

## Love God wholeheartedly

*Manam Hithva Priyo Bhavathi,  
Krodham Hithva Na Sochathi,  
Kamam Hithva Arthavan Bhavathi,  
Lobham Hithva Sukhi Bhavathi.*

*Embodiments of Love!* As long as a person is egotistic, no one will love him including his wife and children, though they may pretend to do so. As long as there is anger in an individual, grief is inevitable. Satisfaction eludes one who is full of desires. One with greed can never be happy. Ego, anger, desire and greed are the root cause of restlessness in the world.

Man feels that happiness and peace of mind result from spiritual practices, but in reality it is not so. Mind is the source of happiness and sorrow. So, conquer the mind. Conquering the mind will lead you to the state of equanimity, wherein you treat the dualities alike. *Vedanta* has declared, “*Manayeva*

*manushyanam karanam bandhamokshayoh* (mind is the cause of both bondage and liberation.)” Once you control your mind, you will grow beyond the dualities of sadness and happiness.

### **Happiness is derived from pain and suffering**

Welcome sorrow, just as you welcome happiness. In fact the happiness that you derive out of pleasure is negligible compared to the happiness that results from difficulties. History is replete with examples of people who stand testimony to this fact. All noble and ideal people had to undergo ordeals before they experienced happiness. *Na sukthath labhyathe sukham* (happiness is not derived from happiness). It is derived from pain and suffering, but man wants only happiness, not difficulties. This is quite contradictory to the principles of spirituality. People should understand this truth.

*Punyasya phalamichchanthi  
Punyam nechchanthi manavaah  
Na papaphalamichchanthi  
Papam kurvanthu yathnathahaha.*

[Sanskrit verse]

Man desires to have fruits of meritorious deeds but does not perform any. He does not want the fruits of sinful actions, yet he indulges in them.

Whatever you want to achieve, you can do so by proceeding along the right path. Do not go on the wrong path if you are not prepared to face the consequences of it. All spiritual practices today are going in the wrong direction.

There are nine paths of devotion for man to experience divinity and to achieve self-realisation. They are: *sravanam* (listening), *keerthanam* (singing), *Vishnusmaranam* (remembrance), *Padasevanam* (serving the Lotus Feet), *vandanam* (salutation), *archanam* (worship), *dasyam* (servitude), *sneham* (friendship), and *atmanivedanam* (surrender). Love is the life-

breath of all these forms of devotion. It is the inner current passing through all these nine paths of devotion. It is their cardinal principle.

How can one attain the Principle of Brahma? Brahma means the all-pervasive cosmic principle. According to the *Puranas*, Brahma originated from the navel of Vishnu. Who is Vishnu? He is the one who is all-pervasive. Vishnu and Brahma are synonymous with the *Atma*.

*Atma* is derived from the root word *Ahas*, meaning 'day time'. *Ahas* dispels darkness of ignorance. Therefore, the cosmic form is described as the Effulgent One.

This Brahma is not limited to a specific name and form. It is also referred to as *Brihat*, meaning all-pervasive. One has to follow the truth to attain the Effulgent One. "*Yath drisyam thannasyam* (all that is seen is bound to perish.)"

*Asthiram Jeevanam Loke,  
Asthiram Yauvanam Dhanam,  
Asthiram Dara Puthradi,  
Sathyam Keerthi Dwayam Sthiram.*

### **Only truth and good name are permanent**

Life in the world is impermanent. So are youth and wealth. Wife and children are also not permanent. Only truth and good name are permanent and remain forever. That is why Brahma is referred to as *Sathyam* (Truth).

*Jnanam* (wisdom) emerged from *Sathyam*. *Sathyam* and *jnanam* are all-pervasive. That is why the *Vedas* have declared,

Sathyam Jnanam Anantham Brahma.

God is Truth, Wisdom and Eternity.

The embodiment of Truth can be experienced only by following the path of Truth. Truth transcends time—past, present, and future.

Why does God incarnate? To enable man to understand and experience his latent divinity, and unity in diversity. The essence of spirituality lies in visualising unity in diversity. This is the goal of human life.

The *Atma* is the same in all irrespective of their name, country, and life style. This *Atma* is referred to as conscience, which permeates the body from top to toe. The goal of spirituality is to realise oneness of the *Atma* in all.

Man, on account of attachment to body, is oblivious of his innate divinity and visualises diversity in unity. This is due to ignorance. God incarnates in order to teach the underlying unity in diversity. Krishna declared, “*Mamatma Sarvabhoothantharatma* (I am the indweller in all beings).”

### **Chinmaya is within mrinmaya**

Body can be compared to a mirror. This mirror (body) is made of clay. This body, *mrinmaya* (made of clay) has to be transformed into *chinmaya* (one of awareness). No spiritual practices are required to do so. Realise the truth: *chinmaya* is within *mrinmaya*.

But you are not making any effort to realise the true nature of yours. Ash covers the neglected embers. The embers can be seen only when the ash is blown away. Similarly, the *Atma*, which is inherent in man, can be seen only when the ash of ego, anger, desire, and body attachment is blown away by chanting the name of the Lord.

Body attachment gives rise to ego in man. Success eludes one who is egotistic. Egolessness is true humanness. There is no trace of ego in man at the time of birth, but it develops as he grows up. Feelings of I and mine are responsible for man’s bondage. Man will enjoy bliss only when he gets rid of ego and attachment. Bliss cannot be achieved through any other spiritual practice. Spiritual practices confer only temporary

mental satisfaction. Only awareness of the *Atma* is true and eternal. We should develop this awareness more and more.

### **The final goal of life is to attain the Atma**

As pointed out by Bozzani (previous speaker), each individual should question himself, “who am I?” On the contrary, each one asks “who are you?” which is information-oriented. No gain accrues from acquiring this information. What is required today is transformation, which can be effected by questioning oneself “who am I?”

Once you know the answer to this and reach the state of transformation, you need no further spiritual practices. This is possible only when you control your mind. Sage Patanjali has enunciated the same: “*Yoga chitta vritti nirodha* (controlling thoughts and aberrations of the mind is true *yoga*).” *Yoga* does not mean physical exercise. *Yoga* means “to unite with the *Atma*. There is no greater happiness than being one with the *Atma*. But today, no one is making any effort to attain the *Atma*, the final goal of life.

The senses are above the body, the mind is above the senses, the intellect is above the mind, and the *Atma* is above the intellect. Man does not travel even up to the level of the intellect. He travels only up to the level of the mind. Since man is unable to control his mind and senses, he is subjected to confusion and depression. As a result, he forgets the Principle of the *Atma*.

Body, which is made up of the five elements, is transient and may perish at any point of time. Attachment to body brings in attachment to money, which leads to multifarious attachments. Today, people value education and money more than anything else. Money and education by themselves are not bad. Good or bad lies in their utilisation.

Water by itself is colourless, but it assumes the colour of the container in which it is poured. Similar is the case with

money and education; their value depends on the nature of the person who has acquired them. Good and bad are the reflections of our mind, they do not exist in the persons around. Defect lies in vision, not in creation. So, purify your vision and sanctify your heart. Only then you can experience unity in diversity.

### **Serious clarification for doubts**

I have received letters from delegates to this conference seeking clarification of their doubts. What is the root cause of doubt? It is the absence of total faith. Jesus had a disciple, Thomas, who doubted everything he came across and was appropriately called “doubting Thomas”. In the path of spirituality, doubts do arise at times, even though one may have faith in God. One of the doubts is this:

### **Did Jesus really declare that He was the Truth, the Path, and that none was superior to Him?**

Enquire into the truth yourself. Jesus was never egotistic at any point of time and never made any such declarations. There was a tax collector who recorded the conversation between Jesus and the fishermen. It was during one of those conversations that Jesus assured them that He would take care of them, but at no point of time did he mention with a sense of ego that He was the only One and the ultimate One to protect them. He did this only with a view to increase their confidence and enthuse them into action.

At the time of divine birth, three wise men visited Jesus in the manger. One of them, looking at child Jesus, remarked; He looks as though he was a “Messenger of God”. The second wise man exclaimed that the child looked as though he was the “Son of God”. The third wise man disagreed with both and concluded that He and God were one and the same. These three statements have been interpreted in varied ways.

Jesus had no trace of ego in Him. He was filled with compassion at the sight of the meek and the afflicted. Paul opposed Jesus in all matters from the very outset. Once Jesus appeared in the dream of Paul and questioned him, "What harm have I done to you? Why do you criticise Me so?" This caused Paul to ponder and realise that his ignorance and ego blinded him to reality. Thereafter he became an ardent disciple of Jesus.

In every age, every noble soul had to put up with criticism. People always have mistaken notions about good and bad. If only we understand the truth in the Bible, we will come to the conclusion that there was no fault in Jesus at all. Jesus always aspired to put people in God consciousness.

At the time of crucifixion, Jesus prayed: "O Father! What sin have I committed? Why am I put to suffering thus?" When Mother Mary stood crying at the foot of the Cross, an ethereal voice was heard. "All are one, My dear Son; be alike to everyone."

### **Do not give room for any constriction of thought**

In the *Bhagavad Gita*, Krishna declared, "*Chaaturvarnyam mayasrishtam* (All the people of four *varnas* were created by Me)." What is *varna*? *Varna* means colour, but it has been misunderstood to be caste. Therefore, do not make any distinction based on colour. The four colours are: black, yellow, white, and red. The Negroes and the *Bharatiyas* (Indians) are black in complexion. The Japanese and the British are white in complexion, while the Chinese are yellow and the Russians are red.

What God has declared is broad in nature and not narrow. Do not give room for any constriction of thoughts. You may be a Christian, a Muslim, a Hindu, or a Zoroastrian, but you must consider yourself to be a child of God.

Jesus said that He was "persona", meaning that He was the spark of the Divine. This Roman word has been translated by

the British as “Person”. “Persona” originated from the Roman language. “Persona” means that which is sacred. Since man has divinity inherent in him, he is called a person.

In Hindu scriptures, e.g., the *Puranas*, the *Vedas*, the *Sastras*, and the *Ithihasa*, this has been declared as *Purusha. Yal-labdhwa Puman Ichcharamo Bhavathi Trupto Bhavathi Mattho Bhavathi Atma Ramo Bhavathi* (After attaining That, man gets total satisfaction, fulfilment, ecstasy and bliss). It means God is in everyone. We should visualise this unity in diversity and try to experience it. Consider this as the chief goal of Sathya Sai Organisations.

You should not give rise to differences or hatred of any sort. There is only One that is present in all. If you realise this Truth, that in itself would be spirituality in practice. Practice is more important than publicity.

### **Experience the divinity in various names and forms**

There are two mikes in front of Me. There is one mike in front of the translator. The words that emanate from the mikes may differ, but the underlying sound principle is the same. Similarly, we must experience the divinity in various names and forms.

Words that emerge from the heart constitute *expansion talk*. Some people speak only from lips in order to suit the situation. Such words constitute *contraction talk*. Such contraction talk is equivalent to death. People who indulge in such contraction talk have no connection between their speech and heart. When all that which is in the heart finds expression in speech, that is termed as expansion talk.

Those who speak from the heart speak the truth; others, whose speech does not come from the heart, speak untruth to suit the occasion. Your words should emanate from the heart. This is possible only when there is complete confidence in the Self. One with total conviction does not give room for doubts.



The enquiry into the fact whether that which is applicable to others is applicable to individual self also constitutes a search for Truth (*Sathyaveshana*). One may ask why there should be a search for Truth, when Truth is all-pervasive.

In each human there is the dual aspect of truth - untruth; righteousness - unrighteousness; and nonviolence - violence. There is an example to illustrate this. Suppose you have pure 24 carat gold with you. After some time, you add copper to it. Later you add silver to it, and then aluminium and brass. As and when new metals are added to the gold, its true nature undergoes a change and it loses its value.

Today man is undergoing such a change. When he is a child, he is pure. As he associates himself with others, he acquires violence and nonviolence, righteousness and unrighteousness, truth and untruth. This is the root cause for the cycle of birth and death.

When you are one with the Self, there is no scope for birth and death. Body attachment, educational and monetary attachment reduce the Self to the present state of man. Man thus forgets his true nature. Man has to be cleansed by the process of *samskara* (refinement) to get rid of all the bad qualities and regain his resplendent pristine purity.

Man has been acquiring evil qualities such as jealousy, hatred, and ego. Due to such a tendency, man destroys his very human nature. Do not let it be debased by evil tendencies. We have to foster our faith firmly. Only pure gold should be mixed with pure gold and truth should be mixed with truth. Similarly, one should join good company and run away from the bad company, which is harmful.

*Tyaja Durjana Samsargam,  
Bhaja Sadbu Samagamam,  
Kuru Punyamahorathram,  
Smara Nithyam Anithyathaam.*

*Run away from bad company;  
Join the good;  
Do meritorious deeds day and night; and  
Ponder over what is permanent and what is transient.*

### **Quality should be preferred to quantity**

Some may appear very pious through their words and deeds, but if you observe their behaviour, it is demonic in reality. Do not have faith in such people, and do not lose your purity. Impure gold of this nature is increasing. You must become pure gold. Even a small quantity of pure gold is better than a mound of debased gold. Quality should be preferred over quantity. Half an acre of fertile land is better than ten acres of barren land, so that you can grow crops on it.

Man today is proceeding on the wrong path. You need not follow anybody. You should follow your conscience, which is your master.

*Follow the Master,  
Face the devil,  
Fight to the end,  
Finish the game.*

Your duty is to follow the four F's. Since you respect and follow the words of those who have disharmony in their thought, word, and deed, you tend to forget your Swami, your true Self. This situation is of your own making. Follow your conscience.

I never force anybody to do anything. What is the reason? The reason is that one has to follow the dictates of one's source, conscience. Force connotes external imposition. Source relates to the *Atma*, which is verily love. So, cultivate love.

This is the answer to the first question about Jesus. Jesus said, all are the embodiments of truth and purity, all are children of God. His teachings were based on such broad-minded feelings. He emphasised the need for refraining from hurting others.

### **Dream are reflections of the subconscious mind**

The second question raised is this:

#### **Swami appears in the dreams of many persons. Why Swami doesn't appear in my dreams?**

It is naive to think in such a manner. You cannot have such dreams as and when you would like to. You think of many people, but do they all appear in your dreams? No. It is a mistake to think that Swami does not have compassion on you just because He does not appear in your dreams. Dreams are nothing but reflections of the subconscious mind. Swami appearing in dreams is very auspicious.

Now I will explain the different types of dreams. Sometimes you experience nightmares, and at times you experience dreams that fill you with happiness. All these dreams occur because they are accumulated in your subconscious mind. It is good that they find expression in dreams. Dreams are the reflection, reaction, and resound of that which is within you.

The same does not apply to the dreams in which Swami appears. Swami appears in dreams only when He wills it and not when you want.

The Mohammedan musician who performed yesterday had not seen Me on any prior occasion. I asked him, "Son, do you remember that when you met with a car accident in America I appeared before you at that very instant?"

Hearing this revelation, he exclaimed, "O my God!" and shed tears of joy. The same night, I appeared in his dream and told him that he would be coming to Puttaparthi for the ensu-

ing Birthday celebrations. It happened accordingly; he came here yesterday.

There are certain confusing dreams in which your feelings play an active role. You may be seeing Swami but at the same time your feelings get mixed up and cause confusion. You may see yourself in Puttaparthi at one point of time and in America in the very next, so on and so forth. These dreams are not willed by Swami. These result from indigestion and improper food. Dreams that are willed by Me are very clear and give no room for confusion or doubt. I come to you and convey what I want to in the most direct manner.

Swami's grace is very much there on one and all whether He appears in their dreams or not.

### **Work with the conviction that you and God are one**

The third question:

**Everyone is undertaking spiritual practices, but I am unable to do so for lack of time. Due to my preoccupation with my business and profession, I am unable to think of Swami and participate in service activities.**

It is a big mistake to think on these lines. There is no need for a specific time and place to think of Swami. Discharge your duties sincerely with the conviction that everything is Swami's work. "Work is worship, duty is God."

You do not need to sit and chant "Sai Ram" repeatedly. *Sarva karma Bhagavad preethyartham* (do all acts with the feeling that they are for pleasing God.) That is the greatest *sadhana* (spiritual exercise). Suppose on a Sunday, you sat for meditation. But could you concentrate even for a minute? So, instead of wasting your time in meditation devoid of concentration, it is better to attend to your household work. *Karmanu-bandheeni manushyaloke* (human society is bound by *karma* (action).)

What is *karma* and what is its inner significance? *Karma* does not mean sweeping the roads and serving the sick. Vibration is *karma*. Even your breathing process, batting your eyelids, eating, sleeping, reading can be termed *karma*. Life without *karma* is impossible even for a moment. Life will be sanctified only when you do all *karma* (actions) to please God.

Do not make any distinction between God and yourself, His work and your work. Work with the conviction that you and God are one. Then even a small work will assume magnificence.

Greatness lies in small things. No doubt, sweeping the roads and visiting hospitals are good deeds but they in themselves do not constitute service. Discharging one's duty properly is true *sadhana*. In the name of *sadhana* or spiritual practices, if you neglect your office work and if your work is not commensurate with the salary you draw, then it would amount to cheating the government. True service lies in discharging one's duty properly. Hence, service can be done even in office. Any work undertaken without discriminating it to be a personal work or God's work would become service. Suppose you work in office for eight hours and you need six hours for sleep. Then what do you do in the rest of the time? Never give an excuse of lack of time.

### **Set aside sufficient time for spiritual practices**

There is a small story. A devotee wanted to know his life span so that he could set aside sufficient time for spiritual practices. He prayed to God to let him know his life span. God replied that he was given 80 years. The devotee felt happy, but he continued, "Out of 80 years allocated to me, 20-25 years will be spent in studying and playing. The next 25 years are required for family and household activities. The next 25 years are needed for planning my future and for the well-being of my children. So, I am left with practically no time for spiritual

practices. Therefore, O Lord! Grant me 20 more years so that I may think of You and attain You.”

God laughed and said, “O mad man! Do you need 20 years to attain Me? Even two seconds are enough. How long does it take to put on the switch to get light? Not even a second! Granted that you need 20 years to think of Me wholeheartedly, what is the guarantee that you will not use it for other activities?”

It is nothing but laziness. Slow and steady wins the race. Even a second spent in contemplation of Me with a steady mind is enough to draw you to Me. Do not waste time; Time is God, time waste is life waste. Proper utilisation of time is true spiritual practice. Consider time as the very form of God and your life will be sanctified. Some people lament saying that they do not have enough time to contemplate on the Lord. Whoever has raised this point is lazy by nature. Once you give up laziness, you can easily tread the path of sacredness. *Laziness is rust and dust; realisation is best and rest.*

### **God is everywhere**

The fourth question raised is:

**Being in a foreign land, we are unable to do Swami’s work. So, we want to come and stay in Bharath to serve Swami wholeheartedly.**

This is another sign of laziness. To do a service activity can there be a distinction between a foreign land and Motherland? God is everywhere. Whether the service is done abroad or in Bharat, it does not lose its significance. It is utterly selfish to come to Prashanthi Nilayam to do service activity. You may come after retirement for service at Prashanthi Nilayam. But now you have your own duties to your children, for their education and career. If you were to come here without fulfilling the same, you would begin to develop frustration after some

time. Don't come now. It is better that you stay in your place and serve.

Swami does not expect any service from anyone. Many of my boys are here, but I attend to My own work. They all aspire to do service to Me. Only a few noble souls have the opportunity to serve Me. Others, for this reason, should not get disheartened. Attend to your own duty. That is service in itself.

I am 73 years. My legs, hands, eyes are in perfect condition. I attend to My own work. So, serve those who are incapacitated and weak. This can be your service to Swami.

You may wonder that Swami may suffer from leg pain as He moves around much. Let Me tell you, I have never suffered, nor will I ever suffer. Only when I take upon Myself the suffering of others do I appear to be suffering; otherwise this body does not have any suffering. I call Dr. Alreja to check the blood pressure. He always replies, "Swami! Normal, perfect normal! 120/80." Not even that, it is 117/78, which is absolutely correct blood pressure. Then I ask him to check My pulse. Normal pulse rate is 70. But not so with Me. My pulse is always 68—perfect normal. I may move about or speak for a long time, but My blood pressure does not increase.

Three qualities keep My body perfect. They are: Purity, Patience, and Perseverance. None of you ever need to serve Me. You may perform your own duties and look after the welfare of your family.

### **Do your spiritual practices with a steady mind**

The fifth question:

**How are we to clear the debts of the consequences of our actions?**

In order to be free from the consequences of your *karmas*, you have to use the medicine of Love. There is nothing greater than Love. Love God wholeheartedly. All the effects of your

action will be nullified. All your diseases will be cured. If it does not happen so, you should not think otherwise. But, if you pray wholeheartedly, it would come to pass.

Some people sit for prayer in the *puja* room chanting “Sai Ram.” Suddenly their mind wanders toward the washerman, and they enquire if he has brought the clothes. If you are really chanting the Lord’s name wholeheartedly, why should the mind go to the washerman?

Some others sit in meditation but are easily distracted by the smell from the kitchen. If this is the nature of your spiritual pursuit, how can it be termed as a prayer to the Lord? All your spiritual practices are done with a wavering mind. Do them with a steady mind. You are bound to reap the fruits.

You may undertake any type of spiritual pursuit, but love wholeheartedly. Love can eradicate any type of disease and act as a panacea for all afflictions. You must, in the first instance, develop love. This can be possible if you believe that God is the embodiment of Love. How can you develop love when you do not believe that God is the embodiment of Love?

Love is the perfect medicine. If you were to put a plant in a tin and water it, the plant would die in due course of time; but if you were to plant the same in the soil and water it, the plant would grow into a fine tree. Similarly, God’s name and form should be implanted in the soil of your heart and nurtured with water of love. This will ensure good results. If one cultivates love, one need not undertake any other spiritual pursuits.

### **Undercurrent of divinity is the same in one and all**

The sixth question is very strange.

**In our *puja* room, we have photographs of Rama, Krishna, Shiva, and Jesus. We also keep Swami’s photograph amidst them. Is it right or wrong?”**



Once you are convinced that all forms are of one God, why should you fear to keep any particular photograph? You may worship Rama, Eswara, Jesus, Allah, Zoroastra, or Sai! Develop the feeling that all are one.

I often give a small example. In Bharat, there are various types of sweets, viz., *godum halwa*, *badam kheer*, *gulab jamoon*, *jilebi*, *laddu*, *mysore pak*. Though their names and forms are different, the sugar in all of them is the same. You may worship Rama, Eswara, Vishnu, Allah, Jesus, or Sai. But, you should realise that the undercurrent of divinity is the same in one and all. Then the difference of name and form will not affect you in any manner.

If you do not like other gods, you can remove their photographs and replace them with those that you like. If you do not like Sai Baba's or Rama's photograph, you may remove the same. But this will not serve any purpose. What is essential is recognising unity in divinity.

### **Story for recognising unity in divinity**

Here is a small story. A student was to appear in an examination. He was weak in mathematics. Since the exam was the next day, he worshipped Swami and went for the exam. He failed in mathematics. With the result he removed Swami's photo in the altar and placed it in a cupboard.

The second day, he had Mathematics Paper Part II. That day he worshipped Rama's photograph. He fared even worse.

The third day, he was to go for the accounts examination. Thinking that Mother Goddess would be more benevolent compared to other gods, he brought Devi's photograph and did *puja*. That day, he could not even understand the questions in the examination. He came back and put this photograph also in the cupboard.

Fourth day was Accounts Paper, Part II. Realising that Vinayaka is the remover of all obstacles, he brought incense

sticks and coconut and garlanded the idol. When he lit the incense sticks, the smoke began to waft toward the cupboard in which the discarded photos were placed. Then he thought, “I brought incense sticks for Vinayaka; why should I let the benefit of the fragrance be experienced by these gods—Rama, Sai Baba, and Devi, who have betrayed me?” He went into the house and brought a piece of cloth to tie the nose of Sai Baba, Rama and Devi. Having assured himself that the fragrance would not reach them, he sat down for prayer.

At that very moment, Sai Baba, Rama, and Devi appeared. He was amazed and questioned the deities: How is it that you did not appear when I worshipped you and now that I have punished you, you have appeared before me?

Sai Baba replied, “Son, till this day you had limited Me to a picture. Today you have got the feeling that this photo is a living entity, so you tied a cloth around the nose to prevent the fragrance from reaching Me. The photographs will not help you. Picture will remain a picture. You may worship picture as God, but not God as a picture. Today, you have begun to believe the picture as God Himself and tied the cloth. So, I have appeared before you.”

### **Worship of God as a picture**

Nowadays, we worship God as a picture. It is only when we take picture as God in form that our desires will be fulfilled. It does not matter what form you worship or what name you chant. Realise that all names and forms are His. Nothing is wrong with any name. All are the forms of the same Godhead. You may even worship your own parents.

*Mathru Devo Bhava,  
Pithru Devo Bhava,  
Acharya Devo Bhava,  
Atithi Devo Bhava.*

In such a case, how can you have doubt about various forms of God? At no point of time, you should entertain doubts regarding God. God is God. Never comment or criticise the names or forms of God. Have any photograph and chant any name. God is one; Truth is one. “*Ekam Sath Viprah Bahudha Vadanti* (Truth is one, but scholars refer to it by many names).” Do not go about changing photographs. Have the photograph of your choice and worship.

**Do unto others what you do unto yourself**

The seventh question:

**In the worldly path, which spiritual practice will satisfy Swami? I am ready to do the *sadhana* that pleases Swami.**

There is only one answer to that. I do not advocate any specific *sadhana*. Consider all people to be the forms of Divinity. Have faith that God is in all. That pleases Me the most.

Refrain from doing that which causes grief to others even if it were to give you happiness. Do unto others as you would like to be done by. “Help ever; Hurt never.” Help everybody. Do not harm or hurt anyone. Do not develop ill feelings toward anybody. Even if people were to hurt you or curse you, do not refrain from loving them. This is the main point of Swami’s teachings. That is what Swami expects of you.

There are people, who do not worship Swami. Some worship and some others criticise. I remain unaffected by both. I do not take note of any of these. I continue to love all. Each one has to bear the consequences of their actions.

If you do good deeds, you would reap good results, and bad results if you have done bad deeds. Realise this in the first instance and act accordingly. I do not hate anybody. I do not doubt anyone. I love even those who do not believe in Me. That is My nature.

Some tend to doubt My power because I repose faith in them, though they themselves do not have faith in Me. That is a mistaken notion. My Love is the same for all. I desire that all be blissful.

**Even if you were to hate Me, I shall love you**

Water is colourless, but it assumes the colour of the bottle in which it is poured. Good or bad are within you and not in Me, and they shall never be in Me.

I am always for the maxim, “*Loka samastha sukhino bhavanthu* (May the whole world be happy).” Even If you were to hate Me, I shall love you. That is My nature. That is the divine quality. You may worship Me today and censure Me tomorrow, and vice-versa. When drunk, one talks in a certain manner, while when sober, in another. When you are deeply drunk with worldly desires, the mind oscillates from one side to another. But one who is filled with wholesome and unsullied love remains the same under all circumstances.

You may forget Me, but I will never forget you. I am always with you, in you, around you, and above you. People who are in divine proximity are extremely fortunate. It is a culmination of the merit acquired in various births. It has not come in this birth. Therefore, do not waste your energy brooding over what pleases Swami and what displeases Him. Do not entertain such doubts. I am pleased with whatever you undertake with purity of heart I desire only the purity of your heart.

With pure love in your heart, you may undertake any type of service. Have total faith in Swami’s words, implicitly obey His commands.

I do not misguide anyone at any time. Whatever I say is for your own good. Whatever I tell, whatever I do is good for you; not for Me. I do not have any work of My own. Everything is done for your sake.

On no account should you entertain the thought that I do not have love for you. Fortunate people get a chance to undertake sacred deeds in close proximity to the Divine. But those who do not get such an opportunity should not entertain any jealousy that others have received what they have not. The most incurable disease of all is jealousy. Cancer may have a remedy, but not jealousy. Cancer may be canceled, but jealousy has no remedy whatsoever. Jealousy would frustrate and depress one to such an extent that one would perish in the process.

### **Teach good virtues to children**

Embodiments of Love! Members of Sai Organisation should develop broadmindedness without giving room for jealousy, hatred, and ego. Consider all as brothers and sisters and immerse yourselves in bliss by doing service.

Today, you have resolved to bring change in the education system. Education is very essential. It can neither be stolen by thieves nor burnt by fire nor diminished by sharing with others. Education always grows. Share this eternal wisdom with one and all. Practise all that you have learnt. Teach good virtues to the children, "Son! Do not study for money. Affluence, friendship, and physical strength are of major importance in a worldly sense. But money is here today and gone tomorrow. Money comes and goes. A friend may turn into a foe in a day. You are strong today, but you may become weak tomorrow. However, your virtues will never desert you. Develop that permanent character which does not desert you. Develop sacred virtues."

Enter society with noble virtues. Help everyone. Do you know why the hands are given? Is it for eating? It is for helping others! Charity is the ornament for hand. Do you know why the throat is given? Not to sing cinema songs! Not to criticise or blame others, but to chant the name of God. That in it-

self is the beautiful necklace. Wear that necklace and sanctify your throat. Do you know why intelligence is given? Is it for becoming egotistic? It is to ponder over the means of contemplating on Divinity and reaching and experiencing the same. One must engage each limb and all senses in sacred activities.

**Be good, do good, and set an ideal**

*Embodiments of Love!* Delegates from 180 countries have assembled here. All occupy exalted positions. If you tread the right path, you can mould thousands of people in turn. Office-bearers should be very careful, because if one office-bearer goes wrong, many people can go astray. Help ever; Hurt never. Be good, do good, and set an ideal; then all would follow the ideal path. Without practising, if you were to tell others, it would be of no avail. If you are unable to follow all the teachings, practice at least one or two. That is enough.

Be ideal members of Sathya Sai Organisation and bring about proper development and transform the nation itself. I do not desire for My name to be upheld. I do not require any name or fame. If only I wanted, the whole world would have been at My feet by now. But I do not want. I want only to help you. Foster the sense of service amongst yourselves. Entertain noble thoughts.

Goldstein said that Swami always gives and does not take anything. Except for one, I do not ask for anything. That which I ask for is your love. I do not desire anything else. Whatever you ask, I will give. But I aspire only for one thing: Love. Therefore, give your love and accept everything.

Strive to develop and bring about transformation in the system of education. Members belonging to the Organisation should discuss among themselves and do what they consider good. They need not wait for orders from the Centre. In fact, the Centre would be happy to know of such an initiative. What else can give Me more joy than the news that you do not have

any differences, jealousy, in-fights, and are conducting yourselves as brothers and sisters.

Work in accordance with Swami's ideals. This gives joy to Swami. Happiness lies in union with God. That is true happiness. You cannot attain happiness by experiencing worldly comforts.

Leaving aside all differences, you must mingle with each other and undertake service activities. You should not form separate groups. Realise that pain inflicted on others is pain inflicted on Me. If all are united, I shall be extremely happy. If you were to meet someone whom you may have hated, greet him lovingly. You must conduct yourself with love. This is real penance, meditation, *japa*, and *sadhana*.

### **Talk sweetly and smilingly**

One should give and take love for love's sake. If you continue this way, the entire country will become happy. We can experience that kind of joy that has not been experienced hitherto in any previous *yuga* (era).

When you greet others, do so wholeheartedly. Let there be no disharmony in your thoughts, words, and deeds. Talk sweetly and smilingly. This makes all happy. Happy mood, happy face, happy talk, and happy work should be your guiding force. You should not smile artificially; smile wholeheartedly. Forget your past differences and live in the present. This present is not ordinary, it is omnipresent.

Develop unity. There is immense strength in unity. In unity, not only you, but also the country would have a chance to develop. Only love brings about unity. For the past four days, you have been debating and discussing various issues. Keep away all the hatred. Cleanse yourselves. Be pure, be happy. Go back happily.

This is a big workshop. Your body is like a car. All the worn-out bolts, nuts, brakes, springs, and seats have been re-

paired and replaced. When you get back to your places fully transformed, people should observe this transformation in you and emulate you. I am teaching you all this prompted by love, so that you also develop love.

24 November 1998  
Valedictory of First Overseas Convention  
of Chairs of Sai Centres  
Sai Kulwant Hall, Prashanthi Nilayam