29. The real birthday

When we delight as He keeps us close and near
He sows anxiety in the heart, of separation sad;
When we despair and feel His sport is our wail.
He grants us in plenty laughter to split our sides.
When we ride on the crest of the wave of His praise
He pricks our pride by well-timed jeers.
When we roam quite free at the boon, "Don't fear,"
He heaps trouble on trouble and passes "silently by.
We cannot turn away, nor forward proceed.
Thus He who is in Parthi holds the world in thrill;
Who at this time can solve r or us His Mystery?

IN the cavity of the heart of man, in that sublime *Aakaasha* (space), God resides associated with the Self principle, as sunshine exists associated with shadow. Light and shade are twin birds. Shade is caused by Light; shade includes Light, for it declares the adjacence of Light. It needs the presence of Light. They are fundamentally inseparable. So too are the *Jeevi* (Individual Self) and the *Brahman* (Universal Self) related to each other as One Inseparable Entity. The *Jeevi* as the shadow exists in and through *Brahman* and partakes of the same Divine splendour. Every individual has to become aware of this identity.

The body is a chariot and the charioteer is *Buddhi*

For, the shadows are many and varied, though the light is One. When the One is reflected in the many, in the multitude of *Jeevis,* it appears as the Self in each, which watches unaffected as the Witness. The *Aathma* (Divine Self) is Eternal. The Self is Truth. However, since it is enclosed in .flesh, bone and skin, man deludes himself into believing that the outer covering and not the inner core is the source of bliss, The foremost duty of man to himself is, therefore, to penetrate through these sheaths and imbibe the higher bliss which his *Aathmic* core alone can confer. Everyone must, in his own best interests, strive to attain that unifying principle that is his inner treasure. Of all *Saadhanas* (spiritual exercises) this is the most pertinent--the process of achieving this closeness. For, *Saadhana* means the endeavour and the effort to gain the desired object.

Activities that are devoid of Truth do not deserve to be known as Saadhana. The Aathma is the Universal Eternal Truth and therefore, it cannot be gained by search in the particularised and the temporary world. The Divine shines in your heart and can be won only therein.

The body is a chariot. The charioteer is the principle of *Buddhi* (intelligence). The senses are the horses. The reins that regulate and restrain the horses are the *manas* (mind). When the mind wavers and wanders, not having stability of purpose, the horses run helter-skelter, endangering even the charioteer, *Buddhi* (Intellect).

Experience the unity of speech, wisdom and *Aathma*

Speech is an important function of the senses and it serves the whims of the mind. So, one has to control the mind and not pollute it with greed for sense pleasures. Nor should the mind be tossed about on the waves of 'Yes' and *'No',* of acceptance and rejection, of resolutions and hesitations. The mind has to act as the associate of *Buddhi.* Speech subserving the mind and mind subserving the intellect--this is the way to bring about Prashaanthi, the Supreme Peace. And, note this further point: slowly and steadily, instruct the intellect to turn towards the *Aathma.* Speech with the mind, mind with intellect and intellect illumined by the *Aathma—this* ensures for you the genuine goal of man.

The *Aathma* is Eternal; It manifests Truth, which is Eternal, and beyond the limits of Space, Time and Causality. Truth is not affected by the passage of Time from the past through the present into the future. *Jnana* (Spiritual Wisdom) too is not modified or clarified by the passage of Time. In fact, Wisdom' is Truth; Truth is Wisdom. So, you should 'direct your best effort to experience the unity of Speech, Wisdom and *Aathma.*

You have no need to run about in search of God, for, you are yourself God. God resides in your heart. *"All* this is enveloped by God." "All this is God." "All beings are God." He is the All-pervasive motive force. Have firm faith in this fact. Like fire in the matchstick, divinity is latent in man. The fire in the stick becomes manifest when it is struck against the side of the box. So too, when the *Jeevi* contacts *Dheva* (God), the flame of *Jnaana* sheds the Light of Wisdom. How can the man taste the experience of Wisdom? In what form does it emanate? The wise person does not hate any one: he does not belittle or blame or hurt any one. What is it that prompts you to love another? The urge to love and be loved is inherent in every one. So, when you deny love or when you hate, you are hurting not only the person but the Universal Principle, the Divine Nature itself.

Involve in acts that encourage detachment

Know that whatever you feel or do is an offering to God, flows towards God. So, be cautious. Do not offer bad thoughts, words and deeds which He does not accept. Offer instead the holy and the pure. That is your duty. That will ensure Self-satisfaction. Self-satisfaction paves the way to Self-sacrifice and Self- sacrifice brings about Self- realisation. The entire process rests upon faith; self- satisfaction, self-sacrifice and self-realisation--all these depend on faith. Faith decides the yearning; the yearning decides the fruit; the act decides the stage that is reachable. "For, the sincerity of the act promotes the purity of the path; the purity of the path determines the validity of the 'wisdom and true wisdom is Divinity itself. The act, the conduct, the way of life these have to be disciplined and elevated. How can a mind encumbered with desires ever rest content? How can it welcome sacrifice? Nevertheless, man has to involve himself only in acts that encourage detachment and renunciation.

A devotee once asked Brahma, the Creator: For whose sake did you raise Meru, the Mountain of Gold? The renunciant would have nothing to do with it; the person who desires gold can never be satisfied with one single Meru! Even a thousand such will only incite him to long for more *!"* That is the nature of desire; it grows on and on in a never-ending rate. Curbing desire is the only means to achieve mental peace.

Prema is the very breath and sole purpose of life

What exactly is Peace? It is the stage in which the senses are mastered and held in balance. *"Samathwam Yogah Uchyathe"--Equanimity* is, it is said, *Yoga.* Life should rest on the four pillars of *Sathya, Dharma, Shaanthi* and Prema (truth, righteousness, peace and love), which hold it firm against the turbulent waves of joy and grief. Of these four, Prema is the crucial support. For, it is the very breath, the sole purpose of life. Love God and acquire the strength to meet the upsets of life. Love liquidates the blows of fate. Love blends and binds the parents with the child. Love sanctifies and glorifies the body.

In truth, the subjective world and the objective world are not two; they are only aspects of the One. The joy one derives from the senses to whom does it belong, from whom did it originate? The body? Or the *Aathma?* The senses are but tools. They are operated, put to use by the mind. The mind is named Indhra, since it manipulates the *indhriyas* (senses). The mind has to act according to the orders decided by the *Buddhi* and not according to its own whims. The *Buddhi* is illumined when it turns to the *Aathma within.*

Embodiments of Love! Do not pay attention to the day" when the body was born and fulfil selfish ends by celebrating the event pompously. The day when you manifest pure feelings in your hearts, plant firm faith in the Divine Principle in your thoughts and cultivate unselfish enthusiasm to serve others, that day deserves to be celebrated as the Real Birthday. Seva can give you the experience of the Omnipresence of God, God as Vishnu.

In many States, people are suffering from the havoc wrought by floods and cyclones while in other States, thousands are struck by famine caused by prolonged drought. For example, in the Nellore District, many are caught in great misery and loss. Take up appropriate Seva (selfless service) activities there. Devotees from neighbouring districts must also join in this task. Why! Wherever the need, whenever the call, the urge for Seva must direct you to offer your Seva without stint.

Bhagavan's Discourse at Puurnachandra Auditorium,

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> *Dhritharaashtra was blind, because, as that name itself implies, he held on to the raashtra, held on to all things that were not 'he'!, the real 'He', that passes from birth to death, and again gets born only to die, unscathed. Everything that is not 'you' is an object; it is luggage for the journey; the less of it, the more comfortable the journey.*
>
> *Sri Sathya Sai*