

Offer yourself to God

*In order to deserve God's grace,
Your faith should grow.
When you do not have faith,
You cannot offer yourself.*

For human progress, mental strength and purity of heart are essential. It is only mental strength and purity of heart that make the human divine. Mind is the basis for the existence of mankind. Thoughts are responsible for the existence of mind. Human behavior, whether good or bad, is based on the thoughts. The human life is the result of thought process.

When a small pebble is thrown into a lake, the ripples spread all over the lake. Likewise, the 'ripples' that arise in the lake of mind when a pebble of thought is thrown into it spread to all the senses. When the 'ripple' that arises out of good thought spreads to your mouth, you speak only good words. If

it is a bad thought, you utter only bad words. Similarly, whatever you see, hear, or do depends on the thoughts you entertain. So, the good or bad of a human being is based on thoughts.

God is not pleased by contemplation alone

Today, man aspires for God and contemplates on Him constantly, but mere aspiration and contemplation are not enough to experience God. God is not pleased by contemplation alone; one has to totally offer oneself to experience Him. Once you offer yourself completely to God, you and He become one.

What are the spiritual pursuits to be followed to become one with God? When fire and coal are placed apart, they remain as they are. Only when they are brought together and fanned can coal get transformed into fire. Likewise, go closer to God and love Him whole-heartedly. Such nearness and dearness to God will ultimately make you one with God.

This is what *Vedanta* declared, “*Brahmavid Brahmaiva Bhavathi* (the knower of *Brahman* becomes *Brahman*).” The food eaten gets digested and its essence is supplied to all parts of the body. This means that the food partaken becomes one with the body. Similarly, you have to offer yourself completely to God. Only then can you become one with him. All your thoughts should become divine.

Jiva is *Nara* and God is *Narayana*. Both should become one. *Nara* means *Atmic* principle. So, you are human only in form, but your nature is divine. It is only the *Atma* that moves about from top to toe. Whatever that is thought, said, or done is due only to the presence of *Atma*. That is why Krishna has said, “*Mamaivamso Jivaloke Jivabhutha Sanathana* (You are eternal sparks of Myself).” You are the reflection of God.

The purpose of the spiritual pursuits lies in the unification of man and God. Mere worshipping of *padukas*, chanting the name of God, or contemplating on His form are not sufficient

to bring about this unification. These correspond to the outward path (*pravritti marga*). You should take to the inward path (*nivritti marga*). Only then can you understand the principle of unity.

Significance of five faces of Gayathri

This morning, Sastriji, while explaining the significance of *Gayathri Mantra*, described *Gayathri* as *Pancha Mukhi* (deity with five faces). What are the five faces? The first face is the primal sound *Aum*. *Bhur Bhuvah Suvah* is the second face. *Tat Savitur Varenyam* is the third face. *Bhargo Devasya Dheemahi* is the fourth face. *Dhi Yo Yonah Prachodayat'* is the fifth face.

Who is Gayathri? “Gayathri Chandasam Matha (Gayathri is the mother of the Vedas).” Gayathri has three names: Gayathri, Savitri, and Saraswathi. “Gayantham Trayate Iti Gayathri (Gayathri redeems the chanter of the mantra).” Gayathri is the master of the senses. Savitri is the master of Prana (Life Force). Saraswathi is the presiding deity of speech (Vak Devata Swaroopini). You have to unify your senses, life principle, and your speech and offer yourself to God.

You should also understand the meaning of *Bhur Bhuvah Suvaha*. You are under the impression that they refer to the three worlds —*Bhuloka*, *Bhuvarloka*, and *Suvarloka*. These three worlds are present in you and in every living creature. *Bhur* refers to the body, made up of five elements (materialisation). The same five elements constitute the entire world. *Bhuvah* refers to the *prana sakthi* (vibration), which makes the body move. However it is the presence of *Prajnanam*, i.e. *su-vaha* (radiation), that enables the *prana sakthi* to animate the body.

It is on this account that the *Vedas* have declared “*Prajnanam Brahma* (Constant Integrated Awareness is Brahman).” This Constant Integrated Awareness is present in man.

Man has also the five elements in him. The five elements constitute the world. What is the primordial basis for these elements? That is the primordial sound *Omkara*. On this basis, the *gopikas* (cowherd maids) prayed thus: “*Kleem Krishnaya, Govindaya, Gopijanavallabhaya Swaha!*” *Kleem* means the earth. *Krishnaya* means water. *Govindaya* means fire, *Gopijanavallabhaya* refers to air. *Swaha* refers to ether (*akasa*). Krishna's name encompasses the five elements.

These five elements permeate the whole universe. In fact, these five elements form the basis of life for the entire universe. These are essentially divine. That is why earth is referred to as *Bhoodevi*, water as *Gangadevi*, fire as *Agnideva*, and air as *Vayudeva*.

Surrender with pure heart

There is no need to search for God elsewhere. He dwells in your heart. That is why He is called *Hridayavasi* (indweller of the heart). If someone were to ask you, “Where do you come from?” you may say that you are coming from a hotel or from your house. But actually you come from none of these places. You come from *Hridaya*. It is this *Hridaya* that is your dwelling place. Then where is the question of coming and going? Similarly, God neither comes nor goes. He is present all over, all the time.

But, in order to confer grace on a devotee, He may manifest Himself. Just because God has appeared to a devotee in America does not mean that God has traveled all the way to America. He is present in America too. It is the devotion that makes God manifest Himself. Divinity neither comes nor goes. It is present everywhere. “*Viswam Vishnuswaroopam,*” “*Sarvam Khalvidam Brahma.*” There is no place where there is no God. All names and forms are His.

You should not have the feeling that God is the master and you are His servant. The individual (*nara*) and the Divine (*Narayana*) are one. You should take to the spiritual path in order to understand this principle of unity. Right from birth to death, if you are immersed in duality, when will you experience the bliss of non-duality? A man with a dual mind is half blind. So you should make every effort to experience oneness.

In the morning, *Punditji*, while doing *abhisheka* to the *padukas* with milk, curds, and honey, explained the significance of these offerings. All these spiritual pursuits are meant for the purification of Heart. “*Chittasya Suddhaye Karmaha* (all actions are aimed at the purification of heart).”

Purity alone is not enough to experience Divinity. With purity of heart, you should offer yourself to God. You would not offer a faded flower to God. Likewise, the heart, which may be compared to a flower, should be fresh and devoid of impurities before it is offered to God. There is an ocean of difference between *archana* (worship) and *arpitham* (total surrender). It is not *archana*, but it is *arpitham* that is most essential.

True meaning of sathsanga

What is the meaning of *sathsanga* (good company)? *Sath* is the name of Divinity. It is changeless in all the periods of time. It is eternal and is present in you. You have to understand this eternal principle. In order to do so, you have to be in communion with *Sath*.

As *Punditji* has said in the morning, milk is very happy in the company of water. The combination of water and milk can be termed *sathsanga*. That is ideal friendship.

When the milk is boiled on a stove, the water gets evaporated. The milk, unable to bear the separation from water, tries to jump into the fire. The moment you sprinkle some water on

the boiling milk, it gets pacified. The milk is happy on being united with its friend.

The same relationship exists between *nara* (individual) and *Narayana* (God). God is very happy when the individual joins His company. But God feels very sad when the individual diverts his attention from Him and gets immersed in worldly pleasures. Once the individual surrenders completely to God, He is happy again. Due to the effects of *Kali* age, the individual separates himself from God. The individual may not feel sad, but God feels sad because His friend, the individual, is parting ways with Him.

Whatever God says or does is for your own good

God is the only permanent friend in this world. All the worldly friends can only say, “Hello, How are you?” and “Good-bye,” nothing more. God does not say “Hello, How are you?” and “Good-bye.” As long as you are in His company, you will be happy and He is also happy. But when there is separation from His devotee, though he may not express it, He feels sad. Why is the individual going along the wrong path? Why is he forgetting the truth? Why is he distancing himself from Divinity? Why is he losing his purity? Thinking so, God feels sad. Even this is for the devotee’s sake, not for His sake. Whatever God says or does is for your own good.

Lakshmana is a superb example of the attitude of surrender. When Rama, Sita, and Lakshmana went to the forest and reached Chitrakoota mountain, Rama told Lakshmana to put up a hermitage in a place of his choice.

Hearing these words, Lakshmana felt hurt and bent his head down with grief. Noting this, Sita asked Lakshmana, “Why are you perturbed, Lakshmana? Your brother did not speak anything harsh. Why do you feel so sad?”

Lakshmana said, “O Mother, have I ever had any choice of my own? The likes of Rama are mine. I have surrendered myself to Rama. The command of Rama is what I want to carry out. While so, how can I withstand the impact of Rama asking me to put up the hermitage at a place of my choice? Does it not amount to separation from Rama?”

That is the intensity of the feelings of a true devotee toward the Lord. Your thoughts should always be centered on God. The world is like a passing cloud. But the relation between you and God is permanent and eternal.

Understand your relationship with God

Gayathri Mantra consists of three parts. One is praise, the second is prayer and the third is meditation. The first nine words of *Gayathri Mantra* (*Om, Bhur, Bhuvaha, Suvaha, Tat, Savitur, Varenyam, Bhargo, Devasya*) correspond to the description (praise) of *Gayathri*. *Dheemahi* pertains to meditation. “*Dhiyoyonah Prachodayat*” is the prayer to God to confer the steady and pure intellect.

The Divine is first praised and meditated upon. Then an appeal is made to the Divine to awaken and strengthen the intellect (*buddhi*). So, first and foremost, you should extol God. But in what way? You should extol Him with a feeling of intimacy. The son will never shower lavish praises on his father when he asks for a new dress. Instead he demands rightfully. A devotee has a similar right to demand from God.

Hridaya is the son of *Atma*. From *hridaya*, mind is born. So, mind is the grandson of *Atma*. And, from mind, speech originates. So, speech is the great grandson of *Atma*. In short, your *hridaya*, mind, and speech belong to the divine family and have got a share in the divine property. Therefore, your *hridaya*, mind, and speech should be in constant communion with God.

On this basis, Jesus said, “I am the messenger of God” from the physical point of view. From the psychological point of view, he said, “I am the son of God.” And with the feeling of oneness of *Atma*, he said, “I and my father are one.”

From a physical point of view you may consider yourself different from God. In the mental realm you should feel that you are the spark of the Divine. But from the *Atmic* point of view, you should realise that you are not different from God. You have to make every effort to realize this unity. You should not distance yourself from Divinity basing on body attachment. Without understanding your relationship with God, all your spiritual practices will be of no use. But once you understand this principle of unity, wherever you are, you are one with God.

Develop attachment with the Atma

The body relationship is only physical and worldly. It has nothing to do with spirituality. The master of the house is addressed in different ways by his family members. Son calls him father, daughter-in-law calls him uncle, and grandson calls him grandfather, on the basis of body relationships. You should never go by body attachment.

The body is full of dirt and diseases. It cannot cross the ocean of *samsara*. O mind, never think that body is permanent; surrender to the feet of God. Do not get yourself bound by body attachment. Develop attachment with the *Atma*.

In order to do so, engage yourself in sacred actions such as *sravanam* (listening to the Lord’s stories), *kirtanam* (singing His glories), *smaranam* (remembrance), *Padasevanam* (service to the Lotus Feet), *archanam* (worship), *vandanam* (salutation), *dasyam* (servitude), *sakhyam* (friendship), *Atmanivedanam* (offering oneself to the Lord i.e. self-surrender).

Friendship is the stepping stone to self-surrender. So, you should develop friendship with God and be a recipient of His

love. You undertake many spiritual pursuits to obtain this love. In fact, you do not need to undertake any spiritual practices. It is enough if you remember the relationship between you and God.

Divinity is one but is responsible for the three-fold cosmic process. These three aspects of God can be seen in the English word GOD. G represents Generation (*Srishti*), O represents Organization (*Sthithi*) and D -represents Destruction (*Layam*). God has all the three aspects in Him. Seeing the same God in all the beings is the true spirit of non-dualism.

The greatest and the noblest path is that of devotion

You know that it was Adi Sankaracharya who propagated the principle of non-dualism. All the compositions of Sankara speaks of non-dualism. But, toward the end, Sankara himself entered the path of devotion. He sang the following verse.

*Bhaja Govindam Bhaja Govindam
Govindam Bhaja Mooda Mathe,
Samprapthe Sannihite Kale
Nahi,Nahi Rakshathi Dukrun Karane.*

O foolish man, chant the name of the Lord. When the hour of death arrives, only the Lord can save you, not your grammar.

Even the one of wisdom becomes a devotee at one point of time. The greatest and noblest path is the path of devotion. The word *bhakthi* (devotion) is derived from the root word *bhaj*, which means total surrender. Offering total love is *bhakthi*. Worship and other rituals are only physical and worldly activities. You have to enter *nivritti* (inward path) from this *pravritti* (outward path).

When you learn the English language, you start with the alphabet. Then you join letters to make words. Then you join

words to form sentences. The atheists say, God is *no where*. When the letter *w* is moved from *where* to *no*, it becomes God is *now here*. The aim of learning the language is to make sentences out of it. Similarly, the aim of worship and rituals is to understand the principle of unity. You start with one name and one form and ultimately realise that everything is one. It is the goal of spiritual *sadhana*. It is the essence of spiritual *sadhana*.

Surrender brings limitless Bliss

Worship of *Padukas*, observance of rituals, and celebrations of festivals are all different paths leading to the principle of oneness. All these rituals are essential till you realise that God is one. But you should not spend your whole lifetime in these rituals.

At birth, you cry “*Koham? Koham?*” which means “Who am I?, Who am I?” You should not die with the same question on your lips. Before you die you should be able to say “*Soham, I am God.*”

From dualism you should enter qualified non-dualism, and from there you should proceed to non-dualism. Just as cotton and thread are present in the cloth, likewise dualism and qualified non-dualism are present in non-dualism.

Today the devotees read many sacred books and listen to discourses, but there is no transformation in the mind. All these sacred texts and teachings are like jewels. Merely adorning these jewels does not give you bliss. The bliss is within; you should experience it.

Just as precious jewels are kept in an iron chest, likewise *Atmic* principle is present in this human body. God has kept many valuable jewels in your body. But you are not making any effort to realise this. God says, “O madcap, why do you entertain mean and low desires? If you give up desires and offer yourself, I will give you the most valuable gifts.” When God is ready to give you the limitless non-dual bliss, why do

you crave limited happiness? Do not ask for mean things. Offer yourself to God; then God will grant you jewels of limitless bliss.

But in order to deserve God's grace, your faith should grow. When you do not have faith, you cannot offer yourself. One who does not know himself in spite of all his education is foolish. With his limited knowledge, he will enter into arguments and will never be able to acquire total wisdom. If ultimately one has to die, what is the use of studying? One has to study to be immortal. The *Vedas* declared, "*Srunvanthu viswe amruthasya putrah*. (Listen, O sons of immortality)". Understand and experience this.

God wants only selfless love

You pay water tax to the municipality for providing water to you. When the current is supplied to your house, you pay the electricity bill. But God has given the sunlight, the wind, and the rains — what tax are you paying to God? Self-surrender is the tax you are expected to pay. All your troubles are your own making. God always gives you everything good. But you are not receiving it.

*Some people do not listen to good words,
And instead pay heed to all bad words.
Such people can never understand Me.*

[Telugu poem]

What is that you need to do to make God happy? You should go close to God and worship Him with a sense of surrender. This is for your own sake. God does not ask for anything. Child sits on the lap of mother for its own satisfaction. When the child goes near its mother, she showers her love. When you want to be close to God, you do not need to go through sacred texts or undertake great spiritual exercises. Rituals and reading of holy texts are only worldly actions.

They are meant only to give external satisfaction, but one has to make efforts to experience inner satisfaction.

Embodiments of Love! The letters that the postman brings give joy to some and plunge some in deep sorrow. It is the contents of the letters that are responsible for the joy or sorrow, not the postman. God is like a postman. He gives you the fruits of your actions. “*Karmanubandheeni manushyaloke* (Human society is bound by actions).” When you follow Truth, you will be happy and prosperous. Jealousy will make you miserable.

Strive for divine Love

Buddhi is governed by fate. Fate is governed by actions. Actions are governed by thoughts. If you do all activities with sacred thoughts, you will be successful. Wicked thoughts and wicked feelings confer only misery.

If you do not have the grace of God, all the worldly powers will be of no use. You know what happened to the great warrior Karna, who has had all powers but not God’s grace. You should strive for divine Love. To acquire divine Love, you should develop good thoughts.

Embodiments of Love! You are happy that the number of *padukas* is increasing year after year. It is quite natural to have such a feeling in the external world. But I do not desire increase in numbers.

It is the feeling that is important, not the number of *padukas*. What God wants is pure Love and steady mind, but those who have come for this *paduka puja* have not understood this truth. They have brought many eatables such as dry fruits, apples, bananas, and sweets and kept them in the Poornachandra hall thinking that I would eat them. Do they think that I am Kumbhakarna? I do not even take meals, so what are these fruits for? The boys will have to work for 15 days just to separate them, and in the meanwhile the fruits will become rotten. What I want is only your Love. Some people have brought

towels and bedsheets. I do not need them, if you want you can give them in the hospital. Even that need not be done.

I do not desire anything. I want only one thing: pure, steady and selfless love. There is no selfishness from top to toe in Me. When I do not have any desires, why do you bring all these?

“Your heart is My chariot”

Chetty Garu is an ardent devotee. Yesterday, he prayed that I should ascend the chariot. I do not have any liking for these things. Your Heart is My chariot. Then where is the need for a golden chariot? Today, they brought a *Simhasana* (throne) too. They do not inform Me about these things till they are brought to Prasanthinilayam.

Do not bring any such things. I do not like them. I have already told you what I like: only Love. Do not bring any material objects hereafter.

I want you to acquire wisdom. That wisdom leads you to liberation. To reach this state of Liberation, offer yourself completely. Just as the essence of food you partake gets mixed in your blood and becomes one with your body, likewise let your Love be unified with My Love. Then you will become one with Me.

In the morning during the *paduka* worship, *Punditji* spoke on the importance of unity, giving the example of bees collecting honey. The honey bee collects honey from different flowers and stores it at one place, which becomes the panacea for all diseases. Where there is Unity, there is Purity; and where there is Purity, there is Divinity. Understand the relationship between Unity, Purity and Divinity.

Pundits have been telling you these things, but you do not seem to practice at least one or two. By announcing the presence of light, would ever the darkness be dispelled? By listening to the efficacy and grandeur of medicine, will the disease

be cured? To dispel darkness you should light at least a small lamp.

Let every activity be pleasing unto God

You all know that Deepavali is approaching. With one candle you can light the other lamps. That candle is Divinity, and the lamps are individuals. It is only one Divinity that protects and sustains all. Light the lamp of Love in you.

Even worldly activities will become spiritual if you have Love. You can do your office work or business, you can also take care of your family; but whatever you do, do it as an offering to God. Let every activity be pleasing unto God. That is true devotion. Wherever you go, do not offer any material objects to God. You all know that people go to Tirupathi and offer crowns and jewelry to God in the name of devotion. All these jewelry hide the pristine beauty of the idol. Wherever you go do not take jewels for God. Do you consider God poorer than you? Offering jewels to God is a narrow-minded idea.

Charity is the true ornament for the hand. Truth is the true ornament for the throat. Listening to sacred texts is the true ornament for the ears. Why do need any other ornaments? Offering all the jewelry to God is nothing but pomp and show. Devotees should not make such offerings.

You should offer only your pure love and sacrifice. The relation between a devotee and God is only heart to Heart and Love to Love. By offering jewelry, you are making God also a beggar. You should always keep in mind that God is bigger, never a beggar.

Today we find many *swamijis* going abroad whenever they are in need of money. It is a matter of shame; there is no spirituality at all. There is so much restlessness in our country. First they should spread the message of peace in Bharat. Charity begins at home. Yesterday I have told Srinivas to take back all

that they have brought. Whatever they eat they have brought for Me. I do not eat anything. I eat your love. I hear only good words. Offer only these two to Me. Do not bring anything else. Let love be the underlying principle in whatever you do. With love and devotion even a small *sadhana* (spiritual exercise) will yield great results.

Many people wonder that I look so young even at the age of 73. The reason is I have three P's in Me. One is Purity, the second is Patience, and the third is Perseverance. It is because of these three that I shall remain like this for any number of years to come. So, everyone should cultivate these three.

To pray for the well-being of everyone is a noble quality

Give up all your mean and low desires and cultivate love for God. Dr. Gadia has prayed for good health and long life for Chettiar. To pray for the well being of everyone is a noble quality. But well-being cannot be obtained by recommendations. The noble feelings of Chetty Garu have made him the recipient of God's grace. His Heart and My Heart should unify.

Last week, Allopathy, Homeopathy and Ayurvedic doctors all sent letters to Me. "Swami, we hear that there is going to be a very big function on 10th. Send Chettiar back to Madurai immediately. He may not live till 10th."

I said, "As a result of his *bhakti* (devotion) and My *shakti* (power) he will certainly live." Though he is pretty aged and very weak, still he continues to come here with so much love. His devotion protects him.

Thyagaraja also has undergone many trials and tribulations. His wife died, and his elder brother has subjected him to many ordeals. His elder brother cast the idols of Sita, Rama, and Lakshmana into the Kaveri River. Thyagaraja could not bear the separation from Rama and, feeling frustrated, said, "O Rama! Why am I being subjected to these ordeals? Is it because my devotion has weakened? Or has your power de-

clined?" He feels that his devotion has not diminished. So, Rama's power must have got weakened.

But pondering over it further, he realised how foolish he was to criticise Rama. He began to sing a song in praise of Rama's prowess. "Without Rama's power, could a monkey have crossed the ocean? Or would the Goddess of wealth have chosen to be his consort? Or would Lakshmana serve him, or the supremely intelligent Bharata revel in beholding Him and worshipping Him?" Thyagaraja ecstatically extolled the infinite prowess of Rama and blamed his own ignorance for having doubted Rama's prowess. Nothing is greater than divine power. Once you have the *anugraha bala* (strength of divine grace), what harm can the *navagrahas* (nine planets) do to you? So work for God's grace and surrender to Him completely. There lies the true Bliss.

11 October 1998
Sixth Anniversary of *Paduka Pratishta Mahostav*
Prasanthi Nilayam