

10. "Your Divine destiny"

*The Universe is illumined through and through by, the
splendour of the Lord.*

The Universe shines forever in the glory of the Lord.

*When the Light of the Lord is withdrawn from it, the
Universe cannot shine.*

*The Universe and its Lord are eternally bound by
all-prevading light and love.*

*Embodiments of Love! Good thoughts in mind good words
in speech,*

Good steps in every deed - When these are not found,

How can Sai pat and praise and give you joy ?

Decide and declare the answer to yourself.

WHAT pleases man most is sweetness--in thought, word and deed. This mysterious component that evokes joy in the human heart is the genuine Raama principle. Raama means that which causes delight. A stomachful of food, an eye-ful of sleep, a home full of children's laughter--these, according to most people, are the highest levels of happiness. But this refers only to the interval between birth and death. What of the before and after? The body is something separate from you. You own it for some years and you feed it and foster it and struggle with it, to tame it to do your will. 'You' or the 'I' in the body, the '*Aathma*', is the One, without a second. When identification with the body weakens, the effulgence of the *Aathma* (divine Self) will be patent.

Accumulation of things cannot win Grace

Attachment to the body complex implies accumulation and acquisition of things that cater to its needs and greeds. Accumulation promotes exploitation;-it cannot win Grace. It has no limit; the thirst increases with each gulp. It always asks for more. Can a lake be filled with a drizzle? Can saliva slake the thirst? Can blades of grass burn as coal? Accumulation of things, of scholarship or fame can yield no good, unless what is acquired is put to practical use for oneself and others.

The wisdom to recognize that the body he believes is himself is only an instrument wielded by him, has to dawn in man. That is the first step to the higher spiritual consciousness. There is in every person the ever-free, ever-unattached, ever-pure *Aathma*. That is the *Brahman* (Absolute Reality), the Cosmic Awareness latent and patent in every one. *Yoga* (Divine Communion) awakens when the world is viewed with glorious unconcern. This is the source of supreme *Aanandha* (Divine Bliss).

How can renunciation, non-attachment, result in joy, it may be asked. Discard the sense of egotism while engaged in activity; discard, while experiencing any emotion or reaction, the feeling of being a partaker--then, one can be ever in joy. Then the *Bhogi* (enjoyer) is really a *Yogi* (spiritually advanced person).

The Divine is the basis for everything

Consider the reality of the things from which one derives joy! Each one of them is saturated with the Divine Principle. The rain that falls, the Sun that shines, the Moon that cools, the rivers that flow are all for all. Therefore no one has the right to claim them exclusively or to prevent others from sharing these gifts. The Divine is the basis for everything, objective as well as subjective. The eye cannot see nor the ears hear unless the life-principle is active through the grace of the Divine *Aathma* or *Brahman*. Man can become aware of the *Aathmic* truth when he casts off the trammels of egotism and possessiveness.

The tender child is not burdened with these two. Fed at the mother's breast, inhaling fresh pure invigorating air, it is thrilled by the sweet lullabies the mother sings. But, as it grows in age, it assumes the dual emotions of mine and thine and gets entangled in greed and hate, in pomp and possessiveness. So, the basic Divinity gets ignored. The *Aathma* is unaffected by what we call ups and downs. When the waters of the lake are agitated, the moon reflected in its depths appears agitated and wavy but the planet up in the sky is unaffected by what happens to its image. So, too, the mind wavers and wobbles but the *Aathma* is calm and unconcerned.

Another facet of the *Aathma* or the Divine in us has also to be kept in view. It is not only in us but outside us also. In fact, the *Vedhas* say, "*Anthar-bahischa thath sarvam vyaapya Naaraayana sthithaha*" (Inside, outside That Divine pervades everything). No one can see his own face except in a mirror or some medium that can reflect it. When he discovers that he has some dirt on his face he can clean it and become free. Retiring into a lonely silent place is like facing a fine mirror. Being in the midst of turmoil and travail is like peering into a hazy dusty mirror. Hence such retreats are desirable.

Man is directly derived from the Omniwill

The *Aathma* in us is identical with the Cosmic Divine Consciousness, the *Param-Aathma* (Supreme Self). It is *Sath-Chith-Aanandha*; its nature can only be described as Being-Awareness-Bliss. The *Vedhas* (ancient revealed sacred scriptures) also refer to it as Truth-Wisdom-Infinity--*Sathyam, Jnaanam, Anantham Brahma*. The individual is derived from *Brahman* and so is entitled to the awareness of *Brahman*. The *Vedhas* declare that the sky is the manifestation of *Brahman*; from the sky comes air; fire is a projection of air and water, the earth arose from air, water and fire, plants grow on the earth and form the food (*anna*) which, in turn, moulds man. So, man is directly derived from the Omniwill of the Omni-Self.

Man is enclosed in five sheaths the physical, vital, mental, intellectual and Blissful. This Blissful is the core. So, man need only explore within himself for infinite Bliss. Bliss has to be sought not through accumulation but through sacrifice and promotion of the welfare of others. *Thyaaga* (sacrifice) is recommended by the *Vedhas* as the only path to immortality. Give in plenty, give gladly, give for the glow of God, in gratitude to God.

Selfishness is the canker that destroys charity. Though one is aware that a step is wrong, selfishness does not allow him to desist. But, it can be overcome by steady determination. Share with others the knowledge and skills you have earned, the ideas and ideals you have benefited and the joy you have won by discipline and dedication. Sharing will not diminish them or devalue them. On the other hand, they will shine better and put on added splendour.

Raama is the Voice of God within

Of these ideals, Truth is the one that Raama upheld. Take it that it is Raama that speaks through

you and honour every word as Raama would have done. Consider how much Lakshmana had to repent for not acting, on one fateful occasion, according to the word he had given to Raama himself. Raama had asked him never to leave Seetha alone in the hermitage and he had agreed. But, he left the place and Raavana could kidnap Seetha and carry her to his island city! Raama is *Aathma-Raama*, the Voice of God within. Do not disobey it or circumvent its directives. Pray that the Voice alerts you ever, pray with humility and surrender to the advice. Then Raama will guide you right with compassion.

Raamadhas of Bhadhraachalam was thrown into prison; he was whipped without mercy. But, he never lost faith in Raama. He pleaded plaintively for grace, and he was able to earn Divine intervention to save himself from torture. Unwavering faith is the sign of spiritual success. That is the result of the awareness of one's inner Reality, the stabilising core, the Divine in man.

Practise this ideal of inner peace and universal love. .Shower selfless love on,.. ten others and bring about once again the Raama Raajya (righteous rulership of Raama) of the Raamaayana. 'Raama' means '*he who pleases*'. Be pleasant to every one; let every one be pleased with you Do not hurt or harm, by thought, word and deed. Purify your heart; cleanse it of narrow selfishness.

Bring million flowers and do puuja with them.

All will be rejected, none accepted.

Bring a single lotus, your heart, so fresh;

Sathya Sai accepts, grants both love and peace.

Offer your virtues as flowers. Virtues that spread beauty and fragrance. Offer your heart-lotus freed from insect pests like lust, anger and hate.

The seed of Divinity has to be fostered by human effort and steady care, in order that it may blossom and fructify. Remove from your mind all traces of desire to harm others, by thought, word and deed. The reaction you will encounter by indulging in such temporarily satisfying behaviour, will be disastrous. Each such act is a seed planted in your own mind, a weed that will grow wild and destroy your peace and joy. So, be vigilant against such tendencies. Cleanse your thoughts, words and deeds and acts as men on the march towards their Divine Destiny. I bless that you may succeed and reach the goal.

Prashaanthi Nilayam, 21-4-1983