

## Get Rid of Selfishness and Tread the Path of Divinity

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All names and forms are manifestations of the Supreme Being, who is the embodiment of peace and auspiciousness.  
He is Existence, Knowledge, Bliss Absolute, and non-dual.  
He is *Sathyam*, *Sivam*, *Sundaram* (Truth, Goodness, Beauty).

### Embodiments of Divine Atma!

The entire universe is the very form of God. God is the indweller of all beings (*Iswara sarva bhutanam*). The entire universe is permeated by God (*Isavasyam idam sarvam*).

There is air within us and outside, but we cannot see it and we cannot hold it in our hand. For that reason, can we deny the existence of air? If there is no air, how can we live? Denying the existence of air amounts to denying our own existence. Like air, God is all-pervasive.

Divinity is installed in the sacred heart of every human. To say that God is present only at one particular place is incomplete understanding of truth. With hands, feet, eyes, head, mouth, and ears pervading everything, He permeates the entire universe (*Sarvatah panipadam that sarvathokshi siromukham, sarvatah srutimalloke sarvamavruthya tishthati*).

### Sanctify your vision

The universe is the very form of Vishnu. You look at the universe with a worldly outlook, not with divine feelings. If you look at it with divine feelings, you will understand the all-pervading divine principle of Vishnu. When you keep in view the divine form of Vishnu, you do not think of the universe. When you look at the universe with worldly feelings, you cannot think of Vishnu,

the Lord. Therefore, understanding Divinity lies in the sanctity of your vision.

The eye (*netra*) is verily the scripture (*sastra*). When you change your vision, the entire creation changes. The type of coloured glasses you put on, you will see the world in the same colour. Therefore, first and foremost, change your vision.

You ask the question, "Where is God?" Wherever the mind dwells and moves about, there is God. There is no place in this world where the mind cannot go. That is why it is said: The mind is the basis of the entire world (*Mano moolam idam jagat*). The entire world is just a creation of the mind.

A human sees the universe, but they say they have not seen Vishnu, the Lord. One is a fool who sees yet does not recognise the reality (*Pashyannapicha na pashyati moodho*). The universe is the very form of God. So, change your feelings (*bhava*).

Here is an idol of Krishna. There are two aspects of the idol. One is the form (*swarupa*) and the other is its nature (*swabhava*). When you keep the form of Krishna in view, you do not think of the metal from which it is made. When you think of the metal, you cannot visualise the form of Krishna.

Grief commences when you focus your feelings on the world. When you think of Vishnu, the Lord, you will be happy. For pleasure or pain, your feelings are responsible. The mind is the cause of bondage and liberation of humans (*Manah eva manushyanam karanam bandhamokshayo*).

The mind is responsible for bondage and liberation. So, direct the mind on the right path. If the mind is directed on the right path, the mind itself will change into the divine principle. If the

mind is focused on selfishness, you follow the narrow path. Make use of the mind to have broad feelings of love.

There should be expansion of love, not contraction of love. But people today lead lives in contraction of love. Selfishness, selfishness everywhere. Whatever you do, behind that there is selfishness. Whomsoever you love, you don't love them for their sake, you love them for your own sake. Similarly, whatever object you love, you don't love for the object's sake, you love it for your sake.

People today have become playthings in the hands of selfishness. One does not take even one step forward without selfishness. You can understand the divine *Atmic* principle only when you get rid of selfishness and tread the path of Divinity.

### **Worldly relations are temporary**

Worldly relations like father, mother, son, and daughter are based only on feelings. One develops attachment to them considering their name and form. Prior to birth, who is father and who is son? Prior to marriage, who is husband and who is wife? These relationships are temporary, like passing clouds. All come in between and then vanish.

Only the *Atma* is true, eternal, and changeless. The *Vedas* also declare: It is attributeless, unsullied, final abode, eternal, pure, enlightened, free and embodiment of sacredness (*nirgunam, niranjanam, sanathana nikanam, nitya, suddha, buddha, mukta, nirmala swarupinam*). That is the *Atma*.

At one time, Sage Vyasa's son Sukadeva wanted to go away to undertake penance, leaving his father and home. The father could not bear the pangs of separation from his son and ran after him, saying, "Don't go to the forest. Stay at home and lead a family life."

Suka said to his father, "You are not the father and I am not the son. Both you and I have come out of the same bliss. Hence, bliss is our source."

Everyone aspires to attain bliss. No one wants to live even for a moment without bliss in this world. Though people aspire for bliss, they do not

practise that which can lead them to bliss. They should make earnest efforts for what they aspire.

People don't undertake meritorious deeds but want to derive their fruits;

They indulge in sinful activities but want to escape their consequences

*Punyasya phalamichchanthi,  
Punyam nechchanthi manava,  
Na papa phalamichchanthi,  
Papam kurvanthu yathnatha.*

(Sanskrit verse)

People want the results of acts of merit, but they follow the path that is just opposite. They do not want the consequences of sinful deeds, but they step forward to indulge in sins. Therefore, perform good deeds if you desire good results.

You aspire for one thing, you practise something else and say something different. This is not the true objective of human life.

The proper study of mankind is man. Unity of thoughts, words, and actions is true human life. A human is the very form of love, but they change their love in several ways.

The moment a boy is born, he has intense love for his mother. As a child, he cannot live without his mother even for a moment. He wants to spend his entire life in his mother's lap. As time passes and he enters school for studies, his love for his mother gradually becomes less, and his love for his friends becomes more due to the change of food and environment. He considers his friends his own self, his very life.

How long do these friends remain with you? They remain with you so long as there is money in your pocket and your father has a high position. Basing on these two considerations, you will be surrounded by hundreds of friends, who will say, hello, hello to you. But when your pocket becomes empty and your father has retired, they will leave you even without saying goodbye.

As long as there is water in the tank, thousands of frogs gather in it. When the tank is dry, not even one frog will be there. This is worldly friendship.

But friendship with God is not like that. God is your real friend, who will be always with you,

above, below, and all around you. Have friendship with such a true friend.

Unable to understand this truth, students today are enamoured of their worldly friends, who are only fair-weather friends. That does not mean you should hate your friends. How far should you enjoy this friendship? It should be limited to hello, hello, how are you, goodbye, goodbye.

Bear no hatred against anyone (*Adveshta sarva bhutanam*). You don't need to hate anybody, but at the same time do not have too much attachment because worldly friends change from moment to moment.

After completing their education, boys get married. Thereafter, their love for friends declines. Then wife becomes life. They struggle hard and offer various gifts to please their wife. How long does this love last? It will start declining in a short time.

Suppose a husband and his wife go for a walk in the garden, soon after their marriage. When the husband sees a thorn on the way, he catches hold of her hand in all anxiety and worry lest she step on the thorn. He starts shouting, "Thorn, thorn"! He loves his wife like his life principle. After six months, they go out in another direction. That day also the husband notices the thorn. He says, "There is a thorn, be careful". Thus, the intensity of love becomes less. After one year, when they go on a different path, the husband again sees the thorn on the way and shouts at her, "Can't you see there is a thorn in the way? Come back!" In one year, there has occurred so much change in love.

Worldly love is sure to decline. After they beget one or two children, the father directs his love toward the children. He struggles to foster and educate them. But he forgets that his head, blood, money, and everything are his parents' gift. Forgetting that truth, he becomes indifferent toward his father. Then, differences crop up between father and son. When differences start, father exercises control over his money.

So, this love is never permanent at any time. Therefore, make efforts to develop love for God.

### **The same divine principle of love is present in all**

Life is full of worries. Because one has money that does not mean one has no worries. One cannot escape from worries in spite of wealth and people around one. One is bound by twelve worries.

To be born is a worry, to be on the earth is a worry;

The world is a cause of worry and death too;  
The entire childhood is a worry and so is old age;

Life is a worry, failure is a worry;

All actions and difficulties cause worry;

Even happiness is a mysterious worry.

Devotion to Swami alone will put an end to all worries.

Oh people! Develop such devotion and love.

(Telugu poem)

We live under the tree of worries and anxieties. Love for God is the panacea for all worries. Therefore, develop love for God to get rid of all worries.

For every disease there is a prescribed medicine. But love for God will cure all ills of humanity. The same Divinity is present in different forms that we see in this world. When we recognise all-pervading unity in the entire diversity, we can realise Divinity.

We prepare many sweets, like Mysore Pak, Gulab Jamun, Barfi, Laddu, and Jilebi. All these sweets have a different taste, but sugar is the same in all of them. Similarly, the same Divinity is present in everyone. Names and forms may be different, thoughts and aspirations may be different but the goal is one. Therefore, recognise unity in diversity. Do not see diversity in unity.

Jewels are many, gold is one. Jewels have different names, but they are made of the same gold. There are many beings, but the breath in all of them is one. It is not that you have one breath and I have a different breath. Nations are many, but earth is one.

Make earnest efforts to realise this unity in diversity. Though the names and forms are different, the same divine principle of love is present in all.

### Understand the importance of speech

Speech is very important in the life of a person. It can change the mind and melt the heart. So, speak nicely and sweetly. *You cannot always oblige, but you can always speak obligingly.* Have sacred feelings and sacred thoughts and speak well. Realise the importance of speech.

At one time in a *gurukula* (place of the teacher), a teacher was teaching *Vedic* doctrines to students. He told the students to recognise the divinity that is all-pervasive.

An inspector visited the school and asked the teacher, “How can you transform the students by mere words? There is no meaning whatsoever in these words.”

But the teacher said, “The mystery contained in the words is nowhere else present. Everything is within the word. It can burn the world into ashes. It can make you the master of a kingdom; it can also make you abdicate the kingdom. Word is most powerful.”

The inspector asked, “By this word will the mind change?”

“Definitely!” said the teacher.

But the officer said, “I don’t believe it.”

The teacher said, “I have full faith. If you have no faith, leave it. My faith is my faith. Your belief is your belief.”

When the teacher said this, the officer was very angry. He said, “Explain clearly and satisfy me.”

The teacher asked the youngest student of the class to get up and tell the officer to get out! The little boy said, “Get out!”

The officer was full of fury and anger. “What! This little boy asked me to get out.”

The teacher replied, “Sir, this little child didn’t beaten. He only uttered one sentence, ‘Get out.’ Why are you so angry? Has your mind not changed? One word made you full of agitation.”

Even one word can change a person. So, consider words as valuable and lead your life with humility and obedience. Education confers humility. Out of humility comes deservedness. Deser-

vedness gives wealth. Wealth helps one to lead a righteous life.

Humility will enrich your life here and hereafter. Hence, humility is most important. Without it, human life will never shine in society. Therefore, talk softly and sweetly. The words melt the heart, change the mind, and uplift you. So, in human life we should know the value of the word.

Here is what Jayadeva said:

Oh tongue, the knower of taste!

You are very sacred.

Speak the truth in the most pleasing manner.

Chant the divine names of Govinda, Madhava, and

Damodara incessantly.

This is your foremost duty.

(Sanskrit verse)

Oh tongue, the qualities of politeness, sacrifice, idealism, and tolerance that you possess —no one else has these. While eating a good fruit, you do not have it yourself, you send it to the stomach so that it could be shared with all the limbs of the body. If it has a bitter taste, you will spit it out.

Do you know what kind of tolerance the tongue has? Thirty-two teeth are pointed at it, like swords. If it is negligent, all thirty-two teeth are sure to bite it. The teeth are so strong, while the tongue is so soft. So, it moves between them very cautiously. In spite of all troubles, obstacles and anxieties it remains within the mouth and never comes out of it. Not only that, it has a lot of tolerance. It has the broad feeling that all are its own and all belong to it. So, it helps even those that harm it.

Suppose one is chewing a hard nut or any such food and the teeth bite the tongue; the tongue will never punish the teeth that bite it because it considers that they belong to it. The teeth may harm the tongue, but the tongue will never react.

When you meet a noble man, you praise him, calling him good and godly. If he is wicked, you use harsh words, saying what a wicked person he is. You accuse him like that. The same tongue calls one person divine and another wicked. It is only the words. So, words are very important.

Words originate from humanity’s power of speech. The source of the power of speech is will power. It is the source of not only power of speech but the power of discrimination, the power

of intelligence, and the power of awareness —all powers originate from will power.

That will power is the chief energy in man. We should preserve that energy. We should not make use of it to fulfill our silly desires. Sacrifice is needed. If there is no sacrifice (*thyaga*), we cannot enjoy yoga. We should renounce our petty cravings.

There can be no communion with the Divine without renunciation. When you don't renounce your bad habits in daily life, how will you practise detachment? You don't leave your habits of drinking coffee and tea and playing cards. You know fully well they are not good habits. Still, you do not leave them. Then how do you expect to renounce attachment and hatred?

Immortality is not attained through action, progeny, or wealth; it is attained only by sacrifice (*Na karmana na prajaya dhanena thyagenaike amrutatthwamanasu*).

### **Strive for permanent bliss**

Immortality lies in sacrifice. So, you should develop the spirit of sacrifice. If you want to learn swimming, you should push the water in front of you backwards in order to move forward. Only then can you move ahead. You have to sacrifice everything.

Past is past. Forget the past, it will never come back. You have mountainous hopes for the future. But the future is not certain. So, why do you bother about those things? Live in the present. It is not ordinary present; it is omnipresent. Past results are in the present. Future results are also in the present.

The past and future are like trees. It is from the tree of the past that the seed of present comes, and from this seed of the present grows the seed of the future. Therefore, both past and future results are there in the present. So, live in the present and be happy. Never worry about the past and future.

The present is very, very important. If you are happy in the present, the future is also bound to be happy.

What is the mistake of people today? They forget the present and are worried about the past and future. So, they add up to worries, plus, plus.

Never give scope to worry. What is the shape of worry? It is only mentally created fear. So, be happy always. Happiness is union with God, not with the world. There is no happiness in the world. Worldly happiness is temporary, but bliss is permanent.

There is a difference between bliss and happiness. While happiness pertains to the head, bliss is related to the heart. So, follow the heart. Don't follow the head and all the thoughts that come out of it. The happiness that you get from these thoughts is temporary, but the bliss that comes out of the heart is permanent. How?

You are hungry. You go to a hotel and eat two *chapatis*. Then you are happy. But how long does this happiness last? Just for two or three hours. After three hours, you will be hungry again. This happiness is temporary. So, it is called *santosha*.

What is the meaning of *santosha*? Some-*tosha* —little happiness. Hence, do not strive for this little happiness. Strive for permanent bliss. It will never change at any time. Never forget this truth.

### ***Embodiments of Love!***

Recognise the spiritual path. It is important for you to purify your heart. Lead your life keeping in view three principles: love for God, fear of sin, and morality in society.

First and foremost, develop love for God. When there is love for God, automatically there will be fear of sin. When there is fear of sin, there will be morality in society, because you will become good and will never do anything bad.

When you have no fear of sin, you will be negligent of morality. As a result, you will never earn respect in society.

Society is very important. You are born in society, you grow up in society, and you die in society. You can never be away from society even for a moment. Get a good name in society. When you are one with society, it is true unity. This unity will lead you to purity. This purity will in turn take you to divinity. Unity, purity, and divinity.

Where there is no unity, enmity enters. Today there is no unity, no purity, and no divinity in

society. There is only enmity. So, there is need for unity. All are one, be alike to everyone.

There is only one caste, the caste of humanity.

There is only one religion, the religion of love.

There is only one language, the language of the heart.

Develop this true feeling. Keep off all differences. Develop love. Develop tolerance (*sahana*). Move together. Lead your life in unity.

—Bhagavan's Discourse in Sai Sruthi, Kodai-kanal on 9 April 1993.