27. Inherit Sai Wealth : Love

This great Motherland of ours, which produced high-
souled men who spread its glory across the continents;
This heroic land which won its freedom from occidental adventurers;
This sacred land which achieved eminence in
music, literature and the fine arts;
Being born in this land of beauty resplendent with
artistic achievements,
It is the supreme duty of all ye devotees
To protect the treasure of Dharma bequeathed to
you by Bharatha Matha!

EMBODIMENTS of the Divine! The land of Bharat resembles an orange fruit. The religions and communities are the pieces in it. The numerous occupations pursued by the people are like the seeds. To be born in a country with such rich variety is itself a blessing. It is a land which should shine in all its glory by manifesting unity.

From very early times Bharat has been proclaiming to the world its faith in God and the godly life. "Let all the worlds be happy" has been the avowed ideal of Hindu society. The good fortune of those who are born in such a country is beyond praise.

Both pain and pleasure are impostors

Man is essentially divine in nature. Owing to various factors man tends to forget his inherent divinity *(Sat-Chit-Ananda).* The veil of ignorance which conceals the divinity in him cannot be removed easily. Neither wealth, position nor scholarship can rid him of this malaise. *Atma Jnana* (knowledge of the Self) alone can provide the remedy.

You should not be misled by the pleasures derived from possessions, position or prosperity. These are transient things, which come and go. Pain and pleasure are incidental to human existence like kith and kin. Man should endeavour to realise his true nature, experience his inherent divinity, and not yield to the temptations of the moment. Both pain and pleasure are impostors. Man should not allow himself to be led astray by them.

The Self transcends time and space. It is eternal and unchanging. Enquiry into the nature of the Self is the message of the perennial philosophy. It is also the primary duty of man.

The sages declared that the body is a perishable rag-bag, teeming with ills. Giving up attachment to it, man should seek refuge in God. The five elements can affect only the body but can have no effect on the Spirit.

Purity and Divinity

The body, mind and *Atma* (spirit) constitute a human being. The three demonstrate the nature of man and enable him to grow to his true stature. They represent the three concepts of Action, Awareness and Realisation. The body is the instrument for practising *Dharma.* It is the means of discharging all one's duties. The mind is the source of good and bad thoughts. The world is

understood only through the mind. It is the instrument for judging between right and wrong, the impermanent and the everlasting. It represents Awareness or understanding. The *Atma* represents the pure, effulgent, eternal and unchanging Consciousness. It shines within man as illuminating flame. The *Sastras* have characterised it as Divine. The Upanishads have declared that God dwells in the cave of the heart. The Bible has declared that the Divine can be experienced only through purity of the heart. The Quran also declares that purity of heart is essential for experiencing God. Guru Nanak declared that only through good thoughts, good speech and good actions can one realise the Divine. All faiths are one in proclaiming the supreme importance of purity of heart.

Man, however, has forgotten his true divine nature and is immersed in the vain pursuit of material pleasures. In the process he has ignored right conduct and is prey to many ills. Men regard *Dharma* as merely ethical conduct in daily life. But this is not *so. Dharma* really means recognition of the Universal consciousness that is in each individual and act on the basis of the unity of that consciousness. When this consciousness in man is enveloped in the ego, it assumes the form of three *gunas (Satwa, Rajas, Tamas).* When the Divine nature of this consciousness is realized, it is transformed into *Atma Dharma* -- the *Dharma* of the Self. True *Dharma* is the realisation of the unity of the Omni-Self.

Atma-dharma and Para-dharma

All worldly duties and activities bear the imprint of three *gunas. Swa-Dharma* refers to *Atma-Dharma* (the *Dharma* of the Spirit). *Paradharma* is *Dharma* (duties) relating to the world. The worldly duties are ephemeral and subject to change. They have been changing all through the ages. These should not be treated on a par with *Atma-Dharma.* Among these worldly duties, there are duties like *Varna-Dharma* (functional duties), *Asrama-Dharma* (duties relating to one's stage in life), and others.

These duties have been laid down to help man in leading his worldly life. But beyond them is the *Atma Dharma,* which has to be observed for Self-realisation. By solely adhering to worldly duties, man remains at the animal level. Through the discipline of the mind, man may rise to the human level. But it is only when the physical and mental duties are linked to the spiritual discipline that *Atma Dharma* is observed. The body performs actions, the mind distinguishes between right and wrong. The *Atma* functions as the Witness. Although these three appear to differ from each other, they are inter-related. It is only when the three are integrated and harmonised that man can achieve self-fulfillment.

Dharma, Artha, Kama and Moksha--the four *Purusharthas---are* the aims of life. It is only when *Artha* (the acquisition of wealth) and *Kama* (the fulfillment of desires) are linked to *Dharma* (righteousness) that *Moksha* (Liberation) can be easily achieved. But if *Artha and Kama* are divorced from *Dharma,* there can be no peace or happiness. *Moksha* is freedom from delusion.

"All this is permeated by the Divine"

The word *Manava* (man) means one who is not new. Man has been taking many births and is caught up in the endless cycle of' desires, differences and discord. He must get out of this vicious circle by recognising that the Divine is immanent in everything. Society itself should be regarded as a manifestation of the Divine. The Upanishad has declared: *"Isaavaasyam idam Sarvam"* ("All this is permeated by the Divine").

The stars are Brahmam; The Sun is Brahmam.

The Moon is Brahmam; water is Brahmam.

Heaven is Brahmam; Vaikunta is Brahmam

Father is Brahmam; Mother is Brahmam.

All wealth is Brahmam; Brahmam is the

creator, the protector and the destroyer.

Time is Brahmam; The body is Brahmam.

Nature is Brahmam; Life is Brahmam.

This assemblage is Brahmam; Truth is Brahmam.

The Sai who is declaring this is also Brahmam.

Brahmam permeates everything in the Cosmos. There is nothing other than *Brahmam.* When *Brahmam* is immanent in everything, how can we search for Him? Where is He to be found? When the entire universe is his abode, how can you locate the road or the entrance to it? The Lord of the universe is the Lord enshrined in your heart. If you play on your heart strings with ecstasy, the heart will be Vaikunta itself.

The Divine wealth of love

The Lord has endowed you with all his wealth and Divine potentialities. You are inheritors of this wealth. You have to discover what that wealth is.

Sai's wealth is pure, selfless and boundless Love. This is the truth.

It is not the edifices you see here that are Sai's wealth. It is pure, selfless Love alone. You must inherit this Love, fill yourselves with it and offer it to the world. This is your supreme responsibility as Sai devotees.

What is it that you can offer to the Lord who is omnipotent, omnipresent and all-knowing? The various things you offer to God are given out of delusion.

Can the Lord who permeates the Universe be confined in a temple?

To one who has the effulgence of a billion suns, what lamp can you light?

His truth is beyond the comprehension of Brahma and Hara.

How can others comprehend Him?

What name can be given to One who is all things?

What food can you offer to one who holds the cosmos in His stomach?

You become devoted for your own sake. Whatever the name or form in which you worship the Lord, He will respond. He is the provider of everything, who fulfills every wish. Whether the devotee is one in distress or craving for some object, or a seeker or a *Jnani,* God responds according to the measure of his devotion.

Embodiments of the Divine! To realise the divine. Love is the easiest path. Just as you can see the moon only with the light of the moon, God, who is the Embodiment of Love, can be reached

through Love. Regard Love as your life breath. Love was the first quality to emerge in the creative process. All other qualities came after it. Therefore, fill your hearts with love and base your life on it.

Who can be regarded as the greatest conqueror?

Man's thoughts are filled with various types of attachments and aversions. Attachment and hatred are dominant qualities in man. They are the evil planets that bedevil man's life.

Once, Totaka, a disciple of Sri Sankaracharya, asked the *guru:* "Master, in this world, who can be regarded as the greatest conqueror?" Sri Sankaracharya replied: "Only the person who has acquired mastery over his senses is the greatest conqueror--not those who may conquer kingdoms, scale the Himalayas or master all knowledge."

Prahlada told his father Hiranyakasipu, "You want to conquer the three worlds, but you are failing to conquer your senses." One who has not mastered his internal enemies like anger, hatred etc., how can he hope to conquer his external enemies? The inner enemies can be conquered only by one means. love. It is essential to make our life worthwhile by practising love, by subduing the six internal enemies (anger, envy etc.), and dedicating all our actions to God.

The world is in turmoil. At this juncture, it is the duty of devotees to realise the Fatherhood of God and the brotherhood of man and counteract the evil forces which are inflicting innumerable troubles on mankind. Resorting to the potent weapon of love, they should try to serve humanity and to eradicate the forces of violence and unrighteousness which are rampant today.

Even if you cannot perform any other kind of worship or *sadhana,* service to society will help you to sanctify your life. Of the nine forms of devotion, *Seva* (service) is most important. Through service, complete surrender of the self can be achieved.

Discourse at Poornachandra Auditorium on 23-11-1986.

Fellow men and the world must be seen ever in the mirror of Sat-Chit-Ananda. Kinship based on this recognotion will alone last. That is the Sai kinship.

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