

10. Viveka and vairaagya

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

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

***Prema* must transform all relationships**

Prema (Love) is what the individual and the nation must cultivate now for progress. Hindhusthan became great on account of the flood of *Prema* which swept over the land for centuries. *Prema*

must again transform all relationship: social, economic, educational, professional, family, religious, legal and others. The father must love the child a little more intensely and intelligently; the mother must spread love to all who come within her influence; children must love the servants. The sense of equality that every one is the repository of the Divine Essence must transmute social and individual behaviour.

***Vairaagya* saves you from too much attachment**

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

Remember, the sword of *Prema* has to be kept in the sheath of *viveka* (wisdom). The *indhriyas* (senses) have to be rigorously controlled by *viveka* and *vairaagya* (discrimination and detachment), the twin talents given exclusively to man. *Viveka* instructs you how to choose your avocations and your associates. It tells you the relative importance of objects and ideals. *Vairaagya* saves you from too much of attachment and injects a sense of relief, at times of elation or despair. They are the two wings that lift the bird into the air. They hold before you the impermanence of the world and permanence of the Bliss of Reality. They prompt you to direct your lives towards spiritual *saadhana* and the never failing contemplation of the glory of the Lord.

Guudur, 22- 7-1958