

## 6. Uphold the ideals of Sai Institute

*The one whose heart is compassionate  
Who is adorned by the Jewel of truth in speech,  
Whose body is dedicated to the well-being of others  
What can Kali do to him?*

*EMBODIMENTS of Divine Love!* For every man, the body, the tongue and the heart are the elements which constitute humanness. This is the purport of the Sanskrith shloka.

A sacred and pure heart, speech wedded to truth, and a body dedicated to the service of others, with these three attributes a man can have no trouble from *Kali* (presiding deity of the present aeon). Purity of the heart, truthfulness in speech and a service devoted body constitute what is called *Thrikarana shuddhi* (the triple purity of body, speech and heart).

*Sai seeks from you good qualities,  
Friendliness towards mankind,  
The spirit of sacrifice,  
Eschewing of selfishness and  
Rendering service to society.  
This is the offering Sai desires from you.  
And this is verily the wealth you  
should offer to Sai. (Telugu Poem).*

This is the wealth Sai expects. Good qualities, friendship towards all, selfless service to society are what Sai seeks from you.

*Students! Teachers! Educationists!* In this world of moving and non-moving objects, man is carrying on his life with two desires. One is *Preyas* (material prosperity). Although there are all kinds of objects in the world, man seeks first of all things which will please his senses. Deriving pleasure from time to time through sense-organs is described as *Preyas*. *This Preyas* is not enduring. It is like a mirage. Sensuous pleasures are momentary and leave trail of pain behind, However, most people seek only such fleeting and unreal pleasures. From the learned to the illiterate, all seek only these sensuous pleasures. Indulgence in sensual pleasures leads to bad practices and bad conduct.

*"Constantly entertaining bad thoughts,  
playing a game of blind man's buff,  
Strutting about with a perishable body,  
as soon as one's accumulations  
From past lives are exhausted,  
giving up this make-believe existence,  
The poor player meets with his death,*

*carrying with him the consequences*

*Of his good and bad deeds,"* says a Telugu poem.

Is this the life one should lead? Can this be the purpose of life?

This verily is not the life a true man should lead. One would manifest his full personality. How is this personality to be developed? The first requisite is elimination of the ego. Only when the ego is destroyed, does a man's personality blossom forth.

### ***Shreyas and Preyas***

Man today seeks primarily sensual desires. Secondly, he desires *Shreyas*. *Shreyas* means overcoming the demands of the senses and achieving that spiritual bliss which is represented by the term *Sath-Chith-Anandha* (Being-Awareness-Bliss). All actions aimed at *Aathmik* (Spiritual) bliss are related to *Shreyas*.

The one who seeks *Preyas* (sensual pleasures) is concerned with the body, while the one concerned with *the Aathma seeks Shreyas* (spiritual well-being).

Today ninety nine percent of the population are involved in sensual desires and not in spiritual bliss. Education today is mainly concerned with sensory pursuits. All occupations are related to the achievement of sensual desires. All enjoyments are related to the senses. Even the acquisition of wealth is for enjoying trivial sensual pleasures. The involvement with *Preyas* thus is connected with pleasures of the body, the mind and the senses. There is doubtless need for some concern about physical comforts. "Even the body is essential for the realisation of *Dharma*," says the scripture. The demands of the body have to be satisfied. Society has to be served. Family responsibilities have to be discharged. The body is the basis for all these. But this should not be the ultimate goal of life. The former relates to the external phenomenal world and is concerned with worldly desires. Together with this, there should be the yearning for a higher *Shreyas* (spiritual life).

The pursuit of *Preyas* (worldly desires) is negative, The quest for *Shreyas* is positive. Without association with the positive, *Preyas* is of no use, however much there may be worldly goods. It is only when one yearns for *Shreyas* (spiritual bliss) that even *Preyas* leads to fulfilment.

Worldly knowledge is not to be ignored or neglected. It is undoubtedly necessary. Secular knowledge is for the enjoyment of this world. *Brahma Vidhya* is for the enjoyment of other worldly bliss. While acquiring secular knowledge, be keen about realising spiritual truth.

### **Conflict between sensual desire and spiritual yearning**

Good qualities are the key to experiencing spiritual bliss. Love towards all one's fellow-beings and service to society are essential. These three contribute to the sublimation of human existence.

There is a conflict between sensual desires and spiritual yearning in human beings. The senses are so powerful that they are able to delude by their attractions even profound scholars. In spiritual parlance this power is described as *Viruddhashakthi* (negative force). In science this is called magnetic force.

The magnetic power (or the power of attraction) is present in all objects in the world. All the thoughts in a man's mind have this magnetic power. From magnetic energy is derived electrical energy. Electrical energy is the source for the power of light and for atomic power. Atomic energy is present in thoughts and in speech. Thus, magnetic energy is the basis for all forms of

energy. It is the energy that accounts for speech, for singing and all other activities. The power of this energy was recognized from ancient times. India is the nation that recognized the divine source of this energy, experienced its power' and propagated the truth about it to the whole world. You must feel elated that 'you have taken birth in such a glorious land. You must feel proud that you are a son of Bhaarith.

### **The glory of Bhaarith**

For this land of Bhaarith, the great Himaalayas are the frontiers. The Himaalayas convey the message of peace and security for every man. The Himaalayas proclaim the message of purity and irremovable firmness.

The land of Bhaarith is watered by the life-giving rivers Ganga, Yamuna and Sarasvathi. These are the arteries of the nation.

And then, you have the Bhagavath Geetha, the Upanishaths and Brahma Suuthras. These three sacred texts teach the philosophy of work, worship and wisdom. The Raamaayana and the Mahaabhaaritha teach how to sublimate human life. In the Raamaayana, Raama is an ideal hero. The Raamaayana teaches that every individual should lead an ideal life.

It is said about the Mahaabhaaritha that what is not in it cannot be found elsewhere. Bhaarith is made up of the two words 'Bhaa' and 'Rathi.' 'Bhaa' means effulgence, illumination, enlightenment. 'Rathi' means taking pleasure. Bhaaritheeyas are a people who delight in illumination and enlightenment. The concept of Bhaarith is thus full of significance.

Bhaaritheeyas, who are the inheritors of a great heritage, are today leading meaningless lives, lacking peace of mind, as they have become slaves of the senses.

Every student should understand what is his duty even now, because life is fleeting and one's days are numbered.

*Students!* Do not get involved in metaphysical riddles as to whether the world is real or only *Brahman* is real. Try to realise the truth about yourself. Ask yourself the question: "Am I real or not?" The answer comes 'I am real.' How long are you real? As long as life lasts. What is Reality or Truth? The answer is 'That which remains unchanged through the three categories of time, past, present and future is truth. The world is constantly changing. If that is the case, how can you say that the world is not unreal? You are part of the world. The world contains you.

### **"I" and "mine"**

There are two words. 'I' and 'Mine'. 'I' is associated with the concept of *Ekathvam* (oneness). 'Mine' is social concept. 'I' represents the individual. Who is this individual? It is not connected with the body. 'Mine' is a collective concept. You describe many things as 'mine'. But 'I' stands alone. Being associated with the One, it stands for the *Aathma*. *Ekaathma--the Aathma* is one. 'Mine' is associated with the things of the world.

Where does the 'I' (*Nenu* in Thelugu and *Aham* in Sanskrith) exist? Wherefrom did the *Aham* originate? *Vedhic* scholars and spiritually realised persons declared that the source of *Aham* is *Hridhaya*. What is the meaning of *Hridhaya*? In the worldly sense it refers to the physical heart in the body. But this is not what the term *Hridhaya* signifies. *Hridhaya* and 'I' are one and the same. The *Shrutis* gave the name *Hridhaya* to 'I'. Where is this *Hridhaya*? It is assumed that it is in the body. Where is the 'I' presumed to exist in the body? 'I' is not part of the body. You say, "This is my body." 'My' is separate from the body. 'My' therefore, is not a part of the body. It

follows that 'I' is not part of the body. If you understand the nature of 'I', you will understand the whole world. 'I' is in all beings. Everyone uses the 'I' to identify himself or herself. The 'I' is the omnipresent indwelling entity. When the *Hridhaya* is identified with the 'I' it is equally all-pervading.

### **Mind merely follows *Hridhaya* like a shadow**

Man today has a narrow conception of the 'I' and *Hridhaya* because he misconceives the relationship between *the Upaadhi* (container) and what is contained (the indwelling *Aathma*). How is this misconception to be removed? At the outset, there should be an enquiry into the nature of *Hridhaya*. All you students are here (in this hall). If *Hridhaya* referred to the physical heart, your *Hridhaya* should be here. But when you think about your parents, in one moment your thoughts turn to Hyderabad. Another moment, you think about Madras. What is it that goes to Hyderabad or Madras? What is that experiences these feelings? You may think it is the mind. The mind is *Jada* (inert). When you understand the mind properly, you will realise it is not the mind that is involved, it is the *Hridhaya* that is at work, and the mind merely follows it like a shadow. There can be a shadow only when there is a real object. The mind is only the shadow of 'I'. Wherever the 'I' goes, the mind follows. When the 'I' is still, the mind will not move. Understanding this truth is real education for students. This is what is involved in *Sathya anveshana* (quest for truth).

The quest for truth should embrace all things. For instance, when you see a flower, you should try to know its name, how it came into existence, etc.

### **The heart and the senses**

You hear some good news which delights you. You also hear some sad news, as well as some harsh abusive words. You hear words of praise and blame. All the words were heard by the ears. But when happy news was heard the heart felt elated. When sad news was heard the heart shrunk in sorrow. The heart got enraged when the ears heard harsh words about you. You were filled with joy when you heard words of praise. What is responsible for these varied responses, though all the words were heard by the same ears? The ears are inconscient by themselves and incapable of any reactions. The responses of joy or sorrow are related to the contents of the messages conveyed by the ears. Thus, the senses are by themselves *Jada* (inconscient). How can the operations of these senses be deemed as *Sathya* (Truth or Reality)? How can the experiences resulting from these negative senses be considered as Truth? When the senses are unrealisable, the reactions produced by them are equally unreliable.

It is enquiring along these lines that man can overcome sorrow.

The basic cause for the occurrence of feelings like hatred, jealousy and anger is the body constituted by the five elements. As long as the body remains, it will be subject to these types of feelings. For instance, all experiences derived through the senses and the mind occur during the waking state. How long do they last? When you go to sleep none of these experiences is present. Even the mind is absent, as it were. There is no consciousness even of breathing. In the dream state you are not aware of the life process. But there is a kind of perception in that state. Is that perception by the physical eyes? You are lying in bed with closed eyes. Which are the eyes that perceive in that state? What is the body that moves about in that state? What is it that receives impressions from outside or experiences grief? It is clear that the experiences in that state are different from the experiences in the waking state. The experiences in the dream state are real as

long as the dream lasts. The experiences in the waking state are real in that state. There are no dreams in the waking state and there are no perceptions of the waking state in the dream state. But you are present in both the states.

In both the states the "I" is one. The experiences in both the waking and dream states are of the same "I", only the states are different. Hence, the Reality or truth is that which remains in all the states. The "I" was present in the dream state. It is now present in the waking state. This continuity in the past and the present characterizes the *Aathma*. It is wrong to identify the "I" with the body.

### **"I" is subtle and incomparable**

Over the ages, by identifying the "I" with the body, its true nature has been grossly underrated because of ignorance, perversion and false attachments. The truth is this "I" is subtle and incomparable. It is beyond change. This is the characteristic of divinity. Men have to recognise their inherent divinity.

In the conflict between the *Prego maarga* (materialistic path) and the *Shreyo maarga* (spiritual path), people are deluded into following the former. They are ready to sacrifice their lives for sensory pleasures. Should they not dedicate their lives for higher truth?

### **Be exemplars of *Shreyo Maarga***

The power of *Shreyas* (spirituality) can confer boundless bliss. Hence you should pursue *Shreyas* rather than *Preyas*. Those who are after sensuous pleasures do not readily listen to the words of those who advise them to give up their evil ways. On the contrary, they try to drag others down to their level.

The one who pursues the spiritual path not only benefits himself but promotes the well-being of others. He is like the incense-stick which consumes itself in the process of spreading its fragrance while burning.

Hence, our students should be exemplars of the *Shreyo Maarga*. Learning for *Shreyas* or a spiritual upliftment, is true education. Students should avoid imitating the silly practices of persons who sport a long hair or go about in "bell bottoms" and "drainage pipes." Students should use their discriminating power in deciding how they should act. They should try to spiritualize their will power.

They should realise the infinite powers latent in man. It is these powers which have enabled men to invent the most wonderful kinds of machinery. Men are, therefore, more valuable than the most precious things in the world. It is man who imparts value to things by the changes he makes in them, as in the case of diamonds or a work of art.

In the spiritual field, man is enjoined at the very outset to know himself. He should not be a slave of the senses. Nor should he follow others like sheep. "Be a ship and not sheep." A ship serves to carry others and cross the Ocean.

Consider the miraculous manner in which various organs in the body, the heart, the lungs, the stomach, the eyes and the tongue, function. Can this marvellous human machine be made by any human being? Students should realise how the divine functions in the body; making the organs carry out their different functions. What the scientists have discovered is an infinitesimally small part of what exists in God's creation.

### **Realise that time lost is lost for ever**

Students should realise that time lost is lost forever. Hence time should not be wasted. Moreover, you should realise the power which time wields over men. For instance, it was the impending bad time in store for him and his family which led a lover of righteousness like Yudhishtira to engage in a game of dice in which he lost everything. Seetha similarly was a victim of the misconceived desire for the elusive golden deer. When disaster is impending, the intellect gets clouded.

The lesson from such episodes is clear. Avoid wrong actions and eluding desires. Don't harbour evil thoughts.

Consider the body as a vessel, wisdom as a rope 'and use the vessel to draw the nectar of divinity from the well of spirituality. Not otherwise can immortality be attained.

*Students!* After the end of the academic year, you will return to your homes and spend your vacation well with your parents and brothers and sisters. This is good. But you must be always on your guard during these two months. Some of your old friends may try to influence you. Don't succumb to their pressures. Try to live upto what you have learnt here. When the *Asuras and Dhevas* churned the Ocean of Milk, first came poison. They did not give up the churning till they got the *Amrith* (nectar). Regard your heart as the Ocean of Milk and the intellect as the Mandhara Mountain. Using your yearnings as the churning ropes, carry on the churning by reciting the Lord's name. Do not mind if the first thing to come out is poison. Go on churning till you get the nectar of divine bliss.

When you study the Geetha, you will note that it begins with *Vishaadha Yoga, the Yoga* of sorrow. But ultimately, Arjuna experiences the *Vishvaruupa*, the Cosmic Form of the Lord. Utilize your holidays in the best manner possible. Lead exemplary lives so that you may justify your studies in this Institute. Unfortunately many students misuse their great opportunities. Experiencing the Divine is more valuable than all the wealth of the world, as Saint Thyaagaraaja pointed out. Try to render whatever social service you can selflessly and with dedication. You are bound to get God's grace. Yearn for God's "grace" and not the worldly "grass."

### **Dedicated service of all Vice-Chancellors**

Now about our Institute. Since its inception we have had four Vice-Chancellors. All of them have served the Institute without any desires in a spirit of dedication.

The first Vice-Chancellor was Prof. Gokak. After his first term, when he was due to retire, the University Grants Commission allowed him to continue for another term to build up the infant University. This extension was given as a special case. After two more years he was given another special extension on the same grounds. As long as he remained he served the Institute honorarily without any remuneration.

Then came Prof. Saraf. He was a member of the U.G.C. Board. He had held important positions in the Government. He also served the Institute with dedication, deeming Svaami's grace as the highest reward.

The third Vice-Chancellor was Prof. Sampath. He had been Director of the Indian Institute of Technology at Kanpur and was Deputy Director of the Madras Institute of Technology. He is an authority on Computers. In my view he is a computer himself. He also served the Institute honorarily. If Vice-Chancellors were to be paid on U.G.C. scales, they would have to be paid

Rs.15,000 or so per month. None of the Vice-Chancellors received any salary and they served the Institute in a spirit of selfless service. Because of Government regulations they had to retire at the end of their term.

Then came Dr. Hanumanthappa. He used to look after the Commerce Department when the Sathya Sai College was started in Brindhaavan. At that time he was an M.Com degree holder. Later he did his Ph.D and was appointed Vice-Chancellor of the Bangalore University. He served there for many years and was eager to serve Svaami's University. He completed two years as Vice-Chancellor on March 4th. He also served the Institute in an honorary capacity expecting no remuneration.

In this way, our University from its inception has benefited from the dedicated services of Vice-Chancellors who had no self-interest. Although they served honorarily, our Trust felt that it has an obligation towards them. The Trust has established a tradition of honouring the Vice-Chancellors in an appropriate manner.

### **Uniqueness of Sai Institute**

This University has been fostered and developed by a succession of Vice-Chancellors in different ways. Our University does not collect fees of any kind from the students. You are aware about the agitation of the students in Delhi and Madras against the raising of fees. The colleges had to be closed on account of the agitation. The present scenario in the educational field is like this' the teachers agitate for higher emoluments; the students demand a reduction in college fees. How is it possible to meet both the demands? There has to be a balancing of the teachers' claims and the demands of the students.

In our University we have got over this problem by taking no fees from the students. Elsewhere heavy donations are demanded even for admission to the K.G. Class. Here everyone is admitted free, without regard to creed or nationality. No fees of any kind are collected from the students. The Trust is managing the Institutions with due regard to these factors.

Unlike students in other Institutions, our students are extremely well behaved and there, is no danger of any kind of indiscipline. Students who are so well looked after here should conduct themselves well when they go out into the world' so that they bring a good name to the Institute. They will be guilty of treachery to the Divine if they appear to behave well when they are here and misbehave when they are outside. Apart from betrayal of God and their teachers, they will be guilty of betraying their own selves if they do so. Do not be guilty of this self-destructive crime. Instead, you must proceed from self-confidence to Self-realisation. Svaami's only desire is that students should be taught on proper lines so that they may lead ideal lives.

### **Dr. Hanumanthappa honoured**

Our Vice-Chancellor has completed two years of service. He has contributed to various developments in. the Institute. We (in the Trust) have a duty to honour him. (Svaami then fastened Gold Wristlets around the wrists of Dr. Hanumanthappa as the audience cheered).

*Students!* It is a reward for all the good you had done in many previous lives that you have been able to get an opportunity like this. I adjure you not to waste this opportunity (as unfortunately many have done before). You may act as you like, lead the kind of life you want, but you should not go against what you have learnt here. Those who live upto the ideals of the Institute are near and dear to us wherever they may be. Those who betray the ideals of the Institute are as good as dead. 'Do not lead unworthy lives like street dogs. Be grateful to your Alma Mater. I do not seek

anything from you. But you have to cherish the sense of gratitude for what you have received here. I bless you all.

*Discourse in the Institute Auditorium at Prashaanthi Nilayam on 5-3-1995.*

*Love is God; God is Love.*

*Live in Love; This is the way to God.*

*BABA*