

9. Himaachal

PEOPLE of Himaachal Pradesh! Lord Shiva resides on the Himaalayas, as the *Puraanas* (mythological legends) declare. The inner meaning of this declaration is- Lord Shiva lives in hearts that are as pure, as white and as cool as the snow (*Hima*) and also as steady and unmoved (*achal*) as these mountains. Your surroundings, therefore, are teaching you a lesson whenever you turn towards them. They exhort you to be pure, unblemished, comforting to the distressed and unmoved by either luck or misfortune. You must have won nativity in this region, as a result of the merit earned in many previous lives.

Man has to become aware of his genuine nature and be established in that. Or else, he ceases to be entitled to that name. When fire does not burn or when water does not flow, can they lay claim to those names? Genuineness consists in being true to the deepest core.

Man has Truth as his nature. That is to say, you can rely on man's behaviour being always true; he will speak out only what he feels to be sincere; he will act according to his words; his thought, word and action will be consistent and complementary. If in any one case, this concordance is absent, then, the person is a man only in outer form. He is worse than a beast, for, beasts are free from the burdens of thought and speech.

The intelligence has to be kept sharp and clear

All things in Creation are subject to the law of change and man too is subject to his law. But, man should use the law for progress, and not for sliding lower in the scale. *Dharma* (righteousness) is the norm, which he must adhere to, so that he changes from good to better and from better to the best. *Dharma* is that which is 'worn;' man must wear the apparel of *Dharma* so that he is saved from the cold winds of ego. Man has been endowed with *buddhi* (Intellect), so that he might at every turn decide what is beneficent for observance and what is detrimental. Gandhi while going through hate-ridden regions, prayed, "*Sabko san-mathi dhe Bhagavaan!*" (O Lord! Give everyone good mind!). The Intellect has to be kept sharp, clear and straight.

There are four directions in which the intellect guides man: (1) *Swaartha-sukha-buddhi*. This indicates the fully egoistic nature, where the Individual does not care for even his wife and children, but, is eager to fulfill his own needs first and foremost. Then, we have (2), the *Swaartha-paraartha-sukha-buddhi*, this allows some consideration for the happiness of others also. Birds feed their young and undergo great exertion to bring them up. The next variety is (3) *Paraartha-buddhi*. Those who have this, seek for others as much happiness as they seek for themselves. They are prepared to undergo any trouble to secure for others too what they feel will grant them happiness. The next is (4) *Aadhyaathmic-buddhi* (spiritual intellect). This leads man ever on the path of renunciation and service, for, they alone lead to Spiritual advancement.

Develop the vision to see the One behind the many

India was for long centuries the guide and *Guru* (preceptor) of mankind, because people cultivated this type of spiritual intelligence. Today it has yielded place to falsehood, hypocrisy, injustice, and greed. The *Aadhyaathmic* intellect recognises the Unity of creation and so, what the other person feels is felt by the individual too, to the same degree. This vast gathering of people will appear to the *Aadhyaathmic* Intellect as a garland of multi-coloured flowers strung on the one single thread, God. Develop this vision; see the One behind the many; see the *Brahmasuuthra*--the string that runs through each flower.

When you win the Love of God, His compassion will flow unto you. Love gives and forgives. Ego gets and forgets. When your son steals some money from the house, you do not hand him over to the police; but, when your servant steals a spoon, you have no such qualms. For, you have no love for the servant.

Live without hating others, condemning others, and seeking faults in others. Vyaasa, who wrote eighteen voluminous *Puraanas* summarised all the *Puraanas* in one single line of a small couplet: "Doing good to others is the only meritorious act; doing evil is the most heinous sin." When you feel you cannot do good, at least desist from doing evil. That itself is meritorious service! Do not try to discover differences; discover unity. Creeds, castes, country of origin may differ but the inner hunger is the same for all men. Understand that the purpose of life is to know the Embodiment of love, namely, God, through love, and demonstrate through your own Love that you have known Him.

The limbs of the body have to work In unison for the common purpose of sustaining the body and keeping it fit for its prime mission. If one limb quarrels with another or refuses to cooperate or help, the entire body, Including the refractory limb, will suffer. When you see a thorn on the road the feet move away; the eyes saw and immediately, sympathetic vibrations warned the feet. The love and cooperation between eye and feet come from the *Aathma* (divine spirit) within and the love which is its very nature, dust as your body is kept safe and secure by love, may the country also be kept safe and secure; for, It has a great mission to fulfill, as the guide and *Gum* of mankind.

Simla, 4-4-1975

If it is good and will harm no one, go ahead. If it is not good, put it aside. If not sure, do nothing until sure.

Sri Sathya Sai