can decide justice or injustice. You should not forget such an omnipresent, omnipotent and omniscient God. Do not entertain feelings of difference like "mine" and "thine". Develop equal-mindedness. May all people live together happily and bring good name for themselves and the country.

(Bhagawan created a gold ring with a green stone embedded in it and presented it to the student standing in front of Him). Everyone should thus earn the grace of God. The green colour is a sign of peace and welfare. I wish that all of you should earn such peace, welfare, love, devotion, and grace of God. Only when you drive away the bad qualities in you will you be able to live in the divine Presence.

May you make proper use of the panchabhutas (the five elements of earth, water, fire, air, and ether). May you control your panchendriyas (five senses). Then God will be constantly with you guarding and guiding you.

Divinity cannot be attained merely by offering prayers and doing bhajans. Along with these sadhanas (spiritual exercises), you must also develop a pure heart and offer it to God. Let your mind, intellect, and chittha (subconscious mind) be constantly associated with God wherever you are and whatever work you are undertaking. Then your very mind, intellect, and chittha will be transformed into Divinity.

When God is present right in front of you in the form of panchabhutas, where is the need for searching for Him separately? There is no scope at all for such

a feeling! It is a serious mistake to think that God is separate from the panchabhutas. Considering God as your everything and sole refuge, dedicate your senses to Him. This is an easy method to reach God. When you follow such an easy path, you will attain moksha (liberation). After all, what is moksha? Moha kshaya is moksha? (coming out of delusion is liberation). There is no use chanting "Ram, Ram, Ram" when your mind is full of moha (delusion).

Whatever work you undertake, do it with a sense of Bhagavad preetyartham (to please God). Whomever you come across, consider them as an Embodiment of God. Even the beggar standing in front of your door is an Embodiment of God. He may be a beggar from the point of view of the physical body. But he is really an Embodiment of Divinity from the Atmic sense. Whether one is a king or an emperor or a beggar, the same Divinity permeates every individual. May you dedicate your lives to win the love of God and His grace. Undertake every activity as an offering to God. Even your reading your textbooks can be done with such a sense of dedication to God. You will surely pass your examinations in 1st class. I am happy that you are all good boys. But one caution, you must exhibit the same good behaviour in your higher secondary school as in the primary school.

Let Me remind you that the teachers in the Higher Secondary School will not hesitate to punish you whenever necessary if you go wrong. They have nothing against anybody, but they are duty bound to put you on the right track. If a teacher shirks their responsibility and condones your bad behaviour without giving a punishment, then that teacher is a "guddi guru" (blind teacher). He cannot be called a guru in the real sense. The role of a headmaster in the school is also important. In fact, he is the "head" for all the teachers. Hence, he should oversee the work of all the teachers.

Education does not mean simply reading of books. One cannot become great by acquiring an academic degree. In fact, degrees are not great; Divine is great. Hence, develop such divine nature. Only then will your life become sanctified and your education meaningful. Your parents will also be happy.

You might be aware that your parents have admitted you in Sri Sathya Sai Educational Institution with great hopes. You must not disappoint them. You must earn the praise of your father, mother, teacher, and God - all four. Make your life meaningful and sacred by good thoughts, feelings, practice, and behaviour.

Alternative	Link	to	Discourse:
http://www.sathyasai.org/discour/2006/titles2006.html			

3. Limit not the all-pervading Brahman with Names and Forms

Date: 26 February 2006 / Location: Prasanthi Nilayam / Occasion: Shivarathri

Is it possible to build a temple for the One who pervades the entire Brahmanda (cosmos)?

Can anyone give a name to the One who is present in all beings?

Is it possible to give a bath to the One who is present in all rivers?

Can anyone offer food to the One who has the entire Brahmanda in His stomach?

Man, out of his ignorance, is unable to know this truth.

He is under the delusion that he is naswara (impermanent).

In fact, he is not naswara, but Easwara Himself for the entire world.

(Telugu poem)

Prapancha is the name we have given to the apparent world. It is called Prapancha because it is constituted by the pancha bhutas (five elements), namely, earth, water, fire, air, and ether. 'Pra' means to manifest, to blossom. Hence, Prapancha means the manifestation of not only the five elements, but also the five life principles, namely, prana (life breath, vital energy), apana (downward air), vyana (the vital air that is diffused throughout the body), udana (breath that moves upward from the throat), and samana (digestive air). They form the basis for the entire world.

The principle of Brahmatatwa is present in all the five elements as the undercurrent. It is eternal and immortal. The term Brahma refers to the divine principle that pervades the pancha bhutas, pancha kosas (five sheaths) and pancha ranas (five breaths). But man, out of ignorance, attributes a particular form to Brahma and offers his prayers. Names and forms are transient.

Brahmatatwa (the Bahma Principles), which is the basis of all names and forms, is the only permanent entity. Out of our ignorance and limited understanding we confine such a cosmic principle of Brahman to a tiny form and worship it. We should worship the cosmic form of the divine. Brahmanda (cosmos) is the very form of God. Brahman pervades the anda, pinda, and Brahmanda (cosmos). Anda is the combination of padartha (matter) and prana (life principle). Pinda is that which is born out of the mother's womb. Ultimately, they become one with the Brahmanda.

Embodiments of Love!

Love is the basis for Brahmanda (cosmos). Without prema (love), there is neither prakriti (nature) nor prapancha (world). The world is sustained by the principle of love, which is uniformly present in the five elements. You may worship divinity in a number of ways, but all your worship will prove futile if you forget the principle of love.

The five elements are responsible for the sustenance of human life and the world at large. Everything will come to a standstill even if any one of the five elements is missing. We hear sound with our ears. We see the world with our eyes. In this manner, we are able to experience the world through the five senses. They prove the existence of the world. Man has forgotten the divine principle of love and is striving to attain ananda (bliss) through mean and worldly pursuits. It is said, Jantunam nara janma durlabham (out of all living beings, human birth is the rarest). In fact, human being is essentially divine.

Dharma (righteousness), artha (wealth), kama (desire), and moksha (liberation) are prescribed as the four goals of human life. But man today has given up dharma and moksha. He is running after artha and kama (wealth and desire). God has created this world. Your wife, children, friends, and foes are all created by God. It is not enough if you maintain a good relationship with your wife, children, and friends. You must be able to see God in all. That is your primary duty. Your wife, children, friends, and even foes are all the very embodiments of Brahman. Even God had to fight the enemies sometimes. However, in spite of their animosity toward God, they ultimately

merged in Him owing to His grace. In this world, there is no place where God does not exist. He is present everywhere.

Sarvatah panipadam tat sarvathokshi siromukham,
sarvatah sruthimalloke sarvamavruthya tishthati.

With hands, feet, eyes, head, mouth and ears pervading everything,
He permeates the entire universe.

The people around you may not be able to see what you do, but He is watching you. Others may not hear what you speak, but He is listening to you. He is the eternal witness. Unfortunately, you are unable to realise this truth. Some people argue, "How can you say that God is present everywhere when we do not actually see Him? How is it possible for Him to hear our prayers?" In fact, sound is the very form of God. There is no place where there is no sound. He can hear everything since sound is His own form. Light pervades the entire world. God can see everything in this world because the very light is His vision. Hence, never be under the mistaken notion that God does not know what is happening. Do not doubt or deny His existence just because He is not visible to the naked eye. How does sankalpa (will) originate in your hridaya (heart)? It happens as per the Will of God. There may be ups and downs from the worldly point of view, but divine principle always remains steady.

The Loka (world) and Lokesha (God) are inseparable. The creation and the creator are one. There is an intimate and inseparable relationship between the two. Atma is the name given to the principle of divinity. It has no specific form. It pervades the entire world in the form of sankalpa (will). It is a grave error to attribute a particular name and form to the Atma. It is essential that

we understand the oneness of Atma and experience the same. Everything is divine. Sarvam khalvidam Brahma (verily, all this is Brahman).

Because you are unable to comprehend the divine principle in totality, you confine God to a specific name and form such as Rama, Krishna, Vishnu, etc., and worship Him. A potter makes the idols of Rama, Krishna, etc. However, it is only the clay that takes the forms of various deities. The same clay is moulded into various forms.

Jewels are many but gold is one.
Cows are many but milk is one.
Beings are many but breath is one.
(Telugu poem)

Because you are unable to understand the principle of unity, you are deluded by the apparent diversity.

Embodiments of Love!

No one can describe God as having this form or that form. He permeates the entire universe. Without name there can be no form and vice versa. The principle of Divinity is represented by a name and a form. Every object and every being in this prapancha (world) is the manifestation of divine love. Hence, do not see the world merely from the physical point of view. Consider the world as the very form of God and the manifestation of divine love. Because of your limited understanding, you confine such an all pervading divine principle to a name and a form.

Yad bhavam tad bhavati (as is the feeling, so is the result). God responds according to your feelings toward Him. If you have purna bhakti (unwavering

devotion) and love God with all your heart, He will confer on you purna ananda (supreme bliss). God transcends the dualities of birth and death, happiness and sorrow. You may think that even God has pain and suffering. But from God's point of view, pain does not exist at all! It is an aspect of Divinity. Bliss also is an aspect of Divinity. God is beyond pleasure and pain, merit and sin. Happiness and sorrow are of your own making. Pleasure is an interval between two pains.

Do not consider God as a separate entity. Unfortunately, people are unable to understand the principle of Divinity and hence indulge in all types of imaginations. God is one. The Veda declares, Ekam sath viprah bahudha vadanti (truth is one, but the wise refer to it by various names). However, when the situation demands, divine incarnations appear on earth and play a role in the cosmic drama. When Droupadi was humiliated by Duryodhana and Dussasana in the royal court, Bhima was seething with anger. He wanted to crush them to pulp. But, even under such circumstances, God did not kill them.

It is most essential that you understand that everything happens as per His will. Whatever happens is for your own good. With such firm conviction, you should accept pleasure and pain, good and bad, with equanimity. It may be difficult for you to bear misfortunes. You should pray to God to grant you the necessary strength to bear them. You may have difficulties today, but tomorrow it will be different. Difficulties are like passing clouds. They will certainly give way to happiness.

Man always strives for happiness. How can he attain it? True happiness lies in union with God. In fact, God is beyond happiness and sorrow. Whatever you may do, He says, "Tathastu" (So shall it be). He showers His blessings on you saying, "Let it be for your own good." You will be free from sorrow once you understand the Bhagavadtatwa (nature of Divinity). If you are undergoing difficulties, do not get disheartened. Have faith that God is making you go through the ordeal for your own good. Happiness and sorrow coexist. You

cannot attain happiness without undergoing difficulties.

Embodiments of Love!

Do not attribute multiplicity to Divinity. Consider everyone as the embodiment of Divinity. Install such sacred feeling firmly in your heart. Treat even the person who hates you as your own. Having attained human birth, you should be able to withstand pain and suffering with courage and fortitude. Be convinced that they are good for you. All that God has created is good. In God's creation, everything is good and sacred. There is nothing that will cause sorrow and misery. In fact, misery arises out of man's delusion. The delusion is because of his identification with the form. What is the meaning of the term manava? "Ma" means maya (delusion), "na" means without, and "va" means varthinchuta (to conduct oneself). Therefore, manava is one who conducts himself without maya. If you fall a victim to maya, you will never be able to understand marmamu (reality). In fact, maya is man's own making. It arises out of his imagination.

However much one may try, it is not possible to know God in totality. Once, mother Kunti said to Krishna, "Oh Krishna! Though You are verily God, sometimes we are deluded to think that You are also a human being like us." Saint Thyagaraja also echoed the same feelings in the following verse:

Oh Lord!

You answered the prayers of Droupadi and saved her from humiliation.

You made ugly-looking Kubja beautiful.

You protected the Pandavas.

Is it possible to estimate Your glory and splendour?

You are beyond all description and human comprehension.

Krishna, it is not possible for even Brahma to describe Your glory.

(Telugu song)

Good and bad lie in your mind; they are not outside. Hence, correct your feelings in the first instance. Get rid of all animal qualities so that humanness can blossom in you. If you notice even a trace of hatred in yourself, drive it away at once. Having attained human birth, it is shameful on your part to have evil qualities like hatred. Do not fall a prey to infatuation.

Be attracted only toward God and none else. You love your son because you consider him to be your reflection. In fact, the one who loves you, the one who hates you, the one who criticises you - all are your own reflections. At one time, one may be angry, and later the anger may give way to love. People are carried away by the vagaries of the mind. Being deluded by the names and forms, they are unable to know the transient nature of the world. Truly speaking, you have neither friends nor enemies. It is only your love or hatred that is reflected from outside. God does not give you happiness or sorrow; they are of your own making. They originate from you.

Embodiments of Love!

God is present everywhere in the form of five elements. Everyone is endowed with five elements, and everyone is an embodiment of love. All are one. There is no second entity. Wherever you see, there are five elements. You do not find a sixth element anywhere.

The principle of love present in you represents Easwaratwa and Brahmatatwa(Brahma Principle). It is merely Bhrama (delusion) to think that Brahma is separate from you. Everything is Brahman. Everything is the manifestation of Atma and ananda (bliss). That is why God is extolled as Nityanandam, Paramasukhadam Kevalam Jnanamurtim (God is the embodiment of eternal bliss, He is wisdom absolute). Even the karma (action) that you perform is the manifestation of Brahma. When you perform your actions with such divine feelings, they will yield good results.

Never criticise God. Never deny Him. Everything is the manifestation of Brahma, Vishnu, and Maheswara. All are divine. This is what you have to learn on this auspicious day of Sivarathri. There is nothing other than Divinity in this world. The principle of Divinity present in a grain of sand and in a big laddu (a sweet) is one and same. Once you realise this truth, you become Brahma verily. You do not need to search for Brahma elsewhere. You are Brahma, you are Vishnu, you are Siva, you are the very embodiment of the Divine Trinity. It is only your feeling that assumes the form of Brahma, Vishnu, and Maheswara.

You are subjected to unrest and suffering because of your dualistic feeling. You perceive unity as diversity, instead of visualising unity in diversity.

Number one is the basis for all other numbers. Likewise, names and forms vary, but all are essentially one. There is no second person. Other than Divinity, there is no second entity in this world. Many spiritual aspirants and yogis have made concerted efforts to understand the principle of Divinity. They ultimately realised, Ekam sath viprah bahudha vadanti (truth is one, but the wise refer to it by various names). Since you have not understood this truth, you are deluded by the apparent duality.

You should understand spiritual mathematics in order to know that Divinity is one. It is most essential that you understand this principle of oneness and conduct yourself accordingly. When you understand this oneness, you will experience Divinity. You will realise that the individual is not different from God. When you put a zero after the numeral 1 it becomes 10; put one more zero, and it becomes 100. In this manner, if you go on adding zeros, the value also increases to 1000, 10,000, and so on and so forth. Zeros gain value only when they are positioned next to the numeral one. "I", "my wife", "my children", "my property", etc. - all these are like zeros. They will have value only when they are associated with God who is like the numeral one.

The entire world is like a zero. It has emerged from the Hero, God. It is because of your delusion that you mistake zero for Hero. As long as you are immersed in delusion, you will never be able to realise divinity. Delusion gives rise to doubts, which will rob you of your bliss. They will poison your mind and put you to danger. Hence, never entertain doubts with regard to Divinity. Strengthen your faith in God.

A car can run smoothly only when there is air in all four tyres. Even if one tyre is punctured, it may lead to accident. The human body is like a car. Mind is the steering wheel. Dharma (righteousness), artha (wealth), kama (desire), and moksha (liberation) are its four tyres. They should be filled with the air of faith. Even if one tyre is punctured, your life will be put to danger. Your mind should be steady and under control. Only then can you reach the goal of life, i.e. moksha (liberation).

Embodiments of Love!

The entire world is pervaded by the five elements. You should maintain perfect balance and harmony among them. When you are riding a cycle, if you do not maintain proper balance, you will fall down. Likewise, you can lead the life of a true human being only when you have proper balance of mind. If you lack proper balance of mind, your humanness will be ruined.

It is said, Jantunam nara janma durlabham (out of all living beings, human birth is the rarest). Having been blessed with such precious human birth, what a shame it is if you behave like an animal! You should live like a human being.

Keep your mind under control. This is My message to you on this holy night of Sivarathri. Understand that you are born as a human being, not as an insect or a worm. You are neither an animal nor a bird nor a beast. You should understand the meaning of the term manava. "Ma" means not, and "Nava" means new. You are not here for the first time. You are not new to this earth.

You have gone through a number of births before attaining this human birth.

Give up all your old and mean qualities and start your life afresh. Human life is highly sacred and mysterious. Only God can unravel its mystery. Visweswara (the Lord of the universe) permeates the entire Viswa (universe). He transcends all description. He is present in you in the form of Atma.

There is only one path for the realisation of Atma. Give up the feeling of "mine". You say, "This is mine and that is mine." Once you get rid of such worldly attachment, you will develop purity, steadiness, and selflessness. You will be free from suffering, worries, and anxiety. Ultimately, you will attain moksha (liberation). Having attained manavatwa (humanness), you should make efforts to rise to the level of Madhavatwa (Divinity). That is your goal. What is the use if you remain in manavatwa forever? You should develop sanmathi (pure mind) to rise to the level of Divine.

Unity confers purity, which will in turn lead to Divinity. Hence, all of you must stand united. You belong to the human race. You belong to one family. Hence, you must conduct yourself like brothers and sisters. Absence of such spirit of unity will diminish purity and take you away from Divinity.

Embodiments of Love!

Being students of Sathya Sai College, you must set an example to others with your spirit of unity. You deserve to be called Sai devotees only when you develop unity. Love God with all your heart. Love for God will transform your heart. It will drive away hatred and other evil qualities. You can achieve anything through love.

(Bhagawan sang the bhajan "Prema muditha manase kaho" and continued His discourse.)

Embodiments of Love!

Since time immemorial, the divine name of Rama has been protecting devotees and leading them on the right path. One can very well imagine the divine potency of Rama's name, since it has remained etched in the hearts of people through all the ages. This in itself is a mystery. Thousands of years have passed since the advent of Rama. Yet, His name remains ever fresh and ever new. One may be on the top of the mountain or in a village or in a city, everyone derives immense delight in singing the name of Rama. Ramayathi ithi Ramah (that which delights is the principle of Rama).

Once in the court of Krishnadevaraya, there was a debate in which the eight scholars of the royal court popularly known as the "Ashta Diggajas" participated. Krishna-devaraya wanted to know who among them was the best. He wanted them to frame a meaningful sentence consisting of five letters, each letter having the same meaning in five different languages. "Whoever comes out with an answer to this question by seven tomorrow morning will be suitably rewarded," he added.

Since his house was far away, Tenali Ramakrishna decided to spend the night in his brother-in-law's house. When he was provided with a comfortable bed for the night, Ramakrishna refused to sleep on it. He said, "I have to think of an answer to a question put by the king by tomorrow morning. A bed like this is certain to put me to sleep in no time. So, provide a cot for me in the cow shed."

As he was lying on the cot, at one o'clock in the night, one of the cows in the shed gave birth to a calf. Ramakrishna called out to inform his brother-in-law about this. His brother-in-law wanted to know which cow had given birth, since he had given different names to his cows, like Parvati, Lakshmi, and Saraswati. He asked Ramakrishna, "Ye Av Ra Bava (which cow is that, Oh brother-in-law)."

When Ramakrishna heard this, his joy knew no bounds, since he had found an answer to the king's question. So, he too repeated the phrase again and

again. His brother-in-law thought that Ramakrishna was behaving in this strange manner due to lack of sleep.

The next morning, Ramakrishna went to the royal court and found that no one else had a solution to the question. All others were convinced it was not possible to frame such a sentence. "Ye Av Ra Ba Va" is the answer, he said. Everyone was intrigued. Then he explained, " 'Ye' in Marati, 'Av' in Hindi, 'Ra' in Telugu, 'Ba' in Kannada, and 'Va' in Tamil convey the same meaning, i.e. 'come'." Five languages are represented in this sentence.

Students!

The words you utter sometimes convey different meanings. Hence, be very careful while speaking. Develop virtues and lead an ideal life. Only then will Swami be pleased with you. If you make Me happy with your ideal conduct, I will confer much more happiness on you. Your happiness is My happiness. Wherever you go, earn a good name for yourself. Your character is very important for Me. Hence, make every effort to mould your character and be an ideal to others. This is the message I would like to give you on this auspicious day of Sivarathri. The day on which you experience eternal bliss is Sivarathri for Me.

Once, Thyagaraja performed a musical concert at Thanjavur. Many eminent musicians and scholars were present in the concert hall. In the beginning of the programme, Thyagaraja offered salutations to all of them through his famous composition, Endaro Mahanubhavulu, Andariki Vandanamulu (there are many great souls who have had the divine experience; I prostrate before all of them). Everyone was blissful listening to his melodious singing. He demonstrated by his example that one should pay respects to everyone in the assembly before addressing them since there was divinity in all of them.

Many years ago, in Prasanthi Nilayam, a scholar was invited to address a congregation. While commencing his speech, he addressed the audience thus: "Brothers and Sisters except one!" Then he explained that his wife was

also present among the audience. Even while addressing a congregation he was remembering his wife. One should not observe such differences while addressing a public gathering. One should offer his salutations to one and all.

Embodiments of Love!

I shower My blessings on all of you on this holy night of Sivarathri. Sing the Divine Name throughout the night. To the extent possible, spend the night in contemplation of God. Only then can you experience divine bliss. You can even witness the manifestation of divine effulgence. Sing the Divine Name wholeheartedly. You may sing any name, but you should understand its inner meaning.

For example, "Digambara" is one of the names of Lord Siva. Digambara, in common parlance, refers to the one who is naked. But if you enquire into the inner meaning, you will know that "Digambara" is the One who has dikkulu (four sides - east, west, north, and south - as His ambara (vesture)). There is a possibility that people misunderstand this word and think that Siva does not wear anything on His body. Hence, it is better that you do not use this word in bhajans.

Alternative	Link	to	Discourse:
http://www.sathyasai.org/discour/2006/titles2006.html			

4. Atma is the Nameless, Formless Divinity

Date: 30 March 2006 / Location: Prasanthi Nilayam / Occasion: Ugadi

Draupadi's father, Drupada, organised a swayamvara (choosing of bridegroom by the bride) to perform her marriage. Thousands of youth, princes, and kings came to his court to win the hand of Draupadi in this swayamvara. Just as King Janaka had declared that he would give his daughter Sita in marriage to the prince who could string the bow of Lord Siva, King Drupada arranged a *matsyayantra* (a device with replica of fish). The condition of the contest was that whoever was able to hit the eye of the fish revolving high above on a pole with an arrow by looking at its reflection in water below would be successful in winning the hand of his daughter.

Extraordinary Qualities of Draupadi

Many valorous youth and princes who were confident of their victory tried their luck without any success. This was not an ordinary test that everyone could succeed. Many people thought that it was easy, but in reality it was not so. When no one could succeed in the contest, the entire assembly fell into a stunning silence. The Pandavas were also present incognito in this assembly. Krishna, who was also present, looked at the Pandavas and smiled. At that point, the Pandavas spoke to each other in whispers. Soon after this, Arjuna walked majestically towards the Matsyayantra, smiling all the way. He was totally calm and composed. Looking at the reflection of the fish in water, he shot an arrow. When it hit the target successfully, the entire assembly went into raptures. All the people looked at Arjuna in admiration with great delight. Handing over a garland to his daughter Draupadi, Drupada asked her to garland Arjuna.

At that time, the Pandavas were staying in the house of a potter. When they went to their house along with the bride, their mother Kunti was inside the house. Even before entering their house, they announced to their mother that they had earned a very valuable fruit. Their mother replied from inside the house that they should share the fruit equally between themselves. The

Pandavas always obeyed the command of their mother and honoured every word that she uttered. They went inside and offered their salutations to their mother and vowed to follow her command religiously. In this way, Draupadi became the wife of all the five Pandavas. The Pandavas dutifully accepted the command of their mother.

But how could the world accept this? It is the duty of the children to obey the command of their parents, irrespective of the fact whether the world accepts it or not. People, however, accepted this in view of the intimate relationship that existed between the five brothers.

How can one consider somebody as one's wife? Not merely because one is married to her. One can call her as wife only when one considers her as half part of his body. Many people questioned Krishna how Draupadi could be called a pativrata (chaste wife) when she was the wife of five husbands. Then Krishna described her qualities that earned her this noble ideal. She dutifully obeyed the command of her husbands. She would never say to any one of them that she had no time to serve him. She was satisfied with whatever she got in life. She was the supreme example of chastity, and none could match her in this respect. She never asked for anything beyond the means of her husbands. A true chaste woman is one who conducts herself according to the condition of her husband. The husband should also recognise the qualities of his wife and have equal concern for her. Only then can both of them lead a virtuous and noble life.

Looking at her virtuous conduct and her power to control the five senses, Dharmaraja told Draupadi, "You do not merely belong to us; you are the embodiment of primal energy." Her father, Drupada, had also held this view and considered her as the embodiment of divine energy. Only those who achieve control over the five senses and the five elements can rule the world. Only such people can know the reality of the world and conduct themselves in a righteous manner. One who has complete control over one's senses can achieve the greatest heights in life.

Draupadi was endowed with great power of discrimination, and she could

discriminate between who was good and who was bad. Both good and bad are present in this world just like darkness and light. She encouraged all those who were virtuous and imparted sacred teachings to evil-minded people to transform them. Not only did she have control over the five senses and five elements, she had thorough knowledge of pancha kosas (five sheaths of the soul) and pancha pranas (five life-breaths) also. She could differentiate between Atma and anatma (Self and non-Self). Thus, she set an ideal to the world and earned a good name.

Draupadi taught that one should do one's duty with dedication. She exhorted all to exercise control over their desires and discriminate between good and bad, imbibing all that was good and giving up all that was bad. One should never forget to perform good actions and discharge one's duties, she advised. Everyone should discharge their duty with dedication and should not interfere in the duties of others, she counseled the people. "You may have wife and children. It is your duty to fulfil your responsibility toward them, but at the same time all your desires should be directed toward the path of goodness and righteousness," she said. Thus, she became an ideal to the world and showed the path of truth to one and all. One can attain dharma (righteousness) only by following the path of sathya (truth).

Sathyannasti paro dharma

(There is no dharma greater than adherence to truth).

There can be no dharma without truth. It is the path of truth that leads one to God.

Follow the path of sathya and dharma

Everyone should perform his duty meticulously and adhere to dharma. Even an ant follows its dharma. Wherever it finds food, it carries it to its place and consumes it. It does not harm anybody; nor does it steal anything from

anybody. All the birds and animals follow their natural dharma and conduct themselves accordingly. The path of dharma is the same for the cheema (ant) and Brahma. The same principle of truth is present in both. This truth was propagated by Draupadi. She also taught that one should not become a victim of the six inner enemies, namely, *kama* (desire), *krodha* (anger), *lobha* (greed), *moha* (attachment), *mada* (pride), and *matsarya* (jealousy).

Anger is the greatest enemy of man. One with anger cannot follow the path of dharma. This is contrary to human nature. One should not unnecessarily show anger towards others.

One with anger will not be successful in any endeavour.
He will commit sins and will be ridiculed by one and all.
His own people will abandon him.
He will lose all wealth and respect.
His anger will ruin him completely.
(Telugu Poem)

Hatred is another great enemy of man. Whom should you hate? Should you hate those who oppose you or those who have harmed or those who dislike you? No; none of these. You should hate only the evil qualities. You should extend your love and support to those who follow sathya and dharma. If you hate sathya and dharma, you are not a human being at all.

Truth is the basis of all virtues. By following the path of truth, Draupadi could experience peace and love. She taught that one should restrain from violence. One should not indulge in violence through one's actions, words, and even thoughts. By following the path of truth, Draupadi set the greatest ideal to the world.

As you Sow, So you Reap

By exercising sense control, one can achieve great heights in life. Damayanti was a woman of great virtues, like Draupadi. She earned this name because she was endowed with dama (sense control). The senses are wayward by nature, and it is difficult to control them. One should, however, do one's best to control them and put them to right use. Why has God given you ears? Is it to hear vain gossip? Never listen to anything that is bad. Listen to all that is good. Why has God given you tongue? It is not merely to satisfy your sense of taste. It has been given to sing the glory of God. Just as the tongue accepts all that is tasty and palatable and rejects all that is bad and unpalatable, one should accept all that is good and reject everything that is bad.

People think that it is God who is the cause of their happiness and sorrow. But it is not really so. Each one is responsible for his actions and reaps their consequences, good or bad. God is the eternal witness and does not interfere in this. He gives neither happiness nor sorrow. If you talk endearingly to someone, and that person will also speak to you in the same loving manner. But if you talk in an arrogant way, you will get a similar response.

As is the action, so is the reaction. The reaction, reflection, and resound are based on your own thoughts, words, and actions; God is not responsible for them. If you stand before a mirror, you will see your own reflection. In whatever way you speak to others, you will have the resound in the same way. Whatever thoughts you have in your mind, they will be reflected back to you. It is therefore essential to know whether your thoughts and actions are good or bad. Whatever good or bad you experience is the result of your thoughts, words, and actions. When any bad thought comes into your mind, give it up immediately. If you conduct yourself in this manner, you will become a true devotee of God and achieve liberation.

Everyone has to face the consequences of their actions,
whoever one may be.

No one can know what lies ahead for oneself in future.

But this much is sure: everyone has to reap the

consequences of their actions.

Even the mighty Rama suffered the pain of separation from His wife and cried like an ordinary person.

(Telugu Poem)

Young men!

Good and bad coexist. It is not possible for anyone to separate them. When you cultivate more of goodness, the bad in you will become absolutely insignificant. There is no need to use any force to drive all that is bad. When you forget bad, goodness will develop in you in full measure. This is the message I would like to give you on this day. Do not think that the New Year will give you some new fruits. The fruits that you earn will be based on your qualities and actions. All that you think will be reflected back to you. Everything is the result of your thoughts.

World is reaction, reflection, and resound

Once, there was a cowherd who used to take the cows for grazing to a place surrounded by three mountains. One day when the cows were grazing, he sat down under a tree and started singing a song in praise of God. As he sang the song, he heard its echo. He thought that someone was imitating his song to tease him. Therefore, he shouted in anger at the invisible intruder, and heard its resound in the same angry tone. In this state of anger, he went home and did not even eat his food. His mother asked him why he was so upset. He narrated what had happened. Next day, his mother accompanied him and came to know that his own echo was the cause of his trouble.

In the same manner, if you criticise or abuse anybody, all that will come back to you. The world is nothing but reaction, reflection, and resound. Whatever you do will come back to you, and nothing else. This is the divine law. Those who are full of love will see love everywhere. Those who are full of hatred will see enemies all around. Therefore, love and hatred do not come from outside.

They have their origin within you. The good and bad you experience arise out of your own feelings. God is not responsible for any of these. God is *nirguna*, *niranjana*, *sanathana* (attributeless, pure, final abode). It is only your feelings that change. God is changeless.

Students!

All your feelings are reflected back to you. Everything is within you. Whatever you experience is the reaction, reflection, and resound of your thoughts and feelings. You see somebody laughing, and you think that he is laughing at you. But how can you conclude in this manner? Once, a famous wrestler was doing exercise on a road early in the morning. At that time, a lady was coming from a village to sell milk and curd. When he looked at her, he felt she was laughing at him. The wrestler became angry and said to the woman, "How dare you laugh at me? Do you know who I am? Are you aware of my strength?"

The woman replied, "I am not laughing at you. You are so strong that you can stop a speeding car with one hand. What is the use of your physical strength if you lack forbearance?"

All our notions are based upon our deluded feeling.

Be good, do good, see good

Students!

No doubt, your innate feelings are good. But they undergo change depending upon what you see and hear. It is the external impulses that are responsible for changes in your thoughts and feelings. Truly speaking, there is no human form. In fact, there is no form at all. It is because of your illusion that you see a form and give a name to it. It is a sign of foolishness to think so. You may

think that you are highly educated and very intelligent. But how can you call yourself so if you are ignorant of your true Self? You can be called truly educated only when you know your real nature. If you do not know your own truth, how can you know the truth of others?

First of all, you should control your mind. Only then can your worship and prayer be fruitful. The mind is the root cause of the world.

Manah eva manushyanam karanam bandhamokshayo
(mind is the cause for bondage and liberation of man).

It is comparatively easy to control the body, but not the mind.

When Pramila, the ruler of women's kingdom captured the Aswamedha horse and defeated Arjuna in the battle, Arjuna told her that she could arrest his body but not his mind. It may be possible to capture the whole world with army, weapons, and bombs, but it is not possible for anyone to capture the mind. When you gain control over your mind, everything else will come under your control. Therefore, you should make all efforts to control your mind. Then you are sure to become an ideal and great person.

First and foremost, you should know your mistakes and try to rectify them. Only then can you aspire to become a *mumukshu* (spiritual aspirant). Knowingly or unknowingly, you may have committed some mistakes. Once you know your mistakes, you should have repentance. Repentance is true atonement. This is the royal path that leads to divinity. There is little use in performing puja (worship), vratas (rituals), and yajnas without repentance and atonement.

Jantunam nara janma durlabham
(out of all living beings, human birth is the rarest).

It is not easy to attain human form. Man is not a mere mortal. He is verily divine.

Daivam manusha rupena
(God is in the form of a human being).

If you do or think something bad, you are not divine. First of all, you should become a good person.

Be good, do good, see good. This is the way to God.

Develop the qualities exemplified by Rama and Sita

Students!

First of all, you have to control your mind. Offer your mind to God. God can do everything for you. Have firm devotion to God with firm faith that God is everywhere.

Do not doubt that God is here and not there.
Wherever you search for Him, God is there.
(Telugu Poem)

Where is God?

Sarvatah panipadam tat sarvathokshi siromukham,
sarvatah sruthimalloke sarvamavruthya sishthati

(with hands, feet, eyes, head, mouth,
and ears pervading everything, He permeates the entire universe).

Ordinary people are not able to recognise this truth. God is present in all beings, be it a small insect like an ant or a big animal like an elephant or a lion. He is present in a particle of sand and also in a particle of sugar.

Discharge your duty earnestly with devotion to God. Put your knowledge into practice and earn a good name. I never prevent anyone from pursuing their studies. But along with acquiring secular knowledge, you should acquire spiritual knowledge also. Proper enquiry of the mind and purity of heart are very essential.

Students!

You have completed one academic year, and you will now go home for vacation. You will be looking for your results and searching your roll number in the list of successful candidates. More than searching your roll number, search your heart. If you have really written well, you are sure to find your roll number. On the other hand, if you have not written your examination well, you should not be delighted even when you find your roll number in the list of successful candidates. **It is not the number of marks that are important. What is important is that you should become number one man** (loud applause).

This morning our students sang the song conveying the message that one should have a son like Rama and a daughter like Sita. You may aspire to have a son like Rama and a daughter like Sita. But how is it possible when you have the demonic qualities of Ravana and Surpanakha? If you want a son like

Rama, you should follow dharma like Him.

If you aspire to have a daughter like Sita, you should have the virtues as exemplified by Sita. Whatever form you aspire for, you should cultivate the same type of qualities corresponding to that. Only then can you attain harmony, tolerance, and peace.

Where is peace? Peace lies in the control of the senses. If you are not able to control your senses you cannot attain peace; you will get only pieces. If you want to be peaceful, you have to imbibe the qualities of quietude and composure. Let anybody criticise, abuse or hit you; you should maintain your composure. When someone criticises you, do not take it to heart. Think that their tongue has produced some sound. You have nothing to do with it. If you receive the abuses hurled at you, you will be affected by them. Otherwise, you will not be disturbed. Even if somebody beats you, think that he has beaten your body and not you. In fact, none can ever harm or hurt you, because you are not the body. If you have such a firm conviction, then you will not have anger or hatred toward even those who abuse or assault you. Therefore, firm conviction is most essential for peace.

Offer your heart to God in prayer

Draupadi had deep devotion for Krishna. She prayed to him, "Oh Krishna! I worship You day and night. Oh Lord! Be compassionate and protect me. If You are compassionate toward me, then I will not be bothered about any other thing in life." Draupadi faced many challenges and ordeals in life, but her devotion toward Krishna remained unaffected.

Thyagaraja said,
Oh Lord! I have been praying to You incessantly,
why are You depriving me of Your love and compassion?
What is that I have not offered to You?
I have surrendered my wealth, my family and even my soul to You.

Now, please come to my rescue.
I seek refuge only in You.
(Sanskrit Sloka)

Mere words are not enough when you pray; you should offer your heart to God in prayer.

Man has a name and a form, but the Atma transcends both. It has neither a name nor a form. People like some particular names and forms. One cannot have faith in many names and forms, but one can surely have faith in the formless principle of the Atma, which is present in all.

Na Atma sakshi
(my Atma is the witness)

is a common saying, which shows that people have faith in the Atma. That is why Atma is the common name for all. Some may pray to Rama, others may pray to Krishna. Names and forms are many, but Divinity is one. Atma is the nameless, formless Divinity. When you worship such a formless and nameless divine principle, you will certainly attain Divinity.

(Bhagavan concluded His Discourse with the bhajan, "Prema Mudita Manase Kaho â!".)

Alternative Link to Discourse:
<http://www.sathyasai.org/discour/2006/titles2006.html>

5. Experience the Sweetness of Rama's Name

Date: 07 April 2006 / Location: Prasanthi Nilayam / Occasion: Rama Navami

This motherland of Bharat (India) has given birth to many noble souls who attained great name and fame in all the continents of the world. Many sages and seers of Bharat have been sanctifying their time by propagating Rama Tattwa (principle of Rama) since ancient times. The Ramayana belongs to the Treta Yuga. Although thousands of years have passed, the Ramayana is still being read with reverence in every village and every hamlet.

Do as you say

People, young and old, chant the sacred name of Rama even now with great devotion. They may forget any other name, but not the Rama Nama (name of Rama). Be one a millionaire or a pauper, everyone takes refuge in the Divine Name of Rama in times of difficulty. In Bharat, it is hard to find anyone who does not contemplate upon or chant the Name of Rama. Many sages in the past did penance and undertook several kinds of vows to spread the glory of Rama Nama in the world. However, Rama never wished or told anybody to chant His name or contemplate upon it. He, in fact, declared that all are the embodiments of divinity.

The foremost teaching of Rama was that one should follow sathya (truth). Taking sathya as its basis, one should sustain and promote dharma (righteousness). Dharma is not confined to any particular place or country; it is present in all. It is born out of sathya. In fact, dharma cannot exist without sathya. What is dharma? Dharayati iti dharma (that which sustains is dharma). Some people wrongly limit dharma). to mere feeding of the poor or acts of charity. Dharma should flow from one's own heart. Then, it should be put into practice. Do as you say. That is man's foremost duty. There should be perfect harmony between one's words and actions. On the other hand, if one says one thing and does something contrary to it, it connotes adharma (unrighteousness).

Moreover, one should carefully analyse and weigh the pros and cons before saying something. Manasyekam vachasyekam, karmanyekam mahatmanam (Those whose thoughts, words, and deeds are in perfect harmony are noble ones). You say that you are a human being. But, you are entitled to be called a human being only when your thoughts, words, and deeds are in harmony. Rama achieved unity of thought, word, and deed. In contrast, Ravana's thoughts, words, and deeds were at variance with each other. Manasyanyath vachasyanyath, karmanyanyath duratmanam (Those who lack harmony of thoughts, words, and deeds are wicked).

Nurture and develop your innate qualities

There has naturally been a conflict between sathya (truth) and asathya (untruth), dharma (righteousness), and adharma (unrighteousness). Rama scrupulously followed sathya, whereas Ravana resorted to asathya. There is no dharma greater than adherence to sathya. Hence, we should adhere to truth even in trivial matters. We should never resort to untruth to escape from a difficult situation.

The creation emerges from truth and merges into truth,
Is there a place in the cosmos where truth does not exist?
Visualise this pure and unsullied truth.
(Telugu Poem)

In fact, truth is the foundation of the entire creation. If for any reason this foundation is disturbed, the whole world will collapse. What is the reason for all the trials and tribulations of man today? It is because man has forgotten truth. He is facing humiliation and disrepute because he is indulging in injustice and falsehood. Hence, one should not resort to untruth under any circumstances. One should speak only truth. Sathya is a small term. But it

connotes sath (changeless eternity). Since we try to change this changeless truth, we undergo changes and distortions.

Dear Students!

You are all young. If you follow truth right from this young age, you will surely become an ideal to the entire country. What is truth? God's word is truth. Hence, when you speak and act with the feeling Sarva karma Bhagavad preetyartham (all actions to please God), everything will become truth. Every thought and feeling emanating from man is a reflection of his inner truth. Unfortunately, it gets converted into falsehood by the improper use of the tongue. The tongue is one of the five senses. These senses are the cause of changes in us. They are responsible for the sin or merit that we earn.

The panchabhutas (five elements) pervade the entire universe, right from the earth to sky. There is no sixth element other than these five elements in the universe. The same five elements are found in every human being in a subtle form. One has to realise this truth and conduct oneself accordingly. Sathya (truth), dharma (righteousness), santhi (peace) prema (love), and ahimsa (non-violence) that are present within you have to be nurtured and developed. Sathya is the path. Dharma follows it. Prema is the experience. It is only then that ahimsa manifests. Himsa (violence) is not limited to harming or hurting others; acting contrary to one's words is also himsa. There can be no greater ahimsa than using our tongue in a sacred manner.

Santhi (peace) is not to be found somewhere else. It is very much within us. There are many different qualities present within us. It is for us to make good use of these qualities. You may ask, "Why does not God change our nature?" No, God does not at all interfere; He is a witness of everything. It is for God to tell you what is good and what is bad. Your own thoughts and feelings tell you what is good and what is bad. When you eat a cucumber, you will get the belch of a cucumber. In the same manner, what is there in you will be reflected outside. Whatever bad you see in others, it is nothing but the reflection of your own thoughts.

Some people are constantly immersed in worldly thoughts. Such people can never be happy. Only those attain the state of bliss whose mind is steady, without any thoughts. Some people consider themselves very intelligent and keep enquiring deeply into their accumulated bookish knowledge. This type of pedantry is like an allergy. Once this allergy starts spreading, their energy is sapped. Unfortunately, today, we are developing allergy, not energy. Do not keep deliberating upon whether something is good for you or not. Everything is good. Whatever happens, consider that it is good for you. When you develop such an attitude, everything will turn out to be good for you.

Embodiments of Love!

Love all. Hate none. Do not misunderstand others. Some people develop misunderstanding even about God! It is the worst of sins. Hence, do not entertain such misconceptions. If by any reason such thoughts enter your mind, consider them as your enemies and drive them away. Be loving and cheerful always! It is only love that protects and sustains you. You are yourself the embodiment of love. Where there is love, there hatred cannot enter.

Embodiments of Love!

Human body is a miniature world. It is constituted by panchabhutas (five elements), panchendriyas (five senses), and panchapranas (five life-breaths) which, in turn, are born out of truth, are sustained by truth, and ultimately merge in truth. Hence, one should follow truth earnestly. Since people distort truth, they lose their purity. The main reason for the impurity of one's heart is one's tendency to distort truth. Hence, if one wishes to maintain purity and sacredness of one's heart, one has to speak truth. If you are wedded to truth, whatever you say will come right.

Some people complain, "Swami! Though we are treading the path of truth, untruth still troubles us. What could be the reason for our predicament?" The question can be answered by a simple example. While the pure and crystal

clear Ganga (Ganges river) flows, some streams and rivulets formed by the rain water join it during its course, thereby polluting the river. However, one has to be careful not to allow any impurities to join the pure and unsullied truth of one's heart. It is because of the weakness of our senses that various impurities enter our heart and pollute it. These impurities are the arishadvargas (six inner enemies of mankind), viz., kama (desire), krodha (anger), lobha (greed), moha (attachment), mada (pride), and matsarya (jealousy). The purity of nectar can be destroyed even by an atom of impurity.

Once a music director composed a song:
I am aware you are like the moon in the distant sky;
Yet my mind tries to grab you;
I don't know why.
(Telugu Song)

In fact, where is the moon? Not in the distant sky. Our mind itself is the moon. We are unable to gain control over the mind because of these six inner enemies coming in our way. Is it not a fact that even the bright light of the moon on a full moon night is not visible if the clouds come in its way? The moment the clouds move away, the moon is visible. Similarly, you have to do constant namasmarana (repetition of the name of God) in order to drive away the clouds of these six inner enemies.

Follow the ideals set by Rama

Today, we are celebrating Sri Ramanavami. On this sacred day, we should resolve to follow the teachings of Rama. Sathya and dharma are the two main teachings of Rama. Do not consider yourself as a mere human being. Develop full faith that you are none other than Rama! People often say, "Only my Atmarama knows it!" Thus, our Atma itself is the embodiment of Lord Rama! The Atma has no specific form. The same Atma that pervades the entire

universe took a form and incarnated as Rama. Similarly, dharma took the form of Lakshmana, who constantly followed Rama. Lakshmana considered Rama as his very life-breath. Rama was everything for him.

I have surrendered my wealth,
my family and even my soul to You.
Now, please come to my rescue.
I seek refuge only in You.
(Sanskrit Sloka)

During the exile of Rama, Sita, and Lakshmana, once Lakshmana ventured into a particular part of the forest. Soon he was beset with evil thoughts. As soon as he returned, he told Rama "Oh! Rama! Why are we undergoing all these troubles? Why should the innocent mother Sita be put to these ordeals? Come! Let us go back to Ayodhya, this very moment."

Sita was surprised at the sudden change in the attitude of Lakshmana. Since Rama knew everything, He called Lakshmana to his side smilingly and made him sit near Him. Immediately, Lakshmana realised his fault. With great agony, he enquired from Rama, "Dear brother! How come these evil thoughts entered my mind? Never before did such a thing happen to me."

Rama explained, "Dear brother! This is not your fault. This is the region of a demon. Hence, all the evil thoughts entered your mind."

Tell me your company, I shall tell you what you are. As is your company, so are your thoughts. Hence, keep yourself away from bad company. Join the company of good and noble souls. Then, you will get good thoughts. As are your thoughts, so shall be the result. Yad bhavam tad bhavati (as are the

feelings, so is the result).

When Kausalya was shedding tears after Rama left for the forest, Sumitra tried to comfort her, saying, "Dear sister! Why do you cry? Is it because Rama is going to the forest? No, no. You are mistaken that Rama would live in the forest, while we would enjoy royal comforts in Ayodhya. In fact, wherever Rama lives is Ayodhya and the rest is nothing but a forest. We should lead our life with equanimity, remaining equal-minded in happiness and sorrow. Happiness and sorrow come one after the other. We should not be affected by them! We should neither be elated by happiness nor be depressed by sorrow. Can there be a human being in this world without happiness and sorrow? Rama is, in fact, omniscient and omnipotent. No harm can ever befall Him by wild animals or demons in the forest."

Kausalya was also worried about Sita, since she was accompanying Rama to the forest. Rama tried to dissuade her from going to the forest, saying, "Sita! The forest is full of thorny bushes and wild animals. You will be put to a lot of difficulties in the forest."

Sita reasoned with Rama, "Oh! Rama! You are the protector of the entire world. Can You not protect Your own wife from the wild animals? You are omnipresent, omnipotent, and omniscient. I am sure that none of these wild animals can cause any harm to me when You are with me. I have no such fear."

Rama felt very happy to hear these words of Sita.

When Sita was abducted by Ravana, both Rama and Lakshmana became very much worried about her. Seething with anger over Ravana's mean act, Lakshmana approached his elder brother Rama and said, "Dear brother! Give me Your permission. I will reduce all these wicked demons to ashes."

Rama counseled patience and said, "Lakshmana! We don't need to do any such thing. The demons will destroy themselves on their own. In fact, they will become victims of their own evil qualities."

Subsequently, Ravana was killed by Rama and His army of vanaras (monkey). Rama then explained to Lakshmana thus: "Lakshmana! People behave in a particular way and reap the consequences of their actions, depending upon their prarabdha (destiny) and their qualities. We need not be too much concerned with that. As long as one is attached to worldly objects and thinks in terms of mine and thine, one will be afflicted by sorrow. Hence, one has to treat the worldly objects with the attitude: These are not mine; all these are embodiments of the divine."

All acts should be performed to please God. If one develops ego with thoughts of "I" and "mine", one is sure to perish. You say, "this is mine" and "that is mine." In fact, what really belongs to you - the body, the mind, the intellect, or the senses? You say "this is my body," "this is my mind," "this is my intellect," etc. But, none of these belong to you truly. The body which you consider as belonging to you will leave you in a moment, even without your knowledge.

Similarly, the mind roams about like a monkey. Is it possible to restrain this mad monkey? Do not say, "I am this or that." Say, I am I." This is your correct description. The correct answer to the question, "Who are you?" is "I am I."

Rama did not criticise or harm anyone. Then, who will have hatred toward Him? Good acts of Rama brought good results to Him. Thus, when we do good to others, there is no possibility for us to undergo sorrows and difficulties. If we still feel we are put to difficulties, the fault lies with us. God is not responsible for our sorrows and difficulties; it is the waywardness of our senses that is responsible for them. So, we should control our senses. If we

are able to control our senses, everything else will come under our control. That is the essence of the teachings of Rama. The Ramayana is not merely the story of Rama. In fact, it is the story of every human being.

Sweetness of Rama Nama never diminishes

We blame God for our problems and difficulties. But, God loves one and all equally. He has no hatred toward anyone. He is always cheerful and smiling. A smiling countenance is the natural quality of a divine being. Where there is a smile, there can be no hatred at all! People with such divine attributes do not get disturbed under any circumstances. Hence, be always smiling and cheerful. Never put on a "castor-oil face".

Some students are very much worried about examinations; they want them to be delayed or postponed. However, the sooner you write the examinations and pass them, the quicker will you move onto the higher class. Instead of examination worry, you should make hurry to go to the higher class. There is no worry in this hurry.

Come! Oh devotees! Come!
Take the sweetmeat of Rama Nama.
Out of ignorance do not buy and eat other sweets,
they will spoil your health
By mixing the essence of the Vedas
with the milk of Vedic declarations.
Adding the sugar of subuddhi (virtues)
and the ghee of nibaddhi (truth),
Removing the dirt of abaddhamu (falsehood),
Our ancient rishis (sages) have prepared
this most delicious sweet of Ramas Name.
(Telugu Song)

Your health will be spoiled by eating all kinds of sweets sold in the marketplace. Those sweets may be tasty, but are harmful for you. Instead, the sweetmeat of Rama Nama has been prepared by our great rishis. It has a wonderful effect on your mind. It can never become stale or spoiled. The more you eat this sweet of Rama Nama, the more joy will you derive from it. It is sweeter than sugar and tastier than curd.

The divine Name of Rama is full of sweetness and it remains sweet forever. There have been many incarnations of God on earth. But the divine Name of Rama has remained eternal. Since ancient times, Rama Nama has remained as the Taraka mantra (mantra that liberates) for one and all. Right from children to elders, everyone can derive the bliss of chanting Rama Nama. Age is no obstacle in experiencing the sweetness of Rama Nama. There is immense sweetness in this name. We should never give up such a sweet, nectarine and blissful Rama Nama even for a second. Unfortunately, today people are neglecting the chanting of Rama Nama. It is their misfortune.

Lead an ideal and exemplary life

When Mirabai was asked to leave the Krishna temple in the palace by the Maharana, she was full of anxiety, thinking, "How can I leave my dear Lord Krishna and go away!" But her unflinching faith in Krishna developed firm conviction in her, "Krishna Himself would come along with me." She prayed to Lord Krishna, "Oh Lord! I have obtained the precious pearl of the divine Name after a great effort. Please bless me that I do not lose this invaluable pearl."

Chanting the name of Krishna incessantly, she reached Dwaraka. However, she found the doors of the temple closed. Unable to bear the agony of separation from her dear Lord Krishna any more, she banged her head against the doors of the temple. Lo and behold! The doors of the temple opened and Lord Krishna appeared before her. After having darshan of her dear Lord, Mirabai merged with Him.

We have to broaden our heart. This does not refer to the physical heart. If the physical heart is enlarged, it requires surgery by the doctors. Broadening one's heart implies the quality of large-heartedness. Some people sit here stretching their legs and occupying a lot of space. Instead, if people sit closely, some more devotees can be accommodated. We can help each other by caring and sharing.

Dear Students!

The summer vacation has started. From tomorrow onward, you will be going home to spend your vacation with your parents. Spend your time happily with your parents. Contemplating upon the happy time you have spent here learning many sacred teachings, make your parents also happy. If you are happy, they will also be happy. Never make your parents unhappy by your conduct. Our parents occupy an important place in our life. It is our foremost duty to make them happy. It is not enough if you look after your own comfort and welfare. First and foremost, the parents are to be made happy.

Life is not confined to khana (food), peena (drink), sona (sleep), and marna (death). We are not born to eat and roam about and enjoy comforts. We are born to serve our parents and make them happy. If you make your parents happy now, your own children will make you happy in future. Lead an ideal and exemplary life. Only then will your life be sanctified and the education acquired by you in Sri Sathya Sai educational institutions become meaningful. I wish that all of you should earn name and fame as the students of this great institution.

(Bhagawan concluded His discourse with the bhajan, "Rama Rama Rama Sita".)

- From Divine Discourse on Sri Rama Navami in Sai Kulwant Hall, Prasanthi Nilayam, 7 April 2006.

Alternative Link to Discourse:

<http://www.sathyasai.org/discour/2006/titles2006.html>

6. Happiness Is Holiness

Date: 14 April 2006 / Location: Kodaikanal / Occasion: Tamil New Year, Baisakhi, Vishu

LORD KRISHNA made this divine declaration:

Mamaivamsho jivaloke Jivabhuta sanathana
(the eternal atma in all beings is a part of My Being).

Hence, do not feel that you are different from God. God resides in you. In fact, you are God.

Nothing Is Permanent In This World

You think you are a human being because you are endowed with a human body, but the atma that indwells a all manifests your divinity. There are thousands of bulbs that have been put up for decoration. Their colour and wattage may differ, but the electric current in all of them is one and the same. Like the current that makes all the bulbs shine, the atma present in all human beings makes them see, hear and work. But today man is caught in worldly affairs and is ignoring spirituality. If you have spiritual vision, you will know that it is the same God who is present everywhere. Everything from earth to sky is nothing but God. Even this flower, this tumbler, this microphone and the tablecloth that you see here are all aspects of divinity. Divinity pervades each and everything in this universe. But you see differences due to your faulty vision.

Change is the nature of the five elements, and not of God. There are only five elements in this universe; there is no sixth element. Our human form is a combination of the five elements and is sustained by them. Man has relationship with the five elements so long as the body lasts. Once the body perishes, he has nothing to do with even one of them. These elements are

present in man in the form of his senses of sound, sight, touch, taste and smell. Our senses are responsible for good and bad, merit and sin. Good and bad are not given by God; they are the consequences of man's own actions. Sometimes you think that God has given you suffering and sometimes you feel God is responsible for your happiness, but God neither gives happiness nor suffering. These are all man's illusion. Man suffers due to his own evil qualities like jealousy, hatred, anger and pomposity. Where does anger come from? It comes from within us because of our wrong food and evil thoughts. Desire arises because of your covetous nature. kama, krodha, lobha, moha, mada and matsarya (desire, anger, greed, attachment, pride and jealousy) all arise from us.

You think God has a form. But God is formless. God is positive and man is negative. Negative comes and goes, but positive is permanent. Repose your faith in the positive and not in the negative. Everything in this world comes and goes like passing clouds. A boy gets married to a girl. But before marriage, where was the boy and where was the girl? Their relationship developed only after marriage. But even that is not permanent. There is nothing in human life that is permanent. Everything is temporary; it comes and goes. If man wants to become eternal, he has to develop atma viswasa (faith in the Self). You may come and go, but I am with you forever. Divinity is changeless. Instead of aspiring for the changeless, man is running after all that is fleeting and temporary. All that we desire in this world is subject to change. Bodies are subject to change. You may see a body today and may not see it tomorrow. There is nothing in this world that is permanent. There is only one entity that is permanent about whom it is said,

Sarvatah panipadam tat sarvathokshi siromukham, Sarvatah sruthimalloke sarvamavruthya tishthati
(with hands, feet, eyes, head, mouth and ears pervading everything, He permeates the entire universe).

There is only One that is present always, but during our short life-span we develop many illusions.

Pray To God Desirelessly

We celebrate New Year and feel very happy. In fact it is not new; it is just a change of time. Today is the beginning of *Chaitra* (a month in Indian calendar). Next month is Vaishakha. In this way, many Chaitras and Vaishakhas have come and gone, but nothing is permanent. Why should we bother about all that is impermanent and passing? A fruit is at first unripe and after some time it becomes fully ripe and ultimately it decays. Similarly, human body is subject to change; it has childhood, youth, old age and ultimately death. So, there is nothing in this world that is permanent. Whatever you see in this world is just temporary and passing. There is only one thing that is permanent and you have to pray for that. But whom are you praying for? You are praying for yourself, not for God. In fact, you are praying to yourself because God is in you. Because of your identification with the body, you think you are a devotee and God is separate from you. There is no difference between the devotee and God. Whatever you see, it is God; wherever you go, God is there; whatever you do, it is for God. God is present even in a particle of dust. When the wind blows, the dust goes up. When there is no wind, the dust comes down. In the same way, when man has desires, he is engulfed in delusion. When he is without desires, his delusion is also subdued. Sometimes man is peaceful and at other times he is agitated. These states of man are the result of his food, his habits and worldly relationships; they are not caused by God. God has nothing to do with that. God is eternally present and the five elements are also present forever. Even after man dies, the five elements continue to have their existence. The consciousness present in all the five elements in man is responsible for all his body functions.

When a man is newly married, he loves his wife very much. His love is so intense in the beginning that if she is about to put her foot on a thorn, he pulls her away with great concern, saying, "There is a thorn, there is a thorn." After some time, when the same situation arises, he merely cautions her, "Be

careful, there is a thorn." When more time has elapsed, he will resort to scolding, "Don't you have eyes? Can't you see the thorn?" The love that is there in the beginning gives way to anger with the passage of time. Worldly love is subject to change. Even the love between husband and wife and mother and child undergoes changes with the passage of time. Everything is temporary in this world. It is impermanent and it comes and goes. We are happy when we gain something; we are grieved when we lose anything. Loss and gain are the cause of our happiness and sorrow. But profit and loss are only relative terms.

Embodiments Of Love!

There are no permanent relationships in this world. So long as the body lasts, the relationships exist. When the body is lost, the relationships are also lost. There is one thing that is permanent in this universe and that is what you have to aspire for. Human life is given to man to know himself and to realise God. People worship God and pray to Him. When their desires are fulfilled, they are very happy. If their desires are not fulfilled, they change even the photo of the deity in their altar. If we worship God only to fulfil our desires, then it is not true worship. Our love and devotion for God should be changeless. It should not change under any circumstances. Love is the very form of God. Love is God. Live in love. Love is present in all. Even the person whom we think as wicked has love for his wife and children. If you have love in your heart, you will find love everywhere. If you love a dog or a cat, they will also reciprocate your love. You will not have fear of even wild animals if you do not harm them. *Yad bhavam tad bhavati* (as is the feeling, so is the result). Everything depends on our feelings.

Desires Are The Cause Of Man's Suffering

All of us should consider our body as only an instrument to discharge our duties. Never think that this body is permanent and you have to accumulate wealth to maintain it. It is merely a waste of time and effort when you try to accumulate worldly possessions. Everything else is temporary except love and truth. *Sathyannasti paro dharma* (There is no dharma greater than

adherence to truth). There are many types of duties that we have to perform with the help of the body. But our foremost duty is to develop love. Where there is love, there is bliss. True relationship exists only when there is love. Where there is no love, bliss cannot exist there, can there be true relationship. God is the embodiment of bliss. Nityanandam, parama sukhadam, Kevalam jnanamurtim, dwandwateetam, Gagana sadrisham, tathwamasyadi Lakshyam, ekam, nityam, vimalam, Achalam, sarvadhee sakshibhutam, bhavateetam, trigunarahitam (God is the embodiment of eternal bliss, He is wisdom absolute, beyond the pair of opposites, expansive and pervasive like the sky, the goal indicated by the mahavakya tathwamasi, One without a second, eternal, pure, unchanging, witness of all functions of the intellect, beyond all mental conditions and the three attributes of sathwa, rajas and tamas.) Man should develop the divine quality of love and not the worldly relationships.

Suppose a person has delicious dishes and fruits before him which he loves to eat, he will get happiness when he consumes them. If at that very moment he gets the sad news of the tragic death of his son in an accident in the bazar, he will run to see his son and throw away all the dishes, because his love for his son is more than his love for food. When the food is before him, he thinks that his entire happiness lies in consuming it. Where has the love for food gone now? In a similar way, man develops love for many things in this world. In fact, there is nothing in this world which you should desire for. Desires are the cause of all the suffering of man. As the Saying goes 'Less luggage more comfort.' When there is luggage, you cannot escape from trouble. Here luggage refers to worldly relationships and desires. Only when you get rid of worldly bondage can you be happy. There is nothing in this world that you should desire for. If any worldly desire crops up in your mind, give it up at once. Giving up of desires is true renunciation. Less luggage, more comfort makes travel a pleasure. You can have real happiness only when you reduce your luggage. There are so many millionaires in this world. But, are they able to live forever? They come and go like passing clouds. You find clouds only in the sky. Without sky there can be no clouds. So long as you have body consciousness, you will have the clouds of desires.

Everybody Has To Leave The World Empty-handed

Embodiments Of Love!

You should have body consciousness only to discharge your duties. You have to do your duty. Duty is God. You should not develop undue worldly relations. But, you are developing more and more desires and more and more greed. You have to reduce the luggage of your desires. You may accumulate any amount of luggage, but it is not going to be permanent. Alexander, the great emperor, conquered different parts of the world and came to India with a desire to conquer this country. On his return journey, he suffered a grave illness. Sensing that his end had approached, he called all his ministers and generals and told them that he was not going to live any more. He instructed them to take his body to his country after his death. He further told them to expose his hands out of the bier with his palms upwards and take the funeral procession to all the streets of the city. This was to tell the people of the world that in spite of his great conquests in the world and a great name and fame, Alexander left the world empty-handed. This is true of all of us. Whatever we may accumulate, we have to go empty-handed only. In the ultimate analysis, all the worldly possessions are useless. Then why should we worry about all that is useless? Do your duty making best use of the present; do not unnecessarily worry about what is to come in future.

Many things happen in this world; God is the witness of all that happens. God is always blissful; He has no suffering, no difficulty, no worry. God is not the cause of the difficulties and sufferings of anybody. He has no desires. You may think that God has desires, but in reality He has none. He is *gunatita* (beyond attributes), *trigunarahita* (devoid of the three qualities of sattwa, rajas and tamas). You become the victim of delusion as you are bound by these three qualities. If someone dies, people lament over his death for a few days and then they forget. In this manner, nothing is permanent in this world. However, we have to do what we are supposed to do. You wear a shawl when it is cold. As soon as the cold is gone, you remove the shawl. Likewise, you don the vesture of human body and nourish it for performing your worldly duties. Ultimately, you have to give up this body.

Do All Actions To Please God

Embodiments Of Love!

You do all kinds of worship, penance and yajnas, but what is the use of all this? They cannot protect and sustain you if you are bereft of the divine quality of love. It will be just a waste of time and energy. What you have to nourish and develop is love. If you have love, you can conquer anything. Except love, there is nothing that can nourish and sustain you. Develop self-confidence. When you have self-confidence, you will attain self-satisfaction which will lead you to self-sacrifice and ultimately to self-realisation. What is the meaning of self-realisation? It means to realise one's Self. You keep asking everybody, "Who are you?" But you do not ask yourself, "Who am I?" Am I the body, am I the mind, am I the intellect, am I the chittha, am I the senses? When you say, 'my body', you are different from the body. Body is like a water bubble, mind is like a mad monkey. Do not follow the body, do not follow the mind. Do not think that the body is permanent. But so long as you have the body and mind, you have to use them to perform your duties. If your mind is not sound and steady, none of your endeavours will fructify. Hence, first and foremost control the mind. Who is man? One who is endowed with mind is man. Do not allow your mind to become a monkey mind. Understand that you belong to mankind. So, you have to conduct yourself with kindness and compassion.

You are running after all that is false and ephemeral giving up all that is true and eternal. In Kali Age, everything is becoming business. Wherever people go, whatever they do, they do it with a business motive. Even trivial matters have become business activity. How long can you do this business? It is all useless. Man should learn to give; he should not try to grab all that comes his way. Body is given to man to do good to others. Paropakaraya punya, papaya parapidanam (one attains merit by serving others and commits sin by hurting them). Do not always accept the service of others; rather, try to serve others to the extent possible. When you serve others, think that you are serving God. Do all actions to please God. All your actions will become

meaningful only when you do them with the motive of pleasing God. Never do anything with a selfish motive. Today you are here. Tomorrow you may be somewhere else. Nothing is permanent. Only love is permanent in this world. Fill your life with love. You can love others only when you have love within you. Your innate love is your divinity. If you have love in your heart, nobody will hate you. Others will hate you only when you have selfish desires. Never hate anybody, never feel jealous of anybody and never get angry with anyone.

Embodiments Of Love!

You have come all the way from distant places because of your love for Swami. Preserve this love forever and live in the presence of God. Never forget this love which is in you, with you, below you, above you, around you. Do not think that God is separate from you. He is the witness of everything. People go to temples with trays full of flowers and fruits.

Is it possible to limit the One to a temple
Who pervades the entire cosmos?
How can one offer food to the One
Who has the entire cosmos in His belly? How can one give a bath to the One
Who is present in all rivers?
(Telugu poem)

Worry Is A Mentally Created Fear

People offer food to God and afterwards consume it themselves! God does not want anything. God has no desires at all. Sometimes, God may act in a way which makes you think that He has desires. But God has no desires at all. He has no bondage either. Whatever He does is for your sake. Whatever He says, does and thinks is for your sake. Pray for the welfare of all. Loka

samasta sukhino bhavantu (May all the people of the world be happy!). Do not wish any harm even to your enemy. Love Ever, Hurt Never. Do not do anything that is contrary to the principle of love. Love is God. Live in Love. Consider love as God. Salute whomever you come across, even if he be your enemy. Love even your enemy. Whomsoever you salute, it will reach God, for God is in all. With these sacred feelings, do not have hatred towards anyone.

All that has to happen will happen. Do not worry about it. Past is past, forget the past. Future is uncertain, do not brood over it. Present is important, live in the present and be happy. Do not worry about past and future. Where is the past? Many people have passed away. Has any of them come back? None. Similarly, we do not know anything about future. Why should we worry about it? You should try to seek happiness in the present. When you have such an attitude, you will never worry about anything in life. What is the shape of worry? It is a mentally created fear. We should never worry. A true devotee will not have any worries. You cannot call yourself a true devotee if you are beset with worries. Hurry, worry, and curry are the cause of heart diseases. One should therefore avoid hurry, worry, curry.

All of you are the embodiments of love and divinity. You are Atmaswarupa (embodiment of the atma). For the sake of identity, you have a name, but in reality, all of you are the embodiments of the atma. Only the atma is eternal.

Today marks the beginning of the Tamil New Year. People of Kerala celebrate it in a traditional way by having the holy vision of Vishukkani in the morning. They will have delicious dishes and all merriment. It is a festive occasion for the farmers who bring home the harvested grain. It is, in fact, a holy day for them as they reap the fruit of their hard labour after toiling hard from morning to evening in their fields all the year round. The farmers lead a very hard life. This is the time of their rejoicing as the harvested grain ensures them freedom from all worries and makes them happy and blissful. Happiness is true holiness. True bliss lies in cultivating the principle of love and leading a life of contentment. We should always be contented. When there is no contentment, worries raise their head. All troubles are created by worrying.

Live Always In Bliss

Embodiments Of Love!

The day you are happy is the holy day. Love is divine. Suffuse your love with the principle of divinity. Keep your heart filled with love forever. Then every day will become a New Year for you. What is New Year? The celebration of New Year does not lie in eating *payasam* (sweet pudding) and other delicious dishes. The day you are filled with bliss is the New Year. Always live in bliss. If difficulties confront you, drive them away. In fact, suffering and troubles have no real existence. Then why are you worrying? Develop the attitude of detachment. Then you will have no suffering and no worry. Remind yourself, "I am a human being. These difficulties and suffering do not belong to me." If you develop real body detachment, you will not be affected by any affliction. Physical ailments like stomachache, headache or body pain are natural to the body. Why should you worry about that which is natural? You suffer because you develop too much attachment to the body. However, you have to take care of the body to the extent that you are not dependent on others. You should realise your true nature. Regulate your diet and habits. Since you have too many desires, you have all the problems. If you eat too much, you will have to suffer from indigestion. Hence, control your craving for food. Eat moderately and maintain good health. That is what I advise the children always.

Get up early in the morning At the crowing of the cock;
Have a bath after your morning ablutions, Wear a proper dress.
Eat properly and moderately.
Go to school and study diligently. Earn a good name.
(Telugu poem)

Develop good health, cultivate good habits, have good conduct and earn a

good name. If you have all these, you will not need anything else in life. Do not run after medicines and doctors for your small problems. If a medicine cures one disease, it will create another. Many doctors have made the medical profession also a business. What are you going to achieve if you lead a life full of worries? Nothing at all! Some doctors may exaggerate even your minor ailments as cancer and ulcer. In such cases, even if you do not have such a disease, worry caused to you by the imaginary disease may lead to it. The more you worry about it, the more would be your suffering. Therefore, do not worry about your small physical problems. If you lead a life of moderation and maintain a healthy lifestyle, you don't need to be at the mercy of doctors.

Embodiments Of Love!

Stop the habit of worrying. Even an intelligent student will not be able to write his examination well, if he becomes nervous in the examination hall due to his doubts, though he may know the answers to the questions. Doubts are the cause of your worry. You have to face all difficulties because of your habit of worrying. You should work hard without worrying for anything. When you lead such a straightforward life, you will not have to run after anybody and beg for favours. Experience the bliss that is within your heart without making a show of it to others. Have belief in that which ought to be believed. Have love for that which ought to be loved. You have to love only one thing and that is God. Once you have love for God, you will have everything in life. On the one side is the world and on the other, God. You cannot have both simultaneously. It is like riding on two horses which is sure to prove dangerous. Focus your mind only on God and have total faith in Him.

Ekam Sat viprah bahudha vadanti
(truth is one, but the wise refer to it by various names).

You should always think of God, both in pleasure and pain. If you aspire to

have happiness and bliss, you should desire only for God. Do not worry too much about your difficulties. If you have love for God, all your difficulties will vanish in a trice. All difficulties are like passing clouds.

Swami loves His students very much. Once it so happened that a student was trying to tie buntings on a door while standing on a steel stool. As he saw Me coming, he felt nervous and fell from the stool. Both the stool and the boy fell on Me and My hip bone was fractured. Doctors advised rest for three to six months. But I told them that I did not need rest even for three minutes. What is this body for? It is for helping others. The body needs balance. There would be difficulty in walking when the balance is lost. But I do not care even for balance. It is temporary and will become all right on its own. I am able to walk with the support of boys. We should not worry about small problems. Do your duty. Then everything will become all right. Develop love.

Embodiments Of Love!

Do not forget the principle of love. Love God. It is nothing great if you help someone who has helped you. Greatness lies in helping those who have done harm to you.

7. Do Not Burden Yourself With Limitless Desires

Date: 02 May 2006 / Location: Brindavan

Sathya (truth), dharma (righteousness), santhi (peace), prema (love) are the pillars of Sanathana Dharma.

Without imbibing these values, the acquisition of all education, performance of all acts of charity and undertaking of all spiritual practices is of little worth.

What else is to be conveyed to this assembly of noble souls?

(Telugu Poem)

Embodiments of Love!

What is the meaning of Avatar (incarnation of God)? It connotes the combination of Divine Consciousness with human consciousness. The human is the combination of body, mind, intellect, and consciousness. God, who is the embodiment of love, assumes human form to establish identity with people so as to bring about transformation in them through love. God descends on earth and involves Himself in the affairs of the world to teach and guide man and to put him on the right path. Here is a small example.

Do not Superimpose Human Qualities on Avatars

Once the gopikas (cowherd maids) approached Yashoda and complained to her, "Mother! Krishna came to our house and broke our pots of curd and milk." Some other gopikas came and complained to Yashoda that Krishna entered their house at midnight and tied the plaits of one gopikas with the other. When Yashoda chided Krishna for these mischievous acts, Krishna said to His mother, "Mother! You know that I was sleeping by your side all through the night. Then tell me how I could go to their houses at midnight." Yashoda realised that what Krishna said was true. Obviously, the gopikas were telling

lies, she thought.

There is a difference between human consciousness and divine consciousness. If the divine pranks of child Krishna were to be analysed from the spiritual angle, the earthen pots represent the human body. Hence, the breaking of the pots denotes denouncing dehabhranti (delusion caused by body attachment). Not realising this deeper meaning behind the seemingly childish pranks of Krishna, the gopikas complained against Him to Yashoda.

Later, the gopikas realised the true nature of Krishna and prayed to Him, "Oh! Krishna! You are the embodiment of bliss, free from trigunas (three qualities) - sathwa (purity), rajas (passion-activity) and thamas (inertia) - and duality and beyond the ken of human mind. It was our mistake to superimpose human qualities on You. Whatever complaints we made against You to Your mother were caused by our ignorance. Oh Swami! Kindly pardon us and take us into Your fold." Krishna then pardoned all of them and explained to them the principle of oneness, saying, "You are not different from Me. You and I are one." Thus, when we develop faith in the principle of oneness, our lives will be sanctified.

Man is endowed with the body and the mind, both of which breed kama and krodha (desire and anger). But God has neither desire nor anger. God does not have even an iota of worldly desires or aspirations. Whatever God does, whatever He sees and says, is all for the good of the devotees and not for Himself.

When God incarnates on earth in human form, He behaves like a human being only. He may make somebody cry, make some other laugh and indulge in playful pranks with yet another. Seeing all these seemingly human acts, people are deluded to treat the Avatar as an ordinary human being. In fact, what could be the reason for God to descend on the earth with a human form? It is only to set an ideal for man and lead him on the path of righteousness.

Unity and Equality are the Hallmarks of Human Society

When someone asks your name, the usual reply would be: "My name is Ranganna or Somanna", etc. But, these names are given to you by your parents. They are not your true names. In fact, when someone asks your name, you should reply, "I am I." This is your true name. This "I" is present in every individual. That is the Atma Tattwa (principle of the Self). Excepting this, all other names are only imaginary. This implies that God is immanent in every human being, nay, every living being. All are the embodiments of God.

Ekoham bahusyam (the One willed to become many). It is the One that has assumed all forms. Aham Brahmasmi (I am Brahman). This should be the realisation of each individual. This realisation is the basis of the unity of vyashti (individual), samashti (society), srishti (creation) and Parameshti (God). Without srishti, there can be no samashti, and without samashti, there can be no vyashti. But who is vyashti? He is the embodiment of Divinity, which is present in all. Therefore, society, which is the conglomeration of individuals, is the collective form of divinity.

Hence, all are equal in society. No distinction can be made as high or low. Whomever you ridicule, it amounts to ridiculing yourself. It is only your reflection that you see in him. It is only the resound that you hear. One has to realise this truth and develop the feeling of oneness.

The names Rama and Krishna were given to the Avatars by their parents. When God incarnated in the past, He did not proclaim that He was Rama or Krishna. These names were given to the Avatars after their incarnation and not before. Names and forms are merely the marks of distinction of individuals in society.

You need not search for God anywhere. When someone asks you, "Where is God?", you should say with confidence, "I am God." People build temples and

buildings with brick and mortar and install idols of God in them. In fact, God is firmly installed in the hearts of all human beings, nay, all living beings.

It is only to explain this truth that Lord Krishna in the Bhagavadgita declared, Mamaivamsho jivaloke jivabhuta sanathana (the eternal Atma in all beings is a part of My Being). It is possible to realise this truth by adhering to the five human values of sathya (truth), dharma (righteousness), santhi (peace), prema (love) and ahimsa (nonviolence). Where are these human values? They are not outside. All of them are within you only. It is most unfortunate that you search them outside, while they are very much within you. As long as you search for the reflections outside, you will not be able to recognise the object within. Divinity is immanent in you. Hence, consider yourself divine and proclaim, "I am God." Then, you will not have any fear or anxiety or delusion. So long as you do not realise your divinity within, you cannot get rid of body attachment.

There is no need to go on pilgrimages to search for God. God is present everywhere. Sarvatah panipadam pat sarvathokshi siromukham, sarvatah sruthimalloke sarvamavruthya tishthati (with hands, feet, eyes, head, mouth and ears pervading everything, God permeates the entire universe). Wherever you see, God is present there. There is no place where God is not present. There is no form that does not belong to Him.

Man searches for God, thinking that He is at some distant place. But God is in front of you, behind you, beside you. All are the embodiments of God. However, you do not consider the people around you as embodiments of Divinity. You look at their form and consider them as mere human beings. Forget the form. Be firmly established in the feeling that wherever you see it is God only. It is only He who provides everything for our sustenance.

Hence, whatever work you undertake, consider it as God's work and dedicate it to Him. If you perform your actions as an offering to God, they will turn out

to be pure and sacred. God is not somewhere in a distant corner. You are God. You are society. You are the world. You are the sky. You are the earth. You are the stars. You are everything. Hence, develop the feeling, "I am everything." You see duality in the world since you go by names and forms. If you see beyond names and forms, you will find unity everywhere.

All of you are the embodiments of the Atma. Being the embodiments of the Atma, why should you search for the Atma elsewhere? What is the meaning of Atma? The Atma denotes consciousness. Consciousness pervades everything. As long as there is consciousness in the body, it is nourished and protected. When consciousness leaves the body, it loses all its worth.

Develop Purity and Goodness

Suppose a boy and a girl decide to marry. After the marriage, the girl refers to him as her husband. Similarly, the boy refers to her as his wife. But, for how long? Only for some specific period, i.e. as long as they live together. Later, if either of them dies, one will not have any relationship with the other. Who is the husband and who is the wife? All these relationships are imaginary and transitory.

Similar is the relationship between the mother and the son. The son addresses her as mother for a number of years. But when she leaves her mortal coil, the son wails over the dead body of his mother, saying "Oh! Mother! You have left me!" In fact, where has his mother gone? The physical body to which he referred as mother all these years is very much in front of him. If the physical body were to be really his mother, he could have as well kept it in his house; is it not? But will he do so? Not at all! He takes the body to the cremation ground and cremates it.

Hence, all these bodily relationships are only illusory and not real. These are like passing clouds. Only the Atma is eternal. Whatever may happen to the physical body, the Atma does not undergo any change.

All are embodiments of God. Since we are deluded to think that God is separate from us, we undertake various spiritual practices to attain God. We think that sravanam (listening), kirtanam (singing), Vishnusmaranam (contemplating on Vishnu), padasevanam (serving His Lotus Feet), vandanam (salutation), archanam (worship), dasyam (servitude), sneham (friendship), and Atmanivedanam (self-surrender) are the sadhanas we are required to perform.

But, what is sadhana? Sadhana = Sa + Dhana. The Sa in the word sadhana? implies Salokya (perception of the Divine), Sameepya (proximity to the Divine), Sarupya (identification with the Divine), and Sayujya (merger in the Divine). This is the dhana (wealth) man has to acquire and treasure. But, today, man is craving dhana (money) forgetting this Sa consisting of Salokya, Sameepya, Sarupya, and Sayujya.

Every activity in the world today is centred around dhana. Suppose you ask someone to sing a song or do some work for you, he will immediately start bargaining the amount you will pay for his services. Every activity of man has become business today, so much so that business has entered the field of spirituality also. There is no necessity to purchase God with money - which, of course, you cannot. In fact, you yourself are God. You yourself are the divine principle. You are endowed with immense divine power.

But you have to keep your mind steady. Let it not jump from one thought to another. If you write correct answers in your examination, you will get correct marks. If you have a good mind, everything will turn out to be good. But if there are bad thoughts in your mind, the result will also be bad. First and foremost, understand the nature of your mind. You can understand the secret of human life only when you understand your own mind. Be Good, Do Good, See Good. Then everything will become good in your life. Be always good and tread the right path. Do not follow the wrong path by imitating others. Follow your conscience. If your heart is pure, everything will become pure and

sacred.

Keep your Desires under Control

Embodiments of Divine Atma!

There is a limit for everything in this world. There is nothing without limit. In fact, the world is a "limited company". What will happen to the limited company if it crosses its limits? Hence, everyone should conduct himself within his limits.

When a doctor prescribes a particular medicine to a patient, he also indicates the dosage. If the patient takes the medicine without regard to the dosage and exceeds the limit, he may contract another disease. Similarly, God has set a limit for every individual.

But modern man has limitless desires. It is necessary that he keeps his desires within limits. He will be put to great danger if he exceeds this limit out of his ego. Whether it is the individual or society or the world, all should observe the prescribed limits.

Man is born with many relations, like father, mother, relatives, and friends. All these are created by the world. When he gets married, he has a wife. Later, he has children. Thereafter, he has grandchildren. Thus, his relations go on increasing without any limit. As the relations grow, his desires also grow without limit. Man will be happy if he reduces his desires. Less luggage, more comfort. Reduce your luggage. Develop courage and confidence. These are not the qualities you can borrow from others. You yourself have to develop them with patience and perseverance.

Embodiments of Love!

Sanctify your life by developing sense control. It is only because people have

no control over their senses and no limit to their desires that there is a lot of unrest and agitation in society. Such people roam about freely in society like animals. You should not become animals. Whenever some evil thoughts arise in you, remind yourself that you are a human being and not an animal. Anger is an animal quality. When animals get angry, they fight with one another.

Unfortunately, today human beings are also fighting among themselves like animals. In a way, animals are better than man today. Animals have a reason and a season, but man has no reason, no season. Thus, man today is behaving worse than animals. Being a human being, you should cultivate human qualities. In fact, a human being should not get angry at all! Even if anger overpowers you, try to become calm and quiet. Do not lose your cool. When you cultivate calmness, you will never become agitated and restless.

Peace is within you. It cannot be found outside. Outside, there are only pieces. Similarly, happiness is not outside. Many people come to Swami and pray, "Swami, I want peace of mind." I tell them that they have to search for peace within themselves. I am always full of peace and bliss. What is the reason for loss of peace in man today? His desires are the basic cause of his restlessness. Where there are desires, peace disappears from there. Therefore, reduce the luggage of your desires. Then you will have less burden in life.

Do not Allow Evil Qualities to Enter your Heart

Embodiments of Love!

All of you know that you have to adhere to the path of truth. Never adopt the path of untruth under any circumstances. Whatever happens in your life, think that it is good for you. Even if someone criticises you, think that it is good for you. If you consider everything good, then everything will become good for you.

God is not outside, He is within you. Similarly, sathya, dharma, santhi, prema, ahimsa are not outside. They are within you. When you get angry, you lose your peace. Therefore, you should always remain peaceful and blissful. Being a human being, you should have human qualities. A true human being is one who is suffused with sathya, dharma, santhi, prema. When you develop these human qualities, you will enjoy peace at all times. Then you will always have a smile on your face. But when the mind is disturbed, you cannot have peace.

You are not a mere human being. Divinity is immanent in you. Realise this truth. As long as you consider yourself as an ordinary human being, you cannot escape from restlessness.

Changes occur in you due to your food and conduct. Sometimes, some bad qualities like anger and jealousy arise in you. But do not give scope to these evil qualities. Suppose you build a house and fix doors in it. Simply because you have fixed doors in your house, will you allow all sorts of animals and insects like donkeys, pigs, snakes, and scorpions to enter your house? Not at all! Even if they try to enter, you would at once close the door.

Similarly, control is the door of your heart. If you close the door of the heart on evil qualities, they cannot enter it. Do not get angry with anyone, nor criticise or harm anyone. If, for any reason, such circumstances arise, control yourself. When anger overtakes you, put it down immediately considering it as your enemy. It is said that anger is your enemy, patience is your shield of protection, happiness is your heaven.

Fill your heart with love and compassion. If you have love in your heart, you will see God everywhere. Bereft of love, you will see only devil. When you develop firm faith that God is in you and you are God and that your body itself is the temple of God, then there will be no scope at all for anger, jealousy, pride, etc., to trouble you. Hence, Bangaru! Develop love and compassion.

God is your sole refuge wherever you may be,
In a forest, in the sky, in a city or a village,
on the top of a mountain or in the middle of deep sea.
(Telugu Poem)

Truth is unchangeable, irrespective of time and place. Wherever you are, truth is truth, love is love! If you have love, truth will automatically become part of you and vice versa. You are all born with love. But unfortunately as you grow up, the love in you gradually starts declining and hatred and jealousy begin to increase. Jealousy is a very bad quality. It will harm not only others, but it will cause harm to you as well.

Hence, do not at all give scope for such evil qualities. Strive to cultivate good qualities like love and truth. Then only can you experience uninterrupted peace.

(Bhagavan brought His Discourse to a close with the bhajan, "Prema Mudita Manase Kaho Rama Rama Ram ...")

Alternative Link to Discourse:
<http://www.sathyasai.org/discour/2006/titles2006.html>

8. Mother's love has immense power

Date: 06 May 2006 / Location: Brindavan / Occasion: Easwaramma Day

When man emerges from the womb of his mother,
one does not find any garland around his neck.
There are no jewels made of pearls,
nor are there glittering gold ornaments.
There are no chains studded with precious stones
like emeralds and diamonds.
But there is one garland around his neck.
Brahma strings together the consequences of his past deeds
into a heavy garland and puts it around his neck at the time of his birth.
(Telugu Poem)

Embodiments of Love!

What we have to understand today is that we are born with a garland of karma around our neck. Brahma strings together every single action of ours, be it good or bad, to make this heavy garland. Hence, before performing any action, we have to enquire whether it is good or bad.

Make sacred use of your senses

There is always a reward for our good deeds, whether we aspire to it or not. Likewise, we cannot escape from the dangerous consequences arising out of our seeing, thinking, hearing, talking, and doing all that is bad.

Do you know the purpose for which the eyes are given to you?
Is it to look at anything and everything that you come across?

No, no, you are endowed with eyes so that you may attain
the vision of the Lord of Kailasa.

Do you know the purpose for which the mind is given to you?

Is it to wander in the lanes and bylanes?

No, no, the mind is given to you to experience bliss

by contemplating on the beautiful form and name of God.

(Telugu Song)

In this manner, you have to enquire what is good and what is bad and act accordingly. No one can escape from the consequences of their actions. Everyone born in this world has to experience both good and bad. Some noble souls understand this truth, experience the bliss of treasuring in their mind all that is good, and ignore all that is bad.

Sometimes your vision is polluted by seeing bad things and bad people. In such a situation, exercise caution at once and remind yourself that eyes are given to you to have the vision of noble souls and not to look at all sorts of people around you. Some people indulge in evil talk and criticise others. It is the worst of sins to criticise others. Instead of criticising others, criticise your own evil qualities. How can you acquire merit when you criticise others? You will earn only sin.

The world has acquired the name Prapancha as it is the manifestation of the pancha bhutas (five elements). Man today is misusing them. He thinks it is quite natural for him to exploit them to his maximum advantage. But it is most unnatural and unsacred. It may seem to be good and natural for the time being, but later on he will be faced with insurmountable difficulties. These five elements are present in every human being in the form of the senses of sabda, sparsha, rupa, rasa, and gandha (sound, touch, form, taste, and smell). Your life will be redeemed only when you make proper use of the five senses and the five elements. Never use your senses in an unsacred manner.

Today people are interested in seeing wrong things. They are all ears when someone indulges in vain gossip and evil talk. Never lend your ears to evil talk and get carried away by it. God has blessed you with two eyes and two ears so that you may see His beautiful form and hear His sweet and sacred name. It is only when you adhere to these principles can you lead the life of a true human being. Human birth is highly sacred. Jantunam nara janma durlabham (out of all living beings, human birth is the rarest). It has been called rare and precious because you can perform sacred deeds in it. But, if you do not sanctify your five senses and make proper use of the five elements, your life as a human being becomes unsacred and meaningless. Of what use is such a life? It is, in fact, a living death. Hence, it is very essential for boys and girls as also for elders to follow the right path and make proper use of the five senses.

Human life is highly sacred. What is the meaning of the term manava (human being)? Ma stands for maya (delusion), na for "without", va varthinchuta (to conduct oneself). Hence, true humanness lies in transcending maya and following the righteous path. Man is not new to this world. He is ancient and has been here many times before. It is unfortunate that he is yet to understand the true significance of human life in spite of passing through a number of human births. He spends his entire life in eating, drinking, sleeping and enjoying worldly pleasures. Is this the purpose of life? Even the birds, beasts and animals do the same. Then, on what basis can man consider himself to be superior to animals? If you fight with your fellow beings and hurt them, then your behaviour is no better than that of wild animals. It cannot be called human behaviour. Do not hold others responsible for your suffering and point an accusing finger at them.

Students should follow noble ideals of Indian culture

Embodiments of Love!

When you are born from your mother's womb, you are free from delusion.

But, as you grow up, you are overcome by delusion. Your desires also grow in number. You should exercise control over your desires. In fact, there should be a limit for everything in life. But man today is conducting himself without any restraint. World today has provided man with many modern means of comfort in life. No doubt, they have made his life easy and comfortable, but at the same time these very things are leading him on the unsacred and sinful path.

You are aware that having a cell phone has become an obsession with modern youth. Even the government is encouraging the use of cell phones because it is considered to be the most convenient way of communication. But no one is enquiring into the negative impact it has on the students. Once you have a cell phone, you can talk to anyone, anything, anywhere, and at any time. When youth are given such freedom, they are bound to misuse it and ruin themselves. Even innocent youth are lured on the wrong path by the use of cell phones.

If you do not put the students on the right path and do not inculcate virtues in them, these gadgets and means of comfort will certainly spoil their minds, and they will commit grave mistakes. It will take quite some time for them to rectify their mistakes and walk on the Godward path.

Modern students are highly intelligent. Their intelligence should be properly channelised. They should be made aware of what is important for them in life. That is the type of education we have to give them.

But, due to the impact of western culture, students are being given such education that has no relevance to their life. Under the influence of western culture, they are developing limitless desires and unnecessary relationships and are crossing the limits of propriety. Indian culture is highly sacred and noble. It has demonstrated high ideals for the rest of the world to emulate. Unfortunately, the Bharatiyas have forgotten their own culture and have

become slaves to western culture.

The difference that should be observed between men and women with regard to their conduct is totally forgotten. The history of Bharat is replete with examples of women who have demonstrated great ideals. Since time immemorial, the culture of Bharat has stood as a beacon light, showing the path of redemption to the people of the world. But these days, leaders themselves are unaware of our glorious culture. Bharat is the birthplace of men and women of great virtues who made great sacrifices to uphold this ancient culture. This is the land ruled by the noble king Harishchandra who considered truth as his very life-breath. This is the land that gave birth to Sita, who proved her chastity by coming out of blazing fire unscathed. Today, people have forgotten the ideals as exemplified by noble and virtuous women like Draupadi, Savitri, and Damayanti, who proved that women were in no way inferior to men in terms of courage, determination, and power. Hence, one should never look down upon women. They are endowed with infinite divine power.

Forbearance is the real beauty in this sacred land of Bharat.
The nectarine feeling in this country is the feeling of love
towards one's mother.
(Telugu Poem)

There is no love greater than mother's love in this world. It is imbued with immense power. But such a sacred principle of mother's love is being neglected today. Mothers are being treated like servants. When parents grow old, they should be looked after with love and care. Instead they are being sent to old age homes.

One who ill-treats his parents is bound to suffer a similar fate at the hands of

his children. Yad bhavam tad bhavati (as is the feeling, so is the result). Whatever actions you do, they will come back to you as reaction, reflection, and resound. Love your mother. Then you will be loved by all. As the seed, so is the sapling. Hence, first and foremost, develop sacred and selfless love. When people share their love with each other, the whole world will be replete with love. But do not taint your love by selfishness and self-interest.

Love is the foremost quality of a human being

Everything in this world is subject to change except truth. There is none in this world who can change truth. Humanness is sustained by the twin principles of love and truth. Both are essential for humanness to blossom. People have to open their eyes and recognise this fact. But they have become narrow-minded today. They should develop broad-mindedness and strive for the welfare of society and the nation at large.

Bulbs may vary in size and shape, but the electric current passing through them is one and the same. The physical bodies are like bulbs, and the Atmic power is the current that illumines them. Here you find a number of bulbs illuminating this place. When you put off the main switch, the light goes out from all the bulbs. Likewise, when the divine principle is withdrawn, all beings will become lifeless.

The same truth is declared by Lord Krishna in the Bhagavadgita: Mamaivamsho Jivaloke Jivabhuta Sanathana (the eternal Atma in all beings is a part of My Being). The same divine spark is present in all. When God says that you are a part of His Being, should you not cultivate divine qualities? Should you not behave like a divine being? Everyone born in this world is an aspect of divinity. Considering each being as divine, and offer your salutations to them. There is nothing wrong in doing so. If you want to be respected by others, first of all you should respect them. You should love everyone. Only then will your life become a shining example for others to emulate.

Human life is highly sacred. The principle of love immanent in man is infinite. None can describe the power of love. It is impossible. But worldly love has limitations. It diminishes with the passage of time. Take, for instance, the case of a newly married couple. In the first week of the marriage, the husband cannot bear separation from his wife even for a moment. If the husband happens to notice a thorn on the way, he at once pulls her aside with great anxiety, lest the thorn should prick her foot. A month after the marriage, he merely cautions his wife if he notices a thorn. Six months after the marriage, if a similar situation arises, he shouts at his wife, "Don't you have eyes? Can't you see the thorn?" Worldly love undergoes change in this manner. Due to the influence of modern times, the situation has become such that married couples resort even to divorce. But in olden days, people were not so fickle-minded. Their love for each other was steady right from the beginning till the end.

Steady and changeless love is true Atma Prema (divine love). Worldly love is only deha prema (physical love). It is tainted by desires and body attachment. Love with desires is like a passing cloud. Divine love alone is eternal. Why do you give up such an eternal love and crave for physical and momentary love?

Even the elders and parents are not able to guide the children on the right path. In fact, the elders themselves are under the influence of modern times more than the youngsters. The elders cannot set ideals to the youth and the youth do not strive for transformation.

The Vedas say: Matru Devo bhava, pitru Devo bhava, acharya Devo bhava, atithi Devo bhava (revere your mother, father, preceptor, and guest as God). But these days, we do not find such respect and love among children towards their parents. In this way, they are losing their humanness even. Man is endowed with a pure intellect and a sense of discrimination. One who makes proper use of their intellect is a true human being. It is a sign of foolishness to be carried away by the tide of time in the name of modernism.

When there is transformation at the individual level, only then there can be transformation at the national level. The progress of a nation depends on the character of her men and women. But these days, the Bharatiyas (Indians) have forgotten humanness and are trying to imitate the western culture. It is not the right thing to do. You have a culture of your own and they have theirs. Do not imitate the culture of others. Adhere to your culture and traditions. Do not change your culture to suit your whims and fancies.

Embodiments of Divine Atma! Embodiments of Love!

Love is the true human quality. Consider love as your very life-breath. One without love is no better than one without life. Considering love as the basis of your life, follow the path of truth. Then you will not only find fulfilment in life, you will also attain purity and ultimately divinity. Wherever you are, whatever may be the situation, never deviate from the path of love and truth. Do not try to distort truth in order to fulfil your desires. When you say, "I want this," you give expression to your compulsive desires. You will have satisfaction in life if you accept whatever Nature has to offer you. On the other hand, if you transgress the laws of Nature to fulfil your desires, you will ruin yourself. Leave aside your likes and dislikes.

Fulfil noble desires of your mother

You are born from your mother's womb. Hence, you should express your gratitude to her and bring her a good name.

In a village, near the city of Kolkata, there lived a noble soul by name Ishwarchandra Vidyasagar with his mother. They were very poor. His mother used to do odd jobs to earn a meagre income. They did not even have proper food to eat. She would prepare one roti (bread), give half of it to her son, and eat the other half. Sometimes, she would starve, giving to her son whatever little food she prepared. Vidyasagar used to study under streetlights at night, since they could not afford to have even a lamp in their house. He worked hard day and night and passed his examinations. In the beginning, he

secured a small job, and the salary he earned was sufficient for both of them to lead a comfortable life. One day, his mother was going to a fair. Vidyasagar felt sorry to see her wearing an old sari. He told her, "Mother, today being a festival day, all are wearing new clothes. Why don't you also wear a new sari?" He went to bazar and bought a white sari and asked his mother to wear it.

But she told him, "Son! I have three desires. I will wear this new sari only after they are fulfilled."

Gradually, Vidyasagar earned a promotion in his job, and his salary also increased. One day, he approached his mother and asked her to express her desires.

She said, "Son, the children of our village are going to the neighbouring town to attend school. I am pained to see children walking such long distances carrying a heavy load of books. So, please construct a small school in our village."

Accordingly, Vidyasagar established a school in the village. He asked her, "Mother, are you happy now?"

She said, "Son, I have two more desires. I feel pained to see the women of our village trekking long distances to fetch water. I will be happy if you can get a well dug in our village."

Vidyasagar immediately got a well dug and fulfilled his mother's desire.

After some time, she told him, "Son, you have provided water to the village

and also established a school for children. But it is the lack of medical facilities in our village that is troubling my mind. Please build a small hospital here."

As per her wish, he constructed a small hospital. She was highly satisfied. It was only then that she wore the new white sari bought by her son.

Gradually, Vidyasagar's name and fame spread far and wide. People used to gather in thousands to listen to his speeches. (Bhagavan here narrated the incident how Vidyasagar carried the suitcase of an I.C.S. officer to the place of his lecture, teaching a lesson of self-reliance and humility to the officer.)

Vidyasagar fulfilled all the three desires of his mother. Sathya Sai also fulfilled the wishes of His mother (loud applause). One day, I found mother Easwaramma in a rather pensive mood and asked her the reason. She said, "Swami, I am pained to see small children of our village walking all the way to Bukkapatnam to attend school. Please construct a small school in our village."

Fulfilling her wish, I established a small school in Puttaparthi.

After some time, she said, "Swami, people of our village are very poor. They cannot pay for the medical expenses to doctors in Bukkapatnam, where they are forced to go even for a minor ailment. Therefore, please build a small hospital in our village."

Accordingly, I got a small hospital built. Her third wish was to provide drinking water to the village. She pointed out that the women had to undergo great hardship to get water from the Chitravathi river which had almost dried up. To fulfil her desire, I provided drinking water not only to Puttaparthi but to other surrounding villages also. The small school that I established is now a big university. The small hospital that I constructed has become a super

speciality hospital.

Mother Easwamma shed tears of joy when she saw that her desires had been fulfilled in a grand manner. She led a life of happiness and contentment and breathed her last peacefully.

It is the foremost duty of children to fulfil the wishes of their mother and make her happy. Serve others to the extent possible. You need not take up any service activity beyond your means and capacity. If you find your neighbours suffering, give them solace. Help them to the extent possible and make them happy. This is what I expect you to learn today. On the occasion of Easwamma Day, I exhort all of you to practise these three principles of service, experience bliss, and share it with all.

(Bhagavan concluded His Divine Discourse with the bhajan "Hari Bhajan Bina Sukha Santhi Nahin".)

Alternative	Link	to	Discourse:
http://www.sathyasai.org/discour/2006/titles2006.html			

9. Attain enlightenment by renouncing desires

Date: 13 May 2006 / Location: Prasanthi Nilayam / Occasion: Buddha Purnima

All the names and forms are but the manifestations of the Supreme Being,
who is Existence-Knowledge-Bliss

Absolute and non-dual.

He is the embodiment of sathyam, sivam, sundaram (truth, goodness,
beauty).

(Sanskrit Verse)

Embodiments of Love!

On this sacred day of Buddha Purnima, we talk about Buddha and purnima (full moon). But we seldom enquire into Buddha's teachings, his virtues and the exemplary way in which he led his life.

King Suddhodhana and his wife Mayadevi performed many spiritual austerities such as japa (soft repetition of the name), tapa (austerities), vratas (vows), and yajnas (rituals) for years together with an aspiration to have a son. They also consulted many astrologers. Suddhodhana had no peace of mind, because the worry of not having an heir to the throne haunted him day and night. At last their prayers were answered when Mayadevi gave birth to a son at Lumbini.

Unfortunately, Mayadevi died soon after giving birth to her son who was named Siddhartha. Gautami, the second wife of Suddhodhana, brought up the child with loving care like her own son. That is why he was also called Gautam. The astrologers predicted that Siddhartha would not rule the kingdom; he would leave the kingdom and become a renunciant. The prediction of astrologers was always ringing in Suddhodhana's ears and

caused him anxiety as he watched his son grow. He took all precautions to see that his son did not step out of the palace and get into the company of others, lest he should be influenced by them. Thus, he protected his son from the influence of others for twenty long years.

Siddhartha's yearning for Ultimate Truth

One day, the parents of a girl came to Suddhodhana and expressed their wish to give their daughter in marriage to his son Siddhartha. The name of the girl was Yashodhara. Suddhodhana accepted their proposal and performed the marriage of Siddhartha with Yashodhara. Owing to their loving insistence, Siddhartha continued to stay with his parents in the palace even after the marriage. One year after the marriage, he begot a son, who was named Rahul. Both the husband and wife spent their time happily with their son.

In spite of all the comforts of the palace and happy married life, Gautam's mind became restless when he saw people afflicted with old age, disease, and death after he ventured out of the palace one day. One night, there was a sudden transformation in his mind. While his wife was fast asleep, he got up at midnight, caressed his son, and left for the forest. He had to undergo numerous hardships and difficulties in the forest. But he faced all ordeals with forbearance and determination. His parents were immersed in sorrow, unable to bear the pangs of separation from their son. Though Siddhartha was also undergoing a lot of anguish, he marched on his path of attaining self-realisation.

During the course of his journey, he met a holy man. The holy man told him that the cause of his anguish was actually within him, and it was his anguish that was coming in the way of his self-realisation. So saying, he gave him a talisman for protection and asked him to wear it around his neck. (At this point of time, Bhagavan materialised that talisman and showed it to the congregation amidst a thunderous applause). This was the talisman given by the sage to Siddhartha. When Siddhartha put it around his neck, all his anguish disappeared instantaneously. Till the last moment of his earthly sojourn, Buddha had the talisman around his neck. When he shed his mortal

coil, the talisman disappeared.

Siddhartha started doing intense penance, which went on for a long time. He kept questioning himself, "Who am I? Am I the body? Am I the mind? Am I the buddhi (intellect)? Am I the chitta (mind-stuff)?" He came to the conclusion that he was none of these. Ultimately, he experienced the truth, "I am I."

Recognise the unity of all Creation

The Vedas declare, Aham Brahmasmi (I am Brahman) and Tattwamasi (That Thou Art). Even these two Vedic declarations state two things: I and Brahman, That and Thou. True wisdom lies in seeing oneness. Advaita darshanam jnanam (Experience of non-dualism is true wisdom). It is a sign of ignorance to see duality ignoring the underlying unity. Duality is not the truth.

In this manner, Buddha enquired deeply and ultimately got the experience of "I am I." That is true realisation. You may do penance for many years, you may do meditation and perform many yogic practices. But all these spiritual practices give only temporary satisfaction, not everlasting bliss.

Some people talk about meditation. Even Buddha advocated the practice of meditation. What is that you have to meditate upon? What is meant by meditation? Does it mean concentrating upon a particular object? No, no. That is not meditation at all. To contemplate upon the principle of "I am I" is true meditation. No other sadhana (spiritual practice) can match this.

As long as you have the dualistic feeling of "you and I", you cannot experience unity. Buddha recognised the principle of unity and based his life on this truth. Under the direction of many yogis, he had performed various kinds of meditation and penance, but ultimately he found them to be a mere waste of time because none of these could lead him to the ultimate experience of oneness. He regretted having wasted his time in such a manner. One should find fulfillment in life by making proper use of time. This is

the primary duty of man.

Embodiments of Love!

Many people perform different types of spiritual practices such as japa (soft repetition of the name) and dhyana (meditation) without recognising the principle of unity. The tongue utters the name of Rama, but there is void in the heart. This is just waste of time. Instead of wasting your time in such a manner, undertake social service, seeing God in everyone. That is true spiritual practice. Recognise the innate divinity of all beings.

In creation, there appear to be two entities, you and I. But you and I are in reality one. Vyashti (individual) is a part of samashti (society), and samashti is a part of srishti (creation), which emerges from Parameshti (God). This Parameshti is Parabrahma Tattwa (principle of Brahman). That is the fundamental basis of the entire creation.

In this way, you have to recognise the unity of all creation. Only then can you attain Parameshti or the principle of Brahman. Everyone has to repeatedly remind himself, "I am Parameshti, I am Parameshti." All are the embodiments of the Atma, and all are sustained by the Atma.

Buddha experienced the unity of all creation. There was total transformation in him once he attained the vision of Ekatma (oneness of the Atma). He realised that all worldly relations like mother, father, wife, and children were false. He transcended body consciousness. That is why he earned the appellation Buddha (enlightened one). Man should use his buddhi (intelligence) to understand this principle of unity.

Buddhi is of two types. The buddhi that sees diversity in unity is worldly intelligence. Man should develop adhyatmic buddhi (spiritual intelligence) in order to realise the underlying unity of all creation. It gives you the

experience of the Atmic principle, which is the same in the entire creation. Buddha attained the vision of the Atma. After this experience, he went on teaching that there existed only one divine principle in the world.

Buddham Saranam Gachchhami,
Sangham Saranam Gachchhami,
Dhammam Saranam Gachchhami.

Buddha taught that the principle of unity of the Atma was the only true principle in the world. One who realised it by using his spiritual intelligence was true Buddha, he said. Other than the Atma, nothing existed in this world.

In this transient and ephemeral world, one thing is true and eternal. That is Divinity. That is what everyone should aspire to attain. Sathyam Saranam Gachchhami (I take refuge in truth). Ekam Saranam Gachchhami (I take refuge in the principle of oneness). Everything is the manifestation of divinity in this world; there is no second entity other than divinity. It is the divine principle that governs the entire world.

Having realised this truth, Buddha, along with his disciples, went from village to village to propagate it. He never felt the need to take rest. He thought that it was his duty to share this supreme knowledge with his fellowmen. Even his father, Suddhodhana, came to him. He also recognised this truth and was transformed.

What did Buddha teach? Buddha taught that everyone was endowed with the same principle of divinity. Ekam sath viprah bahudha vadanti (truth is one, but the wise refer to it by various names). The same message was conveyed by Lord Krishna in the Bhagavadgita when He said that all beings were His own reflection and no one was different from Him. Buddha had to undergo

great hardships to realise this truth.

Many noble souls who were the contemporaries of Buddha acknowledged the greatness of Buddha. They said that Buddha had experienced the truth, which they were unable to realise. As he gave up all desires, Buddha became an epitome of total renunciation. There was nothing in him except love. He considered love as his very life-breath. Bereft of love, the world would turn into a void.

Try to understand the profundity of Buddha's teachings

When you offer your salutations to someone, understand that you are saluting your own self. That someone is none other than your own reflection. See others just as you see your own reflection in the mirror. This is the message conveyed by the mahavakya (profound statement), Aham Brahmasmi.

Names and forms may be different, but all beings are part and parcel of the same divine principle. You may call this a handkerchief. You may call this a robe. But both are made out of cotton. Likewise, Divinity is the underlying principle in the apparent multiplicity of this world. Many so-called scholars are preaching only multiplicity today. They claim to have mastered the scriptures and try to interpret them in their own way with their limited knowledge. Their interpretations do not correspond to the reality. They only add to confusion.

Buddha taught that we should not have anger, we should not find others' faults, and we should not harm others, because all are the embodiments of pure, eternal principle of the Atma.

Have compassion toward the poor and help them to the extent possible. You think those who do not have food to eat are poor people. You cannot call someone poor just because he does not have money or food to eat. Truly speaking, nobody is poor. All are rich, not poor. Those whom you consider as

poor may not have money, but all are endowed with the wealth of hridaya (heart). Understand and respect this underlying principle of unity and Divinity in all and experience bliss.

Do not have such narrow considerations as so and so is your friend, so and so is your enemy, so and so is your relation, etc. All are one, be alike to everyone. That is your primary duty. This is the most important teaching of Buddha.

But people do not enquire into the teachings of Buddha and do not understand the sacredness of his heart. They only talk about his story. Truly speaking, Buddha is not just one individual. All of you are Buddhas. You will see unity everywhere once you understand this truth. There is unity in the apparent multiplicity.

When you are surrounded by many mirrors, you see a number of your reflections. Reflections are many but the person is one. Reactions, reflections, and resounds are many, but the reality is one. When I am speaking here, My voice is heard through each and every loudspeaker in this hall. In the same manner, there exists the principle of unity in our hearts, which we have to recognise.

Man's life finds fulfilment only when his mind experiences the principle of unity. There is no point in bringing about unity among people without uniting their minds. Manah eva manushyanam karanam bandhamokshayo (mind is the cause for bondage and liberation of man). You see someone and say he is a bad person; you see another person and call him good. But, in reality, good and bad are present in your mind and not in the people around you. You call this handkerchief white and this microphone black. The difference in colour is perceived by your eyes, but essentially black and white are one and the same. Everyone should make efforts to visualise unity in diversity. Only then

can one experience divinity.

The principles taught by Buddha have profound significance, but people are not trying to understand them. You might have observed that Buddha had curly hair on his head. One lock of hair was entwined with the other. There is an underlying message of unity in this. He had only one feeling in his heart, the feeling of love. He taught, Dharmam saranam gachchhami (I take refuge in righteousness), Premam Ssaranam gachchhami (I take refuge in love).

Bereft of love, humanness has no existence. We should love all, irrespective of the fact whether one is a pauper or a rich man. Money should not be the criterion to share your love with your fellowmen. Money is not important. Money comes and goes, morality comes and grows. Do not hurt others. Help Ever, Hurt Never. Only then can you attain the state of Buddha.

There is little use in giving lengthy lectures if you do not realise the principle of unity in Divinity. You may call God by any name such as Rama, Krishna, Buddha, Sai, etc., but all of them embody the same divine principle. Keep the flower of oneness in the altar of your heart and let its fragrance spread everywhere.

Spiritual practices such as japa and tapa will not yield the desired result unless you recognise the principle of unity. Many people count the beads of the rosary. But what is the use of rotating the rosary if the mind also keeps going round the world? Understand that the mind is most important. You should have a steady mind. Only then will your life be redeemed. What is the use if your mind hovers around on each and every object like flies which hover on dirt as well as laddus (a kind of sweet)?

Do not allow your mind to vacillate between good and bad, unity and multiplicity. Focus it on all that is good and realise the principle of unity. That is the royal road that will lead you to the experience of truth. On the other

hand, if you allow your mind to follow the crooked path, it will not lead you anywhere.

Embodiments of Love!

The same divine principle of love is present in all of you. When you take to the path of love, you will become Buddha yourself. Today is Buddha Purnima. Purnima means full moon. The underlying message of Buddha Purnima is that the mind should shine with total purity like the full moon. It should unite with its source, i.e. the Atma, which is pure and effulgent. There is no darkness on the full moon night. On this auspicious day of Buddha Purnima, we should attain full purity of the mind.

Poornamada Poornamidam,
Poornat Poornamudachyate,
PoornasyaPoornamadaya, Poornamevavashishyate.

That is full, this is full.
When the full is taken out of the full,
What remains is again the full.
We have to recognise this truth.

Embodiments of Love!

It gives Me great joy to see that all of you have gathered here today. You are united with each other with the bond of love. Love is only one; it is not different in you, Me, and others. You have unified your love with that of Swami. Love is one. Live in love.

(Bhagavan concluded His Discourse with the bhajan, "Prema Mudita Manase

Kaho".)

Alternative Link to Discourse:
<http://www.sathyasai.org/discour/2006/titles2006.html>

10. Selfless service to society is true sadhana

Date: 21 May 2006 / Location: Prasanthi Nilayam / Occasion: Kerala Youth Camp

All names and forms are the manifestations of the Supreme Being,
who is the embodiment of peace and auspiciousness.
He is Existence, Knowledge, Bliss Absolute, and non-dual.
He is Sathyam, Sivam, Sundaram (Truth, Goodness, Beauty).
(Sanskrit Verse)

Embodiments of Love!

It makes Me immensely happy to see that you have been experiencing bliss during the last three days. Three days have passed like three minutes (loud applause). Your hearts are full of devotion, bliss and steadfast faith.

Associate yourself only with good company

Vyakti (individual) is a part of *samashti* (society). *Samashti* is an aspect of *srishti* (creation) which has emerged from *Parameshti* (God). It is therefore the duty of every individual to undertake sacred and selfless service of society. True society is constituted by such individuals. All actions of man should be devoted to the service of society. All are the members of the same society. Though the individuals are different, they are endowed with the same heart.

Ekam sath viprah bahudha vadanti
(Truth is one, but the wise refer to it by various names).

Ekatma sarva bhutantaratma
(one Atma dwells in all beings).

This is a blank paper. If you pack vegetables in it, it will acquire the smell of vegetables. If you pack fruits like plantain in it, it will acquire the smell of plantain. If you pack dry fish in it, it will emit the smell of dry fish. The paper has no smell of its own; it absorbs the smell of the substance that you pack in it.

Man by nature is pure and sacred. But he acquires evil qualities by associating himself with bad company. Tell me your company, and I shall tell you what you are. If you tell what type of people you are associated with, I can tell you the type of person you are. It is therefore necessary to associate with good people in all your activities. It is the company that makes you good or bad. Therefore, keep away from bad company. Join the company of those who have a pure heart and sacred feelings.

Man is a part of society. The evils that are present in society are the result of evils of individuals who constitute it. Similarly, the evils of society affect the individual. The entire creation is divine. All are essentially sacred. One's behaviour may, however, undergo change due to the impact of the environment.

Differences in society are created by man

Man is endowed with *pancha pranas* (five life-breaths), *panchendriyas* (five senses), and *panchabhutas* (five elements). The five elements are present in man in the form of the senses of *sabda* (sound), *sparsha* (touch), *rupa* (form), *rasa* (taste), and *gandha* (smell).

You will have the type of experience according to the type of path you follow. Therefore, associate with good people, earn a good name, and lead a good life. Fill your heart with pure and divine feelings. These are the qualities that Buddha was endowed with.

Buddha declared:

Dharmam Sharanam Gachchami
(I take refuge in righteousness),

Sathyam Sharanam Gachchami
(I take refuge in truth).

All our endeavours should be based on *sathya* (truth) and *dharma* (right conduct).

Even if you come across bad people, see only good in them. The same God is the indweller of all beings. People attribute many names to God like Allah, Jesus, Rama, Krishna, etc., but God is one. Do not observe any difference between the different names of God. There are many sweets like laddu, jilebi, and mysore pak, but they have the same essential ingredient of sugar in them. Names and forms may vary, but the Atma is the same in all.

Rama and Krishna were not born with these names; they were given these names by their parents. God does not come down with any particular name.

Nirgunam, niranjanam, sanathana nikanam, nitya, shuddha, buddha, mukta, nirmala swarupinam

(God is attributeless, pure, final abode, eternal, unsullied, enlightened, free, and embodiment of sacredness).

It is the people who attribute names and forms to God and develop differences on that basis, extolling one form and condemning the other.

Do not be carried away by names and forms. Rely on the principle of the Atma, which is formless. The Atma, is the embodiment of bliss.

Nityanandam, parama sukhadam, kevalam jnanamurtim,
dwandwateetam, gagana sadrisham, Tattwamasyadi lakshyam,
ekam, nityam, vimalam, achalam,
sarvadhee sakshibhutam, bhavateetam, trigunarahitam

The Atma, is the embodiment of eternal bliss, wisdom absolute, beyond the pair of opposites, expansive and pervasive like the sky, the goal indicated by the mahavakya Tattwamasi, one without a second, eternal, pure, unchanging, witness of all functions of the intellect, beyond all mental conditions and the three attributes of sathwa (purity), rajas (passion), and tamas (inertia).

Differences arise when we attribute different names to the Atma. These differences are created by you, not by God.

God is the embodiment of love and truth.
Truth is God.
Love is God.
Live in Love.
Fill your heart with love and lead a life of love.

Love everyone because God is present in all in the form of love.

There is no one in this world without love. Love may appear to have many forms, but in reality it is only one.

Fill all your actions with Love

Embodiments of Love!

Whoever you see, consider them as the embodiment of Atmic principle. Do not be carried away by what others say. Whatever people may say about you, consider that it is good for you. When you develop your thinking like that, everything will become good for you. Even if someone criticises you, do not be afraid of it. Face it with courage. Fill your heart with courage. Walk on the path of truth and love with courage. Love is most sacred. It is the form of God. If you hate love, it is equivalent to hating God. There is no other name of God except love.

Embodiments of Love!

In the last three days, the songs you sang and the activities you performed gave bliss to one and all (loud applause). You have waited for this opportunity for a long time, and today your aspirations have found fulfilment. Your love and your *sadhana* (spiritual practice) will never go waste. Love remains as love and truth remains as truth. Whatever activity you undertake, fill it with love. When you give food to a beggar, do it with love. Do not entertain disgust, anger or hatred towards anyone. If you perform all your actions with love, that is true devotion.

Some people do *japa* (soft repetition of the Name), chanting Ram, Ram, Ram. As they turn the beads of the rosary, their mind roams everywhere. That is no japa. The name of Rama should fill your heart with delight. You will be able to

visualise the divine form of Rama when you chant His name wholeheartedly with closed eyes.

Prema mudita manase kaho Rama Rama Ram
(Chant the name of Rama with heart full of love).

The name of God should be imprinted on your heart.

God is the embodiment of love and beyond all attributes. It is only your imagination that assigns attributes to God. Desire, anger, hatred, greed, jealousy, and pride are your own creation; they have not come from God. **God always blesses you with love.**

You look at an object and want to possess it. That is due to your covetousness. God has nothing to do with it. God is absolutely desireless. Some people even try to hoodwink God by superimposing their desires on Him. They accuse God by attributing to Him what is not there in Him. In spite of that, God always loves you. Attain the love of God through love. Similarly, attain truth through truth. When you lead your life in such a manner, that is true sadhana.

Going to a forest and sitting in solitude is not true sadhana. **Live in society and serve it selflessly, thinking that you are serving God. When you serve somebody in distress, consider that you are serving God Himself.** There is no place where God is not. Everything is pervaded by Divinity. There is Divinity in this cloth, microphone and, in fact, in everything in this world. From the worldly point of view, you may call this a cloth, but when you develop divine vision, you will see God in everything. The cloth is made of threads and threads come from cotton. Without cotton, there can be no threads and without threads there can be no cloth. Just as cotton is the

fundamental basis of cloth, God is the fundamental basis of this world. There is no place in this world where God is not. Wherever you look, He is there.

Recognise your True Identity

Embodiments of Love!

You are all embodiments of love; you are all embodiments of Divinity. Do not go anywhere in search of God. When you close your eyes and enquire, you will see God in yourself.

People undertake many kinds of spiritual practices. All these spiritual practices lead to the same goal. Just as all the rivers ultimately merge in the ocean, the prayers of all will reach God. Do not consider yourself merely a human being. You are the embodiment of love.

When you ask someone their name, they may say Ramaiah or Lakshamma. They are not born with these names; they are given these names by their parents. All other names keep changing. There is only one name that does not change and that is "I". When somebody asks you, "Who are you?," you should say with conviction, "I am I." You have no other name or form except this. You should develop this spirit of oneness. Do not identify yourself with the name given to your body. Your real name is "I", "I", "I". "I" is the ultimate reality, which remains with you for ever.

As long as you have the body, people may call you by your name. When the body is gone, what happens to the name?

In fact, you are not one person; you are three:
the one you think you are,

the one others think you are,
the one you really are.

Embodiments of Love!

You are all filled with love, devotion, and truth. Therefore, you are all embodiments of God. Never forget love. Imprint it on your heart and assimilate it. Do not feel bad that Swami did not speak to you during the last three days. Swami was always ready to speak to you. But the organisers did not provide any opportunity for Swami to speak. Otherwise, I would have spoken to you on all these three days at length (loud applause). I am happy to receive the love of all of you. It is your good fortune that you are the recipients of My love. The bond of love is the only relationship between you and Swami. All are born in love, are sustained by love, and live in love. Never forget love; imprint it on your heart.

(Bhagavan sang the bhajan, "Prema Mudita Manase Kaho Rama Rama Ram", and continued the Discourse.)

It is out of love for you that I have given this Discourse and sang the bhajan. Your love is reflected in Me and My love is reflected in you. I accept your love and shower My love on all of you. Love is most important for all. Love is the binding force between all of us. Without love, there can be no relationship, not even between mother and child. The love that exists between you and Swami is greater than even the love that exists between a mother and her children. Swami wishes you a happy and blissful life.

Alternative Link to Discourse:
<http://www.sathyasai.org/discour/2006/titles2006.html>

11. The youth should follow the path of sathya and dharma

Date: 27 May 2006 / Location: Brindavan / Occasion: Karnataka Youth Camp

All names and forms are the manifestations of the Supreme Being, who is the embodiment of peace and auspiciousness. He is Existence, Knowledge, Bliss Absolute and non-dual. He is Sathyam, Sivam, Sundaram (Truth, Goodness, Beauty). (Sanskrit verse)

There are four entities: vyashti, samashti, srishti, and Parameshti (individual, society, creation and Creator). Srishti emerges from Parameshti. Samashti is a part of srishti, and vyashti is a part of samashti.

The basis of creation

Being its part, the individual should serve society. In fact, service to society is the most important duty of man. It can endow him with divine power. Service to society is, in reality, service to Divinity. For whose sake is the existence of man? It is for the sake of society. Similarly, society has its existence for the sake of creation. This is the basis of the entire creation. The creation is the manifestation of God. Man has a unique position in it. But what is the use if man behaves like animals and birds?

Divinity is immanent in every being. The same truth was proclaimed by Lord Krishna in the Bhagavadgita: Mamaivamsho jivaloke jivabhuta Sanathana (the eternal Atma in all beings is a part of My Being). Since every being is a part of the Divine, all should be respected, loved and adored. You should not hate anybody and should not create distance between one another.

Just as all the parts of the body form one organism, similarly, all beings are like various limbs of God. When there is injury in the leg, it is the eye that sheds tears. The same type of intimate relationship exists between God and all beings as exists between different limbs of the body. You may ask why man faces troubles and difficulties when he enjoys an intimate relationship with God. God is essentially the embodiment of immortality and bliss. He does not cause difficulties and problems for anyone. Some people think that God is the cause of their problems and difficulties, but this is a big mistake. All your troubles are the result of your own actions; they are not given by God.

Everyone has to face the consequences of his actions, whoever he may be.
No one can know what lies ahead for him in future.
But this much is sure that everybody has to reap the consequences of his actions.
(Telugu song)

Our joys and sorrows are the reflection of our own actions; they are not caused by others. To blame others for our sorrows is a big mistake. Everything in this world is reaction, reflection, and resound. Every person is their own witness.

Acquire education that gives knowledge of the Self

Only the youth are capable of protecting this world. It is the youth and youth alone who can set this world right. No nation can stand without youth. Sometimes, the elders underestimate the capabilities of the youth, thinking that they are inexperienced and young. But the youth are endowed with immense power. If they take a firm resolve, they are capable of achieving anything. If they realise their power, they can emancipate the nation. This does not need any education.

What is education? Education means vidya, which connotes the knowledge of the Self. This is the foundation of all education.

Today students are acquiring only bookish knowledge. Does a man become educated just by acquiring a college degree? Can a person who lacks wisdom and does not perform righteous actions be called educated? Education that does not confer wisdom is no education at all; it is only worldly and bookish knowledge.

Modern youth are hankering after this type of education. They go to foreign countries like Germany, Japan, and America to pursue this type of education. The education that is not here in Bharat is not available anywhere else (loud applause). Yanna Bharate, thanna Bharata (what is not there in Bharat cannot be found anywhere else). Some people have a mistaken notion that those who are educated abroad are great. In fact, many of them come back after acquiring evil qualities, evil thoughts, and evil habits.

In Bharat, students acquire sacred education; it begins with the thoughts of God. Even an illiterate driver in Bharat salutes the steering wheel before starting the vehicle. Similarly, a musician offers salutations to the musical instrument before playing on it. In fact, all type of learning in Bharat begins with the name of God and prayer to Him, and every activity is done as an offering to God without any artificiality and ostentation.

People educated abroad come back with big degrees. What is that degree? It is only a piece of paper. They do not understand the essence of education. The students of Bharat have a pure and sacred heart. I feel blissful when I see Indian students. One can see the goodness of education reflected on their faces. The Bharatiyas are not inferior in any way; they are endowed with immense sacredness. Every individual in Bharat is imbued with divine

feelings.

Forgetting this type of sacred education, people these days are running after worldly and materialistic education. Today, there is an influx of gadgets like calculators and computers. They are mere yantras (machines). These yantras do not stand any comparison with mantra (incantation). The real mantra is the name of God, which gives immense bliss. Bharatiyas (Indians) are not able to understand this truth because of their delusion. But their heart is very sacred.

Bharat is the land of sacrifice

Today, people are ruining themselves by craving for worldly and materialistic possessions. Even those responsible for conducting the affairs of the government are treading the evil path. They want only the worldly type of education to be promoted in our country. They talk about science and technology. What is this technology? It is only trick knowledge. They say it is technology, but what they do is "tricknology".

Many people in Bharat are indulging in dirty business; they are cheating others and doing injustice to them. No Bharatiya should take to this type of business. Everyone should have divine feelings in his heart. All actions should be done to please God. When you start all your activities with prayer to God, you are sure to be rewarded with bliss.

Today if you invite a music artist to sing devotional songs, he will ask, "How much will you pay?" In this manner, all our activity has become business-oriented. Even food and drink have become a big business.

The sacred land of Bharat is annapurna kshetra (land of plenty). The tradition of Bharat is to offer food free to every hungry person and water to every

thirsty person. This sacred tradition seems to have disappeared these days. By imitating the culture of the West, the Bharatiyas today are casting a blot on the fair name of Bharat. It is the land of great culture. There is hardly any other country that can stand comparison with her as far as the sacredness of the culture is concerned. Having been born in this sacred land of Bharat, we should live like true Bharatiyas. The land of Bharat, which is known for thyaga (sacrifice), is being turned into a land of bhoga (pleasure) in mad imitation of western culture. That is why Bharat is facing many problems these days. What is needed in this country is not bhoga but thyaga.

Imagine the great sacrifice of Sakkubai, who renounced everything for the sake of God. Na karmana na prajaya dhanena thyagenaike amrutatthwamanasu (immortality is not attained through action, progeny, or wealth; it is attained only by sacrifice).

Money is the root cause of many evils. Money makes many wrongs. The first priority of the moneyed people today is to send their children abroad for education. Even elders are encouraging the youth to go to foreign countries for the sake of earning money. Too much money leads one to the path of evil. Money comes and goes, morality comes and grows. So, we have to develop morality.

The very foundation of Bharat is based on sathya (truth) and dharma (right conduct). This is what we have to propagate. Bharatiyas should consider adherence to truth as the greatest dharma. Sathya and dharma are most important in the life of man. The youth should strictly adhere to them. What is sathya? It is the harmony of thought, word, and deed. Where these three are in harmony, sathya is present there. People speak something on the platform, they have something else in their mind, and their actions are entirely different from what they speak and think. This is the worst sin.

Service to society is the sign of nobility

Embodiments of Love!

Your very form is love. It is love that protects the whole world. The five elements that constitute the universe are based on love. Only when love combines with the five elements does the universe come into existence.

But love is not to be seen anywhere these days. Today, there is lack of love even between mother and children. What happened to that love? We are bartering it for money. When money is lost, nothing is lost. Instead of putting our faith in money, have more faith in love and develop love to love relationship with others. When you have this type of relationship based on love, love will develop more and more. Only then will we be able to love everybody.

Do not observe such differences as so and so is mine and so and so is someone else. Develop the feeling that you belong to all and all belong to you. All are the children of the same mother. Being the children of the same mother, all should live like brothers and sisters. There may be some differences, but they are temporary. They will come and go like passing clouds. The only thing that is permanent and eternal is love.

There is nothing great in acquiring education and amassing wealth. There have been many millionaires in this world, but what have they taken with them at the time of leaving this world? The great world conqueror Alexander did not carry anything with him when he left the world.

Even King Harischandra, who strictly followed the path of truth,
had to leave this world ultimately,
leaving behind his vast kingdom and riches.
Emperor Nala, who reigned over a great empire,
could not take with him anything when he passed away.

Did King Mandhata, who adorned the Krita Yuga,
carry any wealth with him when he left the earth?
Is Lord Rama, who built the bridge across the ocean,
present on the earth today?
(Telugu Poem)

You may earn any amount of money, but as long as you are alive you should give joy to others by undertaking acts of charity. Those who have money should look after the poor and sick people. Utilise all your earnings in a proper manner. Consider social service as service to yourself. Those who undertake social service are noble people. On the contrary, those who do not take to the path of service are wicked.

When somebody salutes you, you also salute them. Do not consider that, since somebody is your enemy, you should not salute him. All are friends. Do not bear hatred or enmity toward anyone. Enmity is a wicked quality.

Friendship is very important. You and I should become one. That is true maitri (friendship). All should become united. If you really want to see God, first see Him in everyone.

The youth should greet and treat each other with love like brothers and sisters. But these days this type of relationship is not seen between people. They greet each other, saying "hello, hello," but their heart is hollow without any feeling. Love everybody, and develop faith in God. One without viswasa (faith) is actually without swasa (breath). Faith in God is our life breath. If you want to develop faith in God, develop love. If you do not have love, you cannot be called a human being.

Humanness blossoms in a pure heart

Embodiments of Love!

Develop love. When we come into this world, it is only love that comes with us. From love comes truth. When love and truth come together, humanness finds its sustenance.

The mansion of human life can be built with self-confidence as the foundation, self-satisfaction as pillars, and self-sacrifice as roof. Only then can you have self-realisation in life. If you want to have self-satisfaction, you should first have self-confidence. Without self-satisfaction, there can be no happiness in life. How can one who does not have confidence in themselves have confidence in others?

People doubt anything and everything. Doubt endangers life. A person with doubts will not achieve anything in life. He will not have faith even in his wife and children. Therefore, first and foremost, develop faith.

We think we are great and highly educated. But what is the use of this education? Even animals like goat and monkeys can learn many things. A monkey can be trained to ride a bicycle. Man is much superior to animals. His conduct should be such that manifests his superiority. It is said, Jantunam nara janma durlabham (out of all living beings, human birth is the rarest). Man should therefore not behave like birds, animals, and insects.

People distribute sweets when they beget children. What is so great about it? Even a pig can give birth to ten offspring. Give up all wicked qualities and lead an ideal and blissful life. Only then will humanness find fulfilment.

Embodiments of Love!

Face all difficulties with forbearance. Accept all trials and tribulations with

love. Accept both pleasure and pain with love. Fill your heart with love and not with the poison of evil qualities. Even poison becomes prasadam (sacred food) if it is offered to God. When Mira was given a cup of milk mixed with poison, she offered it to Krishna. Krishna accepted the poison and gave her the milk as prasadam.

(Bhagavan sang the prasadam, "Prema Mudita Manase Kaho Rama, Rama, Ram", and continued His Discourse.)

Rama, Rama, Rama in fact, connotes Prema, Prema, Prema (Love, Love, Love). Rama and Prema are one and the same. People adore many deities like Rama, Krishna, and Sai, but the divine principle in all of them is the same. Atma has neither a form nor a name. Atma is also referred to as Brahma.

Brahma sathyam jagan-mithya (Brahman alone is real, the world is unreal). God has no attributes. He does not punish or harm anybody. He is present in your heart in the form of pure and unsullied love. Develop love more and more. That will protect you always. There is no other greater protection than this. There is no weapon more powerful than love. Everything is love. The very word love is suffused with sweetness. Treat each other with love, converse with each other with love, lead a life full of love and enjoy bliss.

(Bhagavan referred to the drama "Ekalavya", which was to be enacted that evening, and called upon the youth to follow the path of truth, obey the command of their preceptors, and adhere always to righteousness like Ekalavya. With this advice to the youth, Bhagavan concluded His Discourse.)

Alternative Link to Discourse:
<http://www.sathyasai.org/discour/2006/titles2006.html>

12. Develop Broad-mindedness and Live in Bliss

Date: 05 September 2006 / Location: Prasanthi Nilayam / Occasion: Onam

The Lord shines resplendently in the universe;
so also the universe shines in the Lord.
The relationship between the Lord and
the universe is intimate and inseparable.
What else is to be conveyed to you?
(Telugu poem)

Embodiments of Love!

The people of Kerala celebrate the Onam festival today. Onam is very sacred, holy, and divine. Several interpretations are given to the Onam festival. People celebrate the Onam festival by taking an oil bath and wearing new clothes. They also cook a variety of special dishes and partake of them. Thus, all members of the family enjoy the festival, feasting and wearing new clothes. Some people also visit temples on this occasion. Of all the temples in Kerala, the temple of the Bala (child) Krishna (Guruvayur) is very dear and important to them. Many people also do parayana (reverential reading) of the Ramayana on this day. All these sacred activities are the result of their faith and devotion to God. They celebrate the Onam festival by contemplating on God, visiting temples and by undertaking sacred activities.

In ancient times, Emperor Bali ruled the kingdom of Kerala. He treated his subjects as his own children and did a lot of service to them. The people, on their part, also loved and respected Emperor Bali. They led a happy and peaceful life, reposing their faith and hope in the emperor. Emperor Bali performed several yajnas (sacrifices) and other Vedic rituals during his reign. Once, he commenced a great yajna. On that occasion, he announced his

resolve to the people that whoever asked for anything from him would be granted to them without any hesitation from him.

Having heard of this promise, Lord Vishnu assumed the form of Vamana (a dwarfish brahmin boy) and came to the yagasala (the pandal where the yajna was being performed), holding an umbrella made of coconut leaves. Ratnavali, the daughter of Emperor Bali, was enchanted by the divine effulgence, radiance, and aura surrounding the young boy. She thought to herself, "Aha! Who is this brilliant young boy radiating divine effulgence? What a great wonder! How nice it would be if I had a son like him!" Thus, while everyone in the yagasala was spellbound on seeing this divine child, Vamana entered the yagasala and went near the altar.

On seeing Vamana, Emperor Bali stood up and extended a reverent welcome to him and seated him in a proper seat and enquired, "Sir! May I know on what purpose you visited us? What can I do for you?"

The young Vamana replied, "Oh Emperor Bali! I just need three foot step length of land. I don't need anything more."

Emperor Bali was taken aback and spontaneously agreed to His request saying, "Oh! Is that all? All right, take it."

Vamana expanded in His stature and with one foot reached out over the entire skies. When he set his second step, the entire earth was transcended. He then enquired of Bali, "Where do I put my third step?"

Emperor Bali replied, "Swami! You asked for just three foot steps of land. But you covered the entire sky and earth with just two steps. All my domain is already exhausted. Please bless me by putting your third step on my head." Vamana then placed his foot on Emperor Bali's head and sent him down to

the netherworld (patala).

You may have a doubt in this context as to how Bali could be pushed down to the netherworld by Vamana simply by placing his foot on Bali's head. When the entire sky and earth could be covered with one step each, you can imagine how powerful and gigantic Vamana's steps were! The third step was equally powerful and gigantic. Its impact could therefore push Emperor Bali down to the netherworld.

There are other reasons too! Emperor Bali was no doubt a great devotee with humility. However, there was an element of ego in him. God will tolerate anything but not anger and ego. He does not appreciate these qualities. What is this ego? What for is this ego? Is it for physical beauty or strength of the senses or intellectual acumen or wealth? None of these is permanent. Ego breeds several other evil qualities. God has gifted every human being with such sacred and noble qualities as sathya (truth), dharma (righteousness), santhi (peace), prema (love), and ahimsa (nonviolence). Develop these qualities. These are the pancha pranas (five vital airs) for a human being.

Anger, jealousy, hatred, etc. are evil qualities befitting an animal. How can a person with such animal qualities be called a human being? A human being is one who has good qualities. Follow truth. Truth is God. Cultivate love. Love is God. Live in love. Unfortunately, today, people are not making efforts to manifest sacred and noble qualities that are inherent in them. Ignoring their innate nature, they lead a life with qualities acquired from outside.

The human body is like an iron safe. The Atma residing inside this iron safe is like a precious diamond. You are supposed to give value to the precious diamond-studded ornaments inside, not to the outer iron safe. There are invaluable ornaments like sathya, dharma, santhi, prema, and ahimsa inside the human body. The physical body, which is made up of the five elements, is bound to perish one day or the other.

The body, which is made up of five elements,
is weak and is bound to disintegrate.
Though a hundred years of life-span is prescribed,
one cannot take it for granted.
One may leave his mortal coil at any time,
be it in childhood, youth, or old age.
Death is certain.
Hence, before the body perishes,
make efforts to know your true nature.
(Telugu poem)

People repose their faith in such a frail and impermanent physical body. This body is like a puppet with nine holes in it, and it may collapse at any time with a mere sneeze. Reposing their faith in such a perishable body, people forget the invaluable ornaments stored in it. That is why they suffer mental agitation.

You go to a millionaire and enquire, "Sir! You have everything in this world; but, do you have peace?" He will immediately reply, "I have everything in this world, but not peace." Wherever you see in this world today, there are only "pieces", not "peace". Peace is very much in your inner self. Hence, search for it by inward journey. That is your duty. Unfortunately, you forget this sacred duty and desire for paltry and mean things. When you are able to manifest your own innate noble qualities, you can experience true and eternal peace.

Bereft of truth, righteousness, love, and peace,
the value of all your education is zero.
Bereft of truth, righteousness, love, and peace,
the sanctity of all your acts of charity and kindness is zero.
Bereft of truth, righteousness, love, and peace,
the utility of all your positions of power is zero.

Bereft of truth, righteousness, love, and peace,
the result of all your good deeds is zero.
(Telugu poem)

The five human values of sathya, dharma, santhi, prema, and ahimsa are the true and lasting property of a human being. Since time immemorial, the people of Kerala possessed such sacred qualities and are worshipping God.

What is the inner meaning of Vamana setting his foot on the head of Emperor Bali and pushing him down to the netherworld? The incident reveals the crushing of Bali's ego. Having realised this inner meaning, the people of Kerala shed their ego. That is why the State of Kerala has earned a good name as a land of peace, purity, and greenery everywhere.

Every human being has some desires. But, the people of Kerala do not have many desires. Their worldly desires are few. They always move with others amicably. Even if some differences crop up, they set them aside. They consider them as passing clouds. Truly, the people of Kerala are pure, selfless, and steady in mind. Others have to emulate their qualities. In spite of their busy schedule, they do not forget to put on vibhuthi on their forehead and visit the temple both in the morning and evening.

People say that Kerala is a communist state. I do not subscribe to that view. It is not "communist" but "come-you-next"! Their own sacred feelings have taken them nearer to God. The people of Kerala go to the temples on this auspicious occasion of Onam and perform special pujas (worship). They go in large numbers to the Bala Krishna temple. They enjoy singing devotional songs. Due to the effect of modern age, of course, some change has come in their attitude. It was not so before. They always used to be pure and steady in their heart. They always wished and prayed for the welfare of all people. They never developed any desires that, they knew, were not pleasing to God. The people of Kerala are broad-minded and they pray for the welfare of all people

in the world (Loka samastha sukhino bhavantu). They are really good and noble.

When Lord Vamana pushed Emperor Bali down to the netherworld, the people felt very unhappy thinking, "Oh God! Our emperor is no longer with us; who will look after us from now on?" Emperor Bali then made a promise to his people that he would visit them every year on this day. That auspicious day of Emperor Bali's visit to his kingdom every year is called Onam. He would visit his people on this day and bless them. Goodness will always yield good results.

Do not develop obstinacy. Develop a sense of discrimination and enquire into things objectively. If you behave foolishly, you will earn a bad name for yourself. Study well. Perform well in your educational career, but along with this, develop good character and conduct. Character is real life; character is real education. Hence, develop good character. Students try to imitate one another. Mimicking others out of a false sense of values is bad.

Dear students! You must move in good company to enable you to develop good character:

Satsangatwe nissangatwam,
Nissangatwe nirmohatwam,
Nirmohatwe nischalatattwam,
Nischalatattwe jivanmukti.
(Sanskrit verse)

Good company leads to detachment;
Detachment makes one free from delusion;
Freedom from delusion leads to steadiness of mind;
Steadiness of mind confers liberation.

"Tell me your company, I shall tell you what you are." Hence, first and foremost, move in good company. Then only can you become a good individual. You need not acquire goodness from somewhere. It is inherent in your nature. We have only to develop it. We have to make efforts to develop such goodness, just as a small sapling is nourished and nurtured to become a big tree. You must earn a good name to your parents, society, and the country.

The country of Bharat (India) has another name: Hindu. It stands for the following qualities:

H - Humility
I - Individuality
N - Nationality
D - Devotion
U - Unity

Only when you conduct yourselves in keeping with these ideals do deserve to be called real human beings. Having been born as human beings, it is a great sin to behave like animals. Whenever animal qualities raise their ugly heads, remind yourself, "I am not an animal; I am a human being." You are a human being. Hence, develop human values.

Unfortunately, today human values are very deficient in human beings. Wherever you look, animal qualities are rampant. Wherever you go and whomever you come across, there is only one desire for every individual: money, money, and more money! Nowadays, everything is related with money only. Why is this craze for money?

Money comes and goes, but morality comes and grows. Hence, cultivate moral values. Then only will you become real human beings. The people of Kerala are fostering moral values well. Of course, they also have a desire for acquiring wealth. But, compared to others, their desire is less. Cultivate good nature, lead a good life, and earn a good name for yourself. From goodness, one has to travel to Godness (Madhavatwa).

First and foremost, ensure that the food you consume is good and sathwic (pure). Such food ensures good "head" (mind). Only when the "head" (mind) is good will God manifest before you. Thus, only when the food you consume is sathwic will you be able to realise God. Nowadays, wherever you look, pollution is increasing. The air we breathe, the water we drink, the food we eat, the work we do - are all polluted.

The sadhana (spiritual exercise) we have to undertake to cleanse this polluted atmosphere is Bhagawath prarthana (prayer to God). It is only when we are able to remove this pollution and make your hearts pure that you deserve to be called real human beings. Divinity can be attained only by purity. And, that purity can be achieved by unity. Unity, purity, and Divinity are interrelated. Always remember the intimate relationship between these three.

The country of Bharat will prosper only when such noble and sacred feelings manifest in you. The land of Bharat has earned a great name as punya bhumi (the land of merit), thyaga bhumi (the land of sacrifice), and yoga bhumi (the land of spiritual practice), since ancient times. Unfortunately, today it is turning out to be a bhoga bhumi (the land of worldly pleasures).

What we need most today is a spirit of sacrifice. Then the question arises as to what is thyaga. Thyaga is not going to the forest, leaving behind one's wife and children and property. What is to be sacrificed is the result of fruit of desires. That is the real sacrifice. You have to renounce indiscriminate desires. Then only will your heart become pure like a piece of white cloth. God desires only such a pure and sacred heart. God does not desire anything from you. He has no desires at all! It is only you who have desires. If you develop sacred desires, God will be happy. Only then will your family, society, and the

country experience peace and happiness.

First and foremost, peace should reign in your own house. Then, that peace should be radiated to the society. When the society becomes good, the country will prosper. If peace is to be established in the country, the individual should experience peace in the first instance. World peace is possible only when peace is established at the individual level. If there is no peace in the individual himself, how can there be peace in the world?

Dear students!

All of you must desire and work for establishing peace in the country. The greatness of Bharat is beyond words. It has been striving since ancient times to establish peace in the world. However, due to fascination for western ways, knowledge of one's own religion and culture has declined. Peace has broken into pieces! You may learn any language. There is nothing wrong in it. But do not seek foreign habits at the cost of your own heritage. You must establish peace in your heart.

You must always be happy and blissful. Sweet smile should dance on your lips. You should not put up a "castor oil face" under any circumstances. You must always be smiling. When others see you, they should also feel happy. Thus, you should always lead a happy and blissful life with a sweet smile on your face. You should be happy and at the same time make others happy. The people of Bharat led such blissful life with such noble qualities. There is, however, no dearth of such people even today. May be they are not wealthy economically. But there is no narrowness in their minds. When you develop broad-mindedness, you can achieve any great task.

You must all realise the truth that this festival of Onam is observed for developing such broad-mindedness. You must experience bliss at the individual level and in the family and then share it with the society. Then all people will be happy. Happiness is union with God. You must realise such happiness. May all people be happy! May you all live like members of one

family, sharing your love and happiness with one another! You must all live in unity, wishing each other lovingly, "Hello! Hello!". Do not become separate, saying "goodbye". You must become "good boys". You must develop such sacred feelings. Time is very important. Time waste is life waste. Hence, do not waste your time.

There is still some programme to be covered. I will not inconvenience you by giving a lengthy discourse.

Alternative	Link	to	Discourse:
http://www.sathyasai.org/discour/2006/titles2006.html			

13. Give up selfishness and strive for self-realisation

Date: 27 September 2006 / Location: Prasanthi Nilayam / Occasion: Dasara

The physical world as perceived by the
naked eyes is considered as truth.
But it is only illusory.
Divinity is the only reality.
Unable to realise this truth,
people are wasting their time.
(Telugu poem)

Embodiments of Love!

God is only one, now and forever. Not realising this truth, you are wasting your precious time thinking that all that you see in this objective world is true. No! None of these objects is real. Truth is eternal, beyond the three periods of time - past, present, and future. That is Divinity.

How foolish it is to think that the worldly vision, which is subject to change from time to time, is real. You are a student today. Tomorrow, you will become an officer in an organisation, and, after some years you will be a retired officer. Then, which is true? Is it the life as a student or as an officer or as a retired official? A boy and a girl wish to get married. Before their marriage, who is husband and who is wife? Once they are married, they are referred to as husband and wife. But how long does this relationship last? It is only temporary.

Thus, all that you see in this objective world and all the relationships between

individuals are only temporary. They are never real and permanent. But Divinity is not like that. Divinity is what it is - yesterday, today, and tomorrow. It is Divinity always!

Not reposing your faith in such a true and eternal God, you are deluded into thinking that what you see in this objective world is true. Hence, first and foremost, try to recognise the eternal truth. Only when you have recognised the Truth are you deemed to have recognised everything else. All others are only transitory. The entire universe is subject to change. It is temporary and unreal. Today's mountain may be reduced to a mere hillock tomorrow. Today's rivulet may transform itself into a mighty river tomorrow.

The country of Bharat was once beautifully described as: "lofty mountains, large rivers, huge trees with many branches, which make it a beautiful country."

People today repose their faith in ephemeral and unreal world and forget God, who is the embodiment of truth. That is the root cause for all the sorrows and difficulties faced by humanity. You say you are encountering difficulties. From where did they come? Difficulties are the consequences of one's past deeds and thoughts.

Everything in this world is susceptible to change. It appears to be unchanging, but it is not true. God is the only changeless principle. We have therefore to install such a changeless and eternal God in the altar of our sacred hearts and offer our love to Him. Thereby, we can experience bliss. That is the foremost duty of a human being. What is human life, after all? Is it merely eating, drinking, sleeping, and dying ultimately? By doing so, how can the human life be termed as sacred?

Man, at the time of his birth, is very pure and sacred. As he grows old, gradually he loses his purity. This is not proper. A human being has always to

maintain their purity.

Take, for example, My case. I was born. I grew up to be a boy, youth, and old person. But the childlike simplicity and purity are always there in Me. I am always like a child. As age advances, there might be several changes in the physical body. They are all at the physical level. It is only out of our delusion that we are exposed to the arishadvargas (the six enemies of desire, anger, greed, delusion, pride, and jealousy). As a result, we are unable to realise the Atma (Self).

It is said, Jantunam nara janma durlabham (Of all living beings, human birth is the rarest). Having attained such a rare birth as a human being, you have to strive for self-realisation. Do not waste our energies in worldly pursuits.

One who is a realised soul is the liberated person in the real sense. Such a person constantly contemplates upon the Atma. On the other hand, one who is constantly engaged in the pursuit of material comforts has their gaze fixed on the panchabhuthas (the five elements of earth, water, fire, air, and space), pancha koshas (five sheaths of the soul) and panchendriyas (five senses).

One who realises the truth that the physical body is ephemeral and the mind is like a mad monkey will develop an insight into the inner Self. The physical body is like a water bubble. People know about it, yet they lead their lives reposing their faith in such a physical body. As long as one has attachment to the physical body, one has to experience sorrows and difficulties and sin and merit.

The body is made up of five elements and
is bound to perish sooner or later.
But the indweller has neither birth nor death.

The indweller has no attachment whatsoever and
is the eternal witness.
(Telugu poem)

The dehi (Indweller) in the deha (physical body) is eternal. It is referred to as the Atma. We identify the physical body with certain names. For example, the name "Anil Kumar" is an identification for a particular form. Similarly, the name "Sri Sathya Sai Baba" represents this physical body. It is not possible to identify the physical bodies, without names.

A human being lives in the world, donning a physical body that is ephemeral. All that we see in the objective world are the creation of our own mind. What we cannot see with our physical eyes is the truth. That is the Atma. Hence, when someone enquires, "Who are you?", you should reply, "I am the Atma.." You should not refer to the name given to your physical body.

The name given to your physical body is the one that is given to it by your parents. The whole world calls you by this name only. It is not the name that is important. Both name and form are temporary and unreal. As long as you live in this world, they are relevant. The moment you depart from this world, none cares for them.

For example, a millionaire has plenty of money and is, in fact, rolling in wealth. His end is nearing. He is undergoing great suffering. All his relatives surrounding him are restless. In fact, they are weeping. Exactly in that moment, wisdom dawns on him. He is reminded of Adi Sankara's verse:

Punarapi jananam punarapi maranam,
Punarapi janani jathare sayanam.

Oh Lord!

I am caught up in this cycle of birth and death.

Time and again, I experience the agony of
being in the mother's womb.

He has realised the fact that all his relatives and friends care for him as long as he was alive. He felt very sorry for his pitiable state and wailed, "My dear ones! All that I have earned during my life has been handed over to you. Even the palatial buildings and big mansions that I have built have been handed over to you. My bank deposits have also been given away to you. Yet, you do not care to think about me and are worried about your own future."

True. People are worried only about wealth and property as long as they live in this world. They do not think at all about what will happen to the life principle after their death. As long as there is life-force in the body, people are deluded to think, "It is my body, my mind, etc."

You are now sitting in this hall. As soon as you get up and take two steps, you do not know what will happen to you. Once you depart from this world, who is related to whom? Who are your friends and relatives? No relationships at all! Hence, the physical body should not be given too much importance.

Purify the body by undertaking good deeds. Since people develop many kinds of relationship with the external world, they are afflicted with several impurities. Only when such impurities are cleared to a certain extent will one keep good health.

For example, there were rains a few days ago. Because of the rains, the water was polluted. Several people who drank the polluted water became sick. In many places, people suffered due to their ill-health.

Today, the food we eat, the water we drink, and even the air we breathe are all polluted. Hence, this widespread pollution has to be controlled at least to a certain extent by undertaking sacred activities. That is why the nine forms of devotion have been prescribed as sadhana (spiritual exercises): sravanam (listening), kirtanam (singing), Vishnusmaranam (contemplating on Vishnu), padasevanam (serving His Lotus Feet), vandanam (salutation), archanam (worship), dasyam (servitude), sneham (friendship), and Atmanivedanam (self-surrender).

One has to adopt any one of these sadhanas for pollution control. Humanness is not confined merely to jivatwa (life force); it is associated with Daivatwa (Divinity). Every human being, in fact every living being, is an embodiment of Divinity verily! Even the insects and bacteria!

What sadhana is a human being expected to undertake? Sadhana does not mean mere physical exercise. It is an enquiry into Truth at the level of the mind and intellect. What is Truth? Is it the body or the mind or the intellect? No, none of these. The mind is a mad monkey. It is fickle in nature. If you follow such a fickle mind, you cannot reach your true destination. It has to be discarded one day or the other. However, food and recreation are necessary to a certain extent to protect the body. Even that food has to be pure and sathwic. If you thus carry on your activities and lead a sacred life, what more sadhana is required?

Whatever activities you may undertake, you must constantly contemplate on the "Soham" mantra, which reminds you of your innate divinity with each inhaling and exhaling process. The same principle has been explained in the mahavakya (great aphorism), "Aham Brahmasmi" (I am Brahma) in the Vedas. From the time you get up from your bed till you go to sleep, you must constantly remind yourself that you are verily Brahman and not merely a human being made up of the five elements.

You must develop the faith that God is your mother, father, and everything

else and that He alone is your sustainer and refuge. After all, who gave you your mother? Is it not God? Everything in this world is by God's grace only. If you forget God and concentrate on other thoughts, you will lose everything in life. If you constantly contemplate on God, all worldly thoughts will leave you. Hence, cultivate godly thoughts with love. Prema muditha manase kaho Rama Rama Ram (Sing the sweet name of Rama with your heart filled with love). Love is God. God is love.

Devoid of this love, there is no mother, no father, no brother, no wife. Everything is suffused with love. It is only for our convenience, for our pleasure, and for our own selfish purposes that we develop worldly relationships. Hence, give up selfishness and strive for self-realisation. You must enquire into yourself, "Who am I? Body, mind, intellect, chittha (consciousness), or ahamkara (ego)?" You are none of these. You are yourself. "I am I." Recognise this truth.

You are all pursuing education and acquiring academic degrees like BA, BCom, MBA. How many people are there with such degrees! What service do they render to society? They are all concerned with their own career and earning. They do not at all help others. All this worldly education is for making one's own living. That is not the purpose of education.

You must render selfless service. The fruit of all actions must be sacrificed. Only a person who does this deserves to be called a yogi. A yogi is not one who merely sits under a tree and meditates, closing their eyes. Real sacrifice involves giving up your desires. One has to broaden his heart. One should not be narrow-minded. If one are inflicted with narrow-mindedness, the whole life will become narrow. Develop broad-mindedness. Cultivate broad heart. The reference to "heart" in this context is not to the physical heart. If the physical heart is enlarged, it needs surgery. Develop love. Only then can you be called a real human being.

Dear students!

You think Swami's discourses are very simple. But, the entire essence of the Vedas is contained in them. The essence of all the sastras (spiritual texts) is to be found in Swami's words.

Why should you be proud of your education? However high academic degrees a person may have acquired, a human being must always conduct themselves with humility and obedience. Education with humility is the watchword. At the mental level, one must be desireless. Only then can one be called a human being.

Excessive desires lead to danger. Do not indulge in unnecessary desires. That will lead to waste of time. Time waste is life waste! Time is God, don't waste time. Even the little time at your disposal must be spent in contemplation on the Soham (I am God) mantra. Only then will your birth as a human being be sanctified.

If you go on wasting your time in reading newspapers, all that you acquire will only be useless. Nowadays, newspapers have degenerated into a nuisance. You find all sorts of unnecessary things in the newspapers. You might have seen several advertisements with obscene pictures in the newspapers daily. What sort of pictures are they? Fie on them! We don't like to go through such newspapers at all! These are not the stuff we have to read.

We have to visualise God, who is beyond name and form. God's name is sweeter than the sweetness of banana fruit and dates. Why are all these festivals being celebrated? Every festival is meant to remind us about God. People of all religions have festivals to celebrate.

All religions teach only good things.
Realising this truth, conduct yourself

carefully with proper understanding.
If you have a discriminatory intellect,
which religion is bad? Oh!
The brave son of Bharat (India), listen!
(Telugu poem)

Every religion preaches only good. Religion per se is not bad. Hence, respect people of all religions. Only is when your mind is distorted do you develop a bad opinion about a particular religion. Once you develop a discriminating intellect, you will realise that all religions lead to the same God.

Dear students!

Please do not waste time. Sanctify every minute of your life and thereby experience bliss. You are essentially the embodiment of bliss. Hence, always be happy and blissful. Do not crave unnecessary desires and feel depressed when they are not fulfilled.

Happiness is union with God. Always be happy and smiling. Even when you are faced with difficulties or during examination time, do not put up a "castor-oil face". Always be smiling. The more you feel enthusiastic and energetic, the more you will be happy. After all, what is there for you to worry about? Nothing, to My knowledge. A student who did not prepare well will be worried during examinations. If you have prepared well, then why worry? You will surely get good marks. Hence, read well, pass the examinations with distinction, and serve the country.

The festival that is being celebrated today is meant only to encourage you. The ten-day Dasara festival is meant to control your ten senses. The legend says that Goddess Chamundi killed the demon Mahisha during this Dasara festival. What is the inner meaning of this story? Do not under any circumstances associate yourself with demons. You are a human being and

not a demon. How can there be friendship between a human being and a demon? A human being shall have relationship with another human being only.

Satsangatwe nissangatwam,
Nissangatwe nirmohatwam,
Nirmohatwe nischalatattwam,
Nischalatattwe jivanmukti.
(Sanskrit sloka)

Good company leads to detachment;
Detachment makes one free from delusion;
Freedom from delusion leads to steadiness of mind;
Steadiness of mind confers liberation.

Always be in good company. If you join bad company, you will also become bad. Hence, never make friendship with a bad person. The moment you come across such people, just say "goodbye" and move on.

You need not develop hatred toward them. Whomever you come across, consider them as embodiments of Divinity and salute them. Even when you come across people who hate you, offer your pranams (salutations) to them. Enquire, "How are you brother?" They will respond, "How are you brother?"

A human being is one with certain human values. What are those human values? Sathya (truth), dharma (righteousness), santhi (peace), prema (love), and ahimsa (nonviolence). They are all interrelated. Always speak truth, observe dharma. Be peaceful. Be happy and blissful. Conduct yourself with

love in society.

Love is God, God is Love. Hence, live in love. Then only can you acquire true knowledge. That is wisdom.

Embodiments of Love!

I always address you as embodiments of love, because I am suffused with love. Love is My property. You all are heirs to that property. I will distribute that love to one and all. I do not hate anyone. I have no selfishness at all! My love is selfless love.

(Bhagawan concluded His discourse with the bhajan "Prema muditha manase kaho".)

Alternative	Link	to	Discourse:
http://www.sathyasai.org/discour/2006/titles2006.html			

14. Love of God is True Education

Date: 28 September 2006 / Location: Prasanthi Nilayam / Occasion: Dasara

People think worldly education is real education. This is not correct. Real education comes from the heart. Such an education is unwavering and lasting. Atma vidya (knowledge of the Self) is the real education. Devoid of such Atma vidya, what is the use of all your intelligence and education?

The gopis (cowherd maids), though lacking in worldly education and intelligence, were pure at heart and deeply devoted to Lord Krishna. The ladies in Repalle used to go to the house of Nanda and Yashoda every evening and light their oil lamps from the one kept in front of their house. That was the tradition in those days. Even now, this practice is in vogue in some villages. The tradition has originated from the belief that if they lighted their lamp from that kept in the house of a wealthy householder, they would also become prosperous. Nevertheless, not all the mothers-in-law in Repalle would permit their daughters-in-law to go to the house of Yashoda for this purpose.

They were afraid that if they were allowed to go and see Krishna there, they may, out of their devotion, get mad and run after Him. Therefore, they used to chide their daughters-in-law, saying, "Can't we light the lamp in our own house? Why should we get it from their house?"

In spite of these restrictions, all the ladies used to gather near the village well and discuss only Lord Krishna. Then, a new bride of one of the houses arrived in the village. Her name was Suguna. She had heard a lot about the divine leelas (sports, plays) of Lord Krishna. She developed a deep desire to have the darshan (sight) of Krishna, somehow. She did not reveal her desire to her husband or her mother-in-law. She kept it as a tightly guarded secret within herself. However, it is impossible to conceal the truth. The entire creation has originated from truth:

The creation emerges from truth and merges into truth.
Is there a place in the cosmos where truth does not exist?
Visualise this pure and unsullied truth.
(Telugu poem)

In spite of her keeping her desire as a closely guarded secret, it became known to all. One day, she went to Yashoda's house and was lighting her lamp from that kept in front of their house. Suddenly, she could visualise Krishna in that flame. She lost her bodily consciousness in that divine experience and put her fingers into the burning flame. Her fingers were getting burnt, but she had no body consciousness at all!

Meanwhile, Yashoda came out, smelling the burning finger. Immediately, she pulled out the hand of Suguna from the lamp and asked, "What is the matter with you girl? Are you asleep? Your fingers are burnt badly. Don't you realise? Don't you feel the pain?"

Suguna then came to her senses and replied, "Mother! Lord Krishna gave me His darshan in that flame. I lost my body consciousness on seeing Him."

The other gopis heard her explanation. They were very happy to know about Saguna's divine experience. They went round the village singing and dancing:

It seems our Suguna had the vision of Krishna.
In the house of Nanda,
Krishna appeared to her in the flame of the lamp.
(Telugu poem)

Thus, if you constantly contemplate on God, you can forget your sorrows and difficulties and experience divine bliss. Since ancient times, devotees have experienced bliss by constant contemplation on God and shared their experiences with the world.

Today, intelligence has increased but educational standards have declined. Wherever you look the students refer to newspapers and magazines from abroad. However, they do not evince the same interest in their textbooks. They do not think at all about their own customs and traditions. Students in this modern age are accustomed to such false sense of values. They would like to engage themselves in discussion about many unnecessary things. For example, they discuss novels, making comments like "so and so author has written a book; how great it is!" They involve themselves in discussions and argumentation over such trivial matters. But they forget about their lessons in the textbooks. Thus, they go on acquiring knowledge about all and sundry and try to increase their worldly knowledge. They do not have any concern for the glory of real education.

We should desist from aspiring for the fruits of our karma (action). The Gita exhorts us, Karmanyevadhikarasthe ma phaleshu kadachana (you have right only in action, not on its fruit).

Man is born in action,
sustained by action, and
ultimately merges in action.
Action is the cause for pleasure and pain.
Truly speaking, action is God for man.
(Telugu poem)

The karmas (actions) that we perform are responsible for all the happiness and sorrow we experience. When we perform good deeds, we get good results. When we perform bad deeds, we get bad results. Good deeds will

result only in good results and bad deeds in bad results. That is why it is said, "Do good, be good, see good; this is the way to God." When you cultivate good thoughts and undertake good activities, you will experience good results. Therefore, remember that the result of our own actions is responsible for all our sorrows and difficulties.

All our elders have experienced peace and happiness by following our ancient traditions. But today's children give up those good traditions, forget the path shown by their elders, and are exposed to various kinds of unrest due to modern education. They are not only exposed to unrest; they also do not have contentment and satisfaction in life. With the result that they are becoming sick mentally and physically.

Your thoughts and resolutions are the root cause for your ill health. For all the unrest and agitation you suffer, the gunas (qualities) are responsible. Hence, your thoughts must always be good. You may observe that a person taking good and sathwic (pure) food, drinking pure water, and breathing unpolluted air is always healthy. In contrast, people consuming unsacred food, drinking impure water, and inhaling polluted air are exposed to various kinds of diseases. The root cause of your ill-health today is unsacred food and impure water. All that you consume must always be pure and sacred.

The Dasara celebrations are meant to foster good and noble qualities.

You can always lead a happy life by taking a good bath, performing puja (worship) in your house, partaking of sanctified food, and drinking pure water. If you follow this routine, your face will also be radiant. On the other hand, if you consume unsacred food, drink impure water, and move about in a polluted atmosphere, there is the danger of forgetting your humanness even! In such a situation, you may lose our divine nature and acquire demonic qualities.

Several people wonder, "Swami is nearing 81 years; yet, His physical body does not reveal any signs of old age."

My answer to those people is: "My dear devotees! I am not taking unsacred food or breathing polluted air. I am breathing the air of prayers of the devotees. How then can I lose My divine effulgence?"

I have no ailment of any kind. I have no pain at all! Some time back, I fell down on the floor on account of an inadvertent error committed by a student. I broke My leg then. Hence, I feel a little difficulty in walking. That is all!

There is another reason too! Nowadays I don't feel like walking. Nevertheless, I am coming to Sai Kulwant Hall daily and giving darshan to the devotees. What difficulty or pain is involved in this routine? I do not have any pain or suffering. When I am able to make devotees happy, I too will be happy. Sorrows, difficulties, and pain are nowhere near Me. I am always happy and blissful. Bliss is My food. There is no greater happiness than My bliss. If for any reason I am unable to come out and give darshan to the devotees, I feel very sad: "Alas! How much the devotees are pining for My darshan! For how long they have been waiting in the hall! How much suffering they are undergoing? And so on."

Sometimes, I may be late in coming to Sai Kulwant Hall due to some urgent work. Still, I do not miss giving darshan to the devotees. Hence, you should not feel that Swami has not come due to pain or suffering. I am revealing these facts to you today so that you may not feel any distress because of My absence and always be happy and cheerful.

I expect you to face difficulties boldly, reposing faith and devotion in God. If you constantly contemplate on God, no other thoughts will trouble you. Sorrows and difficulties will not affect you. I am always happy. You should also be happy always. Happiness is union with God.

When you are associated with God, you will not feel any pain or suffering. You may have some physical pain or mental anxieties. But, you should ensure that they do not disturb your Atma Tattwa (principle of the Atma). If you are thus firmly established in the Atma Tattwa, nothing can bother you. This is the message of Navarathri.

You encounter several difficulties, sorrow, pain, etc. You are mentally disturbed day in and day out due to several reasons. But you should ignore them with a detached feeling, "They are not mine, they are somebody else's." They just come and go like passing clouds. As for Myself, I do not at all attach importance to them.

You should not think that someone else is putting you to all these difficulties. You should not blame others for your difficulties and suffering. Your sorrows and difficulties are of your own making.

The Kauravas tried their best to cause suffering to the Pandavas. But the Pandavas did not relent. Why? Only because of their unwavering faith and devotion to Lord Krishna. They felt that when Krishna Himself was constantly protecting them, any number of difficulties and obstacles could not cause any fear in them.

Similarly, develop firm faith that Swami is always with you, in you, and around you. Do not at all worry about these sorrows and difficulties. These are all like passing clouds. None of them can shadow the blazing sun. It is only during the rainy season that the clouds come in the way of the sun's rays. Similarly, only when your mind is wavering and disturbed do you suffer from sorrows and difficulties. When your mind is steady and firm, no "clouds" can disturb you. Hence, keep your mind pure and steady. Develop courage and fortitude.

How does a man lead his life today? He is enacting his role in the cosmic drama, singing the songs of kama (desire) and krodha (anger) and playing games, obsessed with mada (pride) and ahamkara (ego).

Several people appreciate their acting as "very good". But, some people are not carried away by this "acting". Unconcerned with the reaction, reflection, and resound of this drama, they repose their faith in "reality". And that "reality" is Divinity. Divinity is unwavering, invisible, and beyond delusion. You must hold on to that "reality", firmly. When you rely on such reality, your thoughts, words, and deeds will always be pure and sacred.

Hence, Dear Students! Do not at all be afraid of these "passing clouds". Do not be concerned with them. Perform your duty well. Fulfil the aspirations of your parents. Your parents have sent you here with great expectations. If you go against their wishes, you yourself can imagine how much they will feel. If you cause pain to your parents, it amounts to causing pain to Swami. Are you not praying daily?

Twameva mathacha pitha Twameva,
Twameva bandhuscha sakha Twameva,
Twameva vidya dravinam Twameva.
(Sanskrit sloka)

You alone are the father and mother,
Friend and relation,
Wisdom and wealth.

There is no difference at all between God and parents. Hence, keep your

parents happy. Swami is always happy. Establish that truth firmly in your heart. Then only can you be called true students.

Once, Hiranyakasipu called his son Prahlada close to him and enquired, "Dear son! I placed you in the hands of the gurus. I requested them to teach you good things. What did they teach you?"

Prahlada replied,

Father!

The teachers have taught me many things.

I have understood the four objectives of life:

Dharma (righteousness), artha (wealth),

Kama (desire) and moksha (liberation).

I have studied many things.

In fact, I have understood the very essence of education.

(Telugu poem)

Hiranyakasipu felt very happy with his son's reply and told him, "Son! Please explain that secret of all education."

Prahlada replied, "Dear father! All that we see and experience in this world is unreal and impermanent. Only Divinity is real and true."

The father got angry. He held his son by his neck and pushed him down. He commanded his officers to throw him into the sea, saying, "a son who flouts the commands of his father does not deserve to be in my presence. Take him away and dump him in the sea, immediately."

Thereupon, the demons took Prahlada to the top of a hill and pushed him down into the sea. Even then, Prahlada chanted the name "Narayana! Narayana!" Lord Vishnu then emerged from the sea and saved Prahlada from drowning.

Hiranyakasipu noticed that Prahlada was still alive. He fretted and fumed with anger on seeing Prahlada. He then ordered him to be thrown into the fire. Immediately, the flames subsided. Even the fire was not willing to consume him.

What is the inner meaning of this episode? Good people will always encounter problems from bad people. Nevertheless, the good people will not be affected by them. It is only the fruit-laden tree that receives stones. Similarly, good people will always face certain obstacles. However, one has to face such difficulties boldly reposing faith in God.

Dear Students!

Obey the commands of your parents and God meticulously. Cultivate good behaviour. Then, everything will turn out to be good for you. Nothing will deter you. No difficulty will ever bother you.

It is only to enable you to put such good thoughts into practice that goddesses Durga, Lakshmi, and Saraswati are worshipped during these Dasara celebrations. Durga is not to be understood as a ferocious goddess. She is the goddess supreme who protects you.

Lakshmi is the embodiment of all wealth. Saraswati is the goddess of speech. Good thoughts, good words, and good actions (behaviour) represent the tattwa (nature) of these three goddesses. He who teaches good things to you is verily the embodiment of goddess Saraswati. He who teaches evil is verily a demon. Goddess Durga destroys only such demons. Durga, Lakshmi and

Saraswati are, in fact, not different from you. They are very much installed in your own heart. They exhort you to lead the life of a human being, since you are a human being. Durga, Lakshmi, and Saraswati are the three mothers to a human being.

Treasure these good words in your heart and put them into action. Thereby, come up in life and set an example to others. By your example, spread the message to the world that Bharatiya vidya (Indian education) is great.

Several people in the modern world impart education that leads to evil ways. Denounce such education. Do not go after it. You must enquire, "will it help to purify my heart or not?" If you feel it is not conducive to your progress, you must give it up immediately. Only when you are able to satisfy your conscience will your life be happy, peaceful, and contented. Do namasmarana (repetition of the Name) incessantly.

(Bhagawan concluded His discourse with the bhajan "Hari bhajana bina sukha shanthi nahi".)

Alternative	Link	to	Discourse:
http://www.sathyasai.org/discour/2006/titles2006.html			

15. Expel the Six Enemies and Elicit Educare

Date: 29 September 2006 / Location: Prasanthi Nilayam / Occasion: Dasara

Embodiments of Love!

Since I came a bit late today for this afternoon programme, you all had some misapprehensions about My health. I want to assure you that I am perfectly alright. I cannot be idle; that is my nature. A few devotees were waiting for Me there. I therefore spoke to them for sometime and made them happy. Thereafter, I started for giving darshan (site of a holy person) to the devotees in Sai Kulwant Hall.

Whatever I do, it is only to satisfy the devotees. I have no other work. There is no work you can call My own. I have not come down for eating and drinking. Eating food and drinking water are of no importance to me. Occasionally, I just sip a few drops of water and continue My talk. After all, even a brand new car, needs petrol in its tank to keep it moving. Is it not?

These days, the world is taking to strange ways. In every field - physical, moral, spiritual, and worldly - there is rampant pollution. We are of two minds with the way in which the world is moving. We are both amused and sad at the state of affairs.

Humanness is very sacred. There is no greater force than humanness. Man has to pursue two kinds of education: Education and Educare. Education is acquiring knowledge from textbooks written by someone else. Educare is manifesting the divinity latent in a human being. This is by self effort. It involves bringing out something that is already there, within, by one's own sadhana (spiritual exercises) and not bringing out evil qualities that are carefully and perversely preserved in one's bosom. Educare is bringing out or manifesting the human values of sathya (truth), dharma (righteousness), santhi (peace), prema (love, and ahimsa (nonviolence) by sadhana.

The first among the five human values is sathya. Who is the author or who

spoke and taught about this sathya? It is said, Manasyekam vachasyekam karmanyekam mahatmanam (those whose thoughts, words, and deeds are in perfect harmony are noble ones). Such noble souls have preached this truth since time immemorial. Sathya (truth) manifests from one's own heart.

The second value is dharma (righteousness). Who created this dharma? What is dharma and what is adharma? If you go on enquiring, it becomes clear that dharma is not something that is created by someone. Sathyannasthi paro dharmah (there is no dharma greater than adherence to truth). Dharma originated from sathya.

The third value is santhi (peace). You enquire from any millionaire, "Sir! You have everything in this world for a happy living. Are you happy?" Pat comes the reply, "I have everything, but I have no peace." Peace is not something that a person passes on or gives in charity to another person. It has to come from one's own heart. Today, wherever you look, you see "only pieces, no peace".

The fourth value is prema (love). Where did this love come from? Did it come from mother or father or some friend? Did anyone gift it? No! Love is your very life-breath. Devoid of love, the world cannot exist.

The fifth human value is ahimsa (nonviolence). Gautam Buddha taught, Ahimsa paramo dharmah (nonviolence is the supreme dharma). But, today, wherever you look, there is only violence. Like the other human values, the heart is the seat of nonviolence.

The five human values sathya, dharma, santhi, prema, and ahimsa are not independent of each other. They closely follow one another. These five qualities are the gift of God to a human being. You as human beings have to manifest these five human values by putting them into practice. That is "Educare".

What is the foremost quality of a human being? Speaking truth is the foremost quality of a human being. To speak untruth and talk irresponsibly

does not behave a human being. If you indulge in useless and indiscriminate talk, how can it be called truth?

In fact, truth has to dance on your tongue. Before you speak something, you must enquire whether it is truth or not. "Truth is one, not two." If there is duality, it cannot be truth. We have to speak only truth that emerges from our heart. The entire world has emerged from truth, and everything merges into truth.

The clouds moving in the sky sometimes obscure the Sun. It is not possible to remove the clouds. They just come and go. Once the clouds move away, the resplendent Sun is fully visible. Similarly, only when the dark clouds of resolution and confusion in our heart are cleared does truth manifest.

The panchabhutas (five elements) are natural phenomena in creation. Similarly, the five human values of sathya, dharma, santhi, prema, and ahimsa are natural to human beings. One has to manifest them from the heart and lead a natural life. They should flow from the "source" and not be extracted by "force". Truth is pure and unsullied. Love is selfless. We have therefore to lead a selfless life. That is real love. Love does not expect anything in return.

Selfishness troubles a human being in subtle ways. It is very cunning. Hence, one should not allow selfishness to come near him. If you are suffused with love, selfishness cannot approach you. Hence, develop love. Love is divine. When you are able to develop love, nonviolence will come to you of its own accord.

Where there is love, there can be no trace of violence. Thus, when one is able to manifest the five human values of sathya, dharma, santhi, prema, and ahimsa, then one's intellect becomes steady and one can walk the straight path.

Everyone has to face the consequences of their karma (actions).
Who made the bats hang from the branches of a tree
with their heads downward?
Has anyone tied them upside down out of hatred?
No, it is their fate.
Likewise, nobody can escape from the consequences of karma.
(Telugu poem)

The bats will be hanging to the branches of trees with their heads downward. They move about in darkness only. Their entire life is spent in darkness. Is it anybody's malice that makes the bats hang their heads down from their perches on the branches? No, this is not anyone's making. It is God's leela (sport, play). Similarly, man has to follow his destiny. While experiencing the result of his past karma, it is possible that some changes can occur. Sometimes, the ways of karmaphala (fruits of action) appear to be rather strange. Once, Lord Vishnu asked sage Narada, "Narada! How is the world?" Narada replied,

The stories of the Lord are amazing,
It purifies the lives of the people in all three worlds,
It is like the sickle that cuts the creepers of worldly bondage,
It is like a good friend who helps you in times of need,
It is like a shelter for the sages and seers doing penance in the forest.
(Telugu poem)

Karmaphala makes human beings dance to its tunes in several ways. People cry when someone close to them die. Similarly, they feel happy when a child is born in the family. Is it not a fact that happiness and sorrow are the result of karmaphala? Is it not true that they are part of the divine leelas? Hence, develop the faith that whatever happens is as per the divine will.

It is a common practice in the present-day world to blame others for all their ills and praise themselves when they are happy. This is not correct. Develop the attitude that everything is God's gift and whatever happens is for our own good. Happiness and sorrow, losses and gains are all like passing clouds!

Embodiments of Love!

First and foremost, control your thoughts. The clouds of these thoughts are moving about in the sky of your heart. The clouds, as they move, will cover the sun called the intellect and the moon called the mind. It is said, Chandrama manaso jataha (the moon was born out of the mind). The moon reflects the mind's nature. The intellect is the reflection of the sun. Both of them move about in the sky of the heart.

Sometimes, our own thoughts form "dark clouds" - more so in the youthful stage. The "dark clouds" are water-borne, meaning they are associated with desires. When such "dark clouds" gather, the sun and the moon are hidden by them.

It is only in the youthful stage you are troubled by an excess of thoughts. You will be drowned in them, literally, and will forget your very humanness. Hence, first and foremost, you have to remove those "clouds".

From where do these "clouds" come? They are formed on account of your sankalpas (resolutions) and vikalpas (indecisiveness). Hence, first and foremost, you have to control your thoughts. If you are able to do it, then your mind and intellect will shine brightly.

The mind is a bundle of thoughts. When the thoughts and resolutions are controlled, it will be clean, like a placid lake. Narendra (Swami Vivekananda)

tried his best to control his thoughts when he was a youth. When he finally succeeded, he acquired a pure heart. He constantly reminded himself, "I am very proud of my birth as Bharatiya (Indian). How great and sacred is this country Bharat! How pure it is!" To whichever country he travelled, he used to teach the people of that country about the greatness of Bharat. The very thought of the sacredness of Bharat would make you great. Hence, you must constantly remind yourself of the greatness of Bharat.

Students of the present times are not at all reading the life history of great people like Ramakrishna Paramahansa and Swami Vivekananda. They read all trash novels. They consider them as great literature. I want you to throw away such cheap literature.

God is immanent in every human being. God is everywhere. It is said, Ekatma sarva bhutantaratma (one Atma dwells in all beings). The same Atmic principle is present in all human beings. You may have a doubt in this context, "if that is so, then why should I not make friendship with such and such person?" When a person's age, behaviour, and thoughts are not conducive to your moral and spiritual development, do not make friendship with them. If you do so, you will also become them.

Tell me your company; I shall tell you what you are. You should make friendship with good people. It is only in keeping with this principle that Adi Sankara, in his famous treatise Bhaja Govindam, declared:

Satsangatwe nissangatwam,
Nissangatwe nirmohatwam,
Nirmohatwe nischalatattwam,
Nischalatattwe jivanmukti.
(Sanskrit sloka)

Good company leads to detachment;
Detachment makes one free from delusion;
Freedom from delusion leads to steadiness of mind;
Steadiness of mind confers liberation.

Move with good people, speak good words, and see good things. Only when you develop good vision and good thoughts and undertake good activities will become a good person. Do not read bad and cheap literature. Reading such trash is like moving in bad company.

Especially today, I don't wish to dilate upon such topics as Divinity, spirituality, etc. What I am interested in is that you should lead your daily life in accordance with the principle of truth. The five human values of sathya, dharma, santhi, prema, and ahimsa are natural to human beings. One has to manifest them from the heart and lead a natural life. They are embedded in you. They are like the five vital airs in you.

They are, however, enveloped by the arishadvargas, the six enemies of kama (desire), krodha (anger), lobha (greed), moha (delusion), mada (pride) and matsarya (jealousy). What you have to do is to throw away this outer layer of arishadvargas and bring out the five human values latent in you.

If you want to draw water from a well, you have to tie a rope to a bucket and, with the help of this bucket, draw water. In the well of your heart, there is the pure water of human values. In order to draw that water from the well, you have to secure the rope of firm faith. However, people today lack such faith and become blind.

The loss of the spiritual eyes of faith leads to spiritual blindness. Do not become blind. It is only when you develop firm faith in God that will humanity

be transformed into Divinity.

Many people can deliver "speeches", but we do not derive satisfaction merely by listening to such speeches. We just listen to them and forget them soon after this. It should not be so. What has been listened to has to be contemplated upon and then put into action.

The most important aspect is to develop firm and unwavering faith. When the rope of faith is strong and secure, the bucket can draw out the water of the five human values from the well of your heart. This process is called "Educare". Educare is to bring out that which is in the depth of one's heart. It is not something external. It cannot be purchased from the market, nor can it be taught by a teacher. You yourself have to strive for it. Only then can you attain self-realisation. For this, the prerequisite is self-confidence. In order to gain self-confidence, you must develop noble qualities.

Embodiments of Love!

Your education may help you to achieve a sharp intellect. But real happiness comes only from manifest "Educare". That should, in fact, be the basis for our life. Bookish knowledge is not very important. Even those who have acquired high academic qualifications have to give importance to "educare". Devoid of "educare", all education and academic achievements are useless. You may acquire high degrees, but your education is not complete without "educare".

Of what use is all your education? Is it only for making a living? There is no shortage in this world of highly educated people. What are they doing? Did they contribute anything for promoting nonviolence in the world? Do they protect dharma in any manner? Are they fostering santhi (peace)? At least, are they able to live in peace? No, not at all! They are unable to live in love and harmony even with their own children.

Hence, first and foremost, cultivate love and share it with all. Only then will you experience its taste.

Students have all the capabilities at their disposal. They have a strong and healthy body and mind. But, if they do not put them to proper use, they will become weak physically and mentally. Such weak people cannot achieve anything in their life. A strong will is a prerequisite in the spiritual field.

Having resolved what ought to be resolved, hold on to your resolution till you have succeeded. Having desired what ought to be desired, hold on to it till your desire is fulfilled. Having asked what ought to be asked, do not leave the hold till you attain it. Having thought what ought to be thought, hold on to it till you have succeeded.

With heart mellowed, the Lord must yield to your wishes or,
with no regard for yourself,
you should ask Him with all your heart.
Persevere, be tenacious, and never give up,
for it is the quality of a devotee never to retreat,
never to abandon resolve.
(Telugu poem)

If you wish to secure good marks in the test given by God, you must have a firm resolve. This is necessary even in your worldly education. Do not, however, be satisfied with getting high academic degrees. Do not be elated by good marks; avoid bad remarks. Only then will your education have value.

Dear students!

I am teaching you many things daily. But you are not giving proper thought to

them. You are forgetting the purpose for which you have joined our Institution. You have to recognise that purpose in the first instance. You came here with a purpose, but your actions are different. There is no use at all by such behaviour. For example, you wish to have a breakfast of idli and sambar. But you go to a military (non-vegetarian) hotel to get those items. You have joined this Institute to sanctify your heart and make it pure. But you are taking part in unholy activities. The reason is your mental pollution! Do not at all pollute your mind and thoughts by involving yourselves in such activities. These are the things that our elders have been teaching us since ancient times.

You are students of the modern age. Along with modern education, you should sustain our ancient traditions. It is only when you conduct yourself accordingly that you will be able to attain the happiness you wish for. Only then will your life be sanctified. Worldly education is for the life here and spiritual education is for the life hereafter.

You have come here to acquire Brahma vidya (knowledge of the Brahman), not merely worldly education. Along with academic education, you also learn spiritual education. You have to strike a balance between these two. Only then will your life be sanctified.

(Bhagawan concluded His discourse with the bhajan, "Govinda Krishna Jai Gopala Krishna Jai ..." and "Vahe Guru Vahe Guru".)

Alternative	Link	to	Discourse:
http://www.sathyasai.org/discour/2006/titles2006.html			

16. Cultivate sacred and noble thoughts

Date: 01 October 2006 / Location: Prasanthi Nilayam / Occasion: Dasara

Embodiments of Love!

Many ladies are eager to hear Swami's discourse in Telugu. They have expressed, "The students are highly educated and speak in fluent English about some technical and engineering topics. Swami is also encouraging them. But we are unable to understand them. We will be happy to hear Swami's discourse in simple Telugu."

Sweeter than sugar, tastier than curd,
sweeter indeed than honey
is the Name of Rama.
Constant repetition of this sweet Name
gives one the taste of divine nectar itself.
Therefore, one should contemplate on
the Name of Rama incessantly.
(Telugu poem)

Embodiments of Love!

The country of Bharat is ancient and has a glorious history. There is no village in Bharat where there is no temple of Lord Rama. In whichever village you see, you will come across at least a few people with the name "Rama". Since ancient times, the Rama Nama (chanting Rama's Name) has been shining brilliantly in the entire length and breadth of the country of Bharat (India) without undergoing any change. The asthikas (theists), nasthikas (atheists), and asthika nasthikas (theistic atheists) are all chanting the name "Rama". For example, a person, while getting up from his seat, utters the name "Rama". The Rama Nama is so popular in the daily life of people in Bharat.

Not only here, even in China, Rama Nama has become popular. In fact, Rama Nama has spread to the entire world.

King Dasaratha did not have children for a long time. He had three wives. He was very hopeful that he would beget a son through any one of his three wives and that he would uplift his clan. But he was disappointed. He did great penance for getting a male child. Then, as well as now, it is only through tapas (concentrated spiritual exercises) that one can fulfil one's wishes. He, along with his three wives, also performed the Putra Kameshti Yaga (a particular sacrifice). At the conclusion of the yaga, the Yajna Purusha (Lord of the sacrifice) appeared before him and handed over a vessel containing payasam (sweet pudding). He told King Dasaratha, "Dear son Dasaratha! Distribute this payasam to your three wives in equal measure." Dasaratha did accordingly.

This incident is described differently in some texts. It is mentioned that King Dasaratha did not distribute the payasam equally between his three wives. This is not correct. He arranged to bring three golden cups and filled them with the payasam in equal measure, in the presence of Sage Vasishta. He then handed over a cup to each his three wives, Kausalya, Sumitra, and Kaikeyi. Sage Vasishta blessed them, "May your desire be fulfilled!" The queens were happy and took the cups filled with payasam to their respective prayer rooms.

Sumitra, however, had different thoughts about begetting a son. There was a valid reason for her disturbed mind. When the king of Kekaya kingdom gave his daughter Kaikeyi in marriage to King Dasaratha, he laid down a condition that only the son born to his daughter shall rule the Kingdom of Ayodhya. Dasaratha agreed to this condition and married Kaikeyi. Hence, he cannot go back on his word any day. Queen Kaikeyi was therefore very happy that the son to be born to her would be the King of Ayodhya in future. As for Kausalya, she was very happy and sure that her son to be born would definitely be crowned by King Dasaratha, since she was the first among the three wives. Thus, both Kausalya and Kaikeyi were happy.

Sumitra, however, was not entertaining any hopes. She took a head bath and went upstairs to dry her hair. As you know, in those days, fans or hair dryers were unknown. She kept her cup of payasam on the parapet wall of the terrace and was drying her hair. Meanwhile, a kite descended over the cup and carried it away. Sumitra was very much afraid and thought to herself, "It does not matter if the cup of payasam is lost. I am afraid that my husband and our guru Vasishtha may scold me for my negligence." She came down immediately. Kausalya and Kaikeyi were waiting there for her. Kaikeyi enquired, "Dear elder sister! Why are you so much disturbed?"

Sumitra related the entire incident. In those days, the wives never fought with one another, as in present times. They used to move about like sisters, with mutual love and affection.

Kaikeyi told Sumitra, "Dear elder sister! You don't worry. I will give you some quantity of payasam from my share." So saying, she brought a cup and poured some quantity in that cup. The broad-minded Kausalya also shared some of her payasam with Sumitra.

They then took the three cups of payasam to Sage Vasishtha for his blessings. He blessed the cups saying, "May you beget sons with noble qualities, long life, and supreme valour and who are capable of ruling the kingdom in a manner that will please the subjects."

First, Kausalya gave birth to a male child. The child was extremely charming and resplendent. Sage Vasishtha therefore named him "Rama". He was so beautiful, charming, and attractive. He made everyone who came to see him happy and blissful. Hence, it is said, Ramayathi Ithi Ramah (He who pleases is Rama). The second wife, Sumitra, gave birth to two sons, while Kaikeyi also gave birth to a son. Sage Vasishtha was wondering, "How come? Kausalya and Kaikeyi has one son born to each while Sumitra gave birth to two sons?" He contemplated over the matter and realised with his yogic vision, what exactly had happened. He realised that the two children born to Sumitra were born

out of the two shares of payasam given to her by Kausalya and Kaikeyi.

The four children were named Rama, Lakshmana, Bharata, and Satrughna. Lakshmana was an amsa (part) of Rama, and Satrughna that of Bharata. Sumitra then thought to herself, "If Rama becomes king, my son Lakshmana should be his servant. Similarly, if Bharata were to be king, my other son Satrughna should serve him. I don't want my two sons to ever aspire for kingdom. It is enough if they serve Rama and Bharata, respectively." However, she did not reveal her thoughts to anyone.

Both Lakshmana and Satrughna were crying incessantly, right from the time of their birth. They neither took food nor slept. Sumitra could not understand the reason for their restlessness. She tried various methods like mantra, tantra, and yantra. But they did not yield any result. They did not stop crying.

Finally, she approached her guru, Sage Vasishtha, and prayed to him, "Oh! divine guru! I am not able to understand why my sons cry incessantly. Kindly let me know the reason."

Sage Vasishtha closed his eyes for sometime and, with his yogic vision, tried to understand the reason for their incessant crying. He then explained, "Mother! Lakshmana is the amsa (part) of Rama and Satrughna that of Bharata. Hence, please make Lakshmana lie in the cradle of Rama next to Him. Similarly, in the case of Satrughna, make him lie beside Bharata."

Sumitra, after obtaining permission of Kausalya and Kaikeyi, made the two boys lie in the cradle beside Rama and Bharata, respectively. The very next moment, both Lakshmana and Satrughna stopped crying and started to play happily. Thereafter, they drank milk and slept peacefully. Since then, Lakshmana followed Rama like a shadow and Satrughna followed Bharata.

After the marriage ceremony of Rama, Lakshmana, Bharata, and Satrughna was over, Bharata left for his maternal uncle's (King of Kekaya's) house.

Satrughna followed him. In Ayodhya, Rama was preparing to leave for His fourteen-year exile to the forest, as per the command of His father, King Dasaratha. Sita and Lakshmana followed Him, voluntarily. Thus, when Lakshmana was following Rama and Satrughna was moving in the company of Bharata, people thought that the two pairs were separate. But the fact was that the mutual love among the four brothers was unparalleled.

During their exile in the forest, while Rama, Lakshmana, and Sita were moving about, they came across an ashram (hermitage). On enquiry, they came to know that it belonged to Sage Agastya. Agastya and his disciples extended a warm welcome to them. They conveyed their grateful thanks to them for visiting their ashram.

During the course of their conversation, sage Agastya advised, "Rama! You cannot be comfortable in this ashram. There is a forest called Dandakaranya nearby. There, you will be comfortable. Mother Sita will also be happy there, without any inconvenience. You will get a variety of fruits in plenty there to eat. The sacred river Godavari flows in that forest. Hence, you build an ashram and live there."

As per the advice of Sage Agastya, Sita, Rama and Lakshmana built a small parnashala (cottage) on the banks of the river at Panchavati in the Dandakaranya forest and started living there happily.

All species of animals used to move about in the surroundings of that ashram. One day, Sita happened to see a golden deer in the vicinity of their parnashala. She was enamoured by it. How can Sita, who left all her gold ornaments in Ayodhya and followed Rama to the forest, have a desire for a golden deer? She thought for a moment and concluded that it might be her illusion. But, destiny is invincible. In spite of her knowing that there is no possibility of a golden deer living, she asked Rama to catch the deer and bring it to her so that she can play with it. She prayed, "Rama! How beautiful that deer is! If You can catch that deer and bring it to our parnashala, I can

play with it and spend my time happily. When You are moving in the forest, I am alone in the parnashala. Why don't You fulfil this small request of mine and make me happy?"

Rama said, "All right, your happiness is My pleasure." So saying, He left to catch that golden deer.

Lakshmana then counseled Rama, "Dear elder brother, this is a strange animal. It is not really a golden deer. I think some demon must have donned the form of this golden deer to trick and delude us. You need not go after it to catch it. I will go."

However, Sita insisted that only Rama should go and catch the golden deer. That was how her mind worked during that crucial period. As per Sita's prompting, Rama went after the deer, chasing it. After going for some distance, Rama released an arrow on the deer. Once Rama's arrow struck the deer, the demon donning the form of the golden deer assumed his real form. He shouted, "Ha! Sita! Ha! Lakshmana," and died instantly.

Sita, who was at a distance from that spot, heard that voice and mistook it as that of Rama's. She advised Lakshmana, "Oh! Lakshmana! Please go immediately to help Rama. I feel Rama is in some trouble and seeking our help. I think He is calling us."

Lakshmana then explained to Sita, "Mother! This must be some trick played by the demons. No danger can ever befall Rama. Don't lose heart. Please maintain your poise."

Sita was angry that Lakshmana did not move, in spite of her repeated requests. She cast several aspersions on him. She went to the extent of slandering Lakshmana, saying, "Do you wish to take me as your wife, if Rama

dies?"

Unable to bear her words, Lakshmana moved out at that very moment and went in search of Rama. However, before leaving the parnashala, he drew a line around it and advised Sita, "Mother! I am not worried about the accusations hurled at me. But, you please don't come out of this line under any circumstances. The demons, animals, or for that matter any kind of insects cannot enter the ashram, crossing this line. You remain only in the ashram."

You might have noticed a product called "Lakshmana Rekha" being sold in the market even today. If a line is drawn with that stick, no ants or insects can cross over it. Similarly, the demon Ravana, who came to the ashram with the intention of abducting Sita during the absence of Rama, could not cross the Lakshmana Rekha and enter the ashram. He therefore stood in front of the ashram beyond the line drawn by Lakshmana and begged for alms, crying, Bhavati bhiksham dehi (mother, give alms).

Sita took pity on him, thinking, "Alas! Poor fellow! He must be hungry. It is not fair on my part to turn him away." She therefore came out, crossing the Lakshmana Rekha, to offer food to Ravana. The moment she crossed the Lakshmana Rekha, Ravana abducted her and took her away to Lanka.

When Rama and Lakshmana returned to the ashram, they noticed that Sita was abducted. They were anguished. In Lanka, Sita also felt very sorry that she had to encounter this pitiable situation because she did not pay heed to Lakshmana's words.

Sitting in Ashokavana in Lanka, she was pondering,
"Will I ever move out of this prison!"

Will I ever be able to see Rama!
Oh! My dear brother-in-law Lakshmana!
I hurled several abuses at you, Oh! Noble one!"

She was repenting, "Lakshmana! I am undergoing this punishment for having hurt your feelings." Sita thus spent ten months in Lanka. But she never looked at Ravana's face. Ravana donned several kinds of vestures, played several tricks, and made several promises to Sita during those ten months. But Sita was unrelenting. She abhorred his very presence castigating him, "Fie on you! You don't even match the nail of the foot of Rama."

When Ravana started abusing Rama, she lost her temper and declared, "Rama is a man of supreme valour. He is courageous and profound in character. You are a mean fellow and trivial in nature. You don't deserve to utter even the name of Rama." Unable to make her submit to his overtures, Ravana left that place, giving her time of ten days to bow to his wishes.

Sita, however, was spending her time with courage and confidence constantly contemplating on Rama. She assured herself that her own conscience was her witness, and none could do anything to her.

Among the ladies belonging to the demonic community appointed to guard Sita in the Ashokavana, there were two by name Ajata and Trijata. They were the daughters of Vibhishana, the younger brother of Ravana. One day, while consoling Sita, who was weeping, Trijata told her "Mother! Last night, I had a dream. I saw one monkey entering Lanka and setting the city ablaze. I also saw very clearly that Rama invaded Lanka, killed Ravana, and took you to Ayodhya."

Ajata also counseled Sita, saying, "Oh! Mother! It is true. I had a similar

dream. You need not be sorry any more."

Both of them gave a lot of love and kindled faith in Sita. In fact, their father Vibhishana was a devotee of Rama. Hence, his daughters also developed devotion toward Rama.

Thus, ten months passed. Suddenly, one day there was a big commotion in Lanka. On enquiry, it was known that the battle between Rama and Ravana had started. In a few days' time, the news that Ravana was killed in the battle also spread. Sita felt very happy that she would soon be free from confinement and would join the divine presence of Rama. However, she had a doubt in her mind whether she had to go herself to Rama or Rama would come to her and take her along with Him.

In the meantime, Rama sent a word that Sita be brought to His presence. All the vanaras (monkeys) gathered there. They are by nature fickle-minded. No further elaboration is required about their behaviour. They were dancing and jumping to have a glimpse of Mother Sita. On having her darshan (sight of a holy person), their hearts were filled with joy.

At last, Sita was taken to the divine presence of Rama. But Rama did not look at her. He bent His head and was sitting quietly. He commanded the people around him to prepare a fire so that Sita could enter into it and prove her chastity. Rama knew that Sita was a very chaste and noble woman, but He wanted the fact to be made known to the world too. Someone may later question, "How did Rama accept Sita back into His fold, when she had spent ten months in Lanka in the captivity of Ravana?" Is it not a fact that He has to answer such questions? That is why He ordered Sita to undergo the fire test.

Having realised this truth, Sita went round the fire three times and, chanting Rama's name, jumped into the fire. The very next moment, the god of fire appeared and handed Sita over to Rama with the request, "Oh! Rama! Sita is a woman of supreme chastity. She is the noblest. It is not fair on Your part to

doubt her chastity. Kindly accept her."

The chastity of Sita was thus made known to all. This incident established the glory of truth and chastity.

Vibhishana, the younger brother of Ravana took Sita, Rama, and Lakshmana along with their entourage to Ayodhya in the Pushpaka Vimana (a flying vehicle). The coronation of Rama as the king of Ayodhya was celebrated on a grand scale. The people of Ayodhya lived in peace and happiness during the reign of King Rama. The Ramayana story is most sacred. The pathivratha dharma (chastity) itself protected the ladies in those times.

This land of Bharat has given birth to many noble women, like
Savitri, who brought her dead husband back to life;
Chandramati, who extinguished wild fire with the power of truth;
Sita, who proved her chastity by coming out of blazing
fire unscathed; and
Damayanti, who reduced an evil-minded hunter to ashes
with the power of her chastity.

This land of piety and nobility attained plenty and prosperity and
became the teacher of all the nations of the world because
of such women of chastity.

(Telugu poem)

The noblest quality of chastity is unique to the culture of Bharat. You don't find it anywhere else in the world. In those days, whenever the gents came across ladies, they used to move on bending their heads in reverence to them. But, today, both ladies and gents stand in the middle of the road, gossiping.

At the fag end of the Dwapara Yuga, Dharamaraja witnessed such a scene one day. He felt very unhappy and immediately called for a meeting of his brothers. He expressed his anguish to them thus: "Oh! Bhima! Arjuna!

Nakula! Sahadeva! The Kali Yuga (age of kali) begun yesterday. While I was taking a stroll in the city, I saw a lady talking to a man in public. I am sorry I cannot bear witness to such immoral behaviour."

On another day, his younger brother Arjuna narrated another incident, "Today, I saw a farmer returning from his field carrying his plough on his head. I asked him why he was carrying it, since he could have left it in the field itself while returning to his house. He replied, "Alas! Swami! It cannot be left there. If I leave the plough in the field itself, the thieves may take it away. Hence, every day I am taking it home and bringing it next day to the field."

On another day, the Pandava brothers noticed some lady locking the door of her house before going out. On enquiry, the lady replied, "If I don't lock the house, someone will enter the house and carry away our articles."

All these were signs heralding the advent of Kali age.

During the time of Rama Rajya (Rama's reign), there was no practice of locking the houses or carrying the agricultural implements back home or ladies and gents chit-chatting in public places. It is only due to the effect of the Kali age that such incidents started happening. That is why the Pandavas decided on their mahaprasthan (final journey in the northward direction). "The Kali age has begun. Let us therefore depart" - that was their resolve. Accordingly, they returned to their heavenly abode.

The Pandavas led a sacred life. It is only on account of such noble and sacred souls that the country of Bharat has earned the name of a sacred country. Today, however, such purity and sanctity has declined. Of course, it is still there, but it is not manifest. It is only dharma (righteousness) that protects one and all! Both men and women have to protect dharma. In order to do so, the mind has to be kept pure and steady. You should not allow evil thoughts

enter your mind.

Ahalya, the wife of Sage Goutham, was a great and noble lady. Yet, she had to suffer on account of the curse of her husband. He cursed her on one occasion, "May you become a stone and lie in the dust!" It is only due to the grace of Lord Rama at a later date that she could come out of the curse. The moment Rama's feet touched the stone, the stone transformed itself into Ahalya.

God can turn even a stone into a human being and sanctify it. He can purify the impure. However much you suffer from evil thoughts, the moment you think of God, all your impurities will be removed. The mind is the root cause of everything. Hence, ladies and gents, everyone should cultivate sacred and noble thoughts. You must purify your heart. Only then can humanness survive. Otherwise, it degenerates into demonic nature.

(Bhagawan concluded His discourse with the bhajan, "Rama Rama Rama Sita".)

Alternative	Link	to	Discourse:
http://www.sathyasai.org/discour/2006/titles2006.html			

17. Put Human Values Into Practice

Date: 22 November 2006 / Location: Prasanthi Nilayam / Occasion: Convocation - 25

Today, man feels proud that he has mastered many branches of knowledge and studied a number of texts. But he does not try to understand the essence of education. Nowadays, learning is limited only to physical and worldly aspects, and moral, ethical, and spiritual aspects are left out. Today, parents make strenuous efforts to provide education to their children. But nobody is trying to know the real meaning of education. People think that those who can speak eloquently and have studied a number of books are highly educated. But the fact is that it shows just knowledge of the alphabet and nothing else. Mere knowledge of the alphabet cannot be called education. Besides knowing the letters, one has to know the meaning of the words and the sentences constituted by them.

Having realised this truth, King Krishnadevaraya convened a big assembly. He posed a question to all the assembled poets and scholars. Also present in this assembly were eight renowned poets of his court, known as ashta diggajas. They were: Allasani Peddana, Nandi Thimmana, Madayyagari Mallana, Dhurjati, Ayyalaraju Ramabhadru, Pingali Surana, Ramarajabhushanudu, and Tenali Ramakrishna. Krishnadevaraya wanted to know who among them was the best. He wanted them to frame a meaningful sentence consisting of five letters, each letter having the same meaning in five different languages. "Whoever comes out with an answer to this question by tomorrow morning will be suitably rewarded," he declared.

Since his house was far away, Tenali Ramakrishna decided to spend the night in his brother-in-law's house. When he was provided with a comfortable bed for the night, Ramakrishna refused to sleep on it. He said, "I have to think of an answer to a question put by the king by tomorrow morning. A bed like this is sure to put me to sleep in no time. So, provide a cot for me in the cowshed."

As he was lying on the cot, at one o'clock in the night, one of the cows in the shed gave birth to a calf. Ramakrishna called out to inform his brother-in-law about this. His brother-in-law wanted to know which cow had given birth, since he had given different names to his cows like Lakshmi, Saraswati, Radha, etc. He asked Ramakrishna, "Ye av ra bava (Oh brother-in-law! Which cow is that)?" When Ramakrishna heard this, his joy knew no bounds since he had found an answer to the king's question. So, he repeated the phrase again and again. His brother-in-law thought that Ramakrishna was behaving in this strange manner due to lack of sleep.

Next morning, Ramakrishna went to the royal court and found that no one else had the answer to the question. All others were convinced that it was not possible to frame such a sentence. "Ye Av Ra Ba Va. This is the answer," he said. Everyone was intrigued. Then he explained, "Ye" in Marathi, "Av" in Hindi, "Ra" in Telugu, "Ba" in Kannada, and "Va" in Tamil convey the same meaning, i.e., "come". All five languages were represented in this sentence.

In this manner, one should know the meaning of every letter. People today read many books without knowing the real meaning of the words. But, in ancient times, people knew the meaning of every letter that they studied.

Pleased with the answer, Krishnadevaraya presented to Ramakrishna a bundle of gold coins and precious diamonds. Ramakrishna was happy to receive the precious gift from the king, but he was worried how he should safeguard it. Therefore, he asked the king for two bodyguards so as to carry the bundle safely to his house. Accompanied by the bodyguards, he carried the bundle safely to his house.

On reaching home, the thought of keeping the bundle safe in the house caused him a lot of worry, since he did not have any iron safe. His wife came and saw the bundle. At that time, Tenali Ramakrishna noticed two thieves, who had followed him all the way and were now hiding in the backyard of his house. Then he told his wife that he was going to drop the bundle of gold coins and precious stones into the well in the backyard of his house for its

safety. He spoke loudly so that the thieves could overhear him. Instead of putting the bundle of precious gems in the well, he actually put a bag of stones in it.

All through the night, the thieves kept on drawing water out of the well in expectation of getting the bundle of gold coins and precious stones. All their attempts proved futile. They left the place at daybreak. Tenali Ramakrishna was happy to save the precious bundle from the clutches of thieves, and in the process they had poured adequate water in his fields.

One who knows the meaning of every letter, every word, and every sentence is a true poet. Tenali Ramakrishna was one such great poet.

Kavim Purana Manushasitaram Anoraniyamsamanusmaredya,
Sarvasya Dhataramachintyarupam Adityavarnam Tamasa Parastat.

He who contemplates on the all-wise, ageless Being,
the ruler of all, subtler than the subtle, the universal sustainer,
possessing a form beyond human conception,
refulgent like the sun, and far beyond the darkness of ignorance,
He reaches verily that supreme divine Purusha (God).

Today, people try to know the meaning of sentences without trying to know the meaning of letters and words that constitute the sentences. Even the preceptors today give only the worldly meaning of the sentences, but none gives the moral, ethical, and spiritual import of the sentences. It is the responsibility of teachers to disseminate the knowledge pertaining to moral, ethical, and spiritual principles. That is true education. Today, students pursue their studies, but if you ask them what they are doing, they reply, "Chaduvu-kontunnamu," which also means, "We are buying education." That is no education at all. We have to know the meaning of every letter, every

word, and every sentence and act accordingly.

Despite acquiring all this worldly knowledge, one has to meet one's end, which is inevitable. One should acquire that knowledge which makes one immortal. It is the knowledge of five human values, namely, sathya (truth), dharma (righteousness), santhi (peace), prema (love), and ahimsa (nonviolence). The first one is sathya. Truth is deathless. Truth is one, not two. Dharma is eternal. Santhi is the source of bliss. Next is Prema. Right from a child to an old person at the verge of death, everyone is endowed with love. But love has no death. The last, but not the least is ahimsa. Where is the death for ahimsa? Buddha propagated this principle. He declared: Ahimsa paramo dharma (nonviolence is the highest dharma). Knowledge and practice of these five principles is real education.

Speak truth, follow the path of righteousness, and experience peace. Share your love happily with all and lead your life with nonviolence. This is the essence of education. These are the five main human values, which should be propagated in the world. They are eternal and immortal. Today, we run after all that is perishable, ignoring that which is immortal.

The President of India has told you many important things. You can achieve great heights if you put his teachings into practice. Every human being is endowed with these five values. If we promote these five values, we become God.

The Vedas declare: Tat Twam Asi (That Thou Art). This profound statement of the Vedas contains the essence of all knowledge. Therefore, these five human values have to be inculcated in everyone right from childhood. When you rely on truth, you can achieve anything in life. Daivam manusha rupena (God is in human form). God is not separate from man. All are the embodiments of Divinity. The same principle of the Atma is present in all. But it assumes many names. Develop self-confidence. Face all difficulties with self-confidence. Whomsoever you see, consider him as your own reflection. God is beyond all attributes and actions.

Develop the spirit of sacrifice. Na karmana na Prajaya dhanena thyagenaikē amrutatthwamanasu (immortality is not attained through action, progeny, or wealth; it is attained only by sacrifice). You should be prepared to make any sacrifice. Have the firm conviction that I am God and God is not separate from me. Wherever you see, God is there. There is nothing else except God. Names and forms may be different, but the same principle of the Atma is present in all.

All that man experiences is the result of his actions.

It is already very late now. I do not want to cause inconvenience to you by speaking at length. It is enough if you know these five principles and put them into practice in your daily life. It is only by practising these five principles that you can know them, not merely by reading or writing about them. Any knowledge that is not put into practice is no knowledge at all. Put into practice at least one or two principles in your life out of all that you have learnt,. Only then will your life be redeemed and you will acquire merit. Only then, you would have followed the right path.

You have heard many things from Me and Kalam. What is the use of all your listening if you do not put anything into practice? It is your rare fortune that you have got the opportunity of listening to such sacred talks. Make the best use of the opportunity and attain the goal of your life.

Lord Krishna declared in the Bhagavadgita, Mamaivamsho Jivaloke Jivabhuta Sanathana (the eternal Atma in all beings is a part of My Being). You are all sparks of Divinity. You are not mere mortals. You are not separate from Me. Being an aspect of My Divinity, you should conduct yourself accordingly. Do not waste your time in vain gossip. These five values have originated from God.

Wherever you see, there is the principle of unity. You and I are one. Many people ask Me about My true identity. I tell them, "You and I are one. You are

not separate from Me." Consider all your fellowmen as your brothers and sisters and strengthen the bond of love with them. You should all stand united. Never give room for evil qualities like anger, hatred, and jealousy. These qualities will only create differences. We should develop these five human values, which will promote harmony and unity in the world. We should develop those qualities that will bring us closer to each other and not the ones that take us away from each other. Leave the burden of all your responsibilities to God. This is My message to you today.

Alternative Link to Discourse:
<http://www.sathyasai.org/discour/2006/titles2006.html>

18. Service to Society is Service to God

Date: 23 November 2006 / Location: Prasanthi Nilayam / Occasion: Birthday - 81

When the child emerges from the womb of its mother,
one does not find any garland around its neck.
There are no jewels made of pearls,
nor are there glittering gold ornaments.
There are no necklaces studded with precious stones
like emeralds and diamonds.
But there is one garland around its neck.
Brahma strings together the consequences of one's
past deeds into a heavy garland and
Puts it around its neck at the time of birth.
(Telugu poem)

Embodiments of Love, Students - Boys and Girls!

It is not possible to describe how fortunate a human being is. Jantunam nara janma durlabham (of all living beings, human birth is the rarest). Man is not able to realise the value of humanness and is deluded by the sight of ephemeral and transitory objects of the world. The basis of man's life is not the transitory and ephemeral world. His life on earth is a synthesis of moral, ethical, and spiritual values. Man, in fact, is the image of Divinity. Mamaivamsho jivaloke jivabhuta sanathana (the eternal Atma in all beings is a part of My Being). All of you are a part of Myself, you are not different from Me.

Unable to realise the value of his humanness, man becomes a victim of his many delusions. All your learning and your strenuous efforts should be

directed toward realising this truth. You don't need anything else after realising this fundamental truth. All the material possessions of this world are a cause of bondage for man, and as long as man is in bondage, he has to suffer. Therefore, one should try to achieve freedom from this bondage. One should get rid of the feeling of attachment. Nothing is "mine" and "thine"; everything is one. Develop the feeling in your heart that all are one. Only then can you experience truth, peace and bliss.

Embodiments of Love!

Your life is full of ambitions and desires. You have to enquire whether you are making appropriate efforts to attain fulfilment in life. First search your heart to know what your thoughts and feelings are - whether they are pure, steady, and selfless or whether they are tainted with desires. Desires are like luggage, which is a heavy burden in the journey of life. Less luggage and more comfort makes travel a pleasure. Therefore, gradually reduce your desires. If you have less luggage, you will be more peaceful. On the contrary, man today is increasing his baggage of desires instead of lightening it.

Thousands of people have assembled here. Heads are many, but the feeling is one. Ekātma sarva bhūtāntaratma (one Atma dwells in all beings). Because of your body attachment, you are subjected to too many troubles. Today you are a single person. After completing your studies and securing a good job, you will try to get married. Then you become two. When one wears one bangle, no sound is produced. Only when one wears two bangles sound is produced. After marriage, you are inclined toward worldly acquisitions. You will have children and your family will expand. With this type of "progress", how can you have peace? All these worldly attachments are the result of your deluded thinking. There is no reality in them. When your thoughts and feelings are not in the right direction, you are bound to suffer. Instead of getting yourself entangled in worldly life, you should engage in the service of society.

Once you take to the path of service, your problems will gradually decrease. Love All, Serve All. Do not consider anybody as other person. Develop the

feeling that they and you are one. The entire humanity is one. What you see in this world is only the reaction, reflection, and resound of the reality that is one. Once you understand this truth, you will be peaceful. Only then will your mind be steady and one-pointed in the pursuit of your study and profession. Therefore, first and foremost, engage yourself in the service of society.

What is society? Society is your own reflection. Therefore, do not distance yourself from society. Keep yourself always engaged in the service of society. Why has God given hands to you? They are not given to scribble something on paper. They should be fully engaged in the service of God. Work is worship. Duty is God. Do your duty.

Embodiments of Love!

You are now young, and all your limbs are healthy and strong. First is the body. Next come the senses. Higher than the senses is the mind, and the intellect is higher than the mind. The Atma is the highest. When you understand and contemplate on the principle of the Atma, you will be free from all suffering and bondage. It is the perversion of the mind that is the cause of all your sufferings and bondages.

Once, the mother of this body, Easwamma, went to a well to fetch water. Suddenly, she felt giddy and heard an ethereal voice, "I am entering your body." She was fear-stricken and was at a loss to know what was entering her body, whether it was a ghost, a spirit, or an angel. She heard the voice again, "I am entering your body for the welfare of the world."

Easwamma was not the name given to the mother of this body at the time of her birth. This name was given to her by Kondama Raju, the grandfather of this body. He was a noble soul, who had realised My Divinity even when I was a child. Realising that she was the mother of Easwara, he changed her name to Easwamma (mother of God). Easwamma was not an ordinary woman; she was a high-souled person, who was loved and admired by one and all. Wherever she went, people greeted her with great love.

Karanam Subbamma was one of great virtues. She had a highly respected position in the village. As time passed, there was great transformation in her. She prepared food for all the devotees who came for My darshan. Whatever she made, she made it for the sake of Swami.

Those days, I did not stay at home most of the time. I moved about in the adjoining hills and valleys. Subbamma made many preparations, put them in a tiffin box, and went searching for Me wherever I was. Her love for Swami was great. In the Dwapara Yuga, it was Devaki who gave birth to Krishna, but Yashoda had the great good fortune of being called the mother of Krishna. Similarly, Subbamma had such great good fortune in this age.

Once, Karanam Subbamma performed Sathyanarayana Vrata. She invited Easwamma also to participate in it. Since I was born after Easwamma partook of the prasadam (sanctified food) of Sathyanarayana Vrata, I was given the name Sathyanarayana. Right from My birth, people did not consider Me as an ordinary person; they always considered Me as a Transcendental Being endowed with great divine powers.

When I was a child, all the children in the village used to surround Me. I used to ask everyone of them what he wanted. Each one wanted to have something or other, like a pencil, a pen, a sweet, or a peppermint. Whatever they asked, I used to take it out of My empty bag. I did not have even a single paisa with Me. On receiving the items they asked for, they used to wonder how I was able to give them all those things. There was no possibility of My mother giving them because she too had no money.

One day, I left My bag and went inside. Finding this as an opportune moment, the boys searched the bag all over. They were not ordinary boys. They wanted to make sure if there was anything hidden in the bag. After making a thorough search, they could not find even a single pin. Then they realised that all these things were coming from some unknown source. They were

wonderstruck. In this manner, I was always surrounded by boys right from My childhood.

Gradually, My name spread far and wide. This created jealousy in some people. In spite of the jealousy of people, My name and fame spread to all corners of the world. People from many countries of the world representing various faiths started coming to Prasanthi Nilayam in large numbers and started celebrating their festivals here. Now, December is coming and Christmas is approaching. Christians from all parts of the world will assemble here and celebrate this festival. Likewise, Mohammedans also came to Prasanthi Nilayam and prayed for My permission to celebrate their festivals. People belonging to all faiths have been coming to Prasanthi Nilayam to celebrate their festivals here. As I have always been telling you, "All are one."

Religions are many, but the goal is one.

Clothes are many but yarn is one.

Jewels are many but gold is one.

(Telugu poem)

Likewise, there are many beings, but the indwelling Atma in them is the same. However, there are certain people who are creating differences. As the name and fame of Swami is spreading, many people have developed jealousy and are making false propaganda.

Recently, a meeting was held in London in which Air Chief Marshal (retd.) Suri repudiated all such false propaganda. There, he told the critics that they should go to Sri Sathya Sai Baba, observe, and experience the truth personally and then only make comments. He further asked them not to listen to all sorts of gossip and start talking about it. What do you gain by listening to others? Those who spread rumours have themselves not seen or experienced anything. But they started false propaganda and it spread to

many countries; it reached India also. Without ascertaining the facts, some Indian newspapers also published these false articles, imitating the foreign newspapers. In fact, these critics don't have faith in what they themselves speak. Then, why should they believe what others say? Their only intention is to defame Swami by foul means. But it is not possible for anyone to defame Swami.

Not only now, but for all times to come, nobody can tarnish Swami's name. Everybody has to surrender to Swami's love one day or the other (loud applause). The Name of Sai is eternal and changeless. One can speak whatever one likes. Boneless tongue can be twisted in any way. Stones are hurled only on a fruit-laden tree. Like a fruit-bearing tree, all noble people are subjected to many ordeals and difficulties. But when one firmly adheres to truth, nothing can shake one. Let any number of people fight against truth; they can never win. Therefore, hold on to truth firmly, come what may. One who stands by truth is bound to be victorious. Therefore, never give up truth.

Who is God? Truth is God. Truth is unshakable. Sathyannasti paro Dharma (There is no dharma greater than adherence to truth). It is dharma that leads man to peace. Without peace, man cannot live. Saint Thyagaraja said, "One cannot have happiness without peace." When you attain peace, you will experience love and bliss.

Truth is the origin of bliss. Nonviolence also emerges from truth. A man of love will not entertain even a thought of violence. Sathya (truth), dharma (righteousness), santhi (peace), prema (love), and ahimsa (nonviolence) are like the five life-breaths of man. These are the prime qualities of a human being. The need of the hour is to develop these human values. Only when these values are developed can there be peace in the country. Wherever you see today, you find limitless desires in people.

Take any area of human endeavour, man's desires have no limit. There is no limit even in reading of books. People keep reading books all the time. This reading of all sorts of books is a mere waste of time. What is the use of

reading if it does not give you self-satisfaction? Your bookish knowledge can help you only in earning a living. Bharatiya (Indian) culture emphasises the inculcation of morality, ethics, and spirituality. But our modern authors are ignoring these three principles. That is why in spite of widespread academic learning, there is no real progress.

Oh man!

Do not feel proud of your education.

If you do not offer your salutations to God and

Do not think of Him with devotion,

All your education becomes useless.

(Telugu poem)

Therefore, man should develop love for God. If you have love for God, you will have everything. Without love for God, everything will come to nothing. Love for God is like the main switch. If the main switch is put off, no other switch can function, and there will be no light. Once the main switch is on, you will get light by pressing any switch.

Humanness is the main quality of a human being. Mother Easwamma was fully endowed with humanness. All her thoughts were always focused on Swami. The Summer Course was going on at Brindavan. Easwamma had her breakfast and coffee. After that, she was chewing betel. Suddenly she shouted, "Swami, Swami, Swami," three times.

I said, "I am coming, I am coming, I am coming." I came down immediately, and she breathed her last. She had an easy death without any suffering at all.

The body has value so long as there is life in it. Once the life goes out of it, it is just like a log of wood. The body of Easwamma was taken to Puttaparthi

according to My instructions, and the final rites were performed.

Many people said that I should also go. But I did not go. I do not have any body attachment. Body attachment is a big bondage. Once you surrender your body to God, your wayward senses will also lose their power and you will be free from bondage. There may be some ups and downs in life, but once you have surrendered to God, nothing will disturb you.

Embodiments of Love!

Study whatever you are expected to study. Earn a good name in society. Your parents have high expectations from you. You should satisfy their aspirations. Matru devo bhava, pitru devo bhava, acharya devo bhava, atithi devo bhava (revere your mother, father, preceptor, and guest as God). When you make your mother, father, preceptor and guest happy, then God will give you more happiness.

All your learning is useless without love for God. You are all young. You should study well and earn a good name in society. This is what I expect from you. I do not want you to merely acquire high academic qualifications. There are many highly educated people in the world. But what good have they done for the world? You should work hard and make others happy. You will have fulfilment in life only when you make the society happy. Kalam is highly educated and is devoted to the service of society. Render all possible service to society. That alone will make Swami happy.

Yesterday, Ram Setty said that he did not want to go back to America. He wants to spend the rest of his life here in the service of Swami. His son is as worthy as his father. He is also a doctor. He told his father that he did want to come in the way of his father's wish. This stadium is built by the munificence of Ram Setty, his wife, son, and daughter. He sold all his property and donated the entire amount for the construction of this stadium. He is a man of great sacrifice. He donated 40 crore rupees for the construction of this

stadium.

How many will have the spirit of sacrifice of such a high order? In this age, when people turn away even a beggar without giving him anything, this family has made such a great sacrifice. He has a son and a daughter. Even then he donated such a huge amount. Both his son and daughter are not interested in worldly enjoyments. Their only objective is to obey Swami.

Peace and happiness lie in spirituality and in nothing else. You may study, get married, have children, and lead a happy life. There is nothing wrong in it. But never forget God. Without forgetting God, you may follow any path. This is My blessing to you. Spread the divine Name of Sai in every nook and corner of the world. That will lead to manifestation of divinity within everyone. The closer you come to Swami, the Divinity within you should become more pronounced. Then, your life will be sanctified.

The worldly pleasures are no pleasures in the real sense of the term. Today you may enjoy pleasure, tomorrow you may experience difficulties. You may be happy when a son is born, but you will be grief-stricken when some mishap occurs to the son and he dies. One day you smile, another day you cry. There is only a little gap between happiness and sorrow. Everything in man's life is transient and temporary. Ma kuru dhana jana yauvana garvam, Harathi nimeshath kalah sarvam (do not be proud of your wealth, progeny, and youth; the tide of time may destroy them in a moment).

Students!

May you live long and lead a happy life! Serve society. Consider service to society as service to God. Service to society alone can confer peace on you.

(Bhagawan concluded His discourse with the bhajan, "Hari Bhajan Bina Sukha Santhi Nahin".)

Alternative Link to Discourse:
<http://www.sathyasai.org/discour/2006/titles2006.html>

19. Earn Eternal Peace with Eternal Truth

Date: 25 December 2006 / Location: Prasanthi Nilayam / Occasion: Christmas

The pompous person with unclear mind
What chance has he of realising the true self?

An intellect pure alone is able to comprehend
the true principle of self.

No more is there to be said on this.

(Telugu poem)

Everything is contained in purity of consciousness. Here is a bouquet of flowers. Outwardly, it appears like a single flower. But there are a number of flowers in this bouquet. Similarly, the world appears to be a single entity. But it consists of several individuals with diverse names and forms. All such individuals shall come together like the flowers in a bouquet. The panchabhuthas (five elements) are the most important characteristic of the world. The world is a conglomeration of individuals. All are one. There is nothing like I am Deva (God) and you are jiva (individual). You and I are one only. Not realising this, you perceive unity as diversity.

Embodiments of Love!

Love is one. The same feeling of love permeates every human being. Nevertheless, depending upon the mental make-up, the state and destiny of different human beings assumes different forms. A child is called a baby. When she grows up, she is called a girl. Later, when she is married and goes to her in-law's house, she is referred to as daughter-in-law. The same woman after giving birth to children is called mother. She also becomes grandmother in due course.

Is it not a fact that the lady being referred to by so many names is only one? Similarly, all human beings living in this world belong to only one category. Jesus Christ exhorted: "All are one; be alike to everyone." We should love all. We should take everyone into our fold. In fact, that is My way. But some people may not agree. That is due to their lack of maturity, the reflection of their inner feelings.

God assumes different forms in consonance with the inner feelings of the devotees. For example, when someone calls Me thatha (grandfather), I appear to them so. Some people call Me father, and I appear to them as father. Yet, some others address Me as Swami and I will be Swami to them. By whatever name and form the human beings contemplate on God, He will appear to them in the same name and form.

In this Age of Kali, even good appears to be bad. The same individual loves one and hates another. He develops enmity with one and friendship with another. This sort of friendship or enmity is not something that he has acquired from outside. Such feelings are of his own heart. When you consider someone as your enemy, he becomes so. On the other hand, when you consider someone as your friend, he becomes a friend. Supposing you come across a girl, you call her a college girl. After sometime when you marry her, you call her as wife. Your wife of today and the college girl sometime ago are one and the same. Is it not a fact?

Thus, man develops a number of relationships based on names and forms. In fact, it is the mind that is responsible for so many changes in the world. Man per se is faultless. It is love that permeates all human beings. It is true that sometimes human beings exhibit qualities like anger, hatred, jealousy, pomp, etc. But God is not affected by them.

God is beyond gunas (attributes), whereas human beings are with gunas. Those gunas may be positive or negative. Good and bad are only in a human being, not in God. We often come across people who are by nature angry,

displaying feelings of intense love sometimes. In the Kali age we find several such people with such paradoxical behaviour. When you witness such changes, you think that God is bringing about such changes. No. God is only a witness. He is not responsible for these changes. God is like milk, which, when added to the decoction, becomes coffee. The same milk can become a sweet pudding too. All the changes that are taking place in the human beings are due only to their gunas.

A person called Paul was inimical toward Jesus Christ in the beginning. The same person became an ardent devotee later. The qualities in a human being bring about a lot of changes. For example, this African devotee has been devoted to Me since his childhood. He used to love Me intensely from the beginning. I advised him that he was still young and he should return to his country to pursue his vocation. Bowing to the wishes of Swami, he returned to his native land. But there is no change whatsoever in his devotion. He has been constantly praying to Me, calling "Baba! Baba!"

Some years ago, when I went on a tour to East Africa, several Africans came to Me for darshan (sight of a holy person) Each one of them prayed, "Swami! Please spend some time with us." A few hundred children were among them. All of them had their vision glued to My form.

You know the then President of Uganda, Mr. Idi Amin. He was a military officer. He was young and very energetic then. He was tall and hefty. He had a number of wives. He was very fond of Swami. He used to have the darshan. of Swami both in the morning and evening. I was very short before that giant. The sight of Me beside him was like the view of a deer by the side of a camel.

People were surprised at his love and devotion toward Swami. He was well educated and was the President of his country, Uganda. He was known for his stern nature. Such a person shed tears when I started on My return journey. He told Me, "Swami! I have never shed tears since my birth. Today, I am very sad and have a feeling of separation because Swami is leaving us." He

covered his face with a handkerchief so that others may not notice his feelings. His hands were very strong. He held My hands firmly, expressing thanks for My visit. He also prostrated before Me. He held My feet so tightly that it became difficult for Me later to climb the ladder for boarding the aeroplane. At the time of My departure, he pleaded with Me, "Swami! I will surely come to have Your darshan shortly. Otherwise, please visit our country again. I cannot bear the separation from You." The situation in Uganda then was such that he could not leave the country.

During My stay in Uganda, he planned to host a dinner for Me in his house. He therefore came to the house of Dr. Patel to personally enquire about the arrangements to be made in this regard. He collected all information as to how to organise the dinner, what should be the menu, who are to be invited as guests, etc. He arranged for brand new utensils for cooking various dishes. He also arranged for new tumblers for the guests. Finally, when I visited his palace for the dinner, all his wives stood in rows on either side and greeted Me with veneration. He introduced them to Me, one by one. I stayed in Kampala, the capital of Uganda. The last day was Guru Purnima, an important occasion for Sai devotees. I had earlier promised to return to Bombay by that date. But, the Africans did not allow Me. They fell at My feet and prayed: "Bhagawan! Please spend this holy day with us," with tears in their eyes. In answer to their prayers I stayed back to spend Guru Purnima with them.

On that day, they wished to take photos with Me. I told them that they might silently pray in their hearts so that their request would be fulfilled. To their joy, each one of them found a photo with Swami standing beside them. The devotion of Africans is indescribable. Even now, I feel very happy when I think of their devotion.

My next visit was to the country of Tanzania. There also, everyone who came to have My darshan felt very happy. Ladies and gents came in large numbers to welcome Me, wearing their traditional dresses. They danced in ecstasy on seeing Me. On the day of departure, just before the plane took off, all of them stood in front of the aircraft and pleaded with Me, "Swami! You should not go

from here. You must be here only." How can I accede to their request? I had to leave. The pilots and other officers in the airport counseled them saying, "You should not obstruct Swami's aircraft like this. This is not good." They then moved away. I was observing all this from the window of the aircraft. Finally, when the plane started to take off, many of them nearly fainted in grief. That scene was fresh in My memory till I reached Bombay.

During that trip, I visited three countries: Kenya, Uganda, and Tanzania. They are all neighbouring countries. I was very happy and felt deeply touched at the devotion of African people. During My return journey, the aircraft was filled to the brim with the articles gifted by the African devotees. What are those gifts any way? They brought all sorts of articles like dinner sets and tea sets in gold colour. They are still with Me. We are making use of them while hosting high dignitaries like Prime Ministers and Governors.

Several devotees in foreign countries love Swami. Their love toward Swami is incomparable. The devotees of East Africa enjoyed a lot during My visit to their places.

I decided then itself that I would make no further visits abroad. Since then, I never visited any foreign country. Even for My visit to East Africa, there was a reason. Dr. Patel prayed to Me from the depth of his heart that I should pay a visit to Africa. He prayed "Swami! Your visit is not exclusively for us. There are several wild animals in these parts. Kindly confer the good fortune of Your darshan to these animals and bless them too." When I went to that place, he arranged for some small aircrafts for our journey through the wild life habitats. He saw to it that only two people sat in each aircraft, with plenty of space to move about in it.

Sitting in those small aeroplanes, we saw a number of places abounding in scenic beauty. The huge Lake Victoria is spread over a vast area. It took us one and half hours to cross that lake by those aeroplanes. There are several crocodiles in that lake of extraordinary size. Unable to find enough space to move about in the lake, they were falling on one another. Later, we had a

boat ride in the lake. The crocodiles were looking at us with jaws wide open while we were moving in the lake. We threw apples toward them. Surprisingly, they did not eat those apples till we completed our boat ride. They were holding the apples in their mouth and gazing at us. There were several hippopotamuses in that lake. Some of them were suckling their babies. It was a charming sight of wild animals in their natural habitat.

The beautiful scenery was a feast to our eyes. The animals also have desires like human beings. But their love toward us was unparalleled. By the time we reached the shore of that lake, we could see big herds of elephants moving about in herds. The African elephants have enormous fan like ears. The wind caused by a wisp of their ears was enough to make people fall down. I went into their midst in a car. On seeing Me sitting in the car, they raised their trunks in veneration and paid obeisance to Me. The noble qualities in those wild animals are not to be found even in human beings. There is no feeling of hatred at all in those animals! All those animals are living together happily. Normally, an elephant fears a lion. But the lions and elephants are living together happily in those forests.

We went to a small hillock, where there was a group of ten lions. The elephants were moving about in their presence without any fear. We went near them and took photographs. There may be fear and anxiety in the human beings now and then, but not even one wild animal displayed any fear on seeing us. There were some lions relaxing there. Our jeep passed over their tails, but they were not bothered. On the other hand, they drew their tails near their mouths and kissed them. I was really moved by their love and affection. I could not come out of that place.

Such intense feeling of love is not to be found even among the human beings today. Humans hate one another. Even the mother and child hate each other. Husband and wife hate each other. But we could not find even a trace of hatred in those wild animals. I could witness an unparalleled and intense feeling of love and equality in those wild animals.

It was time for us to leave that wonderful place and people. The agony of

separation suffered by the people, especially the devotees living in those countries during our return journey, is indescribable. In fact, I also felt sad to leave those loving devotees.

Our plane reached Bombay very late. Sri K.M. Munshi was waiting there for our arrival. You know, who Munshi was? He was the chairman of Bharatiya Vidya Bhavan. He was suffering from a paralytic attack of his right side and his mouth. The moment he had My darshan on alighting from the plane, he could raise his hand. With boundless joy, he shouted, "Bhagawan Sri Sathya Sai Babaji Ki Jai!" The people around were surprised that Munshi could raise his hand and speak.

Munshi took Me to the Bharatiya Vidya Bhavan, straight from the airport. The world conference of the Sathya Sai Organisations was to be held there. A large number of devotees and public had gathered there. Munshi addressed that gathering without any difficulty. He declared, "The invisible Lord is standing right in front of us and speaking to us today." He made a small request that I should stay in his house for three days. Acceding to his request, I stayed in his house for three days. Those three days passed like three seconds to him. He was very happy.

After My return from the East African tour, I tried to explain to the people in these parts the intense love and devotion of the African people and the wild animals residing there. If animals could develop such intense love, why not human beings? Animals have no prajana (divine wisdom), vijnana (discriminatory intellect), and sujana (higher level of consciousness). But human beings who are endowed with all these noble qualities and read a number of texts are bereft of even an iota of love. Hence, oh! human beings! I wish that all of you should lead a life of mutual love. "Love all! Serve all!" This is My exhortation to you. If only there is love, you can achieve anything. Love is everything. "Love is life; life is love."

Life is associated with love, not hatred. Today, wherever you see there is hatred, hatred, hatred! This is not a good sign. Being born as human beings,

it is not proper to possess animal qualities, throwing to wind the human qualities. Sometimes, animals seem better than human beings in this regard. The animals seem to possess human qualities. Today, the animals are transforming themselves into humans and the humans degenerating into animals. This is not proper. The human beings should lead the life of human beings. They should strengthen their human qualities.

The person who spoke a little while ago is an African. He is engaged in propagating the human values. The world is full of such people. But persons imbued with human values are very rare. In fact, some people do not know how to talk courteously. Even if you enquire with love, "Sir! Where did you come from?," they will give a curt reply, "I came from somewhere." Whatever they talk will be discourteous and harsh. This is not correct. A human being should talk sweetly and softly. The words must be suffused with love. Only then will you experience peace. When your behaviour and talk is bad, how can you expect peace to reign in your heart? Peace is not in the outside world. It is very much in your own heart. There are only pieces outside, not peace.

You say "I want peace." Let your behaviour be good and courteous. Then, peace will flow from you. Wherefrom do you get truth? Can you obtain Truth from the text books you read? No! Truth is very much in you. Truth, righteousness, peace, love and nonviolence are the innate qualities of a human being. Love is the very form of God! We can experience God's love only with love from our side. Love and peace are the most essential qualities for a human being. A millionaire may build several residences, purchase a number of cars, and have several conveniences. But whomever you come across, they say that they have no peace. Of what use is all this wealth and comforts and conveniences if there is no peace within?

Nowadays, there is a real estate boom all over the country. How much land does a human being require? Only six feet! Nothing more.

There was a rich landlord who went in search of some land. He wanted to

purchase an additional piece of land. Having come to know of this man's efforts, a person came to him and advised, "Sir! You may please go to the Himalayan region where plenty of land is available free of cost." This man went to the Himalayas and contacted the king of that region. The king told him, "I promise to give you all that land that you cover by walking from sunrise to sunset." The landlord was very happy.

Next morning, he set on his expedition, enthusiastically. In fact, he began to run greedily with a view to acquire more land. He was thus running continuously from morning till evening. It was sunset. He was very tired and weak. Yet, he did not give up his greed. Just when he was at a distance of six feet before his final goal, he swooned and fell down. The king came to that spot, saw his condition and commented: "Alas! What this man requires now is only six feet land!" In fact, what every human being requires is only that much land!

King Alexander conquered several countries and finally set his foot in Bharat (India). As he was crossing a river, he had a heart attack. The doctors who examined him confirmed that he was nearing his end and any medicines will be of no use. King Alexander then lamented, "I am the king of such a vast kingdom. I acquired gold in plenty. I have a great army by my side. Is there no one who can save me from the clutches of death?"

Immediately, he called his ministers and told them, "Oh ministers! After my death, take my dead body to my native country. Wrap it with a white cloth keeping my hands in a raised position and take it in a procession through every street." As per the king's wish, his dead body was taken in a procession through the streets.

The people were rather surprised at this strange act and enquired, "Why are you taking the dead body of the king in procession, with his hands raised?"

The ministers replied, "Alexander the Great, who was rolling in great wealth left this world empty-handed. It is only to make this fact known to the people as per the king's last wish that his dead body is being taken in procession like this."

Not only Alexander but every human being has to ultimately depart from this world empty-handed. One may acquire a vast kingdom, one may have a great army behind him, one may have a number of friends and relatives, but none will accompany one during one's last journey.

Several kings and great souls spread this truth in those days and exhorted people to give up attachment to the body. Unfortunately, you are not reading the stories of such great people. What you are learning now is not "history" but "hysteria". No one reads history. What is history in the real sense? His story is History!

Man today is pursuing high education. He is learning science and technology. But today's "technology" is mere "tricknology". What you read may not remain in your brain. Only what you have actually put into practice lasts long. It is enough if you put into practice at least one aspect of what you have read. That will help you in every way.

Embodiments of Love! Dear students!

You may pursue any type of education, but do not forget the human values. Truth, righteousness, peace, love, and nonviolence are the five human values to be cultivated by a human being. Learn these five human values and put them into action. Then your life will go on smoothly. This is what I wish to communicate to you today as an important message. Truth is eternal. It is only when you follow this eternal truth that your name will remain in the annals of history forever. Eternal truth will earn eternal peace for you. If you succumb to bad qualities like anger, jealousy, envy, and arrogance, your entire life will become miserable with unrest and agitation.

Alternative Link to Discourse:
<http://www.sathyasai.org/discour/2006/titles2006.html>

20. Athi Rudra Maha Yajna fosters the divine nature of humans

Date: 09 August 2006 / Location: Prasanthi Nilayam / Occasion: Athi Rudra Maha Yajna

The day when people were engulfed in fascination for English language,
Knowledge of one's own religion and language declined.
When knowledge of one's own religion and language declined,
The cultural outlook disappeared.
When cultural outlook disappeared, righteousness declined on the earth.
When righteousness declined and disappeared from the earth,
The exalted position of Bharat was shattered.
Oh! Bharatiyas! Open your eyes and be alert to the situation, at least now.
Oh! Men of noble qualities!
What more can I explain and exhort?
(Telugu poem)

The land of Bharat is very sacred. It is the land of sacrifice. It is a holy land. It is the land where a number of chaste women took birth.

Savitri, who brought her deceased husband back to life,
was she not a chaste woman of Bharat?
Chandramati, who by her power of truth could extinguish the wild fire,
was she not a chaste woman of Bharat?
Sita, who to establish her chastity entered the fire and came out unscathed,
was she not born in this great land of Bharat?
This great land of Bharat is surrounded by an ocean of sathwic (pure) quality.
The Bharata Jathi is resplendent with chastity and purity.
Bharat is an extremely fertile land of noble feelings.

Is it not true that this great land of Bharat is a world teacher?
(Telugu poem)

Is there another country in the entire world where a chaste woman could bring her deceased husband back to life? This land of Bharat (India) gave birth to many such chaste women. In the Ramayana, the demon King Ravana abducted Sita, the chaste wife of Rama, and kept her in confinement under a tree in Ashokavana in Lanka, guarded by the demons. He used to entreat her daily to come under his fold. But, during the 10 months of her confinement in Lanka, Sita never raised her head and looked at his face even for a second. Such was her purity and chastity.

The land of Bharat is like a teacher to all the countries in the world. Though not all men in this country are suffused with great and noble feelings, every woman here is certainly chaste, truthful, and righteous. Even when their husbands return home, the women in Bharat would greet them only submissively. Where else would Lord Shiva incarnate, except in such a sacred land as Bharat?

God cannot be manifested merely by offering worship, performing vrathas (oaths), or by conducting rituals like yajna. Only by developing purity of heart and noble qualities can one have the vision of God. All the objects in the world are created by the omnipresent and omnipotent Lord, who is the creator, sustainer, and destroyer of the universe. Every object in this universe is a gift of God. God is immanent in every object.

It is said, Easwara sarva bhutanam (God is the indweller of all beings) and Isavasyam idam sarvam (the entire universe is permeated by God). Hence, whatever object you come across, consider it as an embodiment of Divinity. People say, this is a cloth (showing a handkerchief). It is not really so. It is a piece of cloth made by wearing together a number of threads. But that is also

not a correct description. It is a manifestation of cotton. From cotton come the threads and the threads are woven together to make a cloth.

What is the nature of Divinity? Nirgunam, niranjanam, sanathana nicketanam, nitya, shuddha, buddha, mukta, nirmala swarupinam (attributeless, pure, final abode, eternal, unsullied, enlightened, free, and embodiment of sacredness).

Divinity is given different names by different people, but God is beyond name and form. He is all names and forms. He is all-pervading. That is why He is described as Sarvatah panipadam tat sarvathokshi siromukham, sarvatah sruthimalloke sarvamavruthya tishthati (with hands, feet, eyes, head, mouth, and ears pervading everything, He permeates the entire universe).

You are concerned with the human body. But it is like a water bubble. The mind is a "bundle of thoughts". Hence, one should not lead one's life reposing full faith in the body and mind. No doubt, the human body is a gift of God. In fact, we are born to offer everything that has been given by God to God Himself. Lord Krishna in Bhagawad Gita declared, Mamaivamsho jivaloke jivabhuta sanathana (the eternal Atma in all beings is a part of My Being). He said, You are all My amsa (You are part of me). Hence, you are not a mere human being.

The name given to you in this objective world is the one that is given by your parents. In fact, at the time of your birth you had no name at all! Humanity is associated with Divinity, which is pure and sacred. It is only to foster such a sacred nature in human beings that God incarnates from time to time. Whenever righteousness declines, God incarnates to uphold dharma (righteousness) in keeping with His declaration:

Yada yada hi dharmasya glanir bhavati Bharata,

Abhyutthanamadharmasya tadatmanam srujamyaham.

When there is a decline in dharma and rise in adharma,
I incarnate Myself for the establishment of dharma.

In today's world, righteousness has declined and truth has gone into the oblivion. The whole world is filled with injustice, indiscipline, and evil behaviour. In such a chaotic state, faith in God is the only lasting remedy. Truth is the only refuge, for truth is God. Love is God, live in love. Devoid of love, one cannot live. Hence, one has to love God to receive the gift of love from God. It is only by love that God can be attained.

As stated by the pundit who just spoke, the "Athi Rudra" consists of many Namakas and Chamakas. They sustain human life. From where did this power come? The Namaka and Chamaka are taken from the Krishna Yajur Veda. It is an all inclusive Veda, from which the other Vedas, Sastras (scriptures), Ithihasas (ancient legends) and Puranas emanated.

Unfortunately, today, the Vedas have lost their pre-eminent position due to poor patronage. People who take to a serious study of the Vedas and chant the mantras contained in them regularly have become rare. A regular study of the Vedas and practice of Vedic injunctions confer all forms of wealth on the human beings. The fundamental principles governing human life and destiny are contained in the Vedas. The Vedas are the gift of God for the welfare of the entire humanity. The Vedas make no distinction whatsoever on the basis of religion, caste, nationality, etc. The Vedic mantras can be chanted by one and all. (Swami then called two boys from abroad studying in Prasanthi Nilayam and asked them to recite Sri Suktam).

It is Swami's wish that the Vedas be spread to every country, so that every human being, irrespective of religion, caste, nationality, etc., learns Vedas and chants them. Some people from Iran and Iraq have come to Puttaparthi, the day before yesterday. The devotees from Iran are still here. We are making efforts to teach Vedas to all people. The Vedas remove all types of sorrow.

The yajna that is being performed now is different from other rituals like Puthra Kameshthi yaga or Aswamedha yaga. It is for the welfare of the entire humanity.

A few fortunate ones are learning the Vedas and propagating them. But, unfortunately, many people are making no efforts to teach the Vedas, though they have studied them. Today, all the students in the Sri Sathya Sai Educational Institutions are being taught Vedas. As a prelude to the learning of the Vedas, one has to acquire knowledge of Sanskrit, the language of Vedas.

Nowadays, people of every country are making efforts to learn Vedas, especially the Rig Veda. Along with it, they are also learning the Yajur Veda, Sama Veda, and Atharvana Veda. Vinay Kumar has been appointed as the youth leader of Karnataka State. He is entrusted with the responsibility of bringing together all the youth in Karnataka on one platform and make them learn the Vedas and spread the message of the Vedas. Similarly, youth leaders have been appointed in all the states of India like Andhra, Kerala, etc. Not only that, youth leaders have also been appointed in the Sathya Sai Seva Organisations in all the countries of the world for the propagation of the Vedas and Vedic chanting.

The Vedas are not to be neglected. The secret of the entire creation is contained in the Vedas. The Vedas establish the goal and purpose of human life. Everything concerning creation, sustenance, and dissolution of the universe is contained in the Vedas. The brahmacharya (celibacy), grihastha

(householder), vanaprastha (recluse), and sanyasa (renunciant) asramas (stages of life) are rooted in the Vedas. People are able to realise the glory of the Vedas now.

Wherever you go, even in the villages, you will find the ladies also chanting the Vedicmantras. There may be difference in the body structure between the males and females; but, as far as the Vedic learning is concerned, there is hardly any difference.

The Veda is very sacred. Especially, the Athi Rudra part is a very important section. Rudram is generally understood as a synonym to Lord Easwara. In fact, it is the essence of all the Vedas, namely, Rig, Yajur, Sama, and Atharvana Vedas.

Another important feature of Rudram is the Ekatwa (Oneness) between the two parts, namely Namaka and Chamaka. The Namaka emphasises the aspect of detachment whereas Chamaka stresses the aspect of desire. But the essence of both aspects is one. What is to be discarded, and what is to be desired? The evil is to be discarded, and good is to be desired. Both are essential. Whereas Namaka lays stress on virakti (detachment), the Chamaka speaks of desires for this and that.

People generally think that giving up of family life, house, land, and other forms of wealth as thyaga (sacrifice). But that is not a sacrifice at all! This can be done easily. What is required is sacrificing the resultant desires. That is the real sacrifice.

One has to realise the purpose of human life. We are not born merely to eat, drink and make merry. The human birth is given to us to help our fellow human beings. Help Ever, Hurt Never. We should not cause harm to anybody. We should not speak harsh words. In fact, such noble qualities are inherent in

us. The human body is panchabhouthika (made up of the five elements, namely, earth, water, fire, air, and space). It consists of panchendriyas (five senses) which crave for fulfilling desires. However, there are also certain values like sathya (truth), dharma (righteousness), santhi (peace), prema (love), and ahimsa (nonviolence) hidden in the core of our personality. These have to be brought out and manifested in our daily life. This process is called "educare".

Today, the knowledge that is acquired from the study of books is termed as "education". This is not the real education that we have to acquire. Real education is "educare", by which the noble qualities that are inherent in us are manifested in our daily life. This can be done by self-effort, without someone spoon-feeding us with some externals. Thereby one can lead a sacred life. It can be attained only by God's grace and by no other means. In keeping with the saying Sarvada sarva kaleshu sarvathara Hari chinthanam, one has to constantly contemplate on God. That is the real devotion. Ornaments are many, gold is one; cows are of many colours, milk is one.

Divinity is one, by whatever name we call (Rama, Krishna, Yesu or Allah). These are all the different names ascribed to God. It is said, Ekam sath viprah bahudha vadanthi (truth is one, but the wise refer to it by various names). Hence we should never make any distinction in respect of God. If one desires to know the secret (essence) of God, one should develop an "open heart". You may contemplate on God by any name of your liking. There is nothing wrong in it. But, it is wrong to worship one name and form while reviling other names and forms ascribed to God.

Some people like the name "Narayana". They don't like "Shiva". This is wrong. "Easwara" and "Narayana" are different names by which the same God is worshipped. The one God is worshipped with many names and forms. He who realises this oneness will have peace of mind. To love one form of God and hate another form is not good. You will not be able to fulfil your desire, by doing so. Not only the youth, everyone (young and old) have to realise and

follow this principle. In fact, only Divinity is protecting the world now.

The name of God is more powerful than the nuclear bombs. God's name protects the good and punishes the evil. Hence, if you continue to worship God, surely the world will be protected.

This Yajna is being conducted for the welfare of the world. There is a very important aspect of this Yajna. The Athi Rudra Maha Yajna protects and fosters the divine nature in the human beings, while rejecting and diminishing the demonic qualities. Thus, it works for the welfare of humanity. This Yajna can be undertaken by anyone interested in the welfare of humanity.

The material and other resources for conducting this Yajna have been arranged by the efforts of Vinay Kumar alone. He undertook the job lovingly and performed it almost single-handed. Several people came forward to donate rice, fruits, vegetables, and other materials, but, he did not agree to their requests.

The expenditure for conducting this Yajna involves a large amount of money. He went round all alone and arranged for the materials for conducting this Yajna. I wish that every state should have such dedicated sevadal leaders. He is doing a lot of service. I am very happy about his service. He spurned all offers of help for conducting this Yajna saying "Sai is with me; He alone will help me."

He was married ten years ago. Both he and his wife are in the service of Swami. When the proposal to conduct this Yajna was placed before Me, I asked them, "Dear ones! You propose to conduct this Athi Rudra Yajna in Prasanthi Nilayam. Do you wish to have a son?"

They replied in one voice that that was not their desire and motive for their

prayer.

Then I asked what else they wished to have.

Their reply was "Swami! We want you only!"

I have not heard such a reply so far from any couple. True to his name, Vinay Kumar is doing a lot of good work, with love and humility. His father was an Income Tax Commissioner. He was a colleague of Laxminarayana. Even now, Vinay is associated with Laxminarayana. Vinay Kumar treats him as his own father. There should be many more such souls, which should be increasing.

When the leaders are good and competent, the whole world will run smoothly. Unfortunately, today, the world has come to this sad state due to lack of proper leadership. There should be good leaders in all fields - education, politics, religion, spirituality, etc. But, nowadays, you rarely find good leaders in any field. Wherever you see, every human endeavour is polluted with the craze for money. Everything is business.

However, the Sri Sathya Sai Organisations have no such problems. Everything is free in our organisations. Education from 1st standard to the PhD level is totally free. The same is the case with our hospitals. Our general hospitals and super speciality hospitals are providing medical services totally free of cost. The hospitals outside charge three to four lakhs of rupees for performing a heart operation. How can the poor people mobilise such a huge amount? It is beyond their means. The medical services including the specialist services are totally free in our hospitals. The poor people come to our hospitals for treatment, having not even a rupee in their pocket, and return to their places completely cured of their diseases. We should render all services free of cost. I wish that all our sevadal and college students should render free service.

Then only they will be able to attain Swami's grace. A word of caution: you may forget anything, but never forget chanting the divine name.

Embodiments of Love!

The Athi Rudra Maha Yajna is great, most sacred and highly efficacious. The lives of the people who perform this Yajna will be sanctified. There will be eleven ritwiks performing the rituals at each Homakunda. There are eleven such Homakundas. Thus, there will be 121 ritwiks in all performing the various rituals in this Yajna. For each Homakunda, there will be one person in charge, who will look after everything concerning the rituals. Thus, all people connected with the Yajna work in unison to make the Yajna a success.

It is only by unity, anything can be achieved. From unity comes purity, and Divinity manifests from purity. Hence, all should conduct themselves as brothers and sisters. If, for any reason, you get angry on a particular occasion, consider anger as your enemy and get rid of it. Kama (desire), krodha (anger), lobha (greed), moha (delusion), mada (pride), and matsarya (jealously) are the six enemies that trouble the human being.

Embodiments of divine Self!

You are not ordinary human beings, you are Embodiments of divine Self, verily. Each individual is given a particular name for the purpose of identification. But you are all Embodiments of divine Self, not mere human beings. I wish that all of you should lead a happy, peaceful, contented, and blissful life. You will not be able to lead such a life if you are not really devoted. Hence, develop devotion, bangaru (golden ones)! You must be immersed in devotion, not deep ocean. It is only such devotion that takes you to the Divine.

Alternative Link to Discourse:
<http://www.sathyasai.org/discour/2006/titles2006.html>

21. Association with sacred company confers mental purification and bliss

Date: 10 August 2006 / Location: Prasanthi Nilayam / Occasion: Athi Rudra Maha Yajna

Ritwiks, the Embodiments of Sacredness, Devotees and Students!

Bharat is the land of abundance. It is the sacred land that has given birth to number of great scholars, musicians, and women of chastity. It is a great misfortune that, having been born in this sacred land, people are not able to realise its ancient glory and rich cultural heritage.

The rituals performed by the head priest this morning have a profound significance and a great inner meaning. People observe the performance of the rituals, but they are not able to experience philosophy underlying the rituals.

Whatever we hear from our elders, we should try to experience them in our heart. It is said, "Manasyekam vachasyekam, karmanyekam mahatmanam; manasyanyath vachasyanyath, karmanyanyath duratmanam (Those whose thoughts, words, and deeds are in perfect harmony are noble ones; those who lack harmony of these are wicked)."

Therefore, it is necessary for all those who observe the performance of these rituals and hear the Vedic mantras being chanted therein, to experience the divine feelings in their heart. In Bharat, wherever you see, you will find excellence in the fields of music and literature.

Sravanam (listening), kirtanam (singing), Vishnusmaranam (contemplating on Vishnu), padasevanam (serving His lotus feet), vandanam (salutation), archanam (worship), dasyam (servitude), sneham (friendship),

Atmanivedanam (self-surrender). These are the nine forms of devotion for attaining God, which have been propagated since ancient times.

The intense devotion and steadfast faith that are seen in Bharat are not seen anywhere else. It is only in Bharat that people are able to overcome their trials and tribulations and lead a peaceful life by contemplating on God all the time. Such sanctity and sacredness is not found anywhere else in the world. All over the world, wherever you go, you find only misery and suffering. It is the good fortune of the people of this country that they are born in this sacred land.

We do not find the performance of sacred rituals like yajnas and yagas anywhere else in the world. People think that offering oblations in fire is yajna, but true yajna is offering oneself to God, please God and to become worthy of His love. Yajna should not be performed for attaining selfish ends. It should be performed for the welfare of the entire world.

In Bharat, people have been performing yajnas and yagas since ancient times. Yajnas and yagas were performed even in Treta Yuga, but demons tried to disrupt the yajnas because they did not understand the significance of the Vedas. With the advent of Dwapara Yuga, people made an attempt to understand the truth and significance about the performance of the yajnas and yagas.

King Janaka did not attain satisfaction despite performing many yajnas and yagas. Being educated, people should understand the meaning of yajnas and yagas. In fact, it is necessary that everyone should involve himself in the performance of the yajnas and yagas. It only means that whatever actions one does should be to please God. We should have the firm conviction that whatever we do, we do only to please God.

In fact, the very purpose of human birth is to please God. Human life is not meant to be wasted on eating and drinking. The purpose of human birth is to attain liberation. Man should try to recognise his true nature.

Whomsoever you come across, you keep on enquiring, "Who are you?" and thus waste your time. But you never enquire, "Who am I?" Once you know the truth about yourself, you will know the true nature of everybody. Do not waste your time trying to know about others. The prayer goes,

Kalaya Namah,
Kala Kalaya Namah,
Kaladarpa Damanaya Namah,
Kalateetaya Namah,
Kalaswarupaya Namah,
Kalaniyamitaya Namah

Salutations to time,
to the one who is beyond time,
to the one who has conquered time,
to the one who transcends time,
to the one who is the embodiment of time, and
to the one who ordains time.

Therefore, do not waste even a single moment in our life. People today strive to attain materialistic gains and intellectual growth and to satisfy the senses, but nobody is making an effort to attain self-realisation. How long do the sensual pleasures and bodily pleasures last? They are all momentary and

fleeting. Only what is heartfelt is lasting. Therefore, make efforts for satisfying your conscience. This is possible only by associating yourself with good company.

Satsangatwe Nissangatwam,
Nissangatwe Nirmohatwam,
Nirmohatwe Nischalatattwam,
Nischalatattwe Jivanmukti.
(Sanskrit Sloka)

You become bad by associating with bad company. Tell me your company, and I shall tell you what you are, so goes the saying. The type of qualities you acquire depends upon your company. Therefore, you should associate with noble and spiritual-minded people. The people gathered here form a great spiritual company. This type of company is not available anywhere else. When you associate yourself with such noble company, you get noble feelings. When water evaporates, it forms clouds. But all clouds do not bring rain. Rain depends upon the type of clouds. Today we are not getting good rains. Man's life depends upon water. Pure water ensures good health and long life.

Many diseases are caused by polluted water. Similarly pollution in the environment is the cause for many diseases. Therefore, we should keep our environment clean and pure. It is also necessary that we should consume only pure water. Then only can man become healthy and blissful. Happiness is very essential for good health.

Students! Boys and Girls!

You are all young. It is essential for you to have your environment and food clean and pure. You should always have good company. Speak good words, have healthy entertainment, and engage in good activities. Life is a game, play it. Engage yourself in the welfare of others, and lead a life in such a noble way that it leads to liberation. Anyone you talk to, always speak in a calm tone, in words of empathy and compassion. Avoid harsh words. Your

harsh words will hurt the feelings of others. Speak such words that touch the heart of others. Help Ever Hurt Never.

Saha Navavathu
Saha Nau Bhunakthu
Saha Veeryam Karavavahai
Tejaswinavadeetamasthu Ma Vidvishavahai

May the Lord protect and nourish us both.
May we grow in intelligence and valour working together.
May we live in friendship without any conflict!

Develop friendship with others by speaking good words. Good company will make your heart filled with good feelings. When your thoughts are good, your actions will also be good. And when your actions are good, their result is bound to be good.

The tongue, which is the gift of God, should therefore be used to speak softly and sweetly in a sacred way. It is a noble tradition of Bharat that people here speak sacred words. When some elder person comes to your house, treat them respectfully and offer them a proper seat. Never use improper and disrespectful words while talking to elders. Your being good or bad depend mainly upon the words you use. When you speak politely, you will have respect in society and others will also speak to you politely.

Students!

Never be proud of your education. If you develop pride at this stage, you will

become egotistic in life. When your words are good, your heart will also be good. When the heart is full of sweetness, all your feelings will also become sweet. Therefore, make your heart pure, soft, and sweet.

During the forthcoming days, many learned persons will address you. You will have the opportunity of listening to their sacred talk. See that these sacred words are imprinted on your heart.

Embodiments of Love!

Lead your lives with compassion, kindness, and love. Suffuse your life with love. Love is nectarine. It has unmatched sweetness. Therefore, always use polite words. Even if you come across an enemy, offer your salutations to him. Do not turn your back upon even your enemy. Be friendly with everybody. The Vedas declare that we should live and work together and achieve noble goals with unity.

Let us all move together, let us all grow together,.
Let us all stay united and grow in intelligence together.
Let us live together with friendship and harmony.
(Telugu poem)

This is the foremost teaching of the Vedas. God has given you a soft tongue. You should not speak harsh words with your tongue. The soft tongue should always speak soft and sweet words. Harsh words will make you hard-hearted. If you speak politely, you will have good results. On the other hand, harsh words will always bring bad results.

Embodiments of Love!

The chief priest has given a talk on a very good spiritual topic. You should try

to understand the meaning of the subjects dwelt upon by him during this yajna.

Do not limit your education to what is taught by the teachers in the classroom. Bookish knowledge is artificial. This type of artificial education is of little worth. What is important is not artificial but "heartificial".

In the coming days, you will listen to talks by many learned speakers on valuable subjects, which will enhance your knowledge and purity. Sravanam (listening), kirtanam (singing), Vishnusmaranam (contemplating on Vishnu), Padasevanam (serving His Lotus Feet), vandanam (salutation), archanam (worship), dasyam (servitude), sneham (friendship), and Atmanivedanam (self-surrender) are the nine forms of devotion. Among them, sravanam is the first one. So, listen to good things and try to assimilate the goodness contained therein. Move away from the place where unpalatable words are spoken. Let everything bad dissolve in thin air.

Accept only all that is good. Then good only will remain with you for ever. All that is related to God is good. Only that is eternal and sacred. Absorb all that is sacred and base your life on these eternal values. God's teachings are full of sweetness. His words are nectarine. One should never ignore the teachings of God. You may even give up the body, but not the teachings of God.

The human body is made up of five elements. Nobody knows when it meets its end. It is bound to fall one day or the other. Do not give importance to the body. Life is not meant merely to sustain your body.

Associate with this type of sacred company for mental purification and attainment of bliss. It is not enough if you merely associate with the sacred company; suffuse your heart with sacred teachings of such an exalted company.

Alternative Link to Discourse:
<http://www.sathyasai.org/discour/2006/titles2006.html>

22. Constantly contemplate on God and attain Divinity

Date: 11 August 2006 / Location: Prasanthi Nilayam / Occasion: Athi Rudra Maha Yajna

The Lord of Kailasa has manifested his Divine form
with the crescent moon adorning his head,
with the cool water of the Ganga flowing between the matted locks,
with his radiant third eye in the middle of the forehead, and
with the purple neck gleaming like the sheen of a blackberry.
He wears serpent bracelets and a snake belt;
his entire body is smeared with vibhuti;
his forehead is adorned with a kumkum dot;
his ruddy lips aglow with the juice of the betel.
Diamond-studded gold earrings dangle from his ears, and
his whole body glows with divine effulgence.
Telugu poem

Embodiments of Love!

The entire universe is permeated by Lord Dakshinamurthi. The world is the reflection, reaction, and resound of Dakshinamurthi. Dakshinamurthi is young in age. Then, now, and forever, He is youthful. However, His disciples are hoary with age. They are venerable and steeped in sacred learning. They used to spread His message in ever so many ways. It is impossible to describe the true nature of Lord Dakshinamurthi.

The stories of the Lord are amazing.
They purify the lives of the people in all the three worlds.
They are like the sickle that cuts creepers of worldly bondage.

They are like a good friend who helps you in times of need.

They are like a shelter for the sages and seers doing penance in the forest.

(Telugu poem)

How can anyone describe the glory of Dakshinamurthi? His nature defies all descriptions. He is silence personified. His silence itself teaches all wisdom to the seekers. From that silence emanate sujnana (discriminatory knowledge), vijnana (higher wisdom), and prajnana (constant integrated awareness). He is resplendent with divine wisdom. He always has a sweet smile dancing on His face. It is not possible to describe the nature of Dakshinamurthi. He is nirgunam, niranjanam, sanathana, nicketanam, nitya, suddha, buddha, mukta, and nirmala swarupinam (God is attributeless, pure, final abode, eternal, unsullied, enlightened, free and embodiment of sacredness).

Any amount of description and dilation cannot fully explain His true nature. His form is effulgent and blissful. How can anyone describe such an embodiment of Love! He is the embodiment of Truth!

The creation emerges from truth and merges into truth,

Is there a place in the cosmos where truth does not exist?

Visualise this pure and unsullied truth.

(Telugu poem)

There is no place in this world that is not permeated by Truth. Truth is changeless. Any object in this world may undergo a change, but Truth will not!

The famous musician, the late M.S. Subbulakshmi, used to invoke the blessings of Lord Dakshinamurthi before she commenced her musical concert. No one can achieve even a small task without invoking the blessings of Lord Dakshinamurthi. It is only by His divine will that everything is possible. All

divine forms have emerged from Dakshinamurthi. He is a youth. Yet, all divine powers are immanent in Him. Where can you find such an omnipresent, ever young Dakshinamurthi?

Sarvatah panipadam tat sarvathokshi siromukham, sarvatah sruthimalloke sarvamavruthya tishthati (with hands, feet, eyes, head, mouth, and ears pervading everything, He permeates the entire universe). Lord Dakshinamurthi is present in our eyes that see, the ears that hear, and the nose that breathes air. All the words that we speak belong to Him. In fact, He is the prime mover of all our activities during the waking, dream, and deep sleep states. Hence, we must lead our lives with constant awareness about the nature of Lord Dakshinamurthi.

Divinity is all-pervading. There is no place in this universe that is not permeated by God. There is no object in this world that is not divine. Every object, every individual, nay, even the insects and bacteria are embodiments of Lord Dakshinamurthi. It is the one divine principle that manifests itself in different forms.

Jewels are many, but gold is one.
Cows are many, but milk is one.
Beings are many, but breath is one.
Forms are many, but God is one.
(Telugu poem)

Everyone has to recognise this truth. You may sing the glory of God by any number of names like Rama, Krishna , Govinda, Narayana, etc. These are all names ascribed to God, by man. God, however, has no particular name or form. All names and forms are His. The Dakshinamurthi principle permeates all beings. He is Chaitanya swarupa (embodiment of consciousness). Wherever consciousness is, there is Dakshinamurthi. The Dakshinamurthi consciousness is present in all human beings.

But man is unable to realise this divine consciousness due to attachment to the physical body. The effect of the body-mind-intellect-chitha-ahamkara complex covers the Dakshinamurthi principle. Added to this, the arishadvargas (the six enemies of desire, anger, greed, delusion, pride, and jealousy) come in the way of realisation of the divine principle. These are like the dark clouds that cover the resplendent sun. We think the sun is not visible. But once the dark clouds clear after some time, the sun appears with all the effulgence. Similarly, when you are able to remove the "clouds" of ajnana (ignorance), ahamkara (ego), and the arishadvargas, you will be able to realise Dakshinamurthi as the Self-effulgent divine consciousness present in you.

Every human being should strive to divest the arishadvargas. If you chant the divine name and constantly contemplate on Divinity, it is possible to get rid of these dark clouds of the arishadvargas. In fact, the arishadvargas are not the inborn qualities of a human being. They are acquired only during the course of one's life. They are self-acquired. They come one by one and settle as thick clouds on the psyche of a human being.

For example, a single bangle worn in the hand does not make noise. When the second bangle is added, they start making noise. A human being starts his life as a single individual. Gradually, he develops illusive needs like family, etc. That is kama (desire). Due to this desire, he marries and gets a wife. Thus, they become two. In the course of time, the two multiply themselves into many, that is, children, grandchildren, etc. Thus, the size of the family goes on growing. All this human bondage is of one's own making; it is not God's gift.

Hence, one should make efforts not to entangle oneself in this bondage right from an early stage of one's life. This is the message taught by Lord Dakshinamurthi by His own example. Since He did not entangle Himself in

bondage from the beginning, He always looked young and fresh.

A human being should not degenerate into an animal. One should lead the life of a human being. Then only does one deserve to call oneself a human being. Otherwise, there is the danger of degenerating to a mere animal.

It is only in the animals that the qualities of kama (desire), krodha (anger), lobha (greed), moha (delusion), mada (pride), and matsarya (jealousy) manifest in large measure. We should always live like the two-legged human beings, not like the four legged animals. Every individual has to constantly remind himself that he is a human being, not an animal. One must develop the faith that one is not merely a human being but is verily an embodiment of Divinity. The mind, intellect, chittha, senses, and ego come in the way of a human being in realising this truth.

You say, "This is my handkerchief." Hence, it follows that you are different from the handkerchief. Similarly, you say, "This tumbler is mine." It follows that the tumbler is separate from you. In the same way, you say, "This is my body." The implication in this statement is that you are not the body. When you say, "my mind", it means you are different from the mind.

Then, the question arises, "Who are you?" Since you are different from all these things, you are able to say, "My body, my mind." Is it not? The result of this enquiry establishes the truth that you are yourself and not the body, mind, intellect, chittha,, senses or ahamkara (ego). However, by association with these vestures and appendages, you develop various qualities.

A pan can be made ready by mixing three ingredients, namely betel leaves, nut powder, and chunnam (slaked lime). When it is chewed, your mouth and lips turn red. It is the lime content that is responsible for this red colour. But lime should be added in a very small quantity; otherwise, there is the danger of the mouth being affected with inflammation.

Similarly, man should set reasonable limits to his activities. Only when man confines himself to limits can he lead his life as a human being. The moment he crosses his limits, he becomes a demon. A human being should live like a human being only. There are three letters in the word "manava" (human being) "ma" means maya (illusion or ignorance); "na" means without, and "va" means conducting oneself. Thus, a "manava" (human being) is one who conducts himself without illusion. Lord Dakshinamurthi taught such a sacred jnana (wisdom). He taught that in spite of one donning the human body, one should not develop any attachment to the body.

Embodiments of Love!

The most important and innate quality in a human being is love. It is an inborn gift from the mother. Love is God, live in love. You must lead your life with love. Whomever you come across, consider them as embodiments of God. Even when you come across someone who hates you, offer your salutations to him. Then only can you be considered a real human being.

Be constantly aware of the fact that Swami is the eternal witness to everything that goes on in the world, and He is watching you. Do not associate yourself with divisive groups. It is only when you join such warring groups that differences of all sorts grow. There are several such groups in the world today.

Not one individual is to be found who is not a member of some group or the other. The only difference is the extent up to which one involves oneself in such groups. The one who constantly contemplates on God is the noblest of all human beings. Sarvada sarva kaleshu sarvatra Hari chintanam (everywhere, at all times, under all circumstances, contemplate on God). Hence, one has to spend one's time constantly in the contemplation of God. Even your body has to be engaged in God's work. Your entire life must be

filled with Divinity.

It is only when one leads a divine life that one's intellect blossoms. Life will become divine only when devotion to God is developed. Humanness will be sanctified and one's life will be fulfilled. First and foremost, live like real human beings. Then only can you attain Divinity.

Sri Rama in Treta Yuga was considered as an ordinary human being in the early stages. It is only when He killed Ravana and destroyed the demonic forces that He was extolled as God by the people.

Embodiments of Love!

You cannot experience bliss as long as you are afflicted with the arishadvargas (six enemies).

God is the embodiment of bliss

Nityanandam, Parama Sukhadam, Kevalam Jnanamurtim, Dwandwateetam, Gagana Sadrisham, Tattwamasyadi Lakshyam, Ekam, Nityam, Vimalam, Achalam, Sarvadhee Sakshibhutam, Bhavateetam, Trigunarahitam (The Atma is the embodiment of eternal bliss, wisdom absolute, beyond the pair of opposites, expansive and pervasive like the sky, the goal indicated by the Mahavakya Tattwamasi, one without a second, eternal, pure, unchanging, witness to all functions of the intellect, beyond all mental conditions and the three attributes of sathwa, rajas, and thamas). To experience this, one should always try to be happy and eliminate the six inner enemies.

You have to lead your lives in a state that is beyond duality, the pair of opposites. It is only when you lead such divine lives that you can be considered real human beings. If, by chance, some evil qualities develop in you, remember God's name to get rid of such qualities. When you constantly contemplate on God, you will yourself become God.

Embodiments of Love!

You are all embodiments of Love in the true sense. You cannot live even for a second without love. You are expressing this love in many ways. Develop love. Live as embodiments of Love. Gradually attain Divinity. This is the important message I am conveying to you today. I will dilate on the subject more in the coming days.

Alternative	Link	to	Discourse:
http://www.sathyasai.org/discour/2006/titles2006.html			

23. Develop Love for God and Experience Happiness in Prakriti

Date: 12 August 2006 / Location: Prasanthi Nilayam / Occasion: Athi Rudra Maha Yajna

The body is made up of five elements and
is bound to perish sooner or later,
But the indweller has neither birth nor death.
The indweller has no attachment whatsoever and
is the eternal witness.
Truly speaking, the indweller,
who is in the form of the Atma,
is verily God Himself.
(Telugu poem)

The body is like an iron safe, which encases the precious jewel of the Atma and values like sathya (truth), dharma (righteousness), santhi (peace), and prema (love). If there are no jewels inside, what is the value of the iron safe? It has value only when there are jewels in it.

Sathya is one of the most important and precious jewels. Dharma is another valuable jewel, like a diamond. Peace is essential for every human being. Even when a millionaire comes to Swami, he says, "Swami, I have everything, but I have no peace." There can be no happiness in life without peace. Only a person who imbibes the qualities of sathya, dharma, santhi, and prema can lead a life of detachment and renunciation. Who is a true renunciant? One who renounces the fruits of his desires and actions can be called a true renunciant. There lies true peace. As long as one has desires, one cannot have true peace.

Bereft of truth, righteousness, love, and peace,
the value of all your education is zero;
Bereft of truth, righteousness, love, and peace,
the sanctity of all your acts of charity and kindness is zero;
Bereft of truth, righteousness, love, and peace,
the utility of all your positions or power is zero;
Bereft of truth, righteousness, love, and peace,
the result of all your good deeds is zero.
These four values are the very foundation of one's life.
(Telugu poem)

The precious jewels of sathya, dharma, santhi, and prema are there in every human being. It is the duty of every human being to safeguard these jewels. Without these values, the body is like an empty iron safe which has no value. What is truth? Truth is that which does not change over time and is eternal.

Everyone knows about truth. Yet, people try to keep away from truth. Man resorts to untruth in order to escape from difficulties.

Sathyannasti paro dharmah (There is no dharma greater than adherence to truth). What is dharma? Dharma truly is the very foundation of the mansion of life. You may build a multi-storied building, but without the foundation, it will not last long. So, dharma is the very basis of man's life. Dharma is of two types: laukik (worldly) and adhyatmic (spiritual). Worldly dharma is subject to change, but spiritual dharma is eternal. When the foundation is weak, the walls of the mansion will collapse in a short time. Dharma is therefore the true path for everyone to follow.

Prema (love) is the roof of this mansion and santhi (peace) is life. Man cannot

live in a house without a roof. Unfortunately, nowadays, sathya, dharma, santhi, and prema seems to have completely disappeared. Today, even a wealthy person lacks the spirit of sacrifice. The life of such a person is like a roofless house that will be exposed to the sun and rain. Therefore, it is necessary to have a proper roof.

It is love that sustains man's life. Right from the time of birth, a child loves its mother and the mother loves the child. It is difficult to describe in words the depth of the love between a mother and child.

During the World War II, for the liberation of Rangoon from the Japanese, many people died due to bombing. A mother and her son somehow managed to reach by foot a village near Chennai, having lost all their near and dear ones. They had no shelter or food to eat. They took shelter under a tree. The mother would go begging for alms from house to house, give most of it to her son and partake of whatever little was left. When she did not get enough, she would give the entire quantity of food to her son and would herself go without food. Consequently, she became weak day by day.

One day the son, unable to see her suffering, told her, "Mother, from today, you take rest and I will fetch food for both of us." From that day, he would go begging from house to house, give most of it to his mother, and partake of whatever little was left. Sometimes, he would lie to his mother that he had already taken his food. Consequently, he too became very weak. The son had no strength to look after his mother, nor did the mother have any strength to protect her son.

One day, he stood in front of the house of an officer and begged for alms. The officer was relaxing in an easy-chair in the verandah reading a newspaper. He took pity on the boy, went inside, and brought some food on a plantain leaf. He told him to sit and eat it there itself. But the boy said that he would take it home. The officer said, "I don't think you are really hungry; otherwise why should you take it home?"

When the officer was uttering these harsh words, the boy felt giddy and fell down. The officer heard him mumble the words, "First to my mother, to my mother," in a faint voice. Saying so, he breathed his last.

When this sad news reached the mother, she was immersed in grief. Unable to bear the grief of the tragic death of her dear son, the mother also breathed her last. Both the mother and her son sacrificed their lives out of love for each other. This was the depth of love between the mother and child in those days.

Today, due to selfishness, there is a decline in love even between the mother and the child! A life without love is not worth living. Love is life. The mother should love her son and the children should love their mother. In this manner, the mutual love between a mother and her children should grow. Even a monkey carries its offspring wherever it goes. Love is a necessity. This precious jewel of love is present in the iron safe of the body. Where there is love, there is peace. Where there is peace, there is nonviolence. Contentment is peace.

Buddha renounced his kingdom, left his wife and child, and propagated the principle of nonviolence. He propagated the ideal, "Ahimsa paramo dharmah" (Ahimsa is the highest dharma).

We should develop sathya, dharma, santhi, prema, and ahimsa, which are the five life-breaths of man. One can be called a human being only if one has these five values. Man should undertake all such activities which can foster the five values in him. Yajnas (holy rituals), yagas (sacrifices), japa (soft repetition of the name), tapas (austerities), etc. are meant only to develop these values in man. One who possesses these five values is a man of merit, and his life is redeemed. One's life is a waste if he lacks even one of them. First of all, man should lead a life of truth and follow the path of dharma to achieve progress on the path of spirituality.

Embodiments of Love!

Today wherever we go, we find only craze for money. Even old people who are nearing the end of their life are crazy after money. Today, man's desires are multiplying. The age in which we live is not Kali Yuga but kalaha yuga (age of conflict). Money is the root cause of all this. We give too much importance to the body, which is like an iron safe. Instead we should give more importance to the precious jewels of human values within. Without these jewels, the iron safe has little value.

Values should be the prime concern of human life. Without values, human life does not serve any purpose. Birds and animals have love in them, but they have no desires. They are contented when their hunger is satiated. But man is not like that. He wants everything. Even if he owns five buildings, he wants ten more. Why does he require so many houses? Is one house not enough for live comfortably? But he wants many residences. He is deceived by his own limitless desires. Today man's desires are excessive. He has to reduce his desires. Less luggage more comfort make travel a pleasure.

We are doing a lot of work for others without any expectation. I don't own even a single house. Wherever I go, I stay in the houses of devotees. People should reduce their desires in the same manner. Once you control your desires, you can live in peace. But never reduce your love for God. Develop more and more love for God. When you have love for God, you will have everything.

Embodiments of Love!

Today you have listened to the talks given by the elders. Put into practice all that you have heard. Install the values of sathya, dharma, santhi, and prema in your heart permanently. If you have peace and love, you can achieve anything in life.

If you ask any of our students, you will find that none of them has any desires. All these boys are highly qualified. They have postgraduate degrees like MA, MBA, MSc, and PhD. They have no desire to go to their home. If they go out, they can earn very high salary. An MBA boy can earn a salary of one to two lakhs per month. But they do not want to go. "What can money give us? Can it give us happiness?", they ask. They want to work here. They consider work as worship and duty as God. They are highly duty-conscious. The students should have such strong faith.

Wherever you see, you will find that people who are full of desires. What do they achieve by having too many desires? Ultimately, they ruin their life. So, it is necessary for us to control our desires. With heavy luggage on your head, how far can you walk? Reduce your luggage to make the journey of your life more comfortable.

As a bachelor, how happy and carefree you are. When you get a wife, you have virtually four feet. When you want to go out, you will be worried that your wife is alone at home. After a year, you will have a son. Now you have six feet instead of four. As the number of feet increases, you will become slower. Thus, the pace of your life's journey is slowed down.

Embodiments of Love!

Treasure the love in your heart. Love all. But do not unduly burden yourself with too many responsibilities. This will add to your worries and difficulties. Our teachers know pretty well what these difficulties are. You can lead a happy life if only you reduce your burden. Then there will be less scope for difficulties and suffering.

Dakshinamurthy also gave the message of sacrifice to drive home this truth. Dakshinamurthy imparted his teachings through silence. He always had a smiling countenance. The reason was he had no worries and responsibilities.

(Here Swami reminded everyone about the story of the mother and son who gave up their life out of love for each other and emphasised that we should not give up love even if we have to give up our body.)

Death is certain some day or other. We may keep the body fit for now, but we have to drop it one day. We should earn a good name even at the cost of our life. Consider earning a good name as your very life-breath. Good name will remain even if the person departs from this world. Therefore, earn a good name in society. There is no point in earning a great name, but you should have a good name.

A millionaire may be considered great, but he also eats grains and cereals in his food and not gold. As long as you are alive, you have to depend upon food to nourish your body. At the same time, reduce your body attachment. Share your love with everyone. Do not limit your love to only your family and lead a selfish life. Even a fish is better than a selfish person. A fish moves freely and happily in water and leads a comfortable life. On the other hand, man has burdened himself with too many responsibilities and attachments. Because of this heavy load, he has sunk so low.

Therefore, reduce your burden and spend more and more time in the contemplation of God. When you develop love for Paramatma (God), you can experience happiness in prakriti (nature).

Duty is God. Work is worship. Follow these twin principles in life. Do not put undue burden of responsibilities on yourself. God is there to shoulder the responsibility of everyone (loud applause). Where is the cause for worry, when God is there to take care of us? You keep on worrying because your understanding of this truth is only theoretical. You should not be like that. Once you offer everything to God, you should be free from worries. You can experience peace only when you are free from worries.

You may perform any number of yajnas and yagas and undertake any number of spiritual practices, but all these are useless if the underlying meaning is not understood. You may forget anything in this world, but never forget God. Keep your mind always focused on God. This is My message for you today (loud prolonged applause).

Bhagawan concluded His Discourse with the song, "Bhaja Govindam, Bhaja Govindam, Moodha Mathe".

Alternative	Link	to	Discourse:
http://www.sathyasai.org/discour/2006/titles2006.html			

24. Cultivate humanness and be an ideal to society

Date: 13 August 2006 / Location: Prasanthi Nilayam / Occasion: Athi Rudra Maha Yajna

The day on which all the devotees gather and sing the glory of God melodiously,
The day on which the sufferings of the poor are lovingly removed and all people live like brothers and sisters,
The day on which groups of dasas (servants of God) who constantly contemplate on God are served a sumptuous feast,
The day on which noble souls visit us and narrate the stories of God lovingly,
Enjoy that day as the real day.
All other days are mere death anniversaries.
Do I need to say more, oh noble souls?
(Telugu poem)

Embodiments of Love!

Our All India President of the Sri Sathya Sai Seva Organisations, Srinivasan, has just now stated that Vinay, who made excellent arrangements for this yajna is a very bright and educated young man. I am very happy about it. Though Srinivasan did not specifically make a mention about youth in general, it is necessary for Me to add that the youth are also responsible for the unrest and agitation in the world today.

In spite of his education and intelligence,
A foolish man will not know his true Self, and
A mean-minded person will not give up his evil qualities.

Telugu poem

No doubt, the youth today are highly educated, having obtained graduate and postgraduate degrees. Though they are occupying high positions, instead of realising the essence of education, they are inflated with pride thinking, "we are highly educated, we have obtained high academic degrees." Due to this pride, they are forgetting the culture and traditions of their own country and religion.

The day people were engulfed in fascination for English language,
knowledge of their own religion and language declined.

When knowledge of their own religion and language declined,
the cultural outlook disappeared.

When cultural outlook disappeared,
the righteousness declined on the earth.

When righteousness declined and disappeared from the earth,
the exalted position of Bharat was shattered.

Telugu poem

Wherever you see, there is unrest and chaos in the world today. Respect for elders and their own country has become extinct. Basic humanness has been lost. This lack of respect and lawlessness has spread to every field - moral, physical, secular, and even spiritual. From a millionaire to a pauper, everyone is becoming a beggar. The pauper is begging for alms; the millionaire is also begging. Who is big and who is small in this profession of begging?

To speak the truth, the poor who do not have a square meal a day and therefore beg for alms seem to be a little magnanimous, for they even share food with fellow beggars. On the other hand, a millionaire does not throw even a coin in charity. The rich do not even come forward to extend a helping

hand for sacred, noble, and charitable purposes. Yet, they pretend to give munificent donations for such purposes and get their pictures printed in the newspapers with headlines for publicity. When it comes to action, they are far away. If you actually see their activities, you find they are most despicable and worthless.

The youth must come forward with enthusiasm to remedy the situation. The youth are the right people to bring about a change for the better in the country. The physical energy, acuteness of the senses, and intellectual sharpness present in the youth are not to be found in the other section of people in the society. If they take a firm resolve, they can achieve anything. The youth should take a pledge to utilise their strength of senses, mental energy, physical energy, and intellectual and Atmic power for the benefit of society. They have to conserve the divine energy of their senses and strive for the welfare of society. They have to protect the country. Then only do they deserve to be called real human beings.

Unfortunately, today, youth are becoming weak by succumbing to trivial attractions. Even a sixteen-year-old boy who is supposed to be physically strong is seen to be lean and emaciated. It is not due to lack of food and nourishment. It is due to the misuse of his senses that he becomes weak. It is a great mistake to weaken one's senses by misusing them. When the senses become weak, man becomes weak.

Unfortunately, today the youth are misusing the vital energy of their senses. Added to this, their parents are encouraging this abuse by giving them too much money. Thus, the parents are also committing a great sin by their support. In fact, it is they who are responsible for their wards taking to wrong ways. The children, no doubt, should be given freedom, but only to the extent necessary. Excessive freedom breeds permissiveness. This permissiveness coupled with unlimited money in the hands of children will spoil them. Too much money causes many wrongs. Money has to be used properly. Don't waste money, misuse of money is evil. Don't waste food, food is God. Don't

waste time; time waste is life waste. The present-day youth are wasting money, food, and time. Thus, they are getting spoiled.

How is the vision of the youth today? They do not have a steady vision even for a second. Their restless eyes are wandering all around. The vision of the present-day youth can be likened to that of a crow. Whatever they see, they develop a desire for it. That too for what? For undesirable things.

First and foremost, the youth have to control their vision. The eye teaches a big lesson to us. As is the vision, so is the creation. Hence, do not look at anyone with an evil design. Do not develop a desire for everything that you see.

I would like to be frank. Please do not take me amiss. Students will be going to the college on bicycles. When they see some girls passing by, they would stop and stare at them. It is only due to such irresponsible behaviour that several accidents are taking place nowadays. Accidents involving two-wheelers are also on the increase. They stare at everything going on in the bazar and every lady walking on the street while riding the motorcycle especially when they pass a girls college, their eyes are glued to the college. Is this the purpose for which God has given you eyes?

Do you know the purpose for which the eyes are given to you?

Is it to look at anything and everything that you come across?

No, no; you are endowed with eyes so that
you may attain the vision of the Lord of Kailasa.

Do you know the purpose for which the mind is given to you?

Is it to wander in the lanes and bylanes?

No, no; the mind is given to you to experience bliss
by contemplating on the beautiful form and name of God.

Telugu song

Today, the youth, especially the young men, have poisoned vision. Their speech is evil. Their behaviour, language, and conduct - everything is bad. They gossip on the looks and character of passersby. But they have no time for discussing about Atmananda (Atmic bliss). In fact, bliss is beautiful. Nothing can match such beauty.

If you want to enjoy such Atmic bliss, you (especially the youth) should control your vision. Whenever your vision falls on undesirable objects, you must caution yourself, "Watch out! I am born as a human being, not an animal. God has given me eyes to see the wonders of His creation and not the external beauty of individuals."

If three boys gather at a place, all that they talk about are useless topics. In fact, how sacred is our tongue!

Oh tongue, the knower of taste!

You are very sacred.

Speak the truth in the most pleasing manner.

Chant the divine Names of Govinda, Madhava, and Damodara incessantly.

This is your foremost duty .

Sanskrit verse

Our tongue is a gift of God for the purpose of speaking sweet words. Hence, never speak bad words. The tongue must always be used for sacred purposes. You have to witness the beautiful form of God with our eyes. There are some young men who visit the temples. But, instead of seeing the divine form of God, they fix their gaze on the ladies visiting the temple. Is this the

vision expected of a human being? Man becomes a demon by faulty vision, useless talk, behaviour, and listening to such gossip. The youth especially must be very careful today. They must exercise proper control over their senses. If such restraint is exercised, there will be no possibility of erring.

Embodiments of Love!

I am telling all this out of love for you. You may conceal all your bad intentions and put up an angelic face outside, but I cannot do so. I have to call a spade a spade. I have to speak the truth. Parents and elders have also to be careful in this aspect. Some parents exhibit too much of indulgence in their children's craving, "My darling son!" You may show your love and affection on your child, but not on bad behaviour. If the child is spoiled on account of your blind love, who gets the discredit? Only the parents!

The Vedas declare Matru Devo bhava, pitru Devo bhava, acharya Devo bhava, athiti Devo bhava (revere your mother, father, preceptor, and guest as God). The parents have given you life. They are responsible for your birth. Hence, you have to love your parents wholeheartedly under all circumstances. You have to realise the truth that first and foremost your mother is God and next your father and that they are protecting you constantly.

Of what use are your achievements in life if you forget the very embodiments of divinity (that is, father and mother), who are right in front of you? Our seva dal and youth wings shall propagate such teachings and try to arrest the degeneration in society. You may encounter any number of obstacles in this task; but you should overcome them and march forward. You may even stake your life in this task of restoring the society to right path.

The youth should not waste money or their words. Keep silence. Maintain poise under all circumstances. It is said mounath kalaham nasthi (there will be no quarrel if you maintain silence). Our Srinivasan, All India President of the Sri Sathya Sai Seva Organisations, advised the youth that they should receive proper training in technology. But what you learn today is not

technology but "trick-nology". Man is getting spoiled only on account of his "tricks".

Students! Members of the youth wing! You must all be very careful. You must uphold the dignity of your family. You have to realise the intimate relationship that exists between the individual and society and conduct yourself accordingly. Prahlada, the young lad, was sent by his father Hiranyakasipu to his teachers, Chanda and Amarka, to learn various sastras (scriptures). The teachers taught him several subjects. After some time, the father called Prahlada and made him sit on his lap and enquired, "Dear son! How is your education going on? What did you learn?"

Prahlada replied,

Father!

The teachers have taught me many things.

I have understood the four objectives of life - dharma (righteousness), artha (wealth), kama (desire), and moksha (liberation).

I have studied many things.

In fact, I have understood the very essence of education.

Telugu poem

Hiranyakasipu then asked him, "Look! Can you explain to me one topic which you have studied?"

Prahlada replied, "Character is the most important thing for every individual. A man without character is equivalent to an animal."

Father Hiranyakasipu got very angry at his son's reply. Even the members in the royal court were dumbfounded by Prahlada's words. Hiranyakasipu called

one lady and asked Prahlada, "Who is this lady?" pointing to her.

Prahlada replied, "She is my mother."

In fact, she was not his real mother. She was only a servant. Then Hiranyakasipu called all the ladies and made them to stand in front of him and asked Prahlada, "Who are these ladies?"

Prahlada gave a beautiful reply saying, "All those who are younger to me are my younger sisters and elder to me are elder sisters."

The father was aghast at his reply. He was very angry with his son's replies. He called the teachers and chided them, "Is this the education you are imparting to the children? When they grow up, they naturally follow these principles." The father warned them, "Do not teach such things to the children." He commanded the teachers to restrain Prahlada from contemplating on Hari Nama (the divine name of Lord Vishnu).

The teachers, Chanda and Amarka, were terribly afraid. As soon as they returned to the Gurukula, they tried to dissuade Prahlada in so many ways from repeating the Lord's name. They reprimanded him orally and even gave him physical punishment. But Prahlada did not yield. He told them frankly, "Respected teachers! Is the one that dissuades the pupils from contemplating on the divine name of Hari a guru in the real sense? Like the true father who advises the child to attain Hari (God), the guru also should teach his disciple to contemplate on Hari. Instead of teaching such sacred things, you are trying to push me into worldly matters. I don't want such education."

Thereafter, he left the Gurukula and set out on his mission of singing the glory

of Lord Hari. He began teaching his fellow students, "There is none higher than Hari."

Devotion to God is essential for everyone. Divinity is immanent in all beings.

It is said, "Easwara sarva bhutanam (God is the indweller of all beings)." I wish that you too, like Prahlada, encourage one and all to worship and contemplate on divinity at all times. When you undertake propagation of such ideals, you can bring about a wonderful transformation in society, quickly. Before you embark upon such a mission, make a beginning in your own house. The parents can give you only the physical body. But who sustains the Atma Tattwa? God is the only refuge. Hence, parents should set an example by instilling in the children the urge to realise divinity.

The body is made up of five elements and
Is bound to perish sooner or later,
But the indweller has neither birth nor death.
The indweller has no attachment whatsoever and is the eternal witness.
Telugu poem

However much you nourish the body, it is bound to perish sooner or later. Nobody seems to know whether it is proper for a human being to spend time merely indulging in eating, sleeping, and procreation like the animals, birds and beasts. No, not at all! Man has to sanctify every moment of his life by contemplating on God. That is what the parents have to teach their children. That is what remains with us and follows us beyond death. It is the foremost duty of the parents to teach such a sacred path to the children. The gurus (teachers) have also to teach such noble things to the students.

Today, the gurus are imparting mere textbook knowledge to the students.

The children also seem to have taste for such knowledge. Hence, each one of you should visit some school and teach noble things to the students.

Born as human beings, is it proper for you to make obscene comments against womanhood? If you harass ladies with your vile words, will others keep quiet? Will they not harass your own family members? Will they spare your own wife and children? Hence, first and foremost, you have to respect others. Then only will you receive their love and respect.

At present, especially the youth have to cultivate humanness. It is exactly for this sacred purpose that we started the youth wing in Sri Sathya Sai Seva Organisations. The youth have to set an ideal to others in society. Those who roam about in the bazar aimlessly are verily donkeys. They cannot be considered as human beings. It is not such a life that the youth have to lead. The donkeys wander in the streets, braying. You are not a donkey. You are God, truly. Hence, stay firm in your sacred humanness. Keep up your prestige. This is the foremost duty of the youth.

There are yet other youngsters who secretly read trashy books. They keep such trash between the pages of their textbooks and read them without being noticed by others. What they actually read are trash novels, but they pretend to be reading textbooks. Thus, they try to deceive even the teachers. This is unbecoming of a human being. Whenever any bad thoughts arise in your mind, that very moment, remind yourself that you are a human being and not an animal. Your behaviour should be befitting that of a human being. Then only do you have the right to call yourself a human being. It is only when you nourish and nurture the human values does your education acquire value.

Embodiments of Love!

I have great love toward you. None can measure My love or compare it to this and that. My love is uniform, without any bias or preference. My love can match only My love.

I am not concerned with what people may think about Me. Some people accuse Me also. Some people write several things about Me in the newspapers. They also publish the "nuisance" coming from abroad. In this context, I would like to ask one question. Can a person copying such a nuisance and publishing it in the newspaper be called a journalist? Not at all! A true journalist will never indulge in such slander. He will rely on the news gathered by him personally and on his personal experience. He will never give importance to some "nuisance" published by others somewhere in London or America.

Those who listen to such trash and propagate them are like dogs. Whenever a dog barks in some corner, another dog in a nearby street hears it and starts barking. Thus, those who imitate others are like dogs, not human beings.

Whatever people may think, we are wedded to Truth. We are embodiments of Truth, verily. Hence, do not give credence to untruth. If people say some nonsense about you, let them do so. The dogs bark. We are not concerned with them. Those who criticise us with an evil intention are to be treated as dogs, not human beings.

Many people come to Swami. Did we send any invitations to them? Not at all! Some people are jealous of the recognition that Swami's great humanitarian service is getting all over the world and try to slander His name. I would like to say this much to such people: Let them attract people from all walks of life in such large numbers from all over the world, if they wish. It is impossible. Not even ten people will gather around them. Why? Goodness and helping nature is not in them. That is only to be found in Divinity. Only that attracts all people.

Embodiments of Love!

We see and hear so many things in the world. But, let us not be moved by such things. You stay firm in your love for Swami. You have no reason to hide your love; continue to shower your love on one and all. Then only will your mind become pure and sacred and will your birth as a human being be sanctified. Then only do you deserve to be called human beings. Otherwise, you will degenerate yourself into demons. Do not be misguided by others' words. Whatever you listen to in this sacred Yajnasala, preserve it carefully in your mind. Install God in your heart.

Embodiments of Love!

You may feel that Swami is using harsh words. Do not feel upset about it. On the other hand, you must feel happy that Swami is speaking the truth. Divinity is invincible. It is not something to be advertised.

You may go through any newspaper. It is full of advertisements. Most of the advertisements contain false statements. The extent to which their sense of discrimination has degenerated is beyond description. This is sheer foolishness. If they are really human beings, they would not have advertised such false things. If they are so interested, they should come and observe what is going on here and feel happy about it. It is a serious mistake to put up news items and advertisements indiscriminately, basing on hearsay. Readers should also make efforts to realise the truth.

There will be none to punish or subdue you if you are wedded to truth. Hence, uphold truth at all times. Your truth is your witness, and Swami is the eternal witness to everything that goes on in the world. Do not be fools. Become flowers that will be offered to God. Instead, you are living like fools. This is not good.

Dear students! Several things are to be told to you. I am mentioning all these things only to correct your behaviour. Love! Love! Love! Love! Cultivate love! That would be enough. However, this love should not be extended to all and

sundry things in the world. It should be steadily fixed on God. Then you will become good individuals. Otherwise, of what use is your education?

Today, education is leading to agitation. If this situation is to be corrected, education must be supplemented with educare. Education can be acquired from textbooks. Educare has, however, to be manifested from the heart. Hence, one has to take up educare also. Educare involves manifesting the human values that are latent in one's own heart. Secular education can be obtained from books. The book is like a mukku (nose), whereas educare is the very breath that is inhaled through the nose. If there is no breath, it amounts to death. Similarly, humanness cannot survive without human values that are to be manifested through the process of educare.

Dear Students!

You are all embodiments of the Divine Self. You are all very good boys and girls. You are golden children, verily! However, you should not be like the 14 carat gold. You must be like the pure 24 carat gold. You should not lose your value. If you thus lead your lives like pure gold, I will extend all possible help to all of you. I will help you financially and spiritually in every endeavour you undertake.

Become good children. Get good name to your parents, to the Institution, and to Swami.

(Swami then called a student from America and another from Russia who are studying in Prasanthi Nilayam campus and asked them to recite Namakam and Sri Suktam). This boy is from America and that boy is from Russia. You see how they are chanting in one voice! These boys can recite several Vedic mantras like Namakam, Chamakam, etc. There are several others from different countries who are learning the Vedas.

However, it is only Indians who are neglecting the Vedas. Foreigners learn Sanskrit and chant the Vedas clearly and with proper intonation. In contrast, what do the Indians learn? "Ding dong bell; pussy is in the well." These are the nursery rhymes we teach to the children from the early age! This is not correct education.

We have to realise the sanctity of Indian culture and spirituality. Morality and integrity are the mother and father in Indian culture. Equanimity is the sister and courage is the brother. Unfortunately, today, people cultivate ephemeral relationships, forgetting eternal and sacred relationships. One should not develop such foolish relationships. Tell me your company, and I shall tell you what you are.

Since there is a lot of time available to us, I will explain to you in greater detail in the coming days. I will teach you what all is necessary for you. I am not afraid of anyone. I am attached to Truth. I don't mind what people may think of Me. Those who believe in Truth will not be afraid of anyone. Hence, I will reveal to you more in the coming days.

Alternative Link to Discourse:
<http://www.sathyasai.org/discour/2006/titles2006.html>

25. Consider yourself as part of Divinity

Date: 14 August 2006 / Location: Prasanthi Nilayam / Occasion: Athi Rudra Maha Yajna

Forbearance is the real beauty in this sacred land of Bharat.
Of all the rituals, adherence to truth is the greatest penance.
The nectarous feeling in this country is the feeling of love
toward one's mother.
Character is valued far higher than the very life itself.
People have forgotten the basic principles of this great culture and
are imitating Western culture. Alas!
The Bharatiyas are not aware of the greatness of their cultural heritage
just as a mighty elephant is not aware of its own strength.
(Telugu poem)

Embodiments of Love!

Bharatiyas (Indians) are very rich people. Bharat is a rich country. It is a great land of punya (merit), thyaga (sacrifice), and karma (action). Unfortunately, today, the people of Bharat do not realise the greatness of their country. Just as the elephant does not realise its innate strength, Bharatiyas do not recognise their inner strength. An elephant can knock down a man and throw him three yards away with swish of its tail. However, a mahout with his goad is able to keep the elephant in complete control. Since the elephant is unable to realise its own strength, it submits to the commands of the mahout. Similarly, Bharatiyas today misled by their vesture of the body are unable to realise their innate strength.

The body is made up of five elements and
is bound to perish sooner or later,

But the indweller has neither birth nor death.
The indweller has no attachment whatsoever and
is the eternal witness.
(Telugu poem)

There is tremendous divine power in the physical body of a human being. The power of Truth that is present in this physical body can bind the indescribable and incomprehensible Divinity. None can assess this power of Truth. It is Sathyasya Sathyam (Truth of truths), which no one can visualise by the mind. It can only be experienced, not described. Truth is God, verily. That is why it is said Sathyam jnanam anantham Brahma (Brahman is the embodiment of truth, wisdom and eternity).

Creation emerges from truth and merges into truth,
Is there a place in the cosmos where truth does not exist?
Visualise this pure and unsullied truth.
(Telugu poem)

Wherever you look in this universe, only Truth manifests. That there is something called mithya (illusion) is itself an illusion! However, man relies on the unreal body and considers it as real. First and foremost, man has to realise this Truth. He has to pray to Truth. He has to uphold Truth. It is said, Sathyannasti paro dharma (There is no dharma greater than adherence to truth) . Devoid of Truth, there is no dharma at all! It is only on the foundation of Truth that the mansion of dharma rests.

Embodiments of Love!

You have to make efforts to realise this Truth. Unable to control our senses, unable to give up body attachment, we are neglecting the Eternal Truth. This is the effect of our so-called secular education. What is the nature of Truth? It

is nirgunam, niranjanam, sanathanam, nicketanam, nitya, shuddha, buddha, mukta, and nirmala swarupinam (God is attributeless, pure, final abode, eternal, unsullied, enlightened, free, and embodiment of sacredness)

Forgetting such an indwelling Truth, we are following the senses of action, senses of perceptio,n and the mind, which are unreal. Do you know the nature of mind? It runs after worldly objects, indiscriminately. It is like a fly. One moment, it rests on a fragrant flower. The next moment it sits on the garbage being carried in a cart. How can you trust such a fickle mind? "Mind is like a mad monkey, body is like a water bubble."

Unfortunately, today, we are leading our lives reposing our faith in such a body and mind. The day you give up attachment to the body, forget the senses and contemplate on the Atma Tattwa (Atmic Principle), you will yourself become an embodiment of the Divine Self. You are not merely a human being; you are God, verily!

Though you are God yourself, you are unfortunately deluded to consider yourself a human being. You have donned the garb of a human being for being in this world. This human form is a garb. As long as you are in this world, you will wear that garb. The moment you return to the dressing room, you will leave that dress. You are enacting a role, wearing this dress. Once you leave this dress, you are your normal self again.

Humanness is sacred and divine. But man today is wasting such a sacred and divine nature by consigning to earth such a sacred and divine humanness. This is utter folly. Instead, one has to sanctify one's humanness. Your education, your intelligence, your physical strength and power - all these are short-lived. You have to strive to realise the eternal Atma Tattwa instead. You are not the body.

Suppose somebody comes and enquires, "Who are you?" You reply, "I am so

and so." Thus, you introduce yourself. Taking into account your physical body, your occupation, the place where you live, etc., you say, "I am Ramadas." This is a name given to you by your parents. Whenever someone asks, "Who is Ramadas?", you reply "I". The name "Ramadas" pertains to your body. "I" is your real name. That "I" is real and eternal.

Who is Ramadas? He is the servant of Rama, the son of King Dasaratha. The name Dasaratha in this context does not pertain to the King of Ayodhya. Ayodhya means the place where no armed foe can enter. The human body with the ten senses (five senses of action and five senses of perception) represents Dasaratha.

King Dasaratha had three wives: Kausalya, Sumitra, and Kaikeyi. These three queens represent the three gunas: sathwa (pure, calm, serene), rajas (passion, activity, restlessness), and thamas (dullness, ignorance, inertia). Kausalya is an embodiment of sathwaguna. Kaikeyi represents rajoguna, and Sumitra, thamoguna.

One has to recognise the inner meaning of these terms in relation to one's own body/mind complex. The great sages and seers realised this Truth. They were not deluded like the present-day human beings. They realised Truth, lived for Truth and propagated Truth.

Forbearance is the natural quality of Bharatiyas. In fact, the one who is devoid of this quality is not a human being at all!

The mother has been given the first and foremost place in Indian culture. The Vedas declared "Matrudevo bhava, pitrudevo bhava (mother is God, father is God)."

You are all familiar with the Suprabhata sloka (verse) sung to Rama, "Kausalya Supraja Rama (Oh! Rama! Son of Kausalya! It is the time of dawn!

Get up and perform Your morning oblations)." Even in this Suprabhata verse, Rama is referred to as the son of Kausalya. Her name comes first, since mother is verily the God for a human being.

When Rama prostrated at the feet of his mother Kausalya before accompanying sage Viswamitra to the forest to protect the yajna to be performed by him, she blessed Him, "Son! May the supreme Lord who protected Prahlada, may the Dweller of Vaikuntha who took the child Dhruva into His fold, may the one extolled by the Amaras (immortal Gods), may the Lord who is the refuge for the forlorn - may all these confer victory on You!"

It is only on account of the blessings of His mother that Rama could vanquish the demons and protect the yajna performed by sage Viswamitra. Again it was the mother's words of blessing that was at the back of His success in the swayamvara (festival for the choice of a bridegroom) in King Janaka's court, where He broke the divine bow of Lord Siva.

King Janaka, who was a karma yogi (one who performs all actions as offerings to the divine, with no attachment or desire for the fruit thereof) and a mahajnani (a realised soul) himself, held Rama's feet in full view of the court and said, "Son! There is none greater than You. This is Sita, my daughter. I wish to give her in marriage to you. Please accept her."

But, Rama politely declined his request, saying that he could not do so without the permission of His parents. In contrast, today's youth make a big show of a marriage proposal. They arrange to print expensive invitation cards with costly designs and colours and distribute to all. That was not the way of Rama. He thought, "We are four brothers born at the same time. Hence, whether it is upanayana (thread ceremony) or vivaha (marriage), it should be for all of us together." Till then, Rama did not even look at Sita.

Today's youth are different. The moment an engagement function between a boy and a girl is over, they go to a cinema together. This is not good. Sita did not come out into the open till the muhurtham (auspicious moment) when the marriage was near. Rama also did not look at her till that time. It is only after His parents came to Mithila and Viswamitra informed them of King Janaka's proposal to give his daughter Sita in marriage to Him that Rama consented to marry her. Even then, He did not look at Sita till the marriage ceremony was over.

The couples were to exchange garlands as part of the wedding ceremony. Rama, Lakshmana, Bharata, and Satrughna were standing in a line, ready to garland their brides. Rama was the eldest among the brothers. Hence, His bride Sita was to garland Him first. Later, the other brides were to put garlands around their respective bridegrooms.

Sita stood in front of Rama holding a garland. But, Rama did not look at her, since the marriage ceremony was not yet complete. Till then, she was a stranger to Him. It is a great sin to look at a "Parasthree", a woman who has not yet become His wife - that was Rama's view and ideal.

Poor Sita! She waited for long. But, Rama did not bow His head to enable Sita to garland Him. Lakshmana then thought of a plan by which Sita could garland Rama. Suddenly, he fell at the feet of Rama and Rama bent down to lift him up. Exactly at that moment, Sita put the garland round the neck of Rama!

Look! How sacred and noble were the intentions of people of those times! How pure and truthful were their hearts! Thus, people gave a lot of importance to character during the Treta Yuga and Dwapara Yuga. That is why those yugas (eras; there is a cycle of 4 of them) became very famous. You should also respect and worship elders like Rama. You must obey the commands of the elders. It is only when you pay heed to their words and

follow them diligently that you will be able to experience peace in life.

In accordance with the promise given by King Dasaratha to his wife Kaikeyi, Rama had to spend fourteen years in exile in the forest. Though Kaikeyi was a great queen, she listened to the words of her servant, Manthara, and sent Rama to the forest due to her promptings. There is a lesson to be learnt in this context: we should give weight to the words of the master and not of the servant. Since Kaikeyi succumbed to the advice of her servant, she underwent great suffering and sorrow.

During the journey to the forest, Sita also followed Rama. She firmly informed her decision to Rama, "Oh! Lord! The husband is God to a wife. Wherever he is, she should also be there."

Lakshmana also accompanied Rama to the forest, saying, "Dear elder brother! I cannot live for a moment without you."

Lakshmana and Satrughna were born to Sumitra. True to her name, Sumitra was a woman of noble qualities. She dedicated both her sons to Rama's seva (service). As per her wish, Lakshmana was serving Rama and Satrughna was serving Bharata. Lakshmana's qualities were highly noble.

Sita, Rama, and Lakshmana encountered several difficulties during their exile in the forest. All this is a well known.

Once, while Rama and Lakshmana were walking in the forest, suddenly Lakshmana told Rama in a dejected mood, "Dear elder brother! Why this exile in the forest for us! It is very difficult for us to protect Sita from the demons in this forest. Why should we undergo so many ordeals here? Why should Mother Sita, who was never exposed to the sun and rain so far, encounter so many difficulties in this forest? Come! Let us go back to Ayodhya and lead a

comfortable life."

Rama then realised that, what Lakshmana was talking was due to the effect of sthala (place). He took the hand of Lakshmana into His smilingly and brought him out of that place by walking some distance. Then He asked Lakshmana, "Lakshmana! Now you tell Me. Shall we go back to Ayodhya?"

Lakshmana then realised his mistake and felt sorry. He pleaded with Rama, "Dear brother! We need not go back to Ayodhya now. We have to live here in the forest for fourteen years as per the command of our father. I never went against Your wishes nor disobeyed Your command. I do not know why I spoke like that then. I am just not able to understand why my mind had changed like that."

Rama explained, "Lakshmana! I know this is not your nature. This is the effect of the place through which we passed just now. Several demons are moving about in this place. Since you entered a place inhabited by the demons, the demonic qualities entered into you." So saying, Rama helped him regain his poise.

Hence, we have to take into consideration the time and place as also the sthala prabhava (effect of the place) and conduct ourselves accordingly.

No text had ever taught so much about good character, as the Ramayana did. Unfortunately, today, several people are not in a position to realise the greatness of the Ramayana. Ramayana. is verily the heart of Bharatiyas (Indians). Not to realise this truth and act accordingly is the reason for all the difficulties faced by Bharatiyas today. Wherever you reside, you cannot escape from difficulties and suffering. Nevertheless, one has to boldly face them reposing one's faith in God.

God is your sole refuge wherever you may be,
in a forest, in the sky, in a city or a village,
on the top of a mountain or in the middle of deep sea.
(Telugu poem)

Only those who are able to realise the nature of Divinity can understand this truth. Today, all the youth have to cultivate good qualities. You are all the children of God! Lord Krishna declared in the Bhagavad Gita, Mamaivamsho Jivaloke Jivabhuta Sanathana (the eternal Atma in all beings is a part of My Being).

Hence, we have to emulate the qualities of God and lead our lives accordingly. It is only when you consider yourself as the amsa (part) of Divinity that you will become good citizens. On the other hand, if you take pride on yourself as I am the son of so and so, I am the brother of so and so, and I am the brother-in-law of so and so, etc., you will remain as such. You have to realise the truth that you are the amsa of God, verily. Then only will you be able to understand Atma Tattwa (Atmic Principle).

Embodiments of Love!

You are all good children! You are all golden children! But the environment in which you live is spoiling you to a certain extent. There is also the factor of the food you eat. If the friends with whom you associate yourself are good, they will speak good words with you. Otherwise, they will talk bad things and create bad thoughts in your mind. "Tell me your company, and I shall tell you what you are." Hence, you should associate yourself with good friends.

Satsangatwe nissangatwam,
Nissangatwe nirmohatwam,
Nirmohatwe nischalatattwam,

Nischalatattwe jivanmukti.
(Sanskrit sloka)

Good company leads to detachment;
Detachment makes one free from delusion;
Freedom from delusion leads to steadiness of mind;
Steadiness of mind confers liberation.

You should not make your life a "nuisance", listening to the "nuisance" words of others. Join good company and get a good name. "Be good, do good, see good." Then only will you be able to realise Divinity.

Embodiments of Love!

You must lead your lives taking Rama's life as your ideal. Whenever someone questions you, "Where is God?", your spontaneous reply should be, "God is immanent in me as the divine Atma." You are verily that divine Atma. There is none other than Atma.

That Atma is also referred to as consciousness. You should follow your antharatma (conscience). Keep yourself away from bad thoughts. Don't worry when you get such bad thoughts. They just come and go. You should not give importance to them. It is natural that when you are functioning in this objective world with your senses, bad thoughts trouble you.

There are six enemies to a human being in the form of kama (desire), krodha (anger), lobha (greed), moha (delusion), mada (pride), and matsarya (jealousy). These six enemies will lead you into bad ways.

On the other hand, the five human values of sathya (truth), dharma (righteousness), santhi (peace), prema (love), and ahimsa (Non-violence) are your good friends. Develop friendship with them. If you make friendship with good people, you will be called "good boys"; otherwise, you are "bad boys". You should not get a bad name for yourself.

You should get good name for yourself and your parents. Your parents must be having high hopes for you. Hence, make them happy. The Veda exhorts you, Matru Devo bhava, pitru Devo bhava, acharya Devo bhava, atithi Devo bhava (revere your mother, father, preceptor, and guest as God).

Obey the commands of your parents. Then only you will become sacred and your life will be sanctified.

Alternative	Link	to	Discourse:
http://www.sathyasai.org/discour/2006/titles2006.html			

26. No one can escape the consequences of their actions

Date: 15 August 2006 / Location: Prasanthi Nilayam / Occasion: Athi Rudra Maha Yajna, India Independence Day

Karma is responsible for the birth, existence, and death of man.
It holds sway over all stages of his life
as the very deity of human existence.
It is responsible for the joy and sorrow of man.
(Telugu poem)

What is karma? It is the action that we perform. Karma is the cause of man's birth, his life on earth, and his ultimate death. The very existence of man depends upon karma. There can be no human life without karma? Spiritual practices like yajnas and yagas are also forms of karma. The welfare and well-being of the world depends upon these spiritual practices. The very basis of the world is karma. Therefore, everyone must necessarily perform karma.

You should strive to attain God realisation by doing your duty. As the action, so is the result. No one can escape from the consequences of his actions. Karma does not mean merely the actions that we perform with the limbs of our body; even the process of breathing constitutes karma. Eating, drinking, walking, sitting - all are various types of action that man performs. So, it is not possible to know the consequences of our actions. We should enquire about the nature of karma before performing. Being a human being, we should enquire whether the actions that we perform are befitting a human being or not. If you perform action without proper enquiry, you will not have the desired results.

[Embodiments of Love!](#)

Karma is verily God. God is not separate from you. God is present in subtle form in every action. God exists in the form of karma in everything right from microcosm to macrocosm. Anoraneeyan mahato maheeyan (Brahman is subtler than the subtlest and vaster than the vastest). Man must necessarily perform action and should offer all his actions to God. Sarva karma Bhagavad preetyartham (do all actions to please God). If you do like this, you will not be bound by the consequences of your actions.

Easwara sarva bhutanam (God is the indweller of all beings). He is present in all beings, be it a human being, a snake, or a scorpion. He performs actions appropriate to the vesture He takes upon Himself. Develop clear thinking and do not spoil your mind by unnecessarily thinking about something that you do not know. Man today ventures into fields about which he has very little knowledge. That is why he faces so many troubles. Therefore, men and women should undertake actions appropriate for them.

In childhood, one develops absorbing interest in play and enjoys the company of one's playmates.

In youth and middle age, one is engrossed in cultivating worldly relations and earning money.

In old age, one repents for not having this and that.

In this way, man wastes his precious human birth.

(Telugu poem)

Right from birth to death, man should lead his life befitting his human birth. Divinity is immanent in every human being. Man passes through the various stages of childhood, youth, and householder and ultimately grows old. With the advancement of age, man does not think of God and repents about what he has not got in life.

What is the use of worrying at this stage? We should have proper thinking

from the very beginning. The youth leader, Vinay Kumar, prayed to Me to tell him what the youth should do. So, I told him that youth should always remain young and energetic. When youth misuse the power of senses, they lose their energy and start growing old. They should always remain young and never grow old with the advancement of age.

You should preserve our energy. Look at My body. I am 81 years old. Can anybody say that I am 81 years old? My body is free from all diseases. Sometime back, My leg was fractured when one boy fell on Me accidentally. That is why I am walking like this. I walk very freely inside My residence. But the doctor advised that I should take the support of one or two boys when I moved among the devotees. On the advice of doctors, I am taking the support of one boy while walking. Since it is My nature to satisfy everybody, I follow this advice for the satisfaction of doctors. All the same, I keep on telling the boys, "Don't hold Me, don't hold Me."

But you may not know that there is a subtle meaning behind whatever I do. Nobody can know the reality of My nature. I have never suffered any ailment whatsoever in My life, be it fever, cold, or headache. I have always been healthy. I am not only healthy, but wealthy also (loud applause).

Nothing escapes My attention. I noticed a couple of young ritwiks (priests) talking to each other during the performance of the yajna. I am hearing all that you speak. But, for Me, both good and bad are the same. I do not find anything bad in this world; everything is good. Similar is the case with right and wrong. Something may appear to be right at the present moment, but, on enquiry, it may turn out to be wrong.

Pleasure is an interval between two pains. We may eat very good and delicious items today, but how long that will remain good? The very next day, it may turn into a different matter. Difference of time determines what is

good and what is bad. Therefore, we should understand everything clearly and act carefully in life.

In the Mahabharata war, Duryodhana and Dussasana and other Kaurava brothers fought with the Pandavas due to hatred for them, but they could not defeat the Pandavas because Krishna was on their side. Since the Kauravas were unable to meet the challenge of the Pandavas, they found Abhimanyu, the son of Arjuna, all alone one day and devised the Padmavyuha (an army formation in the shape of a lotus). Then they challenged Abhimanyu to enter it.

Abhimanyu was a young boy then. His father Arjuna was not there; only Dharmaraja was present at that time. He sought the permission of Dharmaraja to enter the Padmavyuha. Dharmaraja told him that it was not an easy task for him.

Then he went to his mother Subhadra and sought her permission and blessings. She tried to dissuade him saying, "Dear son, it is a difficult formation devised by Dronacharya himself. Moreover, your wife is pregnant now. We do not know whether the time is favourable to us or not. Your father, Arjuna, and uncle Krishna are also not here to give you necessary guidance and support. Hence, give up the idea of going to the battlefield."

Abhimanyu was upset on hearing the words of his mother and said to her, "Being the son of Arjuna, I have to accept the challenge of the enemy. Otherwise, my father's name would be in disrepute. Even if I lose my life, I will fight in the battlefield." He was very firm in his resolve and quite confident of coming out of the Padmavyuha successful. Then he told his mother, "I am going to attack the Kauravas like a tiger ready to pounce upon the horde of elephants. You should bless me to come out victorious in this fight by shooting the divine arrows on the enemy. Instead of blessing me, is it proper on your part to prevent me from going to the battle?"

Listening to the words of her brave son, at last she gave her consent.

May the same kind of protection cover you as that which
Mother Gowri conferred on her son Kumara
when he went out for battle against Tarakasura;
The blessing conferred by Kausalya on Rama when he was
going to the forest to safeguard the Yajna of Viswamitra!
May such great and auspicious blessing and, the greatest of all,
Sri Rama Raksha (the protection of Sri Rama) be with you and protect you!
(Telugu poem)

With these blessings, she sent him to the battlefield. He offered his salutations to his mother and entered the battlefield. He penetrated the Padmavyuha.

While his father Arjuna was narrating all about Padmavyuha to Subhadra, Abhimanyu heard the same being in his mother's womb. When Arjuna was half way through the narration, Krishna appeared on the scene and cautioned him that his son in the mother's womb was listening to all this. Krishna advised him to stop the narration forthwith. In this way, Abhimanyu could know only how to enter the Padmavyuha but did not know how to come out of it. As a result, he was trapped in the Padmavyuha by the Kauravas and killed.

The lesson to be learnt from this episode is that one should never ignore the advice of one's parents and elders. One should listen to the advice of the parents carefully, contemplate on it, assimilate it, and put it into practice. That is why the Vedas declare, Matru devo bhava, pitru devo bhava (revere your mother and father as God). Whatever be the circumstances, wherever

you may be, always obey the command of the parents.

When Arjuna returned, he was full of anxiety not to find Abhimanyu, who always ran to the door to receive him whenever he returned home. When Arjuna came to know that Abhimanyu died in the battlefield, he became very sad. Krishna asked him not to lose heart, saying, "Whatever was destined to happen has happened." He also told Arjuna that the Kauravas who conspired against the Pandavas even in the past had again resorted to foul-play and killed Abhimanyu. In this moment of great anguish, Arjuna spoke to Krishna in very strong terms that He had not told him about the death of his son earlier and thus had betrayed him. As was His nature, Krishna heard all this, smiling all the time.

At the time of the death of Abhimanyu, his wife Uttara was in the family way. When the child was still in the womb of Uttara, Aswatthama attacked the child with Brahmastra. As a result, Uttara gave birth to a still-born child, and the Pandavas were grief-stricken. They blamed Krishna for all their misery because Abhimanyu was killed in the battlefield, the sons of Droupadi were slain by Aswatthama, and the son born to Uttara was a still-born child. Thus, there was none to continue the lineage.

Krishna tried to pacify them and advised them to be calm and composed. He asked Droupadi to bring the still-born child before Him. She brought the child in a plate. Krishna saw the child and said, "Look at his eyes, look at his nose, look at his face, he exactly resembles his father Abhimanyu."

When Krishna was describing the child like this, the Pandavas grew very angry. They felt that He was describing the dead child without bothering about their pitiable condition. Krishna then held the child in His hand and patted on its back and stomach. Immediately, the child started crying, to the sheer joy of the Pandavas. Krishna named the child Parikshit, because He brought the child to life after putting the Pandavas to a pariksha (test). Without test, nobody can pass the examination and go to a higher class. That

is why God subjects His devotees to test. We should never consider it as a test; rather we should have a taste for such tests. All the tests given by God will be of good taste.

When Parikshit became the king of the Pandava empire, Krishna protected him in several ways. What I am narrating now has never happened anywhere else, in any country, at any time.

After Krishna left for His divine abode, a grief-stricken Arjuna returned from Dwaraka. Mother Kunti, being unaware of the happenings in Dwaraka, enquired of Arjuna about the well-being of Krishna. Arjuna wept inconsolably saying, "Mother, Krishna is no more."

The moment Arjuna told that Krishna had shed His mortal coil, Kunti collapsed and breathed her last. The Pandavas were immersed in sorrow. They thought, "Krishna was our very life-breath. He had been our source of strength and courage. What is the use of our life without Krishna?"

They decided to coronate Parikshit and go to the Himalayas. Dharmaraja instructed Arjuna to make arrangements for the cremation of the body of their mother. At the same time, he gave necessary instructions for the arrangements for the coronation of young Parikshit. Thereafter, he told Nakula and Sahadeva to make preparations for their mahaprasthan (final journey) to the Himalayas.

After the cremation of their mother and coronation of young Parikshit, the Pandavas began their march to the Himalayas, proceeding one behind the other. Dharmaraja, led the march. Bhima, Arjuna, Nakula, and Sahadeva followed him in that order. And Droupadi walked behind all.

Everyone has to face the consequences of his actions,

whoever he may be.

No one can know what lies ahead for him in future.

But this much is sure that everybody has to reap
the consequences of his actions.

(Telugu song)

During their mahaprasthanas, Droupadi, Bhima, Arjuna, Nakula, and Sahadeva shed their mortal coils one after the other. Dharmaraja continued his march all alone.

Dharmaraja had never uttered a lie in his life. However, during the Mahabharata war, he did say something that caused the death of Dronacharya. When an elephant by name "Aswatthama" was killed in the battlefield, Dharmaraja declared, "Aswatthama hathah kunjarah". He deliberately lowered his tone while uttering the word "kunjarah (elephant)".

Since Dronacharya could not hear the word "kunjarah", he thought his son Aswatthama was killed. He became utterly dejected and consequently gave up his life. Dharmaraja had to spend some time in the hell as a result of uttering this "lie". People may wonder, how is it that even Dharmaraja, the very embodiment of dharma, had to pay a visit to the hell. The fact remains that however great and noble one may be, one cannot escape from the consequences of one's actions.

When Dharmaraja entered the hell, Droupadi and the other four brothers were already present there. The five Pandavas were like five life-breaths. They were the embodiments of dharma. That is why their mere presence in the hell alleviated the suffering of all those who were undergoing punishment for their sins. They fell at the feet of Dharmaraja and pleaded with him to stay there for some more time.

Dharmaraja replied, "My dear ones! I am not allowed to stay here any longer. I am being sent away by the Lord of hell from here." Thereafter, the five Pandava brothers and Droupadi left for their heavenly abode.

In this manner, even the Pandavas, who were the very embodiments of righteousness and morality and who had acquired great merit, could not escape from the consequences of their karma.

Droupadi was a great pathivrata (woman of chastity). Even she had to face the consequences of her karma. Once, there was a debate as to who was the greatest karma. People expressed various opinions. It was Lord Krishna who gave the final verdict saying,

She dutifully obeyed the command of her husbands.

She would never say to any one of them that she had no time to serve him.

She was satisfied with whatever she got in life.

She was the supreme example of chastity, and

None could match her in this respect.

(Telugu poem)

In this Kali age, women find it hard to obey the commands of their husbands. Imagine the case of Droupadi. She had to obey the command of not one, but five husbands. She never complained. She always had time to serve each of them.

These days, we find women whose demands are much more than what the husbands can really afford. When the husband is drawing a salary of one hundred rupees per month, his wife demands a sari worth two hundred rupees! But Droupadi was not like that. She was always satisfied with whatever she had. That is why she earned a reputation as the greatest

pathivrata.

The Pandava brothers were fully aware of her nobility and chastity. They always took her views into consideration and acted accordingly. That is why their name and fame remained firmly etched in the annals of history.

A person is respected even for small acts of nobility. However, while performing any action, there is always a possibility of mistakes creeping in. Whatever may be the mistake committed, one cannot escape from its consequences. Hence, one should always speak truth, follow righteousness, and lead a life suffused with love. This is the foremost duty of man.

One should consider the five human values of truth, righteousness, peace, compassion, and love as his pancha pranas (five life-breaths). One bereft of these five values is verily a living corpse. One should never speak untruth even in a lighter vein. Never make fun of others. It is the worst of sins to criticise others. Hence, however wicked a person may be, never criticise him.

Love all. Love is God. God is love. Love is your very life.

(As per Bhagawan's instructions, the students sang the song "Love is My form, truth is My breath, bliss is My food" Then, Bhagawan continued His discourse.)

Develop love. Wherever you may be, be it in the forest, or in the sky, be it in the city or in the village, be it on the mountain top or in the middle of deep sea, love is your sole refuge. Love even your enemy. If you happen to see him, do not turn your face away from him. Instead, greet him with love saying, "Hello brother! How are you?" Suffuse your life with love. Develop courage and conviction. Only then can manavatwa (humanness) gets transformed into Divyatwa (Divinity).

Propagate this principle of love to one and all. This is My principal message for you today.

Alternative Link to Discourse:
<http://www.sathyasai.org/discour/2006/titles2006.html>

27. Desire peace, not wealth

Date: 16 August 2006 / Location: Prasanthi Nilayam / Occasion: Athi Rudra Maha Yajna

Embodiments of Love!

The speakers who spoke earlier told excellent things. After hearing them, I don't think there is anything further to be told.

There is no charity greater than feeding the hungry.
There are no greater gods than parents.
There is no greater dharma than compassion.
There is no greater gain than the company of the good.
There is no enemy greater than anger.
There is no wealth greater than good reputation,
Bad reputation is death itself.
There is no ornament more beautiful than the chanting of God's Name.
(Telugu poem)

Embodiments of Love!

We are born out of and dependent upon *anna* (food). We cannot live for a moment without food. From where does this food come? It emanates from Lord Shankara, whose nature is infinite, who is unique, and whom neither the words can describe nor the mind can comprehend. All the objects that we see in this world are the creation of God. All that is visible - in the past, present and future - is God's creation. Mother Parvati is the only individual who realised this truth. Before she married Shankara, all the *Devatas* (celestial beings) approached her and questioned her,

Oh! Gowri!

You are very young and Sambashiva is old;
He rides a bull and is constantly on the move;
He is adorned with snakes;
How did you court Him?
Don't you know all this?
He has no house of His own and sleeps in the burial ground.
(Telugu poem)

They confronted Parvati with these discouraging arguments and tried to dissuade her from marrying Lord Shiva.

Parvati replied, "You are all seeing the outward appearance of Lord Shiva and are deluded to think that it is His real form. You are not able to realise His true nature which is *abhouthika* (beyond the physical form), *aloukika* (other than worldly), and *saswatha* (eternal). You are concerned only about the beauty of the physical body and the wealth and prosperity in the worldly sense. Your vision is limited to the body, mind, and intellect. Hence, you are able to see only the physical aspects of Lord Shiva. You are not able to visualise His subtle nature immanent in Him, namely, Divinity. He is neither the body, nor the mind. He is *Lingakara* (His form resembles that of a Linga). However, that Linga is not visible to anyone. It is located in His *kantha* (throat). I am the only one who has seen His true form. That is why I want to marry Him. You are able to see only the physical form, that too to a certain extent. But God is not limited to this form. He is *Anoraneeyan mahato maheeyan* (subtler than the subtlest and vaster than the vastest). When you are able to visualise that cosmic form, you will not at all think about the physical form. You will not be concerned with His age. Lord Shiva, whom I am going to marry, is not the one begging for alms; in fact, He gives alms to all!"

Exactly at that moment, Lord Shiva manifested before her. He appeared as

very beautiful and young. In fact, more youthful than Gowri. Lord Shiva and Parvati are a perfect match to each other. The Devatas were dumbfounded.

Thus, people are deluded to think something, but what ultimately happens is altogether different. Not all people can realise the inner Truth.

Worldly people aspire for physical beauty and happiness. But a truthful nature is essential to recognise the embodiments of Truth. No one can describe the nature of Divinity as this and that.

Is it possible to limit the One to a temple who pervades the entire cosmos?
How can one hold a lamp to the One
who shines with the brilliance of a billion suns?
How can one attribute a form to the One whom even
Brahma, the Creator, cannot comprehend?
How can one give a name to the One who is present in all beings?
How can one offer food to the One who has the entire cosmos in His belly?
(Telugu poem)

God's form is the subtlest. It is verily a minute form. "That is this." (*Swami created a Linga by a wave of His hand and held it out for all to see.*) This (the Linga created by Bhagawan) resembles exactly that Linga (the one being worshipped by the chief priest daily).

The general mass of people are like crows. Blinded by ignorance, they see only the external form. No one can lay down a rule that only such and such material is to be offered to God. Several English-educated and "modern" people today comment, "What is this! When several poor people are starving for food, you are throwing so much paddy and ghee into the fire and wasting it! Instead, you can feed some poor people with that material. Is it not true?"

Our chief priest can explain to such people the rationale behind this ritual thus: "Sirs! Today a farmer sows five bags of paddy in a field. When they sprout, he transplants them in the entire field and waters them. Can anyone say that he is throwing valuable paddy into mud and water? Ultimately, he reaps a harvest of fifty bags. Similarly, the rituals being performed by the *ritwiks* (priests) confer great benefit on humanity; they are never a waste. Whatever is offered to God today is like this paddy and ghee; they all confer great benefit to humanity at a later date. Just as a bag of paddy sown in a field multiplies itself into fifty bags, similarly all the materials that are offered to *Agnihotra* (the fire-god) multiply themselves several times."

There is only one thing that is to be offered to God by us. There are several desires, nestled in our heart. All these desires have to be offered to God. Whatever is offered to God with no desire for the fruit thereof will confer great benefit at a later date. Unable to realise this truth, people in general give importance to the external and worldly matters. They formulate their opinions on the basis of what they see outwardly. Whatever is offered to God, comes back to us thousandfold.

The external form is like a package. Unless this packing is removed, the material that is packed inside will not be visible to us. Divinity in nature is covered by the *panchabhutas* (five elements). We are unable to visualise Divinity due to *kama*, *krodha*, *lobha*, *moha*, *mada*, and *matsarya* (desire, anger, greed, infatuation, pride, and jealousy). Remove this package. Then, the beautiful and blissful form of God will manifest before you.

Do not give importance to the package. The external package may be very beautiful. However, unless you open this package you will not be able to see the object inside and its condition. Several people will be attracted by the external appearance of the package and get deceived. But, this is not the case with Divinity. The physical beauty and the senses will be visible only to the outward vision.

The body is made up of five elements and
is bound to perish sooner or later,
But the indweller has neither birth nor death.
The indweller has no attachment whatsoever and
is the eternal witness.
Truly speaking, the indweller,
who is in the form of the Atma,
is verily God Himself.
(Telugu poem)

The divine nature of that Lord of the Lords is thus packed in this physical body. Hence, do not feel contented with this external package. Divinity is immanent in you. You are God, verily! God is all-pervading. Hence, you are also all-pervading. Divinity is present in you as well as in all living beings. If you wish to have the vision of God, you must lead a pure, unwavering, and selfless life.

All the diversity that you see in this objective world is a waste! Hence, remove this diversity and develop unity. Where there is unity, there will be purity. Where there is purity, there Divinity will manifest. In fact, you are not one individual. There are three individuals in you.

(i) the one you think you are,

(ii) the one others think you are, and

(iii) the one you really are.

You are an embodiment of the Divine Atma, verily. Not realising this truth, you are leading your life giving importance to the body, mind, and intellect. All these are bound to perish one day or the other. I will explain to you about

this in detail, later. Sing the glory of the Divine name:

(Bhagawan then sang the song "Shiva Shiva Shiva Shiva Yanarada" and asked the devotees to follow. Thereafter, He continued His discourse.)

The mantra "Namashivaya" contains five letters. It is a glorious and sacred mantra. It is *nirgunam, niranjanam, sanathanam, nikanam, nitya, shuddha, buddha, mukta, nirmala swarupinam* (God is attributeless, pure, final abode, eternal, unsullied, enlightened, free, and embodiment of sacredness). You have to preserve such a sacred mantra securely in your heart.

People generally think that Brahma is the creator, Vishnu is the sustainer, and Shiva is the destroyer. In fact, they are three rolled into One. If you wish to have a pan, you must procure three items: betel leaves, betel nut, and slaked lime (*chunnam*). Only when these three ingredients are chewed together does your mouth and lips will become red. From where did this red colour come? From betel leaves? From betel nuts? Or from lime? Not any one of them exclusively. Only when the three items are chewed together does the red colour appears.

Similarly, God is all the three - Brahma, Vishnu, and Maheswara - coming together. The unity of all three aspects is Divinity. Do not attribute diversity to God and spoil your mind. You will surely be able to experience the oneness of these three aspects of God.

Once, it appears that Parvati had proposed to Lord Easwara to build a house for themselves. She prayed to Him, "Oh! Lord! You go about places begging for alms. We have not been able to prepare homely food. We have no house to take shelter. How can I manage this family?"

Easwara then explained to her, "Parvati! Will it be all right if we build a house? The rats will occupy the house even before we move into it. Then, a

cat has to be kept ready to kill the rats. The cat needs milk. For that purpose, we have to purchase a cow. To purchase a cow, money is required. It is all a big botheration. You think it is so easy to build a house and maintain it. No, no! We should not aspire for such things. Once you liked Me and married Me, you should leave everything to Me. You should not wish for these paraphernalia."

All the wealth like money, gold, houses, land, property, vehicles, etc., in this world is transitory and a waste. Alexander set out on a victory march. He conquered several countries in the world and finally set his foot in Bharat. He reached the river Sind. It is near Kashmir. He tried to cross that river. Exactly at that moment he suffered from a "heart attack". The doctors examined him and declared that there were no chances of his recovering.

Then he called his ministers and other officials and told them, "I am not at all worried that I am dying. I am, in fact, happy. However, I have a small desire. After my death, please wrap my body in a white cloth, keeping my empty hands straight facing the sky, and take it in a procession through every street in my village. The people will, of course, enquire why were the hands of the king kept in such a position. Then, you explain to them that Alexander was a great conqueror. He had a big army and a number of friends and relatives. He accumulated great wealth by conquering several countries. Yet, at the time of death, he left his mortal coil with empty hands."

Even King Harischandra, who strictly followed the path of truth,
had to leave this world ultimately,
leaving behind his vast kingdom and riches.
Emperor Nala, who reigned over a great empire,
could not take with him anything when he passed away.
Did King Mandhata, who adorned the Krita Yuga,
carry any wealth with him when he left the earth?
Even Lord Rama, who built the bridge across the ocean,

is not to be seen on the earth today.
Many kings have ruled over the earth,
But none of them could carry even a fistful of dust with them.
Oh noble ones!
Do you think you can carry the riches on your head
when you leave the world?
(Telugu poem)

No one can take even a paisa along with him at the time of his death. Not even a handful of earth. Man considers himself to be great and rich. Recently, a person bought an acre of land in Hyderabad paying rupees 40 crores. While returning from the Registrar's office after registering the land, he suddenly collapsed. Of what use it is accumulating crores worth of wealth?

What is important to a human being is his *guna* (noble qualities), not *dhana* (money). *Daivabala* (the strength that comes from God) is most important for us. If you develop divine feelings, everything will be added unto you. No doubt, money is important for, we have to eat food with the money we earn. However, excess of wealth is bad. It may even lead to losing one's life sometimes. You must have enough money to sustain your family.

You must also help the society to a certain extent. You are living in the society. Without society, you cease to exist. Hence, show your gratitude to the society. First "self" and then "help". Humanness can survive only if these two exist. Do not be "selfish". It is said that a fish is better than selfish. You must lead a happy life doing selfless service to the society.

I am always happy and blissful. I do not know what sorrow is, what difficulty is, what pain is.

Once, the President of India visited Prasanthi Nilayam. He asked from Me during an interview, "Swami! Do you also have desires?"

I told him, "I have only one desire. I must be what I am. I should not depend on others. I must give happiness to everybody. It is only when everyone is happy, that I am happy."

What more do I need? Everyone approaches Me with a request, "Swami! I want peace." But where is peace? It is verily in our inner self. All that exists outside is only "pieces". We don't need it. Peace has to be manifested from our own inner self.

It is only when we spend our lives based on this principle that our lives will be sanctified. Whatever *sadhanas* (spiritual practices) we may undertake, whatever texts we may read, or whatever high academic degrees we may acquire, all that has to be left in this world when the end comes. People do not take even one of these appendages along with them in their journey to the other world.

Hence, I wish that all of you should lead a peaceful life. It is My wish that you should develop a desire for peace. Of what use it is to have wealth if you don't develop a charitable disposition?

The boy who spoke just now comes from a great family. His grandfather's name is Margabandhu. His father is a bank manager. It is three years since he joined our college, leaving the college in Delhi where he was studying earlier. Since then, he is doing a Ph.D. on the teachings of Swami. He never associates with anyone. He will always be alone. He obeys Swami's commands implicitly and performs whatever work is entrusted to him. He gives very good lectures on philosophy. He is studying Sankara's life and philosophy. Everything about Sankara's *advaita* (non-duality) philosophy is at

his finger tips. There are several such boys in our institution. He came to Puttaparthi only for undertaking such *tapas* (penance). The second speaker today is also our student. All these boys are very great.

You have Vedanarayana here. His name itself is Vedanarayana. Last year, he received the best teacher award from the President of India. While presenting the award to him, the President asked him, "Where do you go, after receiving this award?"

Vedanarayana replied, "I am going back to Puttaparthi. I don't go anywhere else."

The President then advised him, "Dear Son! You are a very good boy. Please stay there itself." The President is a Muslim. Yet, he has great devotion toward Swami. Several such high dignitaries visit Puttaparthi and bless our children.

Every year, about five hundred students join our educational institutions. We do not advertise our academic achievements in newspapers. But all our students get first class only. Two boys from our Alike institution secured first ranks in the Medical and Engineering entrance test. I gave them scholarships. When they go for higher education to America, I will take up the responsibility of educating them in those institutions. I told those boys, "Not only here, you should come out in first ranks in America also."

All our children are like gold, not impure gold, but pure and unalloyed gold! They are prepared to undertake any work that is entrusted to them. These boys go to the villages every year for one month to undertake service. They take rice and other provisions along with them and cook there and serve all the villagers. They serve food to every individual in every family, irrespective of the number of members in the family.

The villagers affectionately greet these boys, "Dear children! Did our Swami send you here!" The villagers feel very happy with the service rendered by our students. On the day of visit of our boys to the village, the villagers keep their houses clean and decorate them with floral designs. They receive Swami's prasadam with great devotion and reverence and partake of it, happily. It is once again time to send our boys to the villages to distribute Swami's prasadam.

Our boys are adepts not only in education but in sports and games, dance and music as well. There is no work that our boys cannot undertake. Wherever they go, whether in the villages or towns, our boys are very careful to keep up their character. Our boys and girls treat character as their very life-breath.

There are 700 girl students in the Anantapur campus. They are also coming out in first class. They also go to the villages to do grama seva. They demolish the old and dilapidated houses and build new houses in the villages. The girls by themselves build pucca houses with stones and cement. They are doing a lot of service to the poor.

When the villagers were asked about the quality of their work (whether they were leaking), we were informed, "No Swami! Your girls did a wonderful job. Our houses are very safe. Even the engineers are happy with their work. They did it all free of cost."

Our boys are also doing great service in the villages. Thus, our students from all the three campuses of Prasanthi Nilayam, Bangalore, and Anantapur are visiting the villages and helping the villagers.

Our boys and girls did not come here merely for education. My sincere advice to any student seeking admission in our Institutions is, "Please do not come here only for education and acquiring academic degrees." You can certainly

pursue your education. But the foremost requirement is *seva* (selfless service). For what purpose did God give you the human body? Only for serving others.

Lord Krishna declared in the Bhagawad Gita,

Mamaivamsho Jivaloke Jivabhuta Sanathana
(the eternal Atma in all beings is a part of My Being).

All are verily the *amsa* (part) of the same Divinity. Hence, you should serve all. "Service is God, serve all."

Our students are earning a good name only because they put into practice such teachings of Swami. Wherever they go, people show great love and affection toward the students of Sri Sathya Sai Educational Institutions. The moment they see these boys and girls clad in white dress, they shower great praise on them saying, "These boys and girls belong to Sathya Sai, they are all very good." The dress our students wear is of white colour as also their hearts. They are pure and sacred.

You are witnessing every day how these boys are bringing Me into this Kulwant Hall and taking Me back to My residence! These two boys completed their MBA degree. The third boy is studying MBBS. Adikesavulu gave him a seat in the Vaidehi Medical College. He is admitting several such boys. If you want to have a seat in the Medical College anywhere else, huge amount of donation is to be paid. Besides, there is the monthly fee of rupees two to three thousand.

But he did not collect even a paisa from us. He (Adikesavulu) admitted

several of our boys in his Institution. He is a great *thyagi* (man of sacrifice). He lives near the Sathya Sai Super Speciality Hospital in Bangalore. We have built three hospitals in Bangalore itself. There are instruments worth crores of rupees in each of these hospitals. If anyone is to get a heart operation done in any of the Super Speciality Hospitals outside, lakhs of rupees have to be spent. That being the position, several people are coming to our hospitals and getting heart operations done free of cost.

I have resolved to provide education, medicine, and life-sustaining drinking water to the people free of cost. We are supplying drinking water to the upland areas in the East and West Godavari districts of Andhra Pradesh by laying pipes up to the hilltop. There is adequate amount of water flowing in these two districts. But the people living in the upland villages were not getting drinking water. Even after so many years, they were suffering for want of drinking water. Hence, we have taken up a project at a cost of 80 crores to supply drinking water to these people by laying pipes. They expressed their gratitude to Swami saying, "It is years since we drank sweet drinking water. Today, we are able to drink pure and sweet water once again. We are very happy and grateful to You, Swami!"

Not only that. We have also provided drinking water to all the people in Chennai city, irrespective of their social strata. The citizens of Chennai came in 50 buses to Puttaparthi to express their gratitude to Swami for this munificence. They conveyed their feelings, saying, "How do we express our gratitude to you, Swami! Words fail us."

I told them, "You need not say thanks to Me. I gave drinking water to My own people." You may not know it, since you are all here. It has been published in the newspapers the day before yesterday that water has been supplied to the Chennai city from the Poondi reservoir. It is only yesterday that water reached Chennai at the right time.

The people of Mahboobnagar and Medak districts approached Me and represented, "Swami! We have no pure water." I responded immediately and

arranged for the supply of drinking water from the Krishna river to the people of these two districts.

Thus, we have taken up a number of service projects for the benefit of people living in the villages of all areas, not only in our country, but all the countries in the world. Our motto is,

"Love All; Serve All!"

You should also emulate our example. This is what I teach to our children. If you come to know that someone is suffering, whether they happen to be your friend or otherwise, you must serve them. If necessary, apply for leave that day to the college and help them. I should not praise My boys, but they are doing more than what I instructed them to do. They are helping others, even sacrificing their own self. We are producing such ideal students with a spirit of sacrifice and service. That is why they are progressing in every field in the country as well as abroad.

There are 1200 small children in the Primary School. They are still in the age group when normally they should be attached to their parents. But, once they join in our school, they forget their parents and develop to a stage where they cannot live without us. The parents come here and see for themselves the change that has taken place in their children. They are surprised and also feel happy, "Aha! What a great change has taken place in our children!" In fact, we are showing great love toward the children, more than their own parents.

Thus, I can go on speaking about our children. Don't consider them as ordinary human beings. They are very great. They deserve to be the leaders of our country when they grow up. I only wish that our children should be ideal children. Then only will I be happy.

Alternative Link to Discourse:
<http://www.sathyasai.org/discour/2006/titles2006.html>

28. Discard body illusion and develop attachment to God

Date: 18 August 2006 / Location: Prasanthi Nilayam / Occasion: Athi Rudra Maha Yagna

What is the use of all your learning,
when it does not help you to change your destiny?
When bad thoughts enter your mind,
all your education and intelligence become futile and meaningless.
(Telugu poem)

You may study a number of subjects and learn many skills. But the value of all that learning is zero if you do not develop devotion to God. Unable to realise this truth, people become proud of their learning. Of what use is all that learning? What should I say in this august assembly about the end result of all such education?

The Vedic dharmas have all declined.
Speaking one's mother tongue has become a sin.
People are diffident to observe morality in society.
Oh! Devotees! It is your duty to protect dharma in Bharat.
(Telugu poem)

Embodiments of Love!

Today, everything is moving very fast, unmindful of the fleeting time. Seconds, minutes, and hours are rolling by, within no time. Sixty seconds make one minute and sixty minutes make one hour. Thus, even hours are rolling fast within no time. What could be the reason for this fast life? It is only

man's nature.

Man's mind is changing by the seconds. It is said, Manah eva manushyanam karanam bandhamokshayo (mind alone is the cause of bondage and liberation of man). What is mind? It is a bundle of desires. You have to control these desires to some extent. Man today is able to control everything, but not himself. Of what use it is to control everything, when he himself is moving about without any control?

Embodiments of Love!

First and foremost, our mind has to be dedicated to God. The mind is a gift of God. What has been given by God has to be offered to Him again. Only when you follow this principle will experience total bliss.

When one emerges from the womb of the mother,
one does not find any garland around one's neck.
There are no jewels made of pearls,
nor are there glittering gold ornaments.
There are no chains studded with precious stones
like emeralds and diamonds.
But there is one garland around the neck.
Brahma strings together the consequences of one's past deeds
into a heavy garland and puts it around the neck at the time of birth.
(Telugu poem)

Lord Krishna declared, Mamaivamsho jivaloke jivabhuta sanathana (the eternal Atma in all beings is a part of My Being). All this creation is a gift of God. We have, therefore, to preserve that gift carefully.

Embodiments of Love!

Man has three qualities: sathwa (purity, serenity), rajas (passion, excitedness), and thamas (indolence, inertia). We have to preserve the sathwic quality. A person of evil thoughts will see evil everywhere. A person of good thoughts will see good everywhere. However, a person with no thoughts at all will become a full man. That person is eternal and peaceful.

A cloth is made of threads woven into warp and woof. From where did the thread called karmaphala (the fruit of one's actions) come? It has come from the cotton of janmanthara samskaras (the vasanas or tendencies acquired from several previous births). A thread is made out of cotton and woven into a cloth. And that cloth is worn by us. The cloth called the human body that we are wearing is a gift of God.

Ubhayabharathi was the wife of Mandana Misra, a great scholar in Vedanta. She was a realised soul. She always used to obey the commands of her husband and perform the duties ordained on her, as a truthful wife.

One day, Ubhayabharathi was going along with her disciples to the river Ganga to take bath. On the way, she observed a sanyasi (renunciant), who was relaxing with a dried bottle gourd under his head. He was using this as a container for storing drinking water, so he was mindful of it. Ubhayabharathi saw this sanyasi's attachment to the bottle gourd and said to her disciples, "Look! This man calls himself a sanyasi, but he is attached to a bottle gourd that he is keeping under his head as a pillow."

The sanyasi heard this comment but did not utter anything then. While Ubhayabharathi and her disciples were returning from the river, he threw away the bottle gourd in front of them in order to demonstrate that he was not attached to it. Observing his action, Ubhayabharathi remarked, "I thought there was only one defect in him, namely, abhimana (attachment). Now I realise that he has another defect also, ahamkara (ego). How can one with abhimana and ahamkara become a jnani and sanyasi?"

Her comment was an eye-opener to the sanyasi. He expressed gratitude to Ubhayabharati for imparting true knowledge of renunciation to him. Ubhayabharathi then explained to him further, "The whole world is illusory. Several objects in this world are attracting man. But they are not outside. They are all the reflection of one's inner thoughts. They are created by man himself. You develop attachment to the physical body. Later on, you yourself will discard the body. You are the one who develops attachment to the body, and you are again the one who will discard the body. Developing attachment to the body or discarding it - both are the result of your delusion. You are developing dehabhranthi (body delusion). Instead, discard dehabhranthi. and develop Daivabhimana (attachment to Divinity). The body is a temple of God. Consider the Indweller in the body as Devadeva (the supreme Lord)."

The body is made up of five elements and
is bound to perish sooner or later,
But the indweller has neither birth nor death.
The indweller has no attachment whatsoever and
is the eternal witness.
Truly speaking, the indweller, who is in the form
of the Atma, is verily God Himself.
(Telugu poem)

All worldly feelings are born out of ajnana (ignorance). They are not true and permanent. As long as there is life, one loves the other. As long as there is life in him, the husband loves his wife, and vice versa. This love relates to the physical body. The two bodies did not come at the same time, nor do they leave at the same time.

Punarapi jananam punarapi maranam,
Punarapi janani jathare sayanam,
Iha samsare bahu dustare,

Kripayapare pahi Murare.

Oh Lord! I am caught up in this cycle of birth and death;
Time and again, I experience the agony of
staying in the mother's womb.
It is very difficult to cross this ocean of worldly life.
Please take me across this ocean and grant me liberation.

Bhaja Govindam, bhaja Govindam,
Govindam bhaja moodha mathe,
Samprapthe sannihithe kale,
Nahi nahi rakshati dukrun karane.

Oh foolish man, chant the name of Govinda;
The rules of grammar will not come
to your rescue when the end approaches.

One may be hale and healthy and happy today. But no one knows what will happen to tomorrow. The body is like a car. The mind is its steering. When the mind itself is not in his control, how can the physical body be under his control?

Embodiments of Love!

Each one of these ritwiks (priests) who have gathered here and are conducting this yajna for the last ten days is great. Irrespective of their mental make up, their minds are steadily fixed up on this divine assignment. There are several youths also in this group. The country needs such youths. I feel very happy in the midst of youths. I will give whatever they want. I will talk to them after the Purnahuthi and fulfil their desires. I will spend some time with them happily.

There are several people who tried to develop vairagya bhava (sense of detachment), but they are unable to give up their attachments. I will teach them a method by which they can easily give up this attachment. Our chief priest can guide you all in this regard. He can lead you by his own example. He is a person who puts into practice, all that he teaches to others. When you follow such an acharya (teacher), you can overcome any hurdle and reach your destination.

It is very easy for a human being to attain Divinity. In fact, God belongs to you; you belong to Him. The relationship between you and Me is that of a father and son. Hence, lead a life of happiness, courage, and bliss. I am also feeling bad that you are leaving tomorrow. I will come along with you. We cannot live without one another. You should consider this sacred relationship between us as true and eternal and strive to maintain it. I will come tomorrow early in the morning and see you all again. I will give you a lot of happiness and bliss.

Alternative	Link	to	Discourse:
	http://www.sathyasai.org/discour/2006/titles2006.html		

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Alternative	Link	to	Discourse:
http://www.sathyasai.org/discour/2006/titles2006.html			

29. Yajnas and the Vedas are for the whole world

Date: 19 August 2006 / Location: Prasanthi Nilayam / Occasion: Athi Rudra Maha Yagna

Embodiments of Love!

I am searching, searching, and searching.

I searched then. I am searching now.

I have been searching for a true and righteous human being.

Will the hunger of a hungry person be satisfied
simply by hearing the names of the delicious dishes?

Will the poverty of those suffering from acute poverty
be alleviated by hearing the glory of the wealth?

(Telugu poem)

Embodiments of Love!

Before you start teaching anything to others, you yourself must put it into practice. It is most essential to experience it and derive joy therefrom before you teach that concept or practice to others.

All the ritwiks (priests) who took part in the Athi Rudra Maha Yajna are very good. In fact, I could find the ritwiks are to My liking. I am very satisfied with the way they performed the Yajna, as also the sadhana (spiritual disciplines) they did. They did more than what was expected of them. It is a good fortune to have such ritwiks.

Tomorrow, this Yajna will come to a close, but not the mantras. The mantras are eternal. They are not associated with the gunas (attributes). They are nirgunam, niranjanam, sanathanam, nicketanam, nitya, shuddha, buddha, mukta, and nirmala swarupinam (attributeless, pure, final abode, eternal, unsullied, enlightened, free, and embodiment of sacredness). Such mantras will always be ringing in our ears.

A ritwik is one who is always associated with the mantras. The ritwik is not separate from the mantras. Devoid of the mantras, the ritwiks have no existence at all!

Mantras like these will be chanted by only a few fortunate ones. Are there not any number of ritwiks in this world! But, only 132 ritwiks could take part in this Athi Rudra Maha Yajna.

"Oh! Vedic Brahmins, who always consider the sastras (scriptural injunctions) as true, how fortunate you are!" The Brahmins lead their lives in accordance with the sastras, reposing full confidence in them. Can you find ritwiks like these anywhere else? Truly, every mantra you chant is crystal clear and with perfect intonation. It is our good fortune to hear the ritwiks chanting the mantras in such a way. Many people are happy that this Yajna is being performed with such ritwiks. Soon similar Yajnas will be performed in Puttaparthi. That is the Veda Purusha Saptaha Jnana Yajna, which is being celebrated every year. That is a Jnana Yajna. A Jnana Yajna is one which is related to the manasika tattwa (mental principle).

Ritwiks!

You will derive a lot of benefit from your effort for the last ten days. You may not be able to realise it right now. Go back to your respective places and contemplate on it calmly. You will surely experience bliss.

There are a number of youths amongst the ritwiks. This is a welcome sign. It is our good fortune that the youth are participating in such sacred activities like this Athi Rudra Maha Yajna. I told Vinay, "My dear! We are most fortunate to have such ritwiks."

Probably you are all comfortable here; I presume that proper arrangements for your food and residence have been made and that Vinay has provided all the necessary comforts to you. I have been thinking on these lines from morning till evening these days. If you are happy, I shall be happy.

These ten days have passed like ten minutes. You must have enjoyed your stay here for the last ten days. Similarly, I am also happy that you are here. Wherever you go, you must contemplate on this divine experience. These sacred moments must be preserved in your memory. You will come again to Puttaparthi, shortly. Not only that. I have decided to perform this Yajna in Chennai in the near future. I wish that all of you come there and participate in the Yajna.

It is very important that you realise the uniqueness of this Yajna. What is Yajna? Is it physical or spiritual? This is a spiritual Yajna, not a physical or worldly Yajna. This Yajna has provided a physical, mental, and heartfelt experience, which is unique in nature. I have taken care of every minute detail in this Yajna, right from the type of dress (dhotis) you have to wear. Just as a loving father takes care of everything in respect of his child, I have taken care to provide everything needed by you. I am very sad that I shall be bidding you farewell tomorrow, on conclusion of the Yajna. I know you are also feeling sad to leave this place. Such intimate relationship between us is real devotion.

You cannot leave Me and I cannot leave you. I am always with you. Hence, do not spend anxious moments with thoughts like, "Swami is very far from us in Puttaparthi or Bangalore." I am with you, wherever you are.

Our chief priest conducted all the rituals in this Yajna with full faith and devotion. He did all this with the conviction that it is his personal work. Such people are rare in this world.

The most important point I would like to stress is that you must develop a spirit of sacrifice. Man may have several desires. All those desires have to be offered to God to please Him (daiva preetyartham). Do not confine yourself to the self. Help is better than self. Whatever activity you undertake, consider it as something done for satisfying your heart, for the uplift of your Atma. This Yajna is conducted to realise the Atma Tattwa, not with a view to achieve some physical and worldly benefit.

You have participated in this sacred Yajna for your good, for your welfare, and the welfare of humanity at large. This Yajna is not merely for a few individuals, it is for the entire world. The mantras chanted here have mixed in the air and spread to the entire universe. These sacred sounds entered our hearts and purified them. Hence, do not think that the mantras chanted in this Yajna are confined to only this place. They have spread to the entire world. This Yajna is not only for the benefit of India, but to all the countries in the world.

There may be difference in the languages spoken in different countries. But there is no difference at all in the bhava (feelings). People of many countries - America, Russia, Africa, etc. - have participated in the Yajna with a lot of enthusiasm. They are also learning the Veda mantras.

On the 26th of last month, about 80 people from Germany visited Puttaparthi in a special plane. All of them, ladies and gents, chanted the Vedas. They told Me, "Swami! It is only these mantras that are protecting our country. Hence, we chant these Veda mantras from dawn to dusk."

There is not even an iota of selfishness in chanting these mantras. These mantras are for the entire humanity. They are essential for the well-being of every human being. The Veda transcends the individual (vyashti) and concerns itself with the samashtiswarupa (the collective form). Even Westerners are now printing Vedic texts, with an intention to spread the

message of the Vedas to people of all countries. No doubt, it is difficult for the Westerners to chant the Veda mantras, for, they have difficulty in pronouncing various syllables. Some of the mantras are tongue-twisting. But, with sincere effort, they are learning to chant these right. One can achieve anything, if only one has a firm resolve.

Having resolved what ought to be resolved,
hold on to it till you have succeeded.
Having desired what ought to be desired,
hold on to it till your desire is fulfilled.
Having asked what ought to be asked,
hold on to it till you get it.
Having thought what ought to be thought,
hold on to it till you have succeeded.
The Lord with mellowed heart must yield to your wishes.
Persevere, be tenacious, and never give up,
for it is the quality of a devotee never to retreat or relent in resolve.
(Telugu poem)

This Athi Rudra Maha Yajna has to be performed in several places, in future. This Yajna is everyone's concern. It is not limited to one country, one religion, or one caste. It is performed for the welfare of the whole world. If you continue to perform this Yajna, soon the people of the entire world will become united. Pakistan, Afghanistan, Japan, America, Germany - all countries will be united.

You will now find several devotees in America. There are also several ritwiks (priests) there. There are some Muslim devotees also.

One lady has written a book about Swami. She presented it to her preceptor

living in America. He was moved to tears on reading the book. He prayed that he should also be fortunate like her to write such a book on Swami. That book is now being printed and distributed to all.

We must unite the entire world into one. That is "Unity in Diversity".

Look! Even in our country Bharat, there are different regions, languages, etc. The once composite Madras province has split into two— Tamil Nadu and Andhra Pradesh. There have been further divisions in the country. There is a clamour for some more divisions. It is no greatness in dividing the country into small regions by fragmentation. To unite the country into one is a great effort. Where there is unity, there will be purity. Where there is purity, there will be Divinity. Hence, we have to strive for unity.

There was a Russian boy, an Iranian boy, and some American boys in the group who chanted the Vedas yesterday. You have to realise and develop such unity. If there is some difference of opinion amongst you, remove it forthwith. Be united. All should live and move like brothers and sisters. Then only will you have value and will your birth as human beings be sanctified.

Alternative Link to Discourse:
<http://www.sathyasai.org/discour/2006/titles2006.html>