

## 25. Jealousy the root cause of evil

THE main purpose of human life is to realise one's true identity. It is only when you recognise the sacredness of human life that you can realise the Divine. It is sheer ignorance to consider man as made up of merely the body, mind and sense, which are only *upaadhis* (instruments). To identify yourself with the body is as absurd as to consider yourself as the house in which you dwell or the car in which you travel. It is essential to realise the truth of your divine identity through the instruments of the body, mind and intellect. The Inner Self of Divinity is referred to by several synonyms such as *Dhrishta* (Seer), *Chith* (Awareness), *Chaithanya* (Consciousness), *Sath-Chith-Aanandha* (Existence, Knowledge and Bliss) and so on. It is *Paripuurnam* (complete or whole) and *Sthiram* (permanent). You may enquire whether the Inner Self is the subtle, causal or super-causal body, whether it is *Bhakthi* (devotion) or *Jnaana* (wisdom), whether it is inert or awareness, whether it is *Hiranyagarbha* (cosmic mind or womb) or *Vishvam* (cosmos), whether it is *Pinda* (microcosm) or *Brahmaanda* (macrocosm), whether it is the beginning, the middle or the end. The answer is in the negative. All these are related to duality, while the true Self is non-dual. "*Ekameva Advitheeyam*" (There is only one and no second at all).

However, when you perceive the principles of *Pramedhya*, *Prameya* and *Pramaana*, you can understand this Supreme Principle. *Pramedhya* is reflected in the individual awareness. *Prameya* is that which is reflected in *Prakrithi* (Nature). *Pramaana* is the nature of *Chittha* (the mind intellect principle). These constitute the triple aspects of seer, seen and the act of seeing.

### How to realise the sacred Inner Self

The question is how to realise the sacred Inner Self. Even in worldly things, Divinity is present. We see endless waves emanating from the vast ocean. Though the ocean is one, the waves are innumerable and apparently not of the same form. But all the waves contain the essence of the ocean and its quality, whether they are big or small. Similarly, though there are infinite forms of beings in the world, each of them contains the essence of Divinity within. The same Divinity is everywhere. This Divinity existed in the past, is in the present and will continue to be there in the future. It is, therefore, beyond the three categories of time and is eternal.

Every human being is a combination of *Brahma thathwa* and *Jeeva thathva* (Omni Self and individual Self). The waves in the ocean are caused by the wind blowing over it. Similarly, *Maaya* (illusory power) causes the diversity of names and forms in the world. The original basic entity, *Sath-chith-aanandha*, is the only one that exists and all the variety of beings in the world are all like the waves of the ocean. This *Sath-chith-aanandha* is termed as *Asthi*, *Bhaathi* and *Priyam*, which are changeless, while name and form will always be changing. This phenomenal world is called *Jagath*, which implies, it is "coming" and "going." The only one that is ever-present is the collective form of Divinity. Human life emerged from the Divine, is sustained by the Divine and merges in the Divine.

### Birth and death go together

Though the body is transient, it is given only to *do Dharma* (righteous deeds) and reach the goal. "*Shareeram Aadhyam khalu Dharma-Saadhanam*" (The body is essential for realising *Dharana*). Birth and death go together. Death follows birth like a shadow. One cannot say when, where and how death will occur. It may be in childhood, youth or old age, in a house or outside, in a town, or a forest, on the ground, in water or in the sky. One should realise that death is natural phenomenon and avoid worrying about it.

Since you are provided with the faculty of discrimination, you should use it in the right way and not with-selfish motives. When you use it for collective benefit, with social awareness, it is very beneficial. It is because, man is using his intellect for selfish purposes, he is not happy. If it is used for the common benefit of all, one can enjoy real happiness.

### ***Sujnaana, Vijnana and Prajnaana***

Raavana was a most powerful king, fully accomplished in all the arts, with mastery of the *Vedhas*. He had performed a severe penance. But, because he used all his talents for his selfish Purposes, he met with an ignominious death. He was warned by his wife Mandodhari, who was a paragon of virtue, standing for *Sujnaana* (right knowledge), that he was not following the righteous path as he had stealthily kidnapped Seetha, wife of Raama. She questioned him whether he would keep quiet if his wife had been kidnapped. She thus taught *Sujnaana* (beneficial wisdom). But Raavana ignored her advice.

His brother, Vibheeshana, tried to teach him *Vijnana* (discriminatory wisdom) by telling him that he was not using his *Buddhi* (intellect) in the right way and was doing a reprehensible act which was unbecoming of an emperor like him. Raavana ignored this too.

Later, Hanuman advised him in terms of *Prajnaana* (Supreme Wisdom). He told Raavana that in spite of his *Vidhya* (vast scholarship and knowledge), he had failed to recognise the *Aathma* as the reality of an individual and with body consciousness he was indulging in a despicable act losing control over his senses and mind. He had brought Seetha, the Mother of the Universe, with a base motive.

Raavana paid no heed to the three types of advice and as a result courted disaster. The life of one who acts out of selfish motives is in the hands of others, while the one with a pure heart and selfless motive, seeking the welfare of the world, has his life in his own hands. Raama was an example of this. A really virtuous human being will see divinity in himself and also in others. Human life is nothing but a reflection of Divinity. It is ignorance to consider God as living elsewhere in a remote place. When you are yourself the embodiment of Divinity, of what avail is it to seek the Divine elsewhere? You are the Supreme *Brahman*. Forgetting the truth of man's inherent Divinity, worrying themselves about what is happening somewhere, people lose their moorings. These worries are not natural, but acquired from outside. All have to realise that death is the end of everyone who is born. Birth is what is important. When the meaning of birth is realised, one transcends birth and death (*Janma-raahityam*). Therefore, in human life, one should understand this *Para thathva* (transcendental truth) and seek to realise the Divine. That is the main task of the aspirant.

### **Jealousy is the cardinal evil**

However, many kinds of aberrations are appearing in human life. The root of all the evils arising in the world can be traced to the operations of "One hand." When something untoward happens, people try to attribute it to some foreign "hand" or to the hand of some religious sect. These are meaningless speculations or wild conjectures. They are exercises in untruth.

There is a "hand" indeed. But what is that hand? It is the hand of *Asuuya* (jealousy). This is a dire malady which has entered all spheres of life in the world today. There is a remedy even for the dreaded disease of cancer. But there is no way of curing the malaise of jealousy. The final end is the only cure for it.

Today the malady of jealousy has invaded every field of activity. As a result, such gruesome events occur from time to time. There are three offsprings for *Asuuya* (Jealousy). They are *Dhvesha*, *Krodha* and *Lobha* (hatred, anger and greed). There are three children begotten by *Anasuuya* (The one who is totally free from jealousy). They are: Brahma, Vishnu and Maheshvara, symbolising *Sahana* (forbearance), *Prema* (Love) and *Saanubhoothi* (compassion). This is the difference between *Asuuya* and *Anasuuya*. The former gives birth to demonic qualities. The latter begets Divine qualities. The demonic qualities produced by *Asuuya* (Jealousy) result in the destruction of the discriminating power and lead men to have no sense of what is temporary and what is permanent. Consequently they pursue evil ways.

### ***Asuuya* is the reason for June incidents**

We often ask what is the reason for a particular action or event. There is no need to search for reasons. Just as hunger arises out of digestion, jealousy arises out of the disappearance of noble motives. The jealous man cannot bear the sight of a noble person or of one who is handsome and attractive. He cannot bear to look at one who is getting a good name or who has secured an eminent position. This jealousy has "no reason or season." Those afflicted with this malady begin to entertain many evil thoughts.

In the world today, Sai's name and achievements are getting known the world over. To counteract this and to diminish it by some means or other, envious persons are resorting to certain types of propaganda. These propaganda campaigns will not affect My reputation in any manner. My purity is the root cause of the glory of My name. It is not due to any publicity or propaganda. My all-pervading selfless love is the cause. No one can affect this pure love. I have no ill-will towards anybody. Svaami has done no harm to anyone. How can anyone harm Svaami? It is impossible.

### **"All activities of Sai are utterly selfless"**

These happenings should be attributed to jealousy. Devotees should not be perturbed by such events. Those who have true and firm faith will not be shaken in any way by these happenings. You have listened to the speeches of Goldstein, Sinclair and Haksar. What has impelled them to make these declarations? It is their firm faith. Although they are living in far off places, they are sustained by their firm faith. For those consumed by envy, only the false is apparent. They cannot have even a glimpse of truth.

So, whatever may happen, this *Sathya* will remain unmoved., Adhere, therefore, to truth. Observe purity in life, embark on a life of selfless service. Believe it or not, there is not a trace of selfishness in Me. No one is qualified to point-a finger at My purity. How can anyone recognise the grandeur of My divine purity? Only an intelligent person can recognise another's intelligence. How can a fool recognise intelligence?

My goodness is the cause of My invulnerable purity. It is not that I want to glorify Myself. It is because the time has come when I have to speak out.

All activities of Sai are utterly selfless and aimed at the well-being of the whole world. You are aware that we built the Super Speciality Hospital. In this Hospital, we have given a fresh lease of life to many mothers and fathers and many children were enabled to enjoy the love of their parents. Who could do this? What great good fortune is it that this small, obscure village has found a notable, place on the world map? This is a source of jealousy.

Nobody can fully comprehend the significance of Sathya Sai's actions, whether small or big. Human beings cannot accomplish such things. Only those who do not choose to come here, see and find out the truth about what is being done here, and derive joy from that experience, are preaching all kinds of things, to the world, sitting in their air-conditioned rooms. Are these persons qualified to preach to the world? People whose minds are polluted should be ashamed, to claim that they are striving for the welfare of the world. Let them enter the social arena, do good deeds and engage themselves in selfless activities. Only then can the truth be understood.

On the contrary, if one is filled, with envy, his words and preachings will be meaningless. Truth is the life of the spoken word. A word without truth is lifeless.

### **Sanctity of Sathya Sai Central Trust**

All the propaganda that is being done is false. It is a form of cheap publicity. Do not be affected in any way by such publicity. Adhere to your truth and your purity.

There are some other matters on which I have to speak because of the large gathering here and what you may have read in the media. Fire cannot burn our Sathya Sai Central Trust. It is such a sacred trust. We alone know with what sacred concern we are spending every *naya paisa*. The world cannot know this. For the past twenty years, the members of the Central Trust have been rendering selfless service. When they have to go to Madras, Delhi or other places, they travel at their own expense, pay their hotel bills and do not draw a single paisa from the Central Trust. In the case of other trusts, the members submit their bills even for their conveyance charges. The Sathya Sai Central Trust members are using the funds in such an utterly sacred manner. Reports have been published that the trust members are after power and position. They are not interested in office. They have not lacked positions in life. They have come out of love for Svaami, and not for any position.

### **Pure manner in which Trust Funds are handled**

You must also note how the funds of the Trust are drawn from banks. During the past 20 years not once have we drawn any cash from the bank. All payments are made only by cheques. Our Institute teachers are paid their salaries not by cheques but by the amounts being credited to their accounts from month to month. The accounts are being maintained in this strict manner. It is because the funds are handled in this pure manner that we have not sought or have had any need to solicit donations.

This body is now 67 years old. Not once have I stretched My hand to seek any donation. What is the reason? When we are engaged in sacred task, there is no need to seek funds. Our purity will bring in funds of its own accord. There is a dearth of men of integrity. Where there are such persons there is no problem at all in securing funds.

I do not mispend even a single *naya paisa* of Trust money. Nor is there any room in our Trust for anyone else to draw money. Every cheque has to be signed by two persons. On every cheque, nobody can sign without My signature on it.

### **It is a sin to level charges against the Trust**

There are reports that some crores of Trust funds in cash have been swallowed by some persons. This is totally false. We do not handle cash at all. If anybody offers cash, we see to it that the money is given to the bank manager in the presence of a Trust official in the residence of the

donor himself. Therefore, no one can point an accusing finger at the way our trusts are managed. In these circumstances, it is a sin to level such charges against our Central Trust.

In the whole world, you cannot find any Trust that is being managed in this pure manner. That is why our institutions are growing ceaselessly. Not now alone, but as long as the sun and moon last, there is no danger to our institutions.

This propaganda stems from the frustration born of jealousy. In the peaceful atmosphere that was pervading here, such propaganda has caused perturbation. This is highly sinful. It is not good to indulge in such acts. Do good if you can, but if not, remain silent. You will be rendering help if you don't do any harm. But it is not good to do harm.

Some may ask why Svaami had so far refrained from answering the traducers. For everything there is a right moment. The Kauravas, for instance, were harassing the Paandavas in many ways, insulting and humiliating them. The Kauravas were well aware of the Paandavas' divine potencies. Each of the Paandava brothers was a man of great prowess. But they did not make use of their strength. They bore their troubles in silence. The Kauravas attribute this silence to cowardice and weakness. But this was not so. No one can realise the strength that underlies forbearance. Likewise The Sathya Sai Trust chose to maintain forbearance. This forbearance represents courage, strength, truth and non-violence.

### **Our students are like pure refined, gold**

And, now, about our students; you may compare them with anybody, you cannot find anyone like them anywhere. It is now 28 days since the events of June 6th happened. Our students have been offering prayers every day, observing fasts, and thinking day and night, without, food or drink, as to how they can remove the stain that has been caused by this episode. They are in anguish and distress.

Are there not likely to be a few stones in a bag of rice? In an big group there may be a few black sheep. On account of a few miscreants, it is an outrage to blacken the entire body of students. Our students are like pure refined gold. They are prepared to do anything for Svaami's sake.

You have all listened to the song sung by a young lad at the beginning of the function. He sang; "We are ready to offer our lives to you Bhagavaan." It is not proper to blame all for the crimes of a few. We have to put up with this situation for some time. Have patience. When you go to sleep at night, one or two mosquitoes may bite you. The next day you use Flit to get rid of all mosquitoes. It is because of the association of other mosquitoes with the troublesome one that they also get killed. Hence the advice.

*"Thyaja durjana Samsargam"* (Give up association with wicked persons), Never get into bad company. You must gain good company. You have to put up with calumny. A good man becomes a victim of calumny even if he is remote from bad people, just as a moth damages all kind of cloth, whether it is ordinary cloth or valuable silk, because it cannot discriminate between what is useless and. what is precious. So also an envious person does harm to good and bad people alike.

### **"Whatever I say is for your good"**

By forbearance, good people will achieve their objectives in due course. Hence, do not worry about what has happened. Such things happen in the world from time to time. There is one other matter about which I have not spoken to any one so far.

There are many devotees who ask why, when such things were impending, Svaami did not warn Raadhakrishna or try to save him. I am explaining the matter from the spiritual aspect and not from the mundane viewpoint.

Both of us took our meals at 7.00 p.m. Raadhakrishna was sitting in the ground floor. Svaami told him: "Raadhakrishna, let us go upstairs. Don't sit here." "Svaami, if I go there, I cannot get sleep at 7 o'clock itself," said Raadhakrishna. Svaami asked him: "If you cannot sleep, what are you going to do here? You can do in upstairs what you intend to do here. I don't ask you to go to sleep. Get up immediately. Come, come," I insisted repeatedly.

See how things happen. Death overtakes one, in whatever way you attempt to circumvent it. At last Svaami assumed an angry tone and rebuked him:

"Your misfortune is your stubbornness." I pretended as if I was very angry with him. He felt pained. Svaami retired upstairs. He reflected for some time. He had been with Svaami for 22 years. He knew that whatever I said was for his good. He went to the kitchen and brought a tumbler of buttermilk. He came smilingly. "Svaami, you have been angry with me. Please drink this buttermilk and calm down." "Raadhakrishna! It is not anger, I have said everything for your good." said Svaami. Raadhakrishna said, "Svaami has perhaps some doubts that I may go out somewhere and talk to others." I replied, "If I have such doubts, will I keep you with me? Not at all. There are no doubts. I am saying this for your good."

And then I said; "I am not used to drinking buttermilk at night. Why have you brought it for the first time to night?" He replied: "I felt like giving buttermilk to Svaami tonight and hence I brought it." "It is good that you got this idea. I shall take it, but, on one condition. I shall take the buttermilk as desired by you, but you must give me your word that after going down to place the tumbler in the kitchen, you will return upstairs." He said: "I will certainly return."

I do not take buttermilk at all. I took a little quantity and told him, "I have taken buttermilk to please you." He had a pure heart. He asked me: "Svaami! Can I drink the rest of the buttermilk? I said: "Why throw it away? You may drink it." He drank it there itself. Svaami said: "But put back the tumbler and come up." He went down. He had given his word. But, he had perhaps the doubt that if he remained downstairs Svaami might call him. This kind of stubbornness is one of the traits of young people.

They will not listen to the words of elders. If only they listen to their words, no danger will befall them. Apprehending that if he remained downstairs I might call him, he placed the tumbler in the kitchen and went to his sister's house. The messenger of death dogged him at 10.00 p.m. This is how it has happened. Whatever I say is for the good of others.

I say only sacred things and nothing that is unholy. Whether you believe or not, I may tell you that all the time I only think of what good I can do to better the lot of the people. Svaami never thinks about Himself.

### **The three 'desires' of Svaami**

After the Summer Course was over, Indulal Shah, V. Srinivasan and others came to Me with plans for various projects to be carried out in the next three years. Each year they wanted to carry out one project. I told them: "You should not do anything for Me. You may do anything you desire for the sake of the people, the society and the poor." I told Srinivasan: "I have three desires."

Even I have some desires, not for My sake. "Today, middle class farmers are experiencing difficulties in cultivating their fields. Owners of five or six acres are not able to get labourers to work on their farms and do not have cattle for ploughing the fields. Therefore, you get 70 tractors to be presented to small farmers on My Seventieth birthday in 1995." Action followed right in the wake of my words. The Escorts people were immediately contacted on the phone and the tractors were brought for the selection of those that would be suitable for small farmers. As Svaami was offering the tractors free to small farmers, the Escorts people offered a concession in price Orders were placed immediately for 70 tractors.

Srinivasan asked what was Svaami's second wish. Svaami said that young people were going about in Puttaparthi without any occupation and taking to bad ways. Some useful work should be provided for them. The Super Speciality Hospital is far from the township. Even the Post Office is at a great distance. Many people are having difficulty in going to these places. To provide employment to these unemployed youth and provide an essential amenity for the public, Svaami suggested that 70 autorikshaws may be provided to the unemployed. "If these young men are given these vehicles, it would please me," I said. Orders have been placed for these autorikshaws.

#### **Svaami's thoughts are devoted to the good of others**

The third wish was this: There are a number of women belonging to good families, who have no independent means to sustain themselves and are not in a position to take up jobs outside. I felt that such women should be taught tailoring and given a sewing machine so that they can earn some income independently. Immediately 70 sewing machines have been purchased.

A fourth wish: Marriage should be performed for 70 poor couples without regard to caste or creed. The marriage should be such that they should feel happier beyond all their previous experiences in life. It is not enough to give them wedding clothes and the *Mangala-suuthram*. The *Mangala-suuthram* should be attached to a gold chain. In addition, to enable them to lead a life of ideal householders, each couple should be provided with a home.

In this manner, all My thoughts are devoted to promoting the good of others. Is any Government or wealthy person thinking along these lines? None at all.

#### **Jealousy rears its head in envious folks**

When such sacred things are being done, jealousy rears its head in some persons. This is the outcome of their sins. These envious folk will not do anything good themselves, nor will they allow others to do good. This is not a human quality. A true human being should be filled with large-hearted sentiments.

The truth can be known only when one comes and sees what is being done here. Instead, if men whose hearts are filled with the poison of envy indulge in all kinds of slander from remote places, it can be described only as demonic conduct and not that of a human being. Nowhere in the world can you see the kind of work that is being carried on here. Is Free Education offered elsewhere in outside India on the lines offered here? One has to spend at least Rs. 20000/- to get a child admitted in the Ist Standard. Here, from kinder-garden to post-graduate studies, education is totally free.

As for heart surgery cases, in hospitals outside, no patient will be admitted unless Rs. 4 to 5 lakhs are deposited in advance. In our Hospital, we are spending one crore of rupees a month

(Rs. 10 million). Which Government or millionaire is doing such a thing? There are some such persons who spend 10 lakhs of rupees in a Hospital with the hope of earning Rs. 10 crores.

They are making it a business. Here, we are not charging anything. There is no place for business' here. It is not proper that such good and sacred work should be misrepresented.

**"I am in the heart of devotees as well as the wicked"**

Sai's heart is as wide as the sky. Even the sky may have its limits. Sai's heart is boundless. Some say Sai is in the hands of some persons. Yes, I am indeed bound; bound by the devotees as well as by the wicked. In my view, I have more love for the wicked than for the good. The good devotees remember Me only occasionally. But the wicked remember Me all the twenty four hours. I am thus in the hearts of the devotees as well as the wicked. I cannot be caught in the grip of anyone.

In regard to every matter, my thoughts are always sublime and exemplary. You must note that Svaami's life is in His own hands and not in those of anyone else. If I will it, I can live for as long as I please. I can also terminate it at will. It is my will that decides and not any other person. The reason is My purity, selflessness and divinity. What other testimony is called for? The life of the pure hearted is in their own hands and not in those of others.

*Embodiments of the Divine Aathma!* Today is Gurupurnima. Who is a *Guru*? Truth is the Preceptor for the whole world. Uphold truth with steady mind and a pure and selfless heart. That truth will be your protector, your armour and your unfailing companion. There is no *Dharma* higher than Truth. *Dharma* protects its protector. If you protect *Dharma*, that *Dharma* will protect you.

Therefore, without being cowed down or shaken by these incidents, you must go forward with faith and fortitude. Keep truth as your ideal. Fill your hearts with purity and love all and hate none. Then Divinity will manifest itself in you.

*An inspiring and reassuring discourse to a vast gathering of devotees from all parts of the world, who had assembled in the Puurnachandhra Auditorium on Gurupurnima Day, 3-7-1993.*

*Your devotion to God is best expressed by achieving the control of the senses. For the senses rush towards the temporary and the tawdry; and they foul the heart. I require from each of you no other gift, no more valuable offering than the heart I have endowed you with. Give Me that heart, as pure as when I gave it to you, full of the nectar of Love I filled it with.*

*BABA*