

## 28. Radiate rays of Love

*DIVYAATHMASWARUUPULAARA!* (embodiments of Divine Self!) This morning, you all shared in the exultation of the inauguration of the College Buildings, with endless *Aanandha*, boundless enthusiasm and hearts overflowing with gratitude and hope. Generally speaking, such functions everywhere are filled with three undesirable things: praise of oneself, condemnation of others and purposeless dry talk. But, what has to be said and sought in order to achieve better living and firmer joy is to be found in the sphere of the spirit. That alone can silently and steadily reform, from within, the evils that encompass the individual and society.

When we speak of society or community, we calculate numbers only; we picture groups of people, brought together by some thin filaments of affinity.

But, pay attention to the word used in Samskrith for society. We call it *Samaaja*; the syllable *sama* means same, equal, undifferentiated---that is the key to its meaning. People imbued with a sense of sameness, a sense of oneness, a feeling that each is but an image, a reflection of the same Divine Principle, they alone are entitled to be called a *Samaaja*, not others. It is the realisation of the One, which thought It blossoms into the many, does not lose its Uniqueness, because the many are but appearances, unreal impositions of name and form on the Real---this is the *Adhwaitha* experience. *Samaaja* prompts in the mind these subtle influences that lead to the *adhwaitha* goal. I-ness comes of the delusion of separateness; I-ness melts away, when the light of Reality dawns.

### **Enter boldly into the realm of fearless enquiry**

In the word *Guru*, *Gu* indicates the darkness of the I-ness, (the separateness, the illusion of Many on the basis of the One, of the snake over the rope or garland on the ground in the dusk). *Ru*, the second syllable means the removal of the illusion, the illumination that reveals the *Brahman* (rope) which put on the snake-cloak and caused fear and anxiety. When the real *Guru* reveals, the many merge in the one; when there is but One, how can fear enter? What is there to desire and acquire? On this *Guru-pournami*, reflect on these truths and decide to enter boldly into the realm of fearless inquiry.

What can the possession of canvas and paint do, if an artist with vision is not moved to paint? What can the chisel and a lump of marble do with no image formed in the heart of a devoted sculptor? That vision and that image are the sparks of the Divine. You are all 'the Divine' packed in human skin and bone, the *Aathma* encased in the evanescent flesh. Know this and you become fearless, happy without limit. Get rid of the ego- enclosure in which you now feel you are shut in; then, you are liberated from the non-existent prison(!) which now enfolds you as hard as existent one! This is the higher wisdom, the knowledge of the spirit; the lower one is that which adheres to the mind, which cleanses the mind and calms its agitations, which is earned by *japa*, *dhyana*, *naamasankeerthan* (repetition of holy Names or sacred formula, meditation and singing of God's Names) and such other meritorious activities.

I must tell you, however, that *Seva* (voluntary service) is a process through which the lower wisdom, and after that, even higher wisdom can be gained.

### **Investigate and discover your limitless core**

*Seva* can instil more intensely than any other activity, the sense of the basic ONE. In fact, 'the service rendered by the *Seva dhal* (voluntary service group) members not only from Andhra but from all over the country is something that I do not want to describe before you for, I will not be content with a mere description. There can be no higher *thapas* (austerity) than this, nothing more rewarding. *Seva* opens the eyes of man to the comprehensive unity of creation. When you open the lids, you see the world, the stars, the galaxies that are far out in the depths of space. When you close them, the scene disappears; there is only gloom, emptiness. The eye reveals Him as the Universe, as Vastness, as Magnificence, as Order, as Beauty, as Power, as *Vishwa-Viraat-swaruupa* (Cosmic Divine Form)! It is as one picture that it appears; it is as one picture that it disappears! *Dhrishti* is *srishthi*. As you envision, so it becomes the *nethra* (eye) is the *Shaasthra* (the Scripture that illumines). When you are aware only of *your* joys and sorrows, you are blind to the joys and sorrows of others; your eyes are closed! You are apart; the others are afar. There is no ONE. Disparate entities drift in the fog, frightened by every stump and shadow. *Samaajaseva* means serving the *sama* (the ONE that makes the many same).

Education is essential, if man must be inspired by this high ideal of *Seva* as *Saadhana* (spiritual striving). Not the acquisition of information or skills, but the sublimation of impulses, emotions, and passions, the mastery of the wayward mind, the grounding of the individual in the eternal *aathma* (divine reality). You must be encouraged to investigate into your own reality and discover your limitless core. Do not entangle yourselves in the relatively real; anchor your life on the Absolute. That is the education needed. It will make you one with the Lord of the Universe. You draw all the Love, Power and Wisdom therefrom. Unless you attain motherhood, you cannot plumb the depths of maternal affection; unless you become Divine, you cannot know the supreme ecstasy of God.

### **Be conscious that the body is your temporary abode**

There is a standard with which everything has to be judged, some fixed, established, quantum which it must seek to achieve, if it must justify itself. *Pramaana*, it is called; *pra* means already laid down; *maana* means measure. What is the measure of man, already laid down? How has he to live, so that he does not demean his status? He has to be conscious all the time that his body and its equipment is his temporary abode; he is the eternal Divine, the *aathma*, apparently engaged in the physical cage, as the moon is apparently sunk in the pot of water!

Glimpses of this Truth will be vouchsafed to the pupils of this college---glimpses which will urge them on to further *saadhana* which will reveal its fullness. This College will contribute to the happiness and welfare of the nation, because mothers akin to the mothers famous in the epics and *puraanas* will transform the hearts of their children into heavens of peace and joy. The ideals we have set before ourselves will be translated into action, sincerely and swiftly.

The *Vedhas* declare that the mother and the father have to be revered as Divine; they must consider the children too as Divine, and foster the blooming of that Divine Principle. Whether one is doing it sincerely or not can be left to each one's conscience. You are the best judge of your sincerity. The mother's is the first face that the child sees; *ma* is the first syllable that its lips utter; it is also the last. The agony of the mother at the loss of a child is something that is inconsolable.

### **Be concerned with acquisition of equanimity**

When Abhimanyu, the sixteen-year old son of Arjuna and Subhadra was entrapped in a maze and slaughtered by the vengeful warriors of the Kaurava camp, Arjuna broke into tears and bewailed the loss. "Why should I battle for an empire, when the son who is to inherit the glory is gone?" he asked himself. He cursed, the war which killed the very beneficiaries of victory. Subhadra, the mother, called to mind that in the *Thretha Yuga*, when Raama ruled, no single mother was afflicted with this agony over a son who died when his parents were alive! She lamented the calamity of the *Yuga* and said, the shadow of the *Kali Yuga* had already darkened the *Dwaapara Yuga*, which was drawing to a close! But, it is wrong to ascribe to what is called the Time-spirit, the *Yuga-dharma*, the evils emanating from human weakness and wickedness.

The duty that each one owes to himself is to clear the heart of fear and grief, to fill it with Love and Dedication. You have no concern with the chronological divisions of *Yugas*; you have to be concerned with the psychological levels that you attain. You are most concerned with the acquisition of equanimity and *Prashanthi*, that is all that matters. So, look upon all and everything as images of the One, namely, God. Every one, everything is His image. In *Thamas*, it is reflected as matter. In *Rajas*, it is reflected as Life. In *Sathwa* it is reflected as Divine. Feel thus; think thus; act thus. Then there is no greed, no lust, no hate, no malice. Doff this cloak of human-ness and shine in the splendour of the Divine which is your reality. See every one as Divine, not as the human roles they are playing.

### **Make service as worship of the Divine around you**

In the eleventh year of their exile, when the four younger brothers had gone to collect alms, Dhroupadhi was silting at the feet of the eldest, Dharmaraaja and with tears flowing in cascades down her cheeks, she massaged his tired limbs. When asked the reason why, she replied, "You are now lamenting that the brothers who have gone for alms have not returned, for, you are hungry! I remembered the days when we as monarchs of this kingdom, fed sumptuously every day thousands of Brahmins, sages, monks, scholars, students and mendicants! And, now we pine for a mouthful for ourselves!" Just then Bheema entered and was moved into violent anger at her anguish, for which he blamed Dharmaraaja, whose adherence to Right had reduced them to this plight. But Dharmaraaja said, "Brother! Since we stuck to *Dharma*, we have the Lord as our guardian and guide. The Kauravas follow *Adharma* (injustice), and their doom is written in blood; the Devil may hold hopes before their eyes, but, none can save them from perdition."

Without the strength that righteous behaviour gives, physical might or even the might of weaponry is nought. Bheema had physical might; he could pulverise mountains. Arjuna had the most dreadful bow of the age and an array of Divine arrows. But, both had to be directed and controlled by the dictates of *Dharma*, so that the Lord might bless them with victory. The easiest and the most fruitful expression of *Dharma* today consists in *Seva*, service as worship of the Divine around you. Dedicate all your skill, talents, wealth and scholarship to the living embodiments of Divinity that are around you. That is the *Dharmashakthi* (Power of righteousness) which can draw Grace upon you.

### **Aims of the women's college**

I have come upon a mission, and the first and foremost task in the fulfilment of that mission is the revival of the *Vedha* and *Vedhic* rituals, along with an appreciation of their inner

significance. The next step is the lighting of such Lamps, to spread illumination into all the nooks where darkness has taken refuge.

This College is not founded, as some of you are guessing, to promote financial considerations; nor is it intended as an instrument for publicity. It will be an example, an inspiration, a beacon, a pioneer, a lesson for educationists, for all those who have the future of humanity in their hands. The usual answer to the question, 'Why College' education?' is, "To help secure jobs." The answer to the question, "Why this college?" is, "To sweeten the hearts of the future mothers of this land with humility, faith, discrimination and fear of evil. To light the path they tread towards truth and virtue."

### **An educated woman must herself run the home**

The learning of Sanskrit is crucial for this generation. That is the key to the treasure of Bharatheeya Culture which is the heritage of the children of this land. The world is in great hunger for this nectar of immortality, and you must not neglect this rich patrimony. Again, I will insist that the educated woman must herself run the home, and shoulder all the burden of nursing and nourishing the members of the family. The *Aanandha* that can be derived by unselfish scattering of Love is a rare elevating experience. It is a very valuable Saadhana. A third need is that the ideal of *Seva* must be inculcated in the hearts of the students and they must acquire not only the enthusiasm to serve but they must earn proficiency in the ways of helpfulness.

During the last seven or ten days, the volunteers from Hyderabad (they had come on some earlier occasions too) and those from West and East Godhaavari Districts, from Krishna and Guntur Districts, from Orissa, Gujarat, Punjab and Bengal, as well as from Mysore, Kerala, Assam and other parts of India, as well as from across the seas, from East Africa and America, gave of themselves fully and sincerely, and exhausted themselves in hard continuous work both night and day, so that this vast area which was rubble all over, and very uneven at that, became, at dawn today, the smooth, level, soft *maidhaan* (meeting grounds), where hundreds of thousands could sit in comfort. The Love that they translated into service is indeed beyond the power of words to describe. This noon, since it was already late and you were all boiling in the Sun, I could not dwell on this Love and give expression to My joy. But, now I can mention it with joy.

### **Every being is surcharged with God's Bliss**

The Universe is seen; it can be learnt about; it can be experienced and enjoyed. But, God is unseen. He has to be inferred through His handiwork. So, too, society to which social service is rendered, cannot be seen as such. We can contact only individuals. But, through the individual you infer the immanence of the Divine. All are actors on the world stage, in His Play. Every atom is surcharged with His Power, His Might, His Glory. Every being is surcharged with His Bliss, His Beauty, His Goodness. Do not claim that you are using some skill or force which is specially yours; it has come out of His Grace, His Compassion.

People retire into solitude and attempt to contact God; but, solitude is best used for discovering and curing defects of character and conduct. To contact God, one has to open his eyes and serve brother man. He is the God Incarnate one can worship and adore to his heart's content. The greatest joy springs from the utmost sacrifice. That is the utmost *bhoga* (enjoyment), though it is called *thyaaga* (sacrifice). It is the utmost fulfilment.

Giving is gaining. It leads to the utmost *yoga* (identification with the Divine). This manner of gaining *bhoga*, is the best; all the rest becomes not gaining, but grieving (*roga*). And, *Seva* is to be offered, not here only, or on special occasions like this; but, where ever you are, whenever you realise the need, to the extent of your capacity and ability. Feel that God has given the chance, the inclination, the ability---that is the crux of the *Saadhana*.

### **Have no ego, discard desire, you are liberated**

This day is *Guru Pournami*, when many offer special *puuja* to the *Guru* (worship of the preceptor) who has initiated them into spiritual life, with the grant of some *manthra* (sacred syllable) or some vow. To adore the preceptor who has shown the path of liberation, you need not wait for the arrival of this particular day. You need not watch the calendar at all; be ever grateful. The *guru* has directed the vision inside, the goal is in you, the path leads you to yourself, the I that shines unknown in you, as well as in all. Knowing it is liberation from the bondage of the body and the chain of birth and death which the body drags along with it.

People come to Me and pray, "Swaami! *Naaku rooksham kaavaali*" (For me - *moksha* (liberation) is wanted). Consider for a moment that statement of thirst. A parcel you get through post is covered top and bottom, with the gift inside the two; you remove the packaging material from top and bottom to get at the thing you really value most; *moksha* (the gift you value) is packed between two ideas---'for me,' and 'is wanted'---the idea of EGO and the idea of DESIRE. So, all I have to tell you is, "Remove the packing, and take the gift, *MOKSHA*. Have no ego, discard desire, you are liberated!" The *Guru* asks you to repeat a *manthra*; but the *manthra* cannot grant you the final beatitude, It will discipline the mind, control its vagaries, and strengthen faith. But, unless you see God in all, unless your mind is made a mirror reflecting the image of God that every one and every thing is, you are not entitled to the release you claim.

### **Wrestle with your Own errors in solitude**

When the pot has a leak, tiny as a needle prick, the water drains out whole. When the heart is full of faith and strength, of light and love, a prick-leak caused by anger, or malice, envy, or pride is so damaging that the precious wealth is spent away quick and fast! Resolve this day in the Presence that you have so ardently wished for, not to be swayed by these low desires and insidious foes; never be moved by fame or blame, by praise or persecution.

When the crows see the *kokil* (nightingale), they pursue it and try to wound it with their envious beaks. Good men are the targets for the malignity of the small. Have your own errors and evils hidden so that you can tackle with them in solitude; do not inflict them on others. Wrestle with them, and overwhelm them in the silence of *Saadhana*. Deal with others only beneficially and in joyful co-operation. Look at Lord Shiva. The poison which will ruin the world ruthlessly, He has hidden in His throat! The Moon that can shower cool calm comfort, He wears on His Head, for all the worlds to benefit from! That is a lesson for you. Why render others miserable, because you are too weak to suppress the bandits your heart has welcomed?

We have in this country, as well as in others, many institutions and organisations devoted to spiritual uplift of man; but, they are all caught up in the politics of competition for prestige and power, and in the game of personal aggrandizement. Wherever you turn, you meet *Sanyaasins*, *Yogis*, *Gurus* and *Babas*---*varieties* of the same theme, clamouring for clientele, wheedling for funds, parading for protocol! No one seems to have delved into the relativity of things. No one seems to have dived for the pearls at the bottom and secured them. All are on the surface of

things, afraid to lose their identities, once they have the light revealed. We require spiritual guides who are free from conceit and pride, hate and greed; guides who have travelled the whole length of the journey.

### **In religious field, hypocrisy is high treason**

I know there are many of you who argue and discuss how and in what manner these structures came to be built so grandly. If you have known Me through and through, there will be no such argument at all. You will know that this is but an insignificant product of My power. I have done this, only as an example, for, unless those who lead are themselves active and earnest, to bend and bear the burden, those who are encouraged to follow will lose heart and miss the way. Religious leaders have a greater responsibility in this respect; for, it is a field where hypocrisy is high treason. People fly high, only to cast their eyes on a wider circle, searching for sustenance, as vultures do! The eye belies what the wings proclaim.

Others, I know, have questioned, why I had requested the President of India, Shrimathi Saraswati Giri, the Governor of Mysore, the Chief Minister of Andhra Pradesh, the Education Minister of Andhra Pradesh, and the Vice-Chancellor of the Venkateshwara University to share the *Aanandha* (joy) of this occasion. They hold positions which are sources of influence over many and it is necessary to draw their attention to this resurgence of spiritual education. They themselves have to be put into touch with the activities that are crucial to the revival of the culture of this land. That is the reason why I am inviting these dignitaries to attend and share in the joy of the proceedings. My aim is to plant transformation in the hearts of all, whether they hold high positions or not. All are dear to Me and all are important in My eyes. By having recourse to all means, the mission of establishing Prashaanthi has to be achieved. That is My task.

### **The happy confluence of three *Gurus***

Having an open heart, do not relish the narrow path of restricted love; love all, do not develop prejudices against men in power or position. They too are our kith and kin; we all sail together. Be convinced of one truth about Me: Swaami will never lay his hand on a task without proper reason, and without some profound effect that will flow therefrom.

Today, we have the happy confluence of three *gu's*: it is *Guru-vaar* (the day of the week is known as the Day of the Preceptor or *Guru*). The second refers to *Aadhi-Guru* (Primary Preceptor)---the Full Moon of this month, which occurs today is revered as specially sacred to the memory of Vedhavyaasa, the collator of the *Vedhas*, the author of *Brahmasuuthras* (aphorisms on Supreme Reality), the great poet who composed the epic known as the Fifth *Vedha*, the Mahaabhaaratha, and the author of the renowned scripture of *Bhakthi* (devotion), called the *Srimad Bhaagavatha*. The third *Gu* refers to this *Guru-kula-aashram*, this college with **the** new (but ancient) outlook, of reviving the master-disciple, sanctified by centuries of spiritual effort and experience. These three *gu's* are reminders of the three-pronged *bilva* (wood-apple tree) leaf, which is placed in reverence while adoring Shiva, symbolising the three *Gunas* (qualities), the three prongs of time (past, present, future) held as a spear by Shiva, and the three attributes which man has to overcome, the *Thamas*, *Rajas* and *Sathwa* (inertia, passion and equanimity).

### **Learn to speak what you feel, act what you speak**

The greatest contribution of *Vyaasa* in the realm of *Bhakti*, which adores Go with an identifying label of a name, as man can appreciate and apprehend only Name and Form. Fire has no form; it takes on the form of the article it burns or fills, a ball of iron, a crooked rope, etc. Water has no form; it takes the form of the vessel which contains it. Air has no form; it fills a ball and assumes that form. So too, the *aathmic* (divine) principle.

The body is the ball filled with the air of Divinity; it is kicked in play, by six players on one side (the six foes: Lust, Anger, Greed, Attachment, Pride, and Hate) and six on the other (the six friends, Truth, Right, Peace, Love, Compassion and Fortitude). The goal-posts are on each side, and the ball is hit so that it passes through them, the *Dharma vidhya* (Moral attainment) and *Brahma vidhya* (Spiritual attainment). Those who hit it so, can claim victory. Or else, their kick results in an 'out'! Learn to speak what you feel, act what you speak; do not allow them to be at cross purposes.

Man with feelings of a demon, fuming with hate, engaged in fighting, holds Peace Conferences! And, prides himself on his plans for peace! Transform the heart into a tabernacle of Peace; then, conferences to deceive oneself and others become unnecessary. What can mere talk achieve?

### **Right will be restored and evil put down**

Have constructive thoughts, consoling words, compassionate acts. Be on the look out for eyes filled with tears, hearts heaving in sigh. I am sure My words will give you the strength of elephants when you need it to carry through tasks of service. I know they have; each one of you is the witness of the truth of this fact; I am the witness of all that you did and achieved. I don't need any one to report; to Me; you don't need any one to measure the *Aanandha* you had. When the Non-gazetted officers of the Andhra Pradesh struck work for more than a month and a half, the hospitals did not have attenders and helpers in the wards; the *Seva dhal* members of Vijayawaada, Hyderabad, Vishaakhapatnam and other places were moved by the distress of the in-patients left: helpless in the hospital beds; they served them with great love and even adoration.

No service was too low or mean; every emergency was immediately noticed and attended to. They need not be sorry that during those days, they had no time to sit for *dhyaana* or do *japa* or even to go out on *Nagarasankeerthan* (meditation or recitation or group singing of God's names)! Why? You can have the Name on the lips, when you sweep the streets, or lift a corpse on to the morgue, or when you walk towards or away from the area of distress. People may dub you mad! But, be elated that you are not affected by the insanity they suffer from.

Not only Bhaarith, but the whole world is today in the throes of anxiety and fear. But, I assure you that very soon the dark clouds shall be scattered and you will witness a happy era all over the world. Right will be restored and evil put down. Your duty is to yearn for the attainment of the consciousness of the One, behind all this apparent multiplicity. Be centres of love, compassion, service, mutual tolerance, and be happy, very very happy. That is the blessing I shower on you, this *Guru Poornima* (the full-moon day dedicated to the Preceptor).

*Ananthapur, 8- 7-1971*

*Shiva is described as having three eyes, eyes that see the Past, the Present and the Future.*

*The elephant skin which forms His cloak is a symbol of the bestial primitive traits which His Grace destroys. In fact, He tears them to pieces, skin them, and they become totally ineffective.*

*His Four Faces symbolise Shantham (Equanimity), Roudhram (Terror), Mangalam (Grace) and Uthsaham (elevating energy). While adoring the Lingam on this Lingodhbhava Day, Mahaa Shiva- raathri, you must contemplate on these truths of Shiva that the Linga represents.*

*Sri Sathya Sai*