

## Keep Spirituality As First Goal

*In spite of acquiring great wealth,  
Peace eludes man;  
People forget to recognise humanness;  
This is the Truth revealed by Sai.*

**W**HAT man has to aspire for today is not happiness. It is not sorrow either. In fact, happiness and sorrow are only transitory in nature. Man's duty is to realise divinity in the unity of happiness and sorrow. Even while you feel elated at the prospect of happiness, you will encounter sorrow. Similarly even while you feel depressed on account of sorrow, happiness will beckon you. Since ancient times, several great rishis made efforts to rise above the feelings of happiness and sorrow. They recognised the fact that it was only in times of sorrow that the divine nature in a human being manifested. More than happiness,

it is sorrow that is helpful to man in several ways. “*Na sukhaath labhathe sukham*” (happiness does not come out of happiness). It is only from sorrow, that happiness springs. The main source of happiness in man is sorrow. Just as we welcome happiness, we must welcome sorrow also.

### **Acquire The Wealth Of Love**

Not only in India, but in all countries of the world, children and youth have an important role to play. Money is quantitatively more than the materials it can buy. If there is real wealth, we can achieve anything material. Today man is wasting his life in the pursuit of mere material wealth. First and foremost, the wealth that man has to acquire is the wealth of Love. With the wealth of Love, everything else can be acquired. Several issues were being discussed in this conference for the last three days by the delegates comprising youth, the middle-aged and old people. What is the outcome of these discussions? Whatever be the texts studied and *sadhanas* undertaken by man, everything goes waste, if man does not cultivate the feeling of love in his heart. Today, what man has to recognise and realise is the principle of Love. That is true devotion. In the world today, parents, children and even wife, everybody is running after material wealth. Scarcely anyone wishes to acquire steady, selfless and divine love. God’s love cannot be acquired with wealth, education, or the various *sadhanas* we

undertake; it is only by offering pure, unconditional and unselfish love for love's sake can one achieve divinity. People undergo so many difficulties today, not realising the fundamental nature of this pure love. They are concerned with only the worldly and physical aspect of love. None can attain divinity by any method, except through love. If divinity is attained, everything is attained; if divinity is not attained, everything else is a waste. But man makes no effort to realise this truth. Assuming that material wealth is the foremost to be acquired, they are making several kinds of effort to acquire it.

### *Embodiments of Love!*

Strive to acquire Love; try to achieve Love. Love is your real property. Realise this truth. There is no other quality greater and valuable than Love. Even if some such quality exists, it is of no real use for the goal of life. Therefore try to recognise the love manifest in every human being. It is only then, you would have realised your own true nature. All the Indian Vedantic texts exhort one to realise one's real nature. You are not the body. You are not the mind. You are not the intellect. You have to achieve that, from which all these have emanated. Suppose you want ghee. What is its source? Milk. From milk comes curd, from curd comes butter and from butter comes ghee. Therefore, if you go to the source itself, namely milk, you can be happy.

## Contemplation On Soham Is Real Sadhana

### *Embodiments of Love!*

You are not the body, mind, intellect, senses or *antahkarana* – you are verily the source for all these. Therefore, you should not waste your time in the pursuit of all sorts of material possessions.

Today, the members of Sri Sathya Sai Organisation are undertaking several types of *sadhana*. But are they real *sadhanas* or illusory? No, no; they are not real *sadhanas*. They appear to be real for some time and later on they are given up. You start doing *japa* as a *sadhana* and continue it for some time. Later, you give up *japa* and enter into *dhyana*. Even this *dhyana* is only till you achieve your object of *dhyana*. When once it is achieved, it loses its purpose. Thus, all the *sadhanas* you undertake are only temporary. It should not be our aim and endeavour to achieve temporary result by doing temporary *sadhanas*. We must try to achieve that which is permanent, true, eternal, pure and of lasting happiness. “*Sarvadaa sarvakaaleshu sarvathra Harichinthanam*”. We must always, at all times and under at all circumstances spend our time in constant contemplation of God. This should become the very breath of our life and as natural as we inhale and exhale. This is “*soham that-thwa*”. This constant contemplation on the *soham that-thwa* is the real *sadhana*. Wherefrom does this “*soham*” come? It comes from the enquiry “*koham*” (who am I?)

The result of this enquiry is “soham”. It is only when you realise this eternal truth, your *sadhana* will fructify.

Today, we are building the mansion of our life on a water bubble. We do not know at what moment it will burst. Human nature should rest upon the eternal truth, not on a momentary thing like the water bubble. Human life is becoming more and more uncertain today. Adi Sankara described the same point in one of his famous *Bhajagovinda* slokas thus:

“*Maa kuru dhana jana yavvana garvam  
Harathi nimeshaat kaalassarvam*”

(Oh! Man! Do not take pride in wealth, family, friends and youthful vigour; time will destroy everything in a trice.)

### **God Is In You, With You**

Nothing is permanent in this world. Therefore, why should we rely on such impermanent things? Only atma is eternal. This is also referred to as Brahman. Brahman is divinity. This *Brahma thatthwa* is also called “*Brihat*”. The *atma thatthwa* that has emanated from this “*Brihat*” is the real “*Aham*”. This is true and eternal. We must, therefore, make an effort to realise such a true and eternal *aham thatthwa*. These three terms appear to be different; but, in fact, the inner meaning of all these three is one and the same. This pure and unsullied *Brahma thatthwa* is constantly with us, whether in the waking state or in the dream

state or in the deep sleep state. That Brahman is divinity in human form. And such a divinity is in you, right now. In fact, you are verily that *Brahma thatthwa* and none else. Therefore, it is futile to seek God in some distant place. God is in you, with you, above you, below you and everywhere. Why should you seek such an omnipresent divinity elsewhere?

Man, today, is wasting his precious life in the pursuit of physical, worldly and artificial desires. Man's life today is full of selfishness and self-interest. These two, together, are destroying the human nature. Some people question, "How can we live in this world without self-interest?" But, let Me tell you, this is not the right way of leading a purposeful life. You are deluded to think that you are helping and serving society. No, you are in fact hurting the society by your self-interest. I told you the other day in My discourse that spirituality should come first, then society and then individual. The unity of these three is SAI. Human beings must, therefore, keep spirituality as their first goal. It is only when this goal is pursued, society becomes nearer. When you reach the goal of society, then the enquiry should begin "Who am I?" It is only when you recognise who you are, you will be able to understand society. When you thus understand society, you will be able to realise the divinity in the form of society. You first try to understand your own nature.

## Food Must Contribute To Spiritual Development

### *Embodiments of Love!*

You are not able to understand spirituality properly. You require, no doubt, food for the body, in the first instance. But, you must ensure that you take food that contributes to your spiritual development. Those who wish to attain divinity, should never touch impurity. You should always take pure and sathwic food like vegetables, green leafy vegetables, etc. You should never consume impure items like egg, meat, etc. Also, you keep away completely from intoxicating drinks and drugs. By consuming such items, all your sense organs will be paralysed. Alcohol is not at all conducive to spiritual *sadhana*. In spiritual *sadhana* one has to attain ecstatic level by natural process, not by artificial methods like drugs and alcohol. All that is related to divinity comes by a natural process. That is what Sage Narada emphasised by declaring “*Thriptho bhavathi, Maththo bhavathi*” (become completely fulfilled, ecstatic, etc.). We must immerse in natural divine intoxication, not artificial intoxication induced by drugs and alcohol. Human nature transforms itself into demonic nature by consuming meat and intoxicating drinks. Certain types of food and medicines contain ingredients causing intoxication. Keep away from such things. Even if they are medicines, we should not take. Under no circumstances should you consume intoxicating food and medicines.

### *Embodiments of Love!*

You are undertaking a lot of *sadhana*. Several people take milk and curd, assuming that they come under *sathwic* food. Strictly speaking, they are not totally *sathwic*. There are some intoxicating ingredients even in those food items. Therefore, we must consume them in limited quantities. All the food we take must conform to certain timings, standards and limits. When we feel hungry, we should not eat to our fill. We must stop eating while we still feel that we can eat more. If we eat bellyful, the *thamoguna* (sloth and slumber) sets in. We should never give scope to this *thamoguna*. You are all doing *sadhana*. But some mistakes are creeping in this *sadhana*, knowingly or unknowingly. You sit for dhyana (meditation). You think achieving concentration is meditation. No, concentration is not meditation. In our daily life, we do several things with concentration. But, they do not constitute meditation. Some people think steady sitting is *sadhana* and it is great. This is not correct. It is possible that during meditation, our body moves and mind wavers. But, it is only from that wavering mind we should develop an unwavering and steady mind. That is the real dhyana (meditation). We must develop a firm conviction that we are not the impermanent body, but we are the true and eternal *atma thatthwa*. It is only when you attain that stage in dhyana, it becomes the real dhyana. You should not begin your *sadhana* with the feeling that God is somewhere in a distant place and that you wish to install Him in the temple of your heart. First and foremost,

develop a firm conviction that divinity lies in you. You must realise your own divine nature. Not only that, you must make others also realise that you are divine. Today, all our *sadhana*s are like the swords used in a drama on the stage. They are useful only for the purpose of acting, not in real life. We must gradually become free from our illusion. There are several types of dhyana like, *sankalpa dhyana*, *sthira dhyana*, *chiththa dhyana*, etc.

## **To Get Rooted In Atma Tattwa Is Dhyana**

### *Embodiments of Love!*

Knowingly or unknowingly you are doing *sadhana* based on what you think to be correct. If you desire to know what is *dhyana* in the real sense, ask Me. I will explain to you. In fact, you do not need any *sadhana*. Do as I say; you will get the result in a moment. Divinity is that which manifests right in front of you out of His grace. It cannot be obtained with the help of rigorous practices. Everybody is doing *sadhana* attaching himself to certain forms. In the process, he is trying to establish the glory of his own form. This is not correct. You should forget your own form and lose your consciousness in divinity. What is the use of doing *dhyana*, all the while concentrating upon one's own form? When somebody enquires what you are doing, you reply that you are doing *dhyana*. How do you know that you are doing dhyana when in fact your body consciousness itself is lost in dhyana? That means, you are not doing real dhyana. Dhyana is that, in which you forget your own

self; you develop purity of conscience and establish the eternity of your *atma thatthwa*. Without achieving this, dhyana is a waste and real cheating.

### *Embodiments of Love!*

Cultivate pure and sacred love. You run after several elders, *sadhakas* and gurus and try to be their followers. This is not *guruthwa*. You concentrate on one feeling of divinity that is already established in your heart. Do not change your mind every now and then. Let it be firmly established as your goal. Buddha followed the same principle. Earlier, Buddha went in search of divinity everywhere outside. He wandered in several places. But, he could not succeed in his endeavours. Ananda, his cousin saw the plight and enquired why he was wandering here and there. Then, suddenly Buddha realised that he was all the while following his *manasika thatthwa* (mental impulses), which is impermanent and momentary. He, therefore, decided not to follow the mind. He, immediately started contemplating on divinity with full heart and attained Nirvana (liberation from bondage). It is clear from this example that one should never rely on the mind which weaves fantasies. Forget the mind, establish divinity firmly in your heart and finally merge in that divinity. That is the real nirvana.

What is the nature of human body? It is made up of the five elements. It is unreal, impermanent and perishable in nature. Keeping this body attachment, if you do dhyana,

how can it be fruitful? How can it lead you to your goal? Hence, you must forget the *deha bhranthi* (the illusion of body). Merge in divinity with *atma-bhimana* (attachment to the *atma*). That is the real *dhyana*. That is the true *thyaga* (renunciation or detachment). That is your real yoga. That is your real *bhoga*. That *bhoga* is *ananda* (bliss). Always follow the principle, “*Sathyam bhruyaath, Priyam bhruyaath, Na bhruyaath Sathyam apriyam*” which means always speak the truth; speak the truth pleasingly; never speak truth which is unpalatable. Only then will you be able to attain Nirvana. Several people aspire for liberation. Liberation cannot be attained by temporary *sadhanas*. It can be obtained by constant contemplation on divinity, forgetting the mind totally. That is real nirvana. Wherever you see, if the mind only is visible, how can you attain nirvana? It is only the one who forgets the mind can attain nirvana.

### *Embodiments of Love!*

I presume you have never undertaken such a great *sadhana* so far. Do not bother; we will look into it later. First and foremost, begin your contemplation on divinity with pure love. Only then will you gain spiritual strength. Even the Pandavas started their spiritual quest by giving first priority to God, then to ‘we’ and lastly to ‘I’. In spiritual literature, every letter and every word carries subtle meanings. You must try to understand those subtle meanings and act accordingly. That is real *sadhana*. You need not do *sadhana* for attaining ephemeral and impermanent

things. Try to attain divinity through love. Do all your *sadhana* with pure love. Only then will they become fruitful.

## **Guru Purnima**

### *Embodiments of Love!*

Tomorrow is the Guru Purnima day. Any amount of time can be spent in explaining the importance and significance of Guru Purnima. The Guru is coming as Purnima (full moon) on Guru Purnima day. If you forget *guruthwa* (the real nature of guru), all your *sadhanas* will be of no use. Today, we are forgetting *guruthwa* totally. This is a great mistake. Keep the essential nature of a guru in your heart and do your *sadhana* to merge in divinity. Hence, tomorrow, we will try to know the significance of Guru Purnima, to some extent.

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