

### **34. Limits that liberate**

THIS is a *Yajna*, a holy ritual. The participants in this 'sacrifice' can consider themselves rewarded if they acquire two benefits therefrom: Understanding the true state of *Prakrithi* (Nature) and Visualising the true path of spiritual effort. The students and teachers who have come from the far comers of this country and from beyond the seas are the officiating priests; they have to be vigilant and full of care, lest the *Yajna* be tarnished by sloth, waywardness. In the sacrificial fire it is customary to pour ghee and a variety of precious articles as oblation. But, here, in the fire of this *Yajna*, I call upon you to offer your selfishness and false pride. This *Yajna* needs two ceremonial rites: fix your mind on the higher truth; expand your sympathy and love so that they may encompass all living beings and activate you towards real service.

For, Life is a journey from the position 'I' to the position 'WE,' from the singular to the plural, from the imprisoned One to the liberated One, who is seen in the Many. The vision of the One, immanent in the obvious Many is the fulfilment of all the years of one's life. This is the teaching contained in the ancient texts and scriptures. But, these have been forgotten, ever since the minds of the people of this land were won over by Western Civilisation. When this happened, the goal of life became the amassing of money and not the awareness of the Self.

#### **Man has in him a spark of the Divine**

What has to be gained is not money, but, virtue. The means of sustenance are sought after and collected by birds and beasts; there is nothing specially human in this pursuit. When intelligence is used for the acquisition of food and physical comforts, man is lost. In animal pursuits. Human life is much more meaningful than that of birds and beasts. Man has in him a spark of the Divine; his body is the temple of God. So he must live in such a manner that the innate Divinity expresses Itself through Love, through service of others, and through the recognition of the Constant Presence of God, in him and all around him. When man dedicates his skills to the search for food, he estranges himself from the light that shines within him, the *Aathma*.

Man consumes as food many living beings, plants, eggs, fish, cattle, sheep, etc. These are born as human beings, on account of this act of consumption. But, since they have not had the education which can reveal the God within, they vegetate or stay brutish, without appropriate ticket or passport for rising higher than the human status in which they have been hurriedly placed. Like most men, they roll along from womb to tomb, bondslaves to the senses and the ills that the bondage brings inevitably in its train. Do not be content with slavery; yearn to reach the Sun of Splendour, the Source of Perfect Wisdom.

#### **Attempt to assimilate our ancient culture**

Man does not discriminate and discover the special excellence of his own faith, as compared with the faiths of others, or, the difference between his beliefs and religion and the beliefs and religion that others hold dear. He does not evaluate his viewpoint, in the light of the viewpoints and attitudes of others. He does not weigh his acts and judge them, as worthwhile or waste. The seers and sages of India have laid emphasis on this discipline and prescribed measures to achieve these ends. But, now Indians have no knowledge of this discipline or of its value.

As a consequence, the sons and daughters of India are pitifully silent, when cynics and purblind critics discredit their ancient culture and point the finger of scorn at what they interpret, as absurdities and inconsistencies. Do not join such people in their campaign of vilification. On the

other hand, attempt to assimilate the culture and yearn to experience the Bliss it promises. It is indeed a great shame that people calling themselves Indians are not informed enough or experienced enough to silence the opponents and traducers of Indian Culture.

The fault lies in the system of education that does not give them even a glimpse into the glory. The country is now sunk in fear and the cure lies in your understanding the remedies prescribed in-the ancient texts, practising them and propagating them. You are now being led away by people who do not know the true characteristics of that Culture. And, the ideas you have about the epics and the *Puraanas* (mythological stories), the *Shaasthras* (spiritual sciences) and the *Vedhas* (sacred scriptures of the Hindhus) are warped by the prejudices that these people have implanted in you. For example, the story of Virgin Mary giving birth to Jesus Christ is acclaimed as an evidence of Divine Will, but, you who accept this interpretation, are not able to affirm that the birth of Karna to Virgin Kunthidhevi is equally an evidence of the same Divine Will. You are apologetic and ashamed when the fact of Karna's birth as a result of Divine Will is twisted and turned by the so-called scholars of today.

### **Students are woefully deficient in general knowledge**

People who are completely ignorant have no doubts or misgivings; those who are fully wise, too, have no doubts or misgivings. It is the half-baked variety of scholars and students that fall into the traps laid by the prejudiced and perverted. We hope that your contact with the ripe mind, the intelligent learning and the experience-filled hearts of those who come to speak to you during the course of this Camp will strengthen your resolve and enthuse you to foster and support the principles underlying Indian Culture.

Education should not aim at merely making students get acquainted with a pile of books. It should insist on their assimilating the essence of the teaching which they elaborate. Now, students direct all their efforts towards acquiring more and more knowledge of just one specialised branch of learning. So, they are woefully deficient in general knowledge, and are unable to adjust their behaviour or conduct, and survive the vagaries of fortune.

Minister Ghorpade referred to the relationship between Science and Religion. Of course, science has to develop more and more, for, science makes life more comfortable. It has given man many items that make living faster, more entertaining, and more standardised. But the trouble is that while Science and Technology have advanced by leaps and bounds, man has not learnt the art of using them in the right manner. He has allowed Science and Technology full licence to cater to his sensual desires and thereby demeaned his stature and status.

### **Humanness and Godness co-exist as inseparables**

You must avoid this mistake. At this age-period when your intelligence, your alertness, your awareness are all in good condition, you must learn how to keep your impulses under control, and to master the senses that tend to drag you into wrong and vicious paths. When the desire for pleasure overcomes your reason and your innate goodness, you are left only with the shape and form of a human being; you have no right to be called a human being.

Humanness and Godness co-exist as inseparables; they are the negative and positive poles, that have to be together to produce-the warmth of love and the light of wisdom. Once you have established your Self in the Higher Self, you would not get lost; you can then wander freely in the realms of the Unreal. If you have not experienced the Self as a spark of the Supreme Self,

your wanderings will be as fruitless as the trekkings that animals do, by instinct. So try to transform the humanness with which you are endowed, into the Divinity which is its real core.

The Universe is the body of God; every particle in it is filled with God, His Glory, His Might, His Inscrutability. Believe that God is the inner Truth in every thing and being. He is Truth, He is Wisdom. He is Eternal. Be humble, before the evidences of His Power and Majesty.

### **It is the God in you that guides and guards you**

We have the example of Hiranyakashipu, the father of Prahlada. He was the repository of enormous knowledge. He had won enormous skills through his asceticism and efforts. He was so proud of his achievements that he denied God, and declared that he had no need for him. But, a day came, when even he had to call out and clamour for God. So too, you may deny or dismiss God, out of ignorance or perversity; but, a day will come when you have to pray for his compassion.

You *are* God in reality. It is the God in you that guides you and guards you. When you deny God, it is tantamount to your arguing, "I am born of a barren woman," or asserting very vociferously, "I am incurably dumb!" It is as absurd as denying yourself. This great Truth is well explained in the scriptures of this land, and every one of you has the right to know this heritage.

The seers of this land have marked out the limits and lines, to be respected by aspiring men. The *Vedas* give these injunctions: *Maathru dhevo bhava; pithru dhevo bhava; aachaarya dhevo bhava; Sathyam Vadha; Dharmam Chara.*---"Revere your mother as God; Revere your father as God; Revere your Teacher as God; Speak Truth; Act Righteously." These five are as the five vital airs that sustain the body of man. Believe them as such; have unshakeable faith, that they have been laid down for your material and spiritual progress. Practise these precepts sincerely and without slackening. That will ensure success in your pilgrimage from humanness to Divinity.

If you revere your parents today, your children will revere you in the coming days; for, the present shapes the face of the future, as it was, in its turn, shaped by the past. That is why I always insist, 'Be Good, See Good, Do Good; this is the way to God'.

### **Pleasure is but the interval between two pains**

When you return to your places after the Summer Course, each one of you must be equipped with the knowledge of these five disciplines and the fervour to practice them in your daily lives. Concentrate your attention for the full period on this task; do not mind the inconveniences, the change in diet, or the regulation of play and entertainment. Bear with these handicaps and rules patiently and gladly.

Life is all the sweeter for these restrictions and limits. You will encounter many obstacles in life, but do not be disheartened by them. Pleasure and pain alternate in life; in fact, pleasure is but the interval between two pains! And that makes it welcome and worthwhile. Have the future always in view, and put up with pain now, so that you can meet it boldly when it befalls you later in life. *Thyaaga* (selfless sacrifice) is the real *Yoga* (divine communion); renounce and become a master of yourself. *Bhoga* (enjoyment) brings about *roga* (disease); indulgence is the cause of disease.

Treat all who are sharing this Camp with you as brothers and sisters. Remember ever the brotherhood of man and the fatherhood of God. People talk glibly while on platforms facing vast gatherings "Brothers and Sisters!" But are they prepared to divide their property among the brothers and sisters? Of course, you need not go as far as that; but, you must recognise the one

Divine Principle that animates all. When you are inspired by that belief, surely, your eyes and ears will refuse to note differences and distortions. Your hands will refuse to engage themselves in low activities; your tongue will not tarnish itself by low talk; your mind will not entertain low thoughts and ideas. Resolve that you will attain and maintain this purity in thought, word and deed.

That is the central message of Indian Culture, which will be explained to you in all its interesting facets by the lecturers who have responded to the invitation of the Organisers.

*Brindhaavan, 20-5-1974*

*The message of "Fatherhood of God and the Brotherhood of Man," which Jesus Christ proclaimed 2000 years ago, should become a living faith for the achievement of real peace and the unity of mankind.*

*The oneness of all creation affirmed by the ancient seers and sages must be expressed in a transcendental love which embraces all people regardless of creed, community or language.*

***Sri Sathya Sai***