39. Bring me the pain

THE fulfilment of human life consists in the service that man renders, without any thought of return, in an attitude of selflessness. Service rendered in this spirit sheds light in the dark interior of man, it widens the heart, it purifies the impulses and confers lasting *Aanandha.* This country has been emphasising the fundamental unity of mankind; this truth can be fixed in the experience, by means of dedicated service. India is a garden of flagrant colours; it has a variety of faiths and creeds, all emphasising this Unity and this path of service, in order to realise it. All creeds here declare that every one is brother or sister to every one else---that is the message of every saint and sage in this land.

With the passage of time, and the inroads of alien cultures and ungodly attitudes, this message has been neglected and we are in the pathetic plight of factions and fights between those who once were brothers! Passion and blind emotion have filled the heart of the nation, which was responding bravely to the call of brotherhood and service. Passion and emotion are as calamitous as earthquakes; their consequences can be felt far and wide. We have to cool down the passions and develop a sense of balance and equipoise in the human mind, through the cultivation of *Prema* (Love).

Sathsangs **can arouse the latent Love in man**

This is the land where Thukaaraam, on his way from Kaashi to Raameshwaram, with sacred Ganga water in a pot on his shoulder---water that he had vowed to pour ceremonially on the Linga at Raameshwaram---saw a donkey dying of thirst! And, the sense of unity with all living beings overpowered him so much that without a second thought, he poured the holy Ganga he had carried so far for the sacred purpose, down the parched throat of the 'brother' and was happy to see in him the *Linga* he longed to adore! So, universal Love is latent in the traditions of the people; what is wanted is only awakening them from slumber. *Sathsangs* (good holy company) can arouse the latent Love; this work has to be done among the youth, at the present time. For the burden is on the shoulders of youth.

The world (and not God who is expressed through it and beyond it) is the centre of attention at the present time. The reaction to the world depends on the feelings which prompt the dealings with it; the feelings depend upon the experience gained already; the experience is coloured by the desire which urged the contact and drew the reaction. Desire is based on ignorance of the real nature of the world) The world is *maaya,* a mixture of fact and fiction, but it is valued as Truth! It is a fiction built on the basis of fact. The fact is Divinity; the fiction is variety. This deluding agent is God, for, the fact is hidden and the fiction is imposed by the l*eela* (play) of God. And, God is but the appearance in Form of the Formless, Intangible, Immanent, Absolute, the *Niraakaara Paramaathma,* the *aakaasha* (space) within the *hridhaya* (heart) of man and all living beings as well as of all the other *Bhuuthaas* or Principles, unbound, without' beginning or end.

The attribute by which *Aakaasha* can be cognised is *Shabdha* (sound) or the Word! In the beginning was the Word! The word became the object, it got embodied, concretised. That is why we call "object" as *padhaartha. Padha* means word, *artha* means meaning or purpose. The "object" is the purpose of which the word was uttered, the meaning which makes the word valid) We have the word 'tree' and the meaning is the tree that stands opposite! We have the word 'man'

and the meaning is you. The word and its meaning are inseparable, indistinguishable. The word did not arise without the object, nor the. object without the word.

God is and can be, only One, not more

The word God too is the indication that there is the *Padhaartta,* that there is God. If there was no God, the word God would not have originated and gained currency. You may see God or you may not, but the word is proof that there is God.

God is Omnipresent; He is in the past, the present, the future. I am placing this garland on my finger. See, the part of the garland to the left of the finger is the future, the part to the right is the past and where it contacts the finger, that point is the present. Now, I roll the garland on the finger and pull it to the right. The future comes up and becomes the present and moves down into the past, but, the present is always present. God is always present, watching the future rolling on into the past!

And, God is and can be, only One, not more! "There is only One God and He is Omnipresent! There is only One Religion, the religion of Love. There is only One Language, the language of the Heart." This God has t6 be visualised by means of constant spiritual discipline. Do not involve yourselves in doubts and hesitations. If only you observe the disciplines and purify the Consciousness, you can see the God installed in your heart. There is sugar in the cup, but the water is insipid, for you have not stirred it well. There is God-in the world, and by stirring the Divine well into every drop or atom thereof, you can make the world a sweet thing to live by. Intelligence is the spoon; *Saadhana* is the process of stirring. Saturate every moment of life with God; it becomes sweet thereby.

God is the 'I' in all beings

As a matter of fact, you are even now dedicating everything to God; only, you do not do it consciously, with the joy that is your due! You say, "I do it for my pleasure. I go there to be happy. I am reading it for my satisfaction, for my progress." Who is this I that is doing, going, acting, reading, enjoying, being pleased? It is the I that sees, that hears, that thinks with the eye, the ear, the brain, etc. It is the I that Rathan Lal says, he is! Sohan Lal, Pran Lal and Indhu Lal all say I, I, I. This I is in every one. It is the individualised *Aathma* in each, it is the Universal that is reflected in the particular. So when you say, "I do it for my pleasure," you do it really for the pleasure of the I within you, namely, God. That is why the Geetha says, *Maam anusmaran, maam ekam sharanam vraja:* "Surrender yourself to Me!" Who is this 'me?' God. Why is He called 'I'? Because He is the I in all beings.

In the *Annamaya kosha* (material sheath), that is to say, when man is established in the physical, and in the *Praanamaya kosha,* when he is in the nervous and vital spheres of activity, he feels that life is fulfilled by means of food, recreation and a contented, comfortable existence. When he rises up into the *Manomaya kosha* (mental sheath), his imagination opens further vistas, and he gets glimpses of the glory and majesty of the Divine, which makes him adore and revere. The next *kosha,* the *Vijnaanamaya kosha* (intellectual sheath), then steps in and makes him inquire into the validity of the experiences and leads him on to the fifth *kosha,* the *Aanandhamaya,* the stage of Bliss, with the confirmation of the hypothesis of the Divine, that the intellect framed. This liberates man from fear and doubt. Wisdom alone can grant full freedom. Just as the end of culture is progress, the end of knowledge is love, so, the end of wisdom is freedom.

***Bhakthi Yoga* alone can save and sustain**

Do not fritter the days in attaining affluence in material possessions, which are often impediments in the journey of life. Money comes and goes; morality comes---but, grows! Money is not true wealth; it loses value, it bloats the ego and hardens the heart. If it does not circulate, it destroys health, as blood does.

Embodiments of the Divine! Do not take it amiss, for, I am telling this only' out of the fullness of my love. There are many nowadays who go about with various short-cuts to liberation, paths which they have marked out and are determined to preach, attracting disciples and forming groups; they concoct these out of *Hatha yoga, Kriyaa yoga,* Raaja yoga, and some thin *Vedhaantha* and then, start out as guides and leaders. But, the fruits they confer are only flippant and flimsy; they are not lasting or truly liberating. *Bhakthi yoga* alone, as laid down and practised through the centuries, can save and sustain. God can be realised only through love. Without love in the heart, God will not reside in the desert. Other paths develop conceit, separate man from man, man from beast. They contract, they do not reach out, they shrink your sphere of awareness of the Divine! Love is expansion and expansion is Divine Life. Sow Love; it blossoms as compassion and tolerance; it yields the fruit of Peace *(Shaanthi).*

Respect everyone since the same *Aathma* is in all

God is reflected in the medium of Nature, in everything His image is to be cognised. If the medium is *Saathwik* (pure), then, God is as divine in the image as in His own Divine state; if it is reflected in the *Raajasik* (the active passionate) medium, the image becomes the individual Jeevi; when the *Thaamasik* (the dull) medium reflects it, then, the image is 'matter.' The 'Moon' is One; and it is so distant and unaffected; but, its reflections in various pots of water differ in brightness and steadiness, according to the clarity and calmness of the water.

The *Saathwik* is the pot of gold, the *Raajasik* is the pot of copper, and the *Thaamasik* is the iron pot! Their value may differ, but, the moon is reflected equally well in the water that each may have in them. Again, the golden pot is the Mahaathma, the copper one is the believer, the iron one is the atheist; but, in all three, the *Aathma* is the inner motivator, the indweller. So, respect everyone, since the same *Aathma* is in all.

The teacher must practise what he teaches, avoid what he wants his pupils to avoid; then only can his teachings affect the lives of those who are committed to them. Now, the *Guru* is riddled with desires and he coolly advises his disciple to discard desire! He smokes cigarettes but warns him against the habit! Such *Gurus* care more for publicity than genuine practice. The Sathya Sai Organisation has no desire to exhibit any superiority; it tries to hold forth the ideal, to be witness to the truth of certain fundamental spiritual truths and the validity Of certain spiritual disciplines.

Authenticity of *Sai Avathaar*

Embodiments of the Divine! This is the best time to tell you something about the authenticity of this Advent. I am saying this, not for establishing a claim for superiority or importance for this Body; I only wish to communicate the Truth. There are many who cannot bear or tolerate the splendour that I am manifesting, the Divinity that is expressed in every act, the wonders and amazing happenings that are the result of Grace; these people label these as acts of mesmerism or miracles or feats of magic! They hope to .bring these down in the estimation of people. Let me tell you this: Mine is no mesmerism, miracle or magic. Mine is genuine Divine Power.

There are others who cavil at these, and whisper that miracles are not conducive to spiritual development, that they will be handicaps in the process of realisation of God, and they persuade

you to stray away from the true path. These people are too weak to conceive the Divine; they have no strength or stamina to understand its magnificence and majesty. They have small minds and limited intellects.

Kamsa, the wicked uncle of Krishna, knew that he was to meet his death at the hands of Krishna; so, he was so terror-stricken that he saw Krishna wherever his eyes were turned! He saw him beside him, before him, behind him, above him, all around him! So, he shook his fist against the appearance and saying, "Krishna, fie upon your magic! I spurn your tactics to terrify me!" He boasted that his physical prowess could overpower the effects of the direct magic. But, when the little seven-year old boy, Krishna jumped up in the arena and gripped him by the neck, and sat on his chest, when he fell, to pound him to death, Krishna shouted into his ear, "Uncle! This is Magic! Magic! Magic!" you cannot declare that you have understood a phenomenon when what you do is simply to slight it by the use of a certain word!

You have no reason to suffer in the play of Love

God can do anything; He has all power in the palm of His Hand! My powers do not abide in Me a while and then, fade away! *Indhra jaalam idham---All* this is apparent manipulation by Divine Will. My Body, like all other bodies, is a temporary habitation; but My power is eternal, all-pervasive, everlasting! This body has been assumed, to serve a purpose: the establishment of *Dharma* and the teaching of *Dharma.* When that purpose is over, this Body will disappear, like the bubble on the waters.

The other day a very serious illness came upon this body, in Goa. When they came to know about this, many devoted to Me were plunged in anxiety! Illness can never affect this Body; it cannot approach it. If it comes sometime, that is but a passing phase' it belongs to some one and it comes to Me and goes, just as it came! When it comes, this body 'appears' to be ill! But, I have no contact with it, no affliction! Many people, when such a thing happens, take courage even to suggest to Me(!) ways of dealing with the situation!

They tell Me, "Why Swaami! Why do you allow the illness of another to come upon you? If he suffers from it, only one person suffers! But, when you allow it to come over you lakhs of people suffer? Leave it to him, Swaami!" they say. When this body is 'suffering,' it is the nature, the duty of devotees to suffer in unison; but, I must also follow My duty! To take upon Myself the sufferings of those who have surrendered to Me is My duty! I do My duty, and you; may do yours. But, when you look at the Truth squarely in the face, you will know that I have no 'suffering' and you too have no reason to suffer! The entire thing is the play of Love! It has been taken over by Me on account of Love and so, I have no pain or suffering) You suffer on account of Love. It is Love, Love, fight through; there is no reason for sorrow or pain or suffering!

Never deviate from your faith in God

Cultivate Love; become intoxicated with it. We have here tens of thousands gathered, calling themselves devotees, but, when you try to find out how genuine they are, you have to admit that ninety-nine per cent of them are only part-time devotees, not full-time devotees! Had you known the Truth about Me, you would not have suffered at all, at the news of illness from Raaj Bhavan, Goal There were some who had their faith severely shaken when the news came in! Devotees must shine ever steady, in the joy of faith.

A mother and son developed disagreement so fast and so seriously about the property rights of each that they were completely estranged, and they stood in court, facing each other, in opposite

boxes, before the judge. The judge asked the lady, "Do you know this young man standing there?" and the lady replied, "Yes; he is my son!" However violently she might hate him, she has to admit that he is her son! The young man is asked, likewise, "Do you know this lady?" and he replied, "Yes; she is my mother!" You too must never deviate from that faith whatever might happen, to pull you and God apart!

Pray for the welfare of all mankind

Faith so stable as this is fast becoming a rarity. When your wishes fail, you deny God; when wishes fructify, you adore Him with greater pomp, and have a few more pictures in your shrine, and you spend more money on flowers and incense! God has no preferences and prejudices; His is but reaction, reflection and re-sound! He comes, to confer *Aanandha,* to foster *Aanandha,* to teach ways of acquiring and activating *Aanandha.* He takes upon Himself the pain and sorrow of the world, in order to prepare the hearts of men for Love!

This Day marks the beginning of the Christian Era, the year of Christ. Christ sacrificed his life for the sake of those who put their faith in him. He propagated the truth that service is God, that sacrifice is God. Even if you falter in the adoration of God, do not falter in the service of the living God, who has assumed human shape and is moving all around you in such large numbers and wearing such manifold costumes of apparel and speech!

Only those who can pour out compassion to fellow-men can claim a place in the Grace of God. This is also the highest spiritual discipline; it impresses on you the unity of the human community and the glory of God's immanence. May this discipline which the *Seva Dhal* has taken up with genuine delight spread all over this country, and may the land be happy and prosperous. May the world have peace and happiness, and loving trust. That is My blessing. I want you to pray for the welfare and prosperity of all mankind.

Dharmakshethra, 25-12-1970