36. Love and sacrifice will save mankind

The Embodiment of all forms ever tranquil,

Bearing all names, ever auspicious, Shivam

Sath-Chith-Aanandha Ruupam, Adhvaitham

Sathyam, Shivam, Sundharam

More effulgent than the sun,

Purer and whiter than snow,

Subtler than the firmament,

Immanent in all beings,

There is no particle without the Self.

The cosmic consciousness

Is within you and you are the Brahman.

What more can I tell you;

The good people gathered here?

EMBODIMENTS of Love! Sathyam (Truth) has manifested itself in the cosmos. Without Truth there can be no universe. Everything has emanated from Truth. "The lord created everything out of truth. There is no place anywhere without truth. That is the pure absolute self," says a Thelugu poem.

All wealth, all pleasures come from Truth. The *Vedhas,* the Upanishaths and all scriptures have their origin in Truth. Truth is the proper abode of God. Truth and God are inseparable.

God is present in subtle form everywhere

Truth is God. The Upanishaths declare: *"Raso vai Sah"* (God is all sweetness). This means that God 'is 'present in subtle form everywhere, like sugar in sugarcane and butter in milk. Although it is difficult to have a direct perception of God, His presence can be experienced in many ways. The sweetness in sugar, the sourness in lime fruit, the bitterness of the margosa leaf, all testify to the presence of the Divine. When you see a mountain or waterfall or a forest you feel happy. All these proclaim the presence of the Divine. Light shines, the stars twinkle, the sun blazes, the planets revolve in their orbits. All these-phenomena are manifestations of the Divine. By understanding the nature of a flame you can understand the nature of fire. By examining a drop of water you know the nature of the Ganges. Likewise by understanding *Maanavathvam* (the true nature of humanness), you can understand *Dhaivathvam* (Divinity).

Despite all the activities in which man is engaged from dawn to dusk, he has no understanding-of his true nature. He identifies himself with the body,., the senses and the mind, forgetting that his

true self is beyond all these. They are only instruments. *Vedhaantha* calls man to know himself. The insignia by Which a man is identified in ordinary life are not the indicators of one's true self. There are two entities in a man *Dheha* or *Kshethra* (the body) and the *Dhehi or Kshethrajna* (indwelling Spirit). To know the *Kshethrajna* is to know one's true Self.

The Trinity and the three *gunas*

In this human body, constituted by the five elements, God dwells in the form of the three *gunas.* Bhaaratheeyas adore the Trinity--Brahma, Vishnu, Maheshvara. The Trinity are not embodied beings. No one has ever seen them. Nor is it possible to experience them in any way. The trinity dwell in the human body as the three *gunas: Sathva, Rajas, and Thamas.* The three qualities are forms of the Divine. Brahma is responsible for creation. The process of creation is subtle and cannot be perceived by any of the senses. This transcendental process is taught by the mother. All are creations of the mother. Hence, the Upanishath declares: "Revere mother as God." The mother is to be adored as Brahma, the Creator. Revere the mother, serve the mother and trust the mother. This symbolises worship of God.

Next comes the father. He protects the child, takes care of his upbringing and leads him to God. This protective function is attributed to Vishnu. The father symbolises Vishnu as the protector. Hence the injunction: "Revere the father as God." Thus the mother and the father are images of Brahma and Vishnu.

Then there is Eeshvara. He is called Bholaashankara. He gives whatever one prays for. He never says no to any suppliant. Such an embodiment of truth cannot be hidden. To experience this embodiment of auspiciousness (Shiva), *Thamas* is the mean. The *Thaamasik* quality is usually associated with slothfulness and indolence. But this is not the proper meaning of *Thamas* (as an attribute of Shiva). Shiva's role is to lead man on the right path to realise his divinity.

The Trinity, in the form of the three *gunas,* are present in every human being, This is borne out by the scriptural aphorisms: *"Eeshvaras-sarvabhuuthaanaam"* (the Divine dwells in all beings), *"Eeshaavaasyam idham jagath"* (the Lord is the indweller in the cosmos). When the significance of the three *gunas* is understood, the nature of the trinity can be understood.

Body, mind and conscience

God is not somewhere outside. He is the indweller in the body. Sin is the result of one's own actions. Hence it is folly to seek God elsewhere. Man wants to know all about the world and ventures to explore outer space. But he is unable to know his own true nature. How is he to know his self? The self is called conscience. The spiritual quest means making use of the vibrations from the conscience to understand the truth. Today man follows only the body and the mind and becomes a prey to all kinds of troubles.

Man has to discover his divinity. The answer was given by Raama in the Raamaayana. Without troubling to find out where God is, it is enough if one worships the mother and the father who are the living embodiments of God. By pleasing and acting according to their wishes one can get their blessings. To ignore the deities who are directly visible, in the form of one's parents, it is delusion to search for an invisible God.

Raama exemplified this truth when he told king Janaka that without the consent of his parents he would not consent to wed Seetha, although he had won her hand by lifting Shiva's bow. Similarly; when Bharatha and Vashishtha came to the forest to appeal to Raama to return to

Ayodhya to rule over the kingdom, Raama firmly declared that he had to fulfill the pledge given by his father to Kaikeyi and complete his term of exile in the forest. Honouring the words of the parents is the highest virtue. This has to be observed by one and all.

Brahma and Vishnu are therefore to be worshipped in the physical forms of one's parents. The two deities have no forms. The forms seen in the paintings of Ravi Varma are the products of his imagination. They have no basis in reality.

The formless divine has to be experienced in the respiratory process which proclaims the oneness of the individual and the cosmic Self in the sound *So-Ham.* In breathing in with the sound *'So'* and breathing out with 'Ham,' the life-breath is declaring: "I am God," "I am God."

Disastrous consequences of lust, greed and anger

For Bhaaratheeyas, the Raamaayana, the Mahaabhaaratha and the Bhaagavatham are the most sacred texts. The Raamaayana points out the disastrous consequences of *Kaama* (lust). The Mahaabhaaratha teaches that *Lobha* (greed) brings utter disaster. The Bhaagavatham shows the consequences of *Krodha* (hatred) towards God (Hiranyakashipu's example).

The world reveres. Raama but despises Raavana. Why? Raama is the repository of all virtues. He is described *as "Sarva bhoothahithe rathah"---one* who rejoices in the well-being of all living creatures. He was the fountain of all wisdom. He exemplified the quality of equanimity in all situations. Raavana was the embodiment of arrogance. His lust and pride destroyed him.

Lust, greed and anger are demonic qualities. When *Sathva, Rajas* and *Thamas* are cultivated in the right way, they can help man to realise his higher nature.

Let your love embrace the whole world

Embodiments of love! You have supreme duty to revere the mother, and the Motherland. Wherever you may go or work, never forget the Motherland. Students today should follow the good teachings of our ancient sages and seers and lead ethical lives. "Let us live together, strive together, bear no ill-will towards each other." This was the message of the *Vedhas.* Let your love embrace the whole world. Treat all man-kind as one family. All nations should be happy and prosperous.

You must realise that life is like a two winged bird. The two wings are Love and Sacrifice. With these two you must aspire to reach the supreme goal.

What is that men should do to promote the welfare of society? People claim to render social service, but their motives are self-centred. On the contrary, they should be conscious of all that they owe to society and render service in a spirit of selflessness. They should recognise their identity with society. You should recognise your true spiritual reality and engage yourselves in helpful activities. Make service the badge of your life.

In this conference, people from many countries have taken part. What is the foremost message of this conference? Rendering service whenever it is needed, you must be prepared to dedicate your life for service. You can become a leader only when you are filled with the spirit of service. Today you pray to a river: "Oh river! overflow with water." Don't pray to the river. Address your prayers to rain. When the rain responds, the rivers will get filled automatically. Likewise, when you serve society as the Divine, automatically your desires will be fulfilled.

Svaami belongs to you

Devotees expect all kinds of things as a result of their devotion to God. Today, on the seventieth birthday of this body, you 'have to take note of one thing. Svaami needs nothing. Do not offer even a small robe. Svaami belongs to you. He is not separate from you, nor are you separate from Svaami. This is an inextricable relationship. Promote the well being of the backward and poor villages.

You must have listened to the list of offerings of gold ornaments by some devotees. What is the ornament for Bhagavaan? Only bliss. Why cover Him with a shower of jewellery? A sculptor carves a beautiful idol. Why submerge that beauty under clothes, jewels and garlands? All these are artificial. Natural beauty alone gives real joy.

Don't take the trouble to bring such ornaments. You should not entertain such thoughts at all. Let not the devotees feel otherwise. Bhagavaan has told the central Trust to put up for auction on this stage itself all the ornaments given by devotees. The money raised thereby should be used by the Trust. These jewels should not be taken even to Prashaanthi Nilayam. I have not sought anything from anybody. But I will be happy with any kind of service you render. Spend your money to help the needy. Assist in the provision of water. Meet the educational needs of the people and provide medical relief. Do everything for the good of society and not for the sake of an individual. Have the nation's welfare in your mind.

In addition to jewels, offerings of money have also been made. All these funds will be used for the completion of the drinking water project. The water problem of Raayalaseema will have to be completely solved. This is a dry area. There is not enough water to drink. How can trees be grown in such an area? But without trees, the people cannot have a sufficient supply of oxygen. Water, therefore, is essential for life. I had been considering this problem for a long time. For health, the heart is important. For knowledge the head is important. For the body, water is essential. All these three should be provided free. They should not be commercialized. All these come from God.

Like oil for a lamp, Love is essential for life. Without oil or love, darkness will prevail. Render loving service to all. Recognise that the Divine is within you and you have all the potency for great deeds.

Serve *Dharidhra Naaraayana*

From today, our organization should grow from day to day and encompass the whole world. Set aside private interests. Let welfare of society be your primary concern. Wherever you may be, in whatever country or place, take part in the service activities there.

Today devotees from 137 countries have gathered here. How much work is being done in these countries? That is the test. In all countries there are people who are hapless. They are embodiments of *Dharidhra Naaraayana* (God in the form of the poor). What need is there to serve *Shriman Naaraayana?* He has a host of persons to serve Him. You must serve the poor *Naaraayanas,* who have nobody to serve them.

"Your welfare is your gift to Me"

Sow the seeds of such noble thoughts, let them grow into giant trees and let people take shelter under them. This is the only birthday gift I seek from you. Your welfare is your gift to Me. Become exemplary persons. When you return to your countries from this conference, you must

develop your centres without hindrance, from day to day. Make good use of the Divine Trinity in you. Recognise the Divine in your mother, father and preceptor and revere them. Develop the conviction that the Divine you adore, who is your favourite deity, is within you. That Divine is *Sathyam, Shivam, Sundharam* (Truth, Goodness and Beauty). Plato (the Greek philosopher) declared that Truth, Goodness and Beauty are God. Irrespective of the country, these three are the eternal verities. With these truths in your hearts, embark on service and bring a good name to Bhaarath.

Raayalaseema should be ensured water supply all through the year. Today it is a "Raallaseema" (a stony region). This region must be transformed into a "Rathnaalaseema" (a region glittering with gems). This is the collective responsibility of the people concerned.

Make yourselves into a garland and I shall be the thread holding all the flowers together. Consider yourselves the children of one mother, belonging to the human family. Do not give room for differences of race, creed and nationality. All belong to the caste of humanity, the religion of love and the language of the heart. The same object, water, is called by different names in different languages. Likewise God is one, whatever the name that is used - whether Allah, Jesus, Buddha or Raama - have that faith. Don't criticize any religion. By developing this universalism, bring joy to Bhagavaan.

Many overseas devotees greeted me in the morning with "Happy Birthday." I am always happy. It is enough if you are happy True happiness consists in union with God.

From today you have to take to a new path. You must spend your lives in harmony, co-operation and mutual esteem. See the Divine in all things. That is the source of true and lasting bliss. It can be got only through Love.

Discourse in the Vidhyagiri stadium on 23-11-1995.

> *What is the happiest day in your life? All are happy days to a person of true knowledge. Happiness is an internal conscious experience which comes as an effect of the extinction of mental or physical desire. The less the desire, the greater is the happiness, so that perfect happiness consists in the destruction or satisfaction of all desires in the Absolute being.*
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> *BABA*