

## 14. The triple promise

LIKE Raama and Krishna in earlier *yugas*, I have come to carry out three *Prathijnaas* (promises). Once Swaami has accepted a devotee as 'You are mine,' He will not abandon him, whatever happens. Swaami has come to give, not to receive. When I undertake anything for the good of the world I will not give it up, come what may." This *historic declaration was made by Bhagavan in the course of a thrilling address on Guru Purnima day in the Poornachandra Auditorium. The unprecedented gathering of devotees from all parts of the world cheered rapturously when Bhagavan made this announcement of His Avathaaric mission.*

Embodiments of Divine *Aathma!* He alone is the *Guru* (preceptor) who imparts that Higher Knowledge by knowing which all that needs to be known can be known and without which all else is useless.

The sacred Bhaaratheeya Culture has survived the ravages of time and the vicissitudes of history. *Sanaathana Dharma* (Eternal Universal Religion) is the core of this culture. Like a diamond that shines in a hundred facets, the Bhaaratheeya Culture has scattered its brilliance in all directions and spread the fragrance of its wisdom like a thousand petalled lotus. It is based on ethics and character. Spirituality is its life-breath. Truth and Love were the ideals cherished by the great seers of Bhaarath, who made Bhaarath shine like a beaconlight for mankind. They regarded God as the great moving spirit inspiring them. But, today, forgetting God and immersing themselves in worldly pleasures and possessions, people are dehumanising themselves.

### **Cause of commotions and conflicts in the world**

Today all over the world you hear about plans to build a new society. The Universal provision of daily necessities and various amenities and the equal distribution of wealth are among the declared aims of this movement. This may be desirable. But is it practicable? It may be possible to distribute equally property and possessions, amenities and comforts. But is it possible to limit equally the desires of all persons? If desires are not limited equally, there is bound to be frustration. The socialist doctrine is an important concept. But it is no less essential to recognise the reality of God as the primal source of all things in the world.

According to the Indian seers, the source of the food one consumes, the power that sustains all living things and the basis of all objects in creation is God. It is because this basic truth has been forgotten that the world today is bedevilled by famines, conflicts, wars and commotion.

We must enquire deeply whether the daily necessities, the comforts and pleasures enjoyed by man are created by man or by God. Can man create the land on which his food is grown? Can he produce water? Can he control the air? Can he create the wood in which fire is latent? All these can be created only by God and are beyond the power of man.

### **Process of creation is common to all in the world**

The saint Purandharadhaasa went from street to street proclaiming that everything is Divine. He sang: "Who planted and watered the tree that grows upon a hill? Who painted the feathers of the peacock? Who provided the green-feathered parrot with a rosy beak?" These are possible only for the Divine.

Moreover, today we must also seek to discover the unity that underlies the diversity among mankind. The most noteworthy characteristic of *Sanaathana Dharma* is its concern for the well-being of humanity as a whole. This concern stems from the consciousness that all are children of

one mother. There may be differences among people in mental and physical prowess. There may be differences in the doctrines they profess and in the knowledge and skills they have. Even in qualities there may be variations. But in respect of one thing there is no distinction. This relates to the process of creation which is common to all. It is this which must make us accept the equality of all beings. It is on the basis of this idea that the new society should be established.

When I began my discourse, I addressed you all as "Embodiments of the Divine *Aathma*". In the Bhaagavatha and in the Geetha the Lord has declared: ".till beings in creation are manifestations of one fragment of Myself." ("Mamaivaamsho *jeevabhoothassanaathanah*"). The Divine is manifest in every being. Only when this truth is understood can you know the meaning or the term "*Dhivyaathma swaruupulaara*" (Embodiments of the Divine *Aathma*). But relying on differences in physical and intellectual abilities men develop hatred towards each other. When such hatred grows in society, corrective measures have to be taken. This may be illustrated by incidents in the Mahaabhaaratha. Overthrowing arrogant and oppressive rulers, Krishna installed on the throne Yudhishtira, who was wedded to Dharma and *Sathya* (Righteousness and Truth). Although he had won the Kingdom, Krishna did not rule over it himself. Some qualifications are required for ruling a kingdom.

### **Concept of establishment of reign of *Dharma***

Krishna installed as rulers only those who had those qualifications. This is the truth underlying the concept of "*Dharma samsthaapana*" (establishment of the reign of *Dharma*). Whoever wishes to reform society or the government should examine his own competence and fitness for the task.

We are today celebrating *Guru Puurnima*. What is the real *Guru Puurnima*? Is it simply the full moon day in the month of Aashaada? This is the common view. But the great ones have given other meanings to it. One meaning is that it was on this day Vyaasa began writing *the Brahma Suuthra*. It was also on this day that the Buddha attained enlightenment and taught his disciples: "All is sorrow; All is transient; All is void." For these reasons, the day is known as *Guru Puurnima*, *Vyaasa Puurnima* or *Buddha Puurnima*.

In this context, it may be asked: Who is fit to be a *Guru* and who is fit to be a *shishya* (disciple)? If we examine the Geetha, we will know whether we are the ideal *shishyas* (disciples) or not. In the Bhagavath Geetha, the *shishya is Narotthama* (the highest among men), the *Guru is Purushothama* (the Supreme Person); the *shishya is a Mahaathma* (high-souled), the *Guru is Paramaathma* (the Over-soul); the *shishya is Aadarsha-muurthi* (an ideal person), the *Guru is an Avathara-muurthi* (incarnation of the Divine); the *shishya is a Paathradhaara* (an actor), the *Guru is Suuthradhaara* (the director of the play); the *shishya is a Dhanurdhara* (wielder of the bow), the *Guru is Yogeshwara* (the Lord of *Yoga*). It is this type of *Guru-Shishya* relationship which illustrates the ideal combination.

### **The signs and qualities of a true *Guru***

The true *Guru* is one, who has no ego or selfishness, and who can raise the *shishya* to his own level. Donning the saffron robe, mouthing a few *manthras* (sacred formulas) and expounding some texts are the signs of many *Gurus* these days. The signs of a true *Guru* are large-heartedness, absolute selflessness, purity in living, freedom from acquisitiveness, absence of envy, and equal mindedness in his conduct towards everyone. Freedom from envy is an essential quality in a *Guru* or *shishya*, because envy is the root cause of many evils.

The *Guru's* role is to lead the *shishya* on the Godward path. He must teach the *shishya* the true purpose for which each of his sense organs is to be used--his eyes, his tongue, and his limbs. All the senses are to be used for discovering and experiencing the Divine. This was what Thyaagaraaja and Pothana commended in their songs.

Every action in daily life should be turned into an act of devotion to God. In Kaashi (Benares) the municipal authorities appointed some persons to light the street lights. A *saadhaka* was one such employee. He had to fill the lamp with oil and fix a chimney to protect the flame. He used to go to every lamp singing the glory of Raama and cleaning the chimney and lighting the lamp while singing. The municipal authorities noticed that the lamps in the streets in which the *saadhaka* was lighting the lamps were shining brighter than those elsewhere. They found that a great devotee was lighting the lamps with devotion to God and this accounted for their exceptional brilliance. The moral of this story is that when you do any act in a spirit of dedication, as an offering to God, you can experience joy and find fulfilment.

#### ***Avathaars* make their advent with certain resolves**

Hence everyone should set before himself certain resolutions. Without these he can make no progress. Even *Avathaars* (divine incarnations) make their advent with certain resolves. They also set certain limits to their roles. Krishna incarnated with three resolves: (1) *Dharma samsthaapanaarthaaya sambhavaami yuge yuge* ("I Incarnate from age to age to establish Dharma"); (2) *Yogakshemam Vahaamgaham* ("I shall promote the progress well-being of my devotees"); (3) *Mokshayishyaami maa suchah* ("I shall liberate those who take refuge in Me"). Raama also had three resolves: One word, one arrow, one wife. Raama declared that whoever sought asylum from him, would be totally protected.

Similarly all divine personalities make their advent for some definite purposes. They will not deviate from them in any circumstance. Swaami's *Premathathva* (essential nature of Love) is of the same character. Swaami's *Prema* (Divine Love) has no trace of self-interest in it. It is absolutely pure. Swaami knows only how to give, not how to receive. Swaami's hand is held above for conferring something, not stretched for seeking anything. Moreover, once Swaami has declared, "You are mine", whatever wrong ways they may pursue, Swaami will not abandon them. It may be asked why anyone who has been accepted by Swaami as "You are mine," should be subject to hardships and troubles. These troubles are the consequences of their own karma (actions). They have to see that their conduct is right. If, supposing, the Lord blesses a man with a hundred years of life, he should not get puffed up with pride and start jumping from a tree in the confidence that he will live for a century. He may live for a hundred years, but may have his leg broken in the fall. So, in accepting the blessing of God, one should also try to lead a righteous life.

#### **The three resolves which Sai is determined to fulfil**

When I have given a word to anyone, even if they turn against me I will not bear any ill-will towards them. Even if they revile me, I shall continue to love them. I will stand up to my pledge fight up to the end. Some day they will return to the right path.

Owing to the compulsion of circumstances some changes may take place. They are not permanent. I will not change my course because of such happenings. This is my second resolve.

This is my third resolve: When I undertake anything because I feel it is for the welfare of all and that it is good for society as a whole, I will not give it up, come what may. Even if the whole world is against me, I will not turn back, I will only go forward.

These are my three resolves: The foot that is put forward will not retreat. I will not go back on the word I have given. I only give and do not receive.

These are my three resolves and I am determined to fulfil them and to set an example. Only then others will follow these ideals. What the country requires today are persons with *aadharsha* (ideals), not *aashas* (cravings). Desires may change from time to time. But the ideals remain long after one is dead. Hence every one should try to live up to some ideals. You should lead exemplary lives. You should become noble souls and secure real bliss, which can come only from the Divine.

On this *Gurupuurnima* day, try to transform your heart making it pure and sacred. *Pavithram* (purity) is the true characteristic of a human being. This purity should be manifested in everything one does: in his thoughts, in what he sees or says and in all that he does. It is only when you display such purity that you can become embodiments of the Divine Aathma. Then the distinction between the Divine and the mundane disappears. Everything becomes Divinised. The difference between the object and the subject will also go. Everything then becomes *puurnam* (the whole). The realisation of that wholeness is the real *Gum Puurnima* not the offer of *paadha puuja* (ritual homage to the feet) to some gum and obtaining a *manthra* from him. Resolve today to turn your thoughts to God, to strive for the purification of your heart and to seek Self-realisation.

*Discourse on Guru Puurnima Day at Puurnachandra Auditorium,*

*Prashaanthi Nilayam, 13 July 1984*