

27. Love God, fear Sin, serve Society

THE body is the vesture which the mind has assumed for its functioning and growth. The thoughts and experiences of various previous lives are imprinted on the mind. When the mind is filled with good thoughts, there is nothing beyond its reach. Thoughts give rise to actions. Actions produce habits. Habits mould one's character. And character decides one's destiny--for good or ill. Hence thoughts are the basis for one's misfortunes or enjoyments. There is no greater blessing than having good thoughts. Association with good persons promotes good thoughts.

Thoughts help to strengthen one's will power, which is the basis for acquiring other qualities like discrimination, intelligence, determination, eloquence and enquiry. However, this will power which is in everyone, gets weakened by the limitless growth in desires. With a weak will man cannot enjoy peace or bliss. It is evident from every one's experience that persons who are addicted to smoking or drink, develop their will power when they reduce their consumption of cigarettes, etc.

The three maxims for Active Workers

It is a great pity that people are sacrificing the most precious things in life for the sake of trivial and transient pleasures. In the pursuit of the trivial, men involve themselves in sinful activities. They forget the Divine. There is no escape from the consequences of sinful deeds. Hence everyone should have fear of sin. Equally, there should be love of God. When these two are present, one will become a truly moral person in society. All "active workers" should therefore bear in mind these three things: *Daiva preethi* (Love of God), *Paapa bheethi* (fear of sin) and *Sangha neethi* (social morality). When one observes these three, he will be practising all other human values. Fear of sin will result in non-violence and peace. Love of God will promote adherence to truth and expression of love for all beings. Social morality will be *Dharma* (Righteousness) itself.

There is no meaning in repeating parrot-like words *Sathya*, *Dharma*, *Santhi*, *Prema* and *Ahimsa*. One must strive to experience divinity. All the chaos and conflict prevailing in the world today are due to the absence of fear of sin and love of God. Human values are disappearing from society. Evil thoughts and bad intentions are mining the lives of people. These should be totally eschewed. Sai workers should not indulge in slanderous gossip or talk ill about others. They should see the Divine in every one and feel that when they speak ill of others, they are demeaning themselves.

Highest values to be cherished by all

Active workers engaged in service should realise that there is nothing greater than service and seek to promote love of God, fear of sin, and Righteousness in society as the highest values to be cherished by all. Indeed, if there is love of God, automatically there will be fear of sin, and when these two are there, morality follows as a natural sequence. *Sangha Neethi* (social morality) is like a beacon for mankind. Everyone should develop love of God and take up service. *Prema* and *Seva* (Love and service) are like two eyes for a human being or the two wings for a bird. One who has no love for his fellowmen is like a blind man. There should be no pretence in manifesting love. It should be based on the condition that the Divine is present in everyone. When love is sincere, one will experience real peace and joy.

Regard Me as an illustration of this truth. I have love for all, even for those who are bad. I have greater love for those who deride Me I draw them nearer to Me. I derive great joy from this. Hence My life is My message. With Me, it is always *Thyaga* (sacrifice and giving), not *Bhoga* (enjoyment). Sacrifice itself is enjoyment for Me. All active workers should excel in sacrifice and dedication.

Those who wish to serve society in the true spirit, and experience the joy therefrom should go into society with dedication. They must undertake service activities according to their capacity and competence and should not over-stretch themselves. They should not get involved in fund-raising. Money is the cause for many differences and conflicts. Concentrate on service. There will be no lack of funds for any good cause. There are enough persons in the Sai organisations with resources. There is none poorer than the person who will not use his money for good purposes. Such men are a pitiable lot.

All are sevaks in Sai Organisation

Sai organisations are growing from day to day. There would be no room for factions and differences within the organisations if all members developed devotion, dedication, tolerance and spirit of sacrifice and considered themselves only as *sevaks*. There is no place in the Sai organisation for bossism. Whether they are office-bearers or others, all are equally *sevaks* engaged in service. This organisation is intended for those who are wedded to dedicated and selfless service. Those who are not active in service should be kept out. It is better to have ten genuine active *sevaks* than large number of office-bearers who take the credit for what others have done.

You should not be concerned about the wealth, position, name or distinction of anyone. Sincere service is the only criterion. Those who are not active or who merely indulge in idle talk or criticism of others should have no place in the organisation. And those who are puffed up with self-conceit should be eliminated. Only those who have humility to regard themselves as "servants of servants" can become true servants of God.

Unostentatious work of "active workers"

There are some who are connected with several organisations, either as office-bearers or members, and cannot serve fully any one of them. Those who wish to have connections with other organisations may keep out of Sai Organisation. It is a bad trade to be associated with any organisation merely for the sake of name or prestige. It is better to be connected with only one and render effective service through it.

All that has so far been achieved by Sai Organisations is due to the unostentatious work of the "active workers." I am well aware of your dedication and sacrifice in rendering service. I am quite content with such workers.

There should be no differences among Sai workers on grounds of creed, caste, community or nation. All religions are the same for them. The Divine is Omnipresent. It cannot be confined to picture or idol in a small shrine. You must dedicate yourselves to service with love, looking upon the Divine as the embodiment of love.

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