

## 7. Think God, Love God

*EMBODIMENTS of Divine love! "Maanam hithvaa priyo bhavathi" (The man without egoistic pride is liked by everyone). "Krodham hithvaa na sochathi" (The man without hatred is free from grief). "Kaamam hithvaa aarthona bhavathi" (One who has given up desire is free from worries). "Lobham hithvaa sukhee bhavathi" (Overcoming greed a man becomes happy).*

When you rid the mind of impurities, humanness turns divine. The world is confronted today with many problems. On the one side there is fear of war. On another side, there is fear of famine. On a third front there is the lust for power. On the fourth side, selfishness is rampant. There is discord between man and man, between one caste and another. What is the reason for this? Society is riddled today with conflicts because morality has been banished and humanness has been forgotten.

### **Desires are dreadfully dangerous**

No man filled with greed, fear and anger can achieve anything in this world. Greed comes first. Excessive desires degrade man. You cannot give up desires entirely. But there should be a limit to them. When they exceed the limits a man goes astray. Desires are dreadfully dangerous. Today's enemy may become tomorrow's friend and vice versa. But desires are perpetual enemies. They haunt man ceaselessly. The Geetha declares desire as the *Nithyasha-thru* (eternal enemy) of man. Hence desire has to be kept under control.

Becoming a prey to peacelessness, man seeks the Divine by various means. But why is he unable to realise his desire? What is the cause of his sorrow? Is it due to unfulfilled desire or the failure of his efforts? Is he miserable because he has not got various possessions, or failed to win a lottery? Lamenting over such trifles, man today is forgetting his divinity.

These are not real troubles at all. The real cause of sorrow is attachment to the body, identifying one's self with the body. All sorrow arises from the feelings of "I" and "Mine". It is essential at the outset to reduce *dheha-abhimaanam* (attachment to the body).

Desires are a source of pleasure for man, but they are also the cause of his grief. The mind has to be brought under control. Even thousands of men cannot hold back a fast-moving train. But the train comes to a stop the moment the brake is applied. The same applies to the vagaries of the mind. When the mind is controlled, all sorrows will cease.

The Divine *Aathma*, which dwells in the heart of every human being, is not recognized by man because it is covered by the clouds of desire. The splendour of the sun is revealed when a wind drives away the clouds that hide the sun. Likewise, when the wind of love blows away the clouds of desire in the heart, the ego ("I"-ness) and possessiveness (sense of "mine") are driven out and the effulgence of the *Aathma* within is revealed in all its glory. Man has to restrain the feelings of *Ahamkaara* and *Mamakaara* ("I" and "Mine").

Uncontrolled desire can bring down anyone, even the deities presiding over human destiny. However intelligent, scholarly or powerful a man may be, he may succumb to desires. Hence everyone has to be vigilant in controlling desires.

### **Attachment brings sorrow**

Even a man of great prowess like Arjuna became subject to the feeling of attachment--"my relatives," "my teachers," etc. He was a prisoner of the feeling of "mine." *Sva, Svajana*, my

people, my kinsmen--this sense of attachment made him throw away his *Gaandeeva* (bow) on the battlefield, overcome by grief. This kind of attachment may plunge anyone in feeble-minded grief at any place, at any time and in any situation. Hence it is essential to keep all attachments under control.

*Prema* (Love) should be shown not only towards God but towards all beings in creation. Love is a powerful force. No other power excels it. Misunderstanding the nature of love, men are falling a prey to suffering. This is 'the result of misguided expressions of what is considered love.

Men today worship God for the fulfillment of desires relating to this world and the other. This is not true love. People pretend to love their kith and kin and friends out of purely selfish considerations. This is only attachment and not love. Only that can be described as love which offers itself without any expectation of recompense. In the *Geetha*, Bhagavaan has been described *Suhrith* (a true friend). Without expecting any return, accompanying you like a shadow, God fulfills your desires. Even a mother in loving her son, may have expectations that he would take care of her in her old age. God has no such expectations. *Suhrith* defines the utterly selfless love of the Lord.

The nature of Divine love is not rightly understood by most people. For instance, even a great woman like Dhraupadhi did not understand the ways of the Lord. Once, during their exile, while she and Yudhishtira were strolling in the Himaalayas. Dhraupadhi asked Yudhishtira with tears streaming from her eyes, "Dear Lord, you have taken such good care of your subjects, you fed the starving and relieved the needy, you always adhered to *Dharma*. Why should you be subject to this present suffering? You are the very embodiment of Righteousness. We are leading the life of a destitute here. Why should this happen to you? Have we forfeited God's grace? Is there anything wanting in our devotion?"

#### **Dharmaja's advice to Dhraupadhi**

Smilingly, Dharmaja replied, "Dhraupadhi! Look at the Himaalaya mountains. How beautiful are the peaks! I am filled with joy looking at those mountains. They do not serve me in any way, but still they fill me with joy. The beauty of Nature gives me joy. Beauty is bliss. That bliss is nectarine. There is no joy equal to the enjoyment of the beautiful. When you look at a flower, you derive ineffable joy, though the flower renders you no service. Nature is the vesture of God. When you behold Nature, you experience bliss. I love Nature for the joy it gives. I derive joy from seeing it and for no other benefit. Likewise, God should be loved in a selfless spirit. I love Krishna regardless of what difficulties I have to suffer, because that is the way I love him. I have no interest in the transient pleasures and possessions of the world. True bliss transcends the fleeting pleasures experienced by this perishable body. Dhraupadhi! Do not seek these pleasures relating to the body. Seek the Divine feet of the Lord, which will confer enduring bliss. Do not grieve over petty difficulties. Concern yourself with the means to experience God. All other things are valueless."

The bliss from experiencing the Divine has been extolled by the *Vedhic* seers and sages from ancient times. It is holy, eternal, ineffable and infinite. It is the bliss of oneness with God.

#### **The Yugas and the Divine**

To enable mankind to realise this infinite bliss, the Lord makes His descent from age to age. The *Kritha Yuga* began in the month of Vaishakha. The *Thretha Yuga* began in the month of Magha. *Dhvaapara Yuga* began in the month of Maargashira. In the *Geetha*, Krishna declared that

among the months He is Maargashira. *Kali Yuga* started in the Chaithra, month. This is according to the lunar calendar.

What is the meaning of *Yuga*? *Yuga* means divinity. The divinity of the *Yuga* is derived from the Divine. Thus *the Yuga* originates from the Divine and merges in the Divine.

Yugakrith is one of-the names of the Lord. It means that the Lord is the creator of the *Yugas* (aeons). *Yugaadhi* refers to the commencement of the particular *Yuga*. The Lord is also the sustainer 'of the *Yuga*. He is the very embodiment of Time. That is why He is the master of Time and hence He is worshipped as *Samvathsara*. "*Samvathsaraaya namah*" (Salutations to the Lord of the year).

The *Yugaadhi* day; which is associated with such sacred significance is being observed as merely the beginning of a new year. The day should be regarded as Divine in origin.

### ***Naamasmarana is the best panacea for Kali Yuga***

*The Kali Yuga* is considered a dreadful aeon and the presiding deity, the *Kali Purusha*, is viewed with fear as the source of difficulties and trials. This is not so. *Naamasmarana* is a mitigating factor at all times. For the *Kali Age*, there is no greater panacea for all troubles than chanting the name of Hari. This truth is forgotten by people today. Instead of Hari's name, they dote over *Siri*, the Goddess of wealth. The worshippers of wealth far exceed the worshippers of Hari. People should remember that if God is the source of all things, He alone should be remembered at all times.

The year that commences today is named *Yuva*. *Yuva* means those in their youthful age. It implies that it is a transitional stage between childhood and old People are worried about what is in prospect for the world in this new year. Those who make all kinds of dire predictions for the year are not doing any good. The new year *Yuva*, according to astrology, commences in *Shani* (Saturn). But *Guru* (Jupiter) is well disposed. He is the ruler for this year. When the ruler is good, why worry about the ministers? He presides over all the other planets. Hence, there is no room for any fear. The world will no doubt experience some troubles, ups and downs. Such things have happened in previous *Yugas* also, as in *Kritha Yuga*, *Thretha Yuga* and *Dhvaapara Yuga*. Were there not wars in *Dhvaapara Yuga*? There is no need to attach special significance to the *Kali* age. There were wicked men even in *Kritha Yuga* and there are good men in the *Kali* age. It is not the *Yuga* that matters. It is the heart that is important. If people's hearts are pure, what does it matter what the *Yuga* is? People must strive to purify their hearts. The heart is called *Hridhaya*. *Hridhaya* signifies a compassionate heart. People must transform their stony hearts to compassionate hearts.

### **Portents for the year 'Yuva'**

The year *Yuva* will experience a mixture of good and bad events. There will be some serious mishaps. There will be grave disorders. There will be many political crises. Hence each one should concentrate on protecting oneself by purity of heart and mind. Your preceptor or your deity or your scripture will not serve to take you to your goal. You have to make the journey yourself. Others can serve as guide-posts but they cannot take you to your destination.

Each one, therefore, has to chalk out his own path to reach the goal, "Strive to safeguard your *Aathma*." If you adhere to righteousness you can face any ordeal. Strive to earn God's Grace.

Young people must be very much on their guard this year. They must control the vagaries of their minds and not give way to anger and envy. Anger and envy are pernicious diseases. Envy has grown to alarming proportions. It is less curable than cancer.

Men often ask: "Who is God and who is Yama (the Lord of Death)?" The answer was given by Purandharadhaasa in one of his compositions. "Who is Raama for you and who is Yama? For the unbelieving Raavana, Raama became Yama. For the believing Vibheeshana, Raama was God. For Shurasena who had no belief, Krishna was Yama. To Akruura, who was a believer, Krishna appeared as God. To the believing Prahlada, Naaraayana was the saviour. To the unbelieving Hiranyakashipu, Prahlada's father, Naaraayana became the destroyer. Raama and Yama are not distinct from each other. According to one's beliefs, Raama becomes Yama and Yama becomes Raama. One's feelings make all the differences in the role of God as protector or slayer. There is a Telugu poem'

*To those who say 'Yes', He is 'Yes,'*

*To those who say, 'No', He is 'No'.*

*'Yes' or 'No' comes from others' mouths, but*

*He always remains 'Yes, Yes, Yes.'* (S.S.S--Shri Sathya Sai).

For God there is no 'Yes' or 'No' These are echoes of your own feelings.

Therefore, whatever the year and whatever the difficulties you confront, develop compassion in your heart. Develop your meditation on God. With faith in God you can achieve anything.

### **Ingratitude is the worst sin**

Many strange things are likely to happen in this new year. Ingratitude is rampant. Not only are people forgetting all the good that is done to them, but they are doing harm to those who have helped them. History provides a bitter example of such ingratitude. You are aware of Ghori Mohammed who invaded India several times and plundered the country. At last in one encounter with Raana Prithviraaj, he was defeated and captured by Prithviraaj. Prithviraaj pardoned him and let him off. Later on, by nefarious methods Ghori caught Prithviraaj. Then he decided to put an end to Prithviraaj's life. At that time, the Divine intervened, in answer to Prithviraaj's prayers, and an arrow released by Prithviraaj went straight to Ghori's neck and severed his head. Thus the evil-doer was punished by the Lord.

The lesson is clear. Don't harbour ill-will towards anybody. Don't do any harm to others. Get rid of doubts and develop faith in God. People today are filled with doubts of every kind.

By truthful speech, by generous hands, by listening to what is ennobling, people must overcome the untoward happenings of this *Kali* age. It is by these means that human life can be redeemed.

### **The purpose of life is to experience unity in diversity**

What is the purpose of life? It is not eating or sleeping. It is to lead an ideal life. Every human being has to accomplish certain aims in life which are in tune with humanness. You have to realise that the Lord is the Indweller in all beings and experience unity in diversity. The entire creation is present within the human body. This is the mystery of creation. The human body is a marvellous creation. Every organ in the body discharges its specific function and nothing else. Only the Divine can create such a wonderful organism. The *Aathma* is the Master within the

body. Never betray the Master. Be grateful to God for endowing, you with such a marvellous body.

India was the teacher for the whole world from ancient times in the spiritual field. It gave to the world the glorious universal message. "Let the peoples of all the worlds be happy."

Indians today have forgotten this ancient message and have not recognized their own inherent divinity. The ancient sages knew what power there was in the human being because of the presence of the Divine within. They radiated effulgence as a result of their *Yogic* power. All of it comes from God. The power of the Divine is infinite and indescribable.

People should pray for the blessings of Divine grace. They need not worry about the prospects in the new year. With God's grace they can overcome any situation. People speak about the affliction caused by the nine planets. In fact, people are plagued by only two *planets--Ahamkaara and Mamakaara* (egoism and possessiveness). To free themselves from these two all that men require is divine grace.

Young people should participate this year in sacred activities. Try to solve social problems. Cultivate unity. Give up pride and ostentation. Develop the courage to face any situation, the courage that is based on faith in God. Strive for the welfare of all people in all countries. Humanity is one irrespective of race, creed or colour. Dedicate this year to the development of a universal outlook.

### **All bodies belong to the Divine Mother**

This is the lesson Raamakrishna Paramahansa taught towards the end of his life when he was suffering from cancer. He could not take any food. At that time, Svaami Vivekaanandha came to the Master and asked him why he should not pray to the divine Mother to enable him to take food. Raamakrishna Paramahansa replied: "I did ask the Mother and she gave me her answer, when I am taking my food through so many mouths, does it matter if I don't eat through your mouth?" Raamakrishna felt ashamed on getting that answer. The lesson he learnt was that all bodies belong to the Divine Mother.

In the Geetha, Krishna says that the divine as Vaishvaanara enters all bodies and helps to digest every type of food. Only the Divine can perform this kind of function. Whatever the kind of food you eat, it is digested, converted into blood and circulated to every part of the body. Only the power of the Divine can do this. Develop faith in this truth. Very soon you will experience the bliss of God-realisation. The experience will come only if you act in the appropriate manner. But, failing to act, people blame God for their troubles. God is utterly blameless. Only your lapses are reflected in your actions. There are no flaws in God and no one is competent to blame God.

God-realisation is not a time-bound process. Some one went to Ramana Maharishi and asked him how long he should sit in meditation. The Maharishi said that he should meditate "till he is not aware that he is meditating at all." Similarly the love of God should become a spontaneous act. With such love, one can face any situation in life with confidence derived from the consciousness that the Divine is within.

### **Duty of youth**

Do not worry about the predictions made for this year in the almanacs. If you put your faith in God, you can overcome all troubles. Youth in particular should cultivate this faith. It is a pity

that Indian Youth today are lacking in love of the Motherland. Becoming bookworms is not education. It is more important to put into practice at least a fraction of what you have learnt.

Think God. Love God. Realise that there is no truer friend than God. Merge your love in His love.

*Discourse in the Puurnachandhra Auditorium on 1-4-1995, Yugaadhi Day.*

*Love.. Love...Love First...Love, as long as life lasts. For myself, I can say. I shower more blessing on those who decry or defame me than on those who worship and adore me! For, those who spread falsehoods about me derive joy therefrom; I am happy that I am the cause for their exultation and joy. You too must accept this line of argument and be very happy when someone derives joy by defaming you. Do not respond by defaming that person; then the chain of hatred will bind both down. Life will become a tragedy.*

**BABA**