

13. Aanandha through dedication

TODAY is indeed a day of joy, since we have met here to share *prema*; the joy is marred to some extent by the want of accommodation in this Hall and the suffering all of you are put to. I too feel that it is not proper to keep you long in this physical torment while I am having comparative comfort on this less crowded platform. That explains partly why you are restless and agitated, an attitude quite different from what you should have on such occasions. The same group of people, you will have observed, differs in its reactions and behaviour when it is in a marriage *pandhal*, a cinema hall, an exhibition enclosure, a temple or seeing a football match. They are moved by totally different impulses in these various places. In a gathering devoted to the needs of the spirit, what is expected is eager attention, quiet calm and reverential, prayer-ful silence. Here, obviously, only the eye and the ear need function; the tongue has no business to wag. I have come to share with you the gift of *prema* (love) that I have brought, but you seem to be satisfied with the confusion that you already live in!

The unhealthy are to be nursed back to health

Now, that is very much better. It is the silence that is wanted in all gatherings where deeper spiritual disciplines are talked about. Of course, everywhere and every time, it is best you curb your tongue; that is the very first exercise that I prescribe for spiritual progress. What I have to say now is not for those who are endowed with *bhakti* (devotion), for they know the path and they are already marching on: nor for those who have no spring of *bhakti* in them, for, speaking to them is sheer waste of time. It is for the wavering, the unsteady, the hesitant, who are conscious of the Higher Power and are feebly desirous of contacting it, for they are either ignorant of the technique or afraid of the consequences; it is for such half-apatetic *bhaktas* (devotees) that I talk. Medicine is useless for the dead as well as the sturdy. The unhealthy, hovering between death and survival, these are to be nursed back to strength.

I would like you first to learn the art of so living in the midst of people that you do not grieve nor make others grieve. Learn to

make the best of life, this chance offered to you to sublimate your instincts, impulses and *vaasanas* (impressions left on the mind by past actions) and rise higher and higher in the moral and spiritual plane. Make the best out of opportunities like this and derive *Aanandha* from every hour, garnering all the profit you can. This town is holy and so, there are many *Aadhyaathmik* (metaphysical) Institutions; many pious men visit it and give valuable advice. I am glad the Malayalaswaami of Yerpedu is now here for the *Chaathurmaasya* (four months of ascetic observance); it is a good chance for you to learn from him the teachings of the sages of ancient times. I am sure he will spread good thoughts and good impulses promoting your spiritual advance.

Become conscious of your kinship with God

This is not *bhakthi*, this holding a garland in the hand and indulging in paltry conversation in holy places. I do not want nor do I appreciate any one bringing flowers and fruits into My presence. Bring Me the fragrant flower of a pure heart and the fruit of a *saadhana-mellowed* mind; that is what I like most, not these things available outside yourselves for so much of cash, without any effort that elevates the mind. To get a taste for that kind of effort, you must keep the company of great and good men and take delight in good thoughts. By whatever means available, increase the stock of your *aanandha* (bliss) and improve the quality of *viveka* (discrimination) and try to store as much of these two as possible, so that you can draw upon the stock whenever the need arises.

The chief source of *aanandha* is dedication to God; nothing else can give that genuine and lasting joy. Become conscious of your kinship with the Lord. That kinship is not a mere fancy or a faked theory. It has come down since ages, from the beginning of Time itself. It will persist till the very end of Time, or, in other words, till the end of Time so far as you are concerned. The Godhaavari is carrying all the waters of all the tributary streams relentlessly to the sea.

The rain falls on the mountains; as streams it flows in the plains and the full Godhaavari rushes through the delta. So too, the *jeeva* (individual) is born in *Dharma maarga* (path of righteousness),

it journeys through *Karma maarga* (path of action), and it rushes through *Saadhu maarga* (path of sages) to reach *Brahma maarga* (path of Supreme Reality). The *Karma maarga* and the *Saadhu maarga* are discovered by the *jnaanendhriyas* (organs of perception). Keep them uncontaminated by *Asuric* (demonic) qualities and watch vigilantly lest they slip back. The *Karmendhriyas* (sensory organs) drag you into the tangle of *Prakrithi* (Nature) itself. The cow eats grass and drinks gruel, but out of these it creates sweet sustaining milk; so too, let the experiences which are gathered by your senses help in the production of the sweetness of kindness, the purity of devotion and the sustenance of *Shaanthi*.

Do not worry about others and their faults

There is in every one a spark of truth; no one can live without that spark. There is in every one a flame of love; life becomes a dark void without it. That spark, that flame is God, for He is the source of all Truth and all Love. Man seeks truth; he seeks to know the reality because his very nature is derived from God who is Truth. He seeks Love, to give it and share it, for his nature is of God and God is Love.

Like the paddy-seed which contains rice, the husk is the *Maayaa* which covers the seed within; the rice is the *Jeeva* and the essence of the rice, the sustaining element, the *anna* (food), that is *Paramaathma*. So, develop the Inner Vision, do not worry about others and their faults. Do a little *Aathma vichaara* (examination of the Self), study the *Upanishaths* and the *Shaasthras*; they might help you a little. Remember, only a little help. They are but maps and signposts. You must put them into practice; act and experience.

Meditate on the truth and you will find that you are but a sparkling bubble upon the waters; born on water, living for a brief moment on water and dying upon its breast, merging in it. You owe your birth to God: you subsist on God and you merge in God. Every living thing has to reach that consummation; why, every non-living thing too. So do it now; take the first step, purify the heart, sharpen the intellect or at least begin the recital of the name of the Lord. That will give you all the rest in due time. When a man plants a mango seed, he is not sure whether he will live to eat the fruit; but

that is beside the point. To plant, to nourish, to guard, to grow, that is the duty; the rest is His look out. That is the real *karmaphala thyaaga* (renunciation of the fruits of action).

Holy things can be cognised only by holy seekers

Above all, cultivate *prema* (love), towards all. That will destroy envy, anger and hatred. *Raama* (God) and *kaama* (desire) cannot co-exist in the same heart. Trust begets trust, love begets love. When I am talking to you with so much *prema*, you cannot develop any *dwesha* (hatred) towards Me! *Prema* makes the whole world kin. It is the greatest instrument of concord. The ryot plants the seedling and watches over it with great care; he removes the weeds, he destroys the pests, he lets in water as and when necessary, he spreads manure and awaits the day when he can reap the harvest and fill his granary. So too, you must nourish *prema* and pluck out the weeds of hatred and envy.

Wear the red glasses and all things appear red. Wear the glasses of *prema* and all will appear loveable and good. Reference was made here to *Dharidhra-naaraayana-seva* (Service of the poor); the eye of *prema* will see all as *Naaraayana*; not only the poor, but rich, also. The rich too have to be sympathised with. You must pity the rich, for they have so few chances of developing the attitude of renunciation! See all as *Naaraayanaswaruupa* (embodiments of Lord *Naaraayana*) and worship all with the flower of *prema*.

Even My nature can be understood by you only when you wear the glasses of holiness; holy things can be cognised only by the holy seeker. You get what you search for; you see what your eyes crave for. The doctor is found where patients gather; the surgeon stays in the operation ward. So too, the Lord is ever with the suffering and the struggling. Whenever people cry out in agony: "Oh God," there, God will be.

To supplement *saadhana*, lead a regulated life

The credentials of one doctor can be examined and judged only by another doctor; the patient has to believe and carry out his instructions if he desires to improve. He can give his judgement on

the doctor only after the course of treatment is finished. Unless he obeyed the orders of the doctor strictly and to the very letter, he has no authority to pronounce judgement. So what can you now speak about Me? Follow My prescription! Naturally, it will be a different one for every one of you; it will depend upon the nature, the age, the virulence of the disease and upon the treatment you have already undergone to alleviate it. Adhere also to the dietary and other regulations that the doctor recommends. That is to say, it is not merely *saadhana* like *japam* (repetition of holy Name or formula), *dhyaanam* (meditation), *Naamasmarana* (Remembering the Name of God), etc., that will have to be done, but in order to supplement the effect of these, you have to lead a regulated life, a life conducive to good thoughts, with *Saathwik* (virtuous) food and *Saathwik* (noble) pursuits. Until you try out My prescription fully and sincerely, it is best you keep quiet. You do not know even a pebble; how can you evaluate a peak?

You may be 'unafraid,' you may not fear anything else, but you have to fear Truth. There is nothing so awe-inspiring as Truth; your Truth, for example, for your Truth is the Truth of the Universe.

This day, you may feel you have no need of the Lord, but when the pangs of hunger gnaw, you start pining for food. Therefore, wash your hearts with tears of joy so that the Lord might install Himself therein. A zamindar may own all of the fields up to the very horizon on all sides, but he will design to sit only on a patch that is clean! In the same way, when the Lord chooses the heart of a *bhaktha* (devotee), it does not mean that all other hearts are not His. They are not clean, that is all He means. He is everywhere, everything is His, His gaze is on all. If God was not all this how could they shine, or exist even as much as they do now?

Therefore, have full faith in God and in yourselves, engage always in good deeds, beneficial activities; speak the truth, do not inflict pain by word or deed or even thought. That is the way to *gain shaanthi*; that is the highest gain which you can earn in this life.

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