

### **23. Love is the only offering I accept**

WE have here at the World Conference delegates from many countries, wedded to different cultures and traditions, languages and styles of dress, food etc. But, this variety should not hide from our vision, the unity of Divinity inherent in all of you. The world today is afflicted with formidable problems and fast-spreading fear--fear of war, of famine, and of demonic terrorists, problems of racial, religious and regional conflicts, of economic recuperation and survival, of student indiscipline, of credal clashes, of frenzy and fanaticism, of power-grabbing and extreme egoism. The only remedy for this creeping fear is *an attitude of Vairagyam* (non-attachment).

When one is attached to the body-mind complex and the I-and-Mine limitation, fear is inescapable. The *Adhwaithic* awareness, that what we witness is but a super-imposition of our own mind on 'Reality; it is the best cure; and service is the most effective sadhana. Our deeds reveal our motives; our motives design our habits; our habits decide our character; our character determines our destination.

#### **Service should be rendered without egoism**

Deeds are the very root of our fate. They sprout as birth, after death. The family and society into which one is born, lead us through their moral code and the journey ends when the goal is reached. Jaya and Vijaya the door keepers of Vaikunta, the abode of God, fell into demonic careers in the world, as the result of an impertinent gesture against holy sages. Prahlada, though a demon by birth, attained the presence of God as a result of his total dedication to Divinity. The mind-stuff of the former two was polluted with the poison-of egoism, while that of Prahlada was cleansed by surrender to His Will.

Service rendered without egoism, however small, can be highly beneficial. It must emanate from a tender heart which responds to every sob and groan and is ready to renounce and suffer gladly. One must have the eagerness to get involved with others to feel fullness thereby. One must cultivate forbearance and inner strength, in order to avoid resentment at criticism and ridicule while one is engaged in joyful service.

The scriptures speak of *Pancha Pranas* (five vital airs) that energise the functions of the human body. More vital than these are the five sustainers of the of inner health and strength, the *Upa-pranas--Sathya, Dharma Shanthi, Prema* and *Ahimsa* Of these, *Prema* (Love) is the basic element, the motivator of the other four.

Man is certainly the crown of creation, but, nevertheless, he is born weak and dependent. The culture and traditions of the society, family, country and religion, that is to say, history has its impact on his life and thought. It moulds his individuality and endows him with loyalty and affinity, with a nationality. Thus, he grows not as an isolated being, but with the consciousness of the divinity in all, which culminates in the experience of unity.

#### **Seva is the highest form of worship**

The four Purusharthas (life- goals)--*Dharma, Artha, Kama* and *Moksha* have been laid down to teach man that he should earn *Artha* (wealth) through *Dharma* (right means) and direct *Kama* (desire) towards *Moksha* (release from bondage). But man ignores *Dharma and Moksha* and struggles to direct *Kama* towards *Artha*. His sense of values has become topsy turvy; for example, he is delighted when the sun rises and happy when it sets, for he can work during day and rest at night. He does not realise that the sun is, with each passing day, shortening the time

allotted to him for earthly existence. He does not remind himself that the earth is but a caravanserai and that he has to leave behind all that he claims to possess.

The wise ones use money, strength, intelligence, skills, aptitudes and opportunities for helping others and making their lives happier. Thus, they win Divine Grace, for *Seva* is the highest form of worship. There are millions who are hungry, desperate and miserable. I am directing you to limit the intake of food to actual need, so that you can share it with the poor. Do not waste food. Do not fritter away money for harmful purposes; use it for helping others. Do not waste time and energy; allow others to benefit by your skills.

### **Human Family**

Though desires have not been curtailed sixty lakhs of rupees have been collected from the States in India, as an offering to Swami, ostensibly as the sum so saved. I accept only one offering from the World Love-- sacred selfless Love, manifested as service, as brotherhood, as tenderness of heart, as compassion. Not this day, but all days in the past and for all days in the future, money does not attract me or affect me. My hand is for giving, not receiving. Therefore I am returning this amount to the State Presidents themselves, so that they may give back the money to the districts which have contributed it. Let them utilise it for some service activity under the supervision of a Special Committee and the guidance of the State President.

I am emphasising another point today. You are using the name Sai family while addressing devotees, and referring to yourselves as members of the Sai family. This is a narrow, restrictive expression. I have no limits or restriction. I am in all, for all. There can be no distinct Sai family. Whatever the Name and Form they address, Rama, Krishna, Sai etc. they all belong to me, to God. To assume that God responds to one Name only and can be adored in one Form only, is a sacrilege.

### **The Ten Directives**

Cultivate love and cleanse your hearts with that Love. Spend that Love in service and that will make it grow. I am now giving you, members and workers of the organisations, ten directives for you to follow.

The first is: Love and serve the Motherland. At the same time do not hate or hurt the motherland of others. Do not defame or dislike other countries.

The second is: Adore all religions; they are all pathways to the one God.

The third is: Treat all men as your brothers. All men are of one caste. Have faith in the Truth that Mankind is one indivisible entity.

The fourth is: Keep your homes and the environs clean. This will ensure health and joy to you and society.

The fifth is: Do not promote beggary by throwing coins at an outstretched palm. Help the beggar to earn a livelihood for himself. Provide food and shelter, in every town and village, for those who are too weak or aged.

The sixth is: Do not get things done by offering bribes; do not accept bribes from others.

The seventh is: While engaged in worldly activities, it is dangerous to pay attention to the caste or creed of people, for this will breed hatred and envy. Keep your caste strictly at home; do not parade it before society.

The eighth is: Do not depend on others for serving your personal needs. This will make you lazy. Be self-reliant. How can a person so dependent serve others?

The ninth is: Adore God. Abhor Sin.

The tenth, which is relevant for all the nine, is: Observe the laws, rules and regulations laid down by the State and be ideal citizens.

Follow these directives with enthusiasm and with love and be examples for others, wherever you are.

### **The Ten-Fold Path to Divinity**

(For members of the Organisation and others)

- 1. Love and Serve the Motherland; do not hate or hurt the motherland of others.*
- 2. Honour every religion each is pathway to the one God.*
- 3. Love all men without distinction; know that mankind is a single community.*
- 4. Keep your home and its environs clean; it will ensure health and happiness for you and for society.*
- 5. Do not throw coins when beggars stretch their hands for alms; help them become self-reliant. Provide food and shelter, love and care, for the sick and the aged.*
- 6. Do not tempt other by offering bribes or demean yourself by accepting bribes.*
- 7. Do not develop jealousy, hatred or envy on any account.*
- 8. Do not depend on other to serve your personal needs; become your own servant, before proceeding to serve others.*
- 9. Observe the laws of the State and be an exemplary citizen.*
- 10. Adore God. Abhor Sin.*

*Prashaanthi Nilayam, 21 - 11 - 1985.*