

## 9. *PREYAS* AND *SREYAS* —WHAT WE SEEK AND WHAT WE OUGHT TO SEEK

*Enthusiasm, dynamism, courage,  
Intellect, energy, and valour –  
Where these are present,  
There one can see the Glow of God.*

### **Embodiments of Love!**

The effulgence of Divinity can be seen when the six qualities of enthusiasm, dynamism, intellect, energy, courage, and valour shine in a person. *Bhoga* (craving for sensual pleasures) and *tyaga* (the spirit of sacrifice) cannot ever co-exist. *Bhoga* will not allow *tyaga* to come anywhere near, while *tyaga* would strongly resist *bhoga*. One might wonder, “Is it possible to sacrifice and yet be happy?” The answer is, “Yes, it is possible”. If ego is effaced and there are no expectations of reward for the actions performed, sacrifice itself becomes a joyous experience; happiness and sacrifice then merge into one. Happiness is not the property of any particular individual; all are entitled to it, and everyone has the right to enjoy it. To receive your share, you must sanctify

your life by serving society, using the gifts God has endowed you with.

### ***The two competing forces***

The scriptures say:

*Īsa vasyamidam jagat.*

The whole universe is divine. Every bit of the universe functions on account of divine energy and power. Other than God, there is nothing else in the universe, any place, any time. But no one has grasped this truth. The outlook of people is largely worldly and so also are their expectations.

There are two competing factors at work in this world. The first is *preyo shakti* (force that promotes a material outlook or tendency) and the other is *sreyo shakti* (force that promotes a spiritual outlook or tendency). The former is what motivates people in the various stages of life, from childhood to old age, driving them to sensual pleasures. *Sreyo shakti*, on the other hand, manifests as the noble virtues *daya* (compassion), *prema* (Love), *sahana* (patience), *sahanubhuti* (empathy), *tyaga* (spirit of sacrifice), etc., in the individual.

In the *Bhagavad Gita*, Krishna describes the actions motivated by these two *shaktis* as *paradharma* and *swadharma* respectively. What is meant by *swadharma*? The prefix *swa* relates to the *Atma*; therefore, *swadharma* means *dharma* that is in conformity

with the *Atma*, that is to say actions performed in harmony with the nature of the *Atma*. *Sreyo shakti* is the driving force behind *swadharma*. *Paradharm*a on the other hand, relates to actions performed mainly in conformity with the dictates of the senses and the mind. The motivating force in this case is *preyo shakti*, which triggers the senses into useless indulgence. Man today hungers for *preyo shakti*, totally ignoring *sreyo shakti*. While *preyo shakti* can secure fleeting pleasures, *sreyo shakti* can earn God's Grace for you. What causes rain? God's Grace is primarily responsible for it. God's Grace makes the sun and the moon shine, the rivers to flow, and the crops to grow. Sunshine, food, and water help you to live and be happy. God has given all these and much more for the common benefit of all living beings. Every living creature has equal right to enjoy these gifts of God.

### *Always follow Atmadharma*

Every gift of God offers the opportunity to go from *preyas* to *sreyas*. People are engaged in all kinds of worldly activities. You grow crops, you harvest them, you eat food, you study and acquire various types of worldly knowledge, and so on. If all these mundane activities are performed with a spiritual outlook, then you can enjoy bliss. Performing action with a spiritual outlook is the essence of *Atmadharma*. If you enquire deeply, you will realise that everything happens not merely because of your personal efforts but on account of the will of God. From the atom to the cosmos, things happen only because of God's will.

*From here to there,  
From the ant to the galaxies,*

*You know not what it is,  
You comprehend it not.*

*People may imagine  
That they make the world go.  
It is not their wealth,  
Nor pride and pomp,  
But God's Will alone,  
That runs the universe.*

The gross and the subtle, ignorance and knowledge, the worldly and the spiritual – we form such pairs and thereafter make a distinction between the members of such pairs. In truth, the members of a pair are interrelated and not separate from each other. There is no duality, as we tend to make out. The two members of a pair are in fact intimately connected with each other. All actions when motivated by the heart become spiritual; but when driven by the mind, they become worldly. Modern man is dragging even the so-called spiritual actions to the mundane level. There are many today who are described as *dharmatmas* (people of charitable disposition), *tyagatmas* (people given to sacrifice), *yogatmas* (so-called *yogis* engaged in spiritual actions), and *karmatmas* (people supposedly engaged in selfless service). But there is none in this world that might be called an *Atmatma*. Who is an *Atmatma*? Not the one who follows *karma yoga* (the path of spiritual action), or *bhakti yoga* (the path of devotion), or *jnana yoga* (the path of wisdom). An *Atmatma* is one who follows the *Atma Yoga*! There is none in this world that follows this unique path.

The body is visible and tangible. The mind, though subtle, can be discerned through one's experience. Everyone knows of the

existence of the body and the mind. But there is none that truly understands the depth of the *Atma* and has experienced It in the fullest sense of the word. He alone is entitled to be called an *Atma Jnani* (the Knower of the *Atma*), who understands the real Self. No deep enquiry is needed concerning the body – it is just made up of the five elements. It is fragile and can collapse any moment. It is therefore pointless to enquire into the principle of such an ephemeral and transient entity. Those who follow the *preyo marg* (the worldly path) are highly body-conscious. Swami said the other day that the mind is the Embodiment of Vishnu. What does one mean by that? Vishnu is the Omnipresent One. The mind too pervades everywhere, and that is why it is linked to Vishnu.

*Manomulam Idam jagat.*

The mind pervades the whole universe. Traditionally, Brahma is described as the son of Vishnu, born out of the navel. In the human body, sound originates from the navel while the thought behind the spoken word is born in the mind. Thus, the emergence of words, consequent to a thought occurring in the mind is a physical symbolisation of the emergence of Brahma from the navel of Vishnu. As Swami said earlier, in the human being Ishwara is the heart, Vishnu is the mind, and Brahma is the word. However, there is none in this world that has experienced this Trinity of Godhead within.

***See unity in diversity and realise the Self***

Many people head for the forest to experience the Self within. How foolish! Where is the need to go to the forest to discover the God within you and around you?

*When you have a lamp at home,  
Why seek one elsewhere?*

When the Self is there right within you, there is no need to withdraw to the forest in quest of It. Such an act is a sign of sheer ignorance. It reflects the seeker's inability to cognise the seat of the *Atma*. The *Atma* is within you, and that is what you have to know first and foremost.

The *Atma* or the Self within is not localised. It is all-pervasive, universal in nature, and the fountainhead of all creation. The *Atma* being the source of the five elements, wherever the elements are present, so is the *Atma*. Thus, since your body is made of the five elements, it should be obvious that the *Atma* is also present in you. God has created all the five elements for the benefit of mankind. Air and water, for example, sustain life. Again, air, water, and land are all needed for growing crops; this is another example. Without food, the body would wither away; for the sustenance of life, food is a must. All the five elements have originated from the Self or the *Atma*. It is therefore necessary to examine the spiritual overtones of the five elements.

The (Universal) Self or the *Atma*, is the fundamental basis for the existence of all the five elements. The same *Atma* underlies all – the elements do not have *Atmas* of their own.

### *Ekatma sarvabhutantaratma*

The same Universal Spirit or Self pervades all beings and entities. Today, mankind is facing various problems because it is not focussing on the underlying unity in creation. Instead, it is being deluded and carried away by the superficial diversity. You must

see unity in diversity and concentrate on the underlying divine substratum. The true seeker goes in quest of this unity, and this search in turn leads to *Atma jnana* or the wisdom of the Self. Ignorance is just the opposite of this wisdom; its characteristic is to see diversity where there is unity. You should not fragment the One into disjointed bits and pieces. This would weaken you, though superficially you might feel strong. To comprehend the Principle of the *Atma*, it is sufficient to see unity in diversity.

***God is not only all-pervasive but sweetness itself***

You see clouds forming in the sky. The clouds bring rain. Rain helps crops to grow. Crops give you food-grain. You cook the grain and prepare a meal, which you then eat. You have here a chain of complex but linked events. What is the driving force behind all this? Who motivates this complex but linked chain? The *Atma* is responsible for all this! *Atma* is also known as *Brahman*, and the *Atmic* Principle is the same as the Principle of *Brahman* or the Divine Principle.

Who is this *Brahman*? *Brahman* is the One who is all-pervasive. When God manifests as Word, He is called Brahma. The scriptures describe this Supreme One as follows:

*Sabdabrahmamayi, Caracaramayi, Jyotirmayi, Vanmayi,  
Nityanandamayi, Paratparamayi, Mayamayi, Srimayi.*

God Almighty is the Primordial Sound, the Immovable as well as the Movable, the Divine Light, the Word, Eternal Bliss, the

Supreme, Illusion, and Ultimate Wealth. This is a comprehensive description of God. This divinity manifests in the individual as the divine trinity consisting of Ishwara, Vishnu, and Brahma. The heart of man represents Ishwara, the mind represents Vishnu, and word represents Brahma. All the attributes that describe *Brahman* apply equally well to the Perfect Individual. They also apply to the word because word is God. The spoken word is the form of Brahma, who is an aspect of God. Speech is born of the mind, which is an aspect of Vishnu. Thoughts are shaped by the feelings of the heart, which is an aspect of Ishwara. Brahma, Vishnu, and Maheshwara are not different; they are just aspects of the same, one and only God, also known as *Atma* or *Brahman*. If man gives up ego, he becomes perfect and rises to the level of divinity. What is it that people readily give up these days? Good and sacred habits! No, no! This is not what you should do. You should embrace sacred feelings, thoughts, and actions and give up all bad thoughts and habits. Welcome the sacred and drive out the evil. Reject the bad like you expel the excreta. When you take in food, you retain only the nutrient part and excrete the rest. You eat a tasty fruit; but, after digesting the essence, you expel the foul waste part. Worldly things have this mixture of good and bad. But one thing is totally sweet. What is that? God!

*Vacanam Madhuram, Caritam Madhuram,  
Vasanam Madhuram, Valitam Madhuram,  
Calitam Madhuram, Bhramitam Madhuram,  
Madhuradhipaterakhilam Madhuram.*

His words are sweet, His eyes radiate sweetness, His gait is sweet, and His smile too is sweet! The Lord of Mathura [Krishna] is

sweet, sweet and nothing but sweet! Even ambrosia and nectar may satiate after some time but where the sweetness of the Divine is concerned, one cannot have enough of it.

*Yato Vaco Nivartante Aprapya Manasa Saha.*

Words and the mind fail to describe God and His sweetness. Such is the greatness of the *Atmic* principle, and that is what man is ignoring today. Preoccupied with petty priorities, man has become totally indifferent to the real purpose of life. At the end of it all, what is it that man has achieved? Nothing. Man's action these days is like breathing in carbon dioxide and exhaling oxygen. This inversion is the result of bad thoughts flooding the mind. This is not how it should be. God has arranged for man to breathe in oxygen and exhale carbon dioxide; in the same way, man should take in what is good and reject what is bad.

Life should be based on sacrifice. Just look at the trees. But for them, where would you get the oxygen that you breathe? All beings in creation —trees, birds, animals, and insects— help in their own respective ways. But modern man has sunk below the level of animals. There is hardly any trace of helpful attitude anywhere. Every action of man is driven by selfishness and self-interest. These two base qualities represent animal tendencies, and are not representative of the true nature of man. Man is the embodiment of truth and love. He is the one of peace. Although he might not be aware of it, man's life is sustained by *sathya*, *dharmam*, and *prema*. It is by recognising this underlying principle that the ancients of India declared:

*Satyam vada dharmam cara.*

Always be truthful; always abide by righteousness.

These declarations are a testimony to the greatness of *Bharatiya* (Indian) culture. Never forget Truth!

*From truth emerged creation;  
Truth is what sustains creation;  
Truth is that into which creation finally dissolves;  
This is the authentic principle  
Of the Universal One.*

### ***God is in you***

Where is this Supreme, Universal Cosmic One? It is not out somewhere there but right within you! Man today is indifferent to this remarkable and eternal truth. People read all kinds of spiritual books and engage in various types of *sadhana* (spiritual practices). What does *sadhana* really mean? It means the transformation of the bad into good. But what happens in practice is just the opposite! People do *sadhana* in such a confused and mistaken fashion that they end up forgetting the good and welcoming the bad! Man is not making effort to understand what *Sadhana* means. *Sadhana* = *sa* + *dhana*. *Sa* means the Atmic Principle, and *dhana* means wealth. Thus, the principle of the *Atma* is true wealth, health, and happiness. Where is this true happiness or bliss? Bliss is where you came from. You were born of bliss. Why don't you recognise your roots? You are prepared to believe anyone and everyone but not your own heart! Twenty-one thousand and six hundred times a day, your inner voice cries out *Soham, Soham*, – I am God, I

am God. This is the spiritual message conveyed to you by your breathing process. You are foolish to ignore this Inner Voice and pay heed to what ignoramus outside proclaim. Where is God? He is in you! Swami said earlier,

*Deho Devalayah prokto jivo Devah sanatanah.*

The body is the temple, and God is the Indweller. All bodies are temples, and the same God is the presiding deity in all these temples. Why then do you differentiate between people? Why do you hate some and like others? Do not entertain such feelings of difference, because the same God resides in all. Do not abuse or criticise anyone. To do so is a sign of bad character and weakness. Be alike to everyone. The best way to love God is to love all and serve all. Since the love principle inherent in every being is the same, you must try to achieve Selfless Love. Such Selfless Love alone is true love for God. God is Love. Love is Awareness. Love is Divinity.

God has so many names. *Aham* or I – that also is a name for God. If you say *Aham Brahmasmi* [I am God], there is a slight tinge of duality in that statement. Here, there is a reference to I as well as God. A better declaration would be: “I am I!” That is all there is to it. This is true *advaitam* [philosophy of monism]. I am not this or that; such statements imply duality. If you say, “This is mine,” it implies that you are separate from the thing you are referring to. “I am I,” is the correct and proper way of declaring your innate divinity. This is I, that is I, that also is I, and so on [here, Swami pointed to various people and objects]. Everything is ‘I’! Superficially, the different objects may have

different names, but at the basic level, they all have the same name – ‘I’. There is only ONE!

*Jewels are many, but gold is one.*

*Cows are many, but milk is one.*

*Flowers are many, but worship is one.*

*Paths are many, but the goal is one.*

Immersed in illusion, people worship this and that. Such actions are based on external perceptions and feelings. If you have a worldly outlook, you will win worldly rewards. Worldly feelings and thinking are negative; do not have such an attitude. Always have positive thoughts – positive, positive, positive! Positive thinking alone is the foundation of the *Atmatathwam* (Principle of the *Atma*), which is the same as *Chaitanyatathwam* (Principle of Awareness), which is the same as *Prematathwam* (Principle of Love) and also *Anandatathwam* (Principle of Bliss). See how all these different principles are one and the same!

Bliss is not separate from you; it is inherent in you because God is in you. Bliss is in your body because God is the Indweller. It should be obvious that you are not the body. You say, “This is my body.” This clearly implies that you are separate and distinct from your body. The human body is just a machine, an instrument. Like a water bubble, it is transient. Can you identify your Immortal Self with this body? You must say, “I use this machine for My sake! I do not use it for the sake of any other person for the simple reason that there is no other person! It is ‘I’ everywhere!”

Let us say you have a desire for something. You say, “I desire this or such and such a thing.” Ask yourself, “Do I want this

thing for my sake or the sake of the thing or object concerned?” You feel like eating an apple. Is it for your sake or the sake of the apple? You eat for your satisfaction. In the ultimate analysis, every individual acts for their personal satisfaction, and not really for the sake of the world. The world is generally neutral – it has neither satisfaction nor dissatisfaction. Whatever one does is for one’s own Self-satisfaction. Self-satisfaction promotes Self-sacrifice, which in turn leads to Self-realisation.

Embodiments of Love! God is not separate from you; in fact, He resides in you. He manifests when you are virtuous and have the right tendencies and attitudes. The *gunas* or tendencies of a person are strongly influenced by food and life style. If these are such as to promote body-consciousness, then the six deadly enemies, *kama* (desire), *krodha* (anger), *lobha* (greed), *moha* (attachment), *mada* (pride), and *matsarya* (jealousy), overwhelm the person. If one rises above the body to the level of the heart, then the divine qualities of *prema* (love), *daya* (compassion), *sahana* (patience), and *sahanubhuti* (empathy) all manifest in the person. These virtues constitute the essence of *swadharma* [Swami often refers to this also as *Atmadharma*]. Actions performed for the sake of the Real Self constitute *swadharma*. Practice of *swadharma* leads one to experience the bliss of the Self or the *Atma*.

Bliss is within, and you do not have to go elsewhere in search of it. In fact, there is nothing other than you! What you think you see outside is only a reflection of your own Inner Self. Some of the reflected images may appear distorted but that is a fault of the mirror, and has nothing to do with your Real Self. *Prakriti* or nature is the mirror in which you see yourself. *Prakriti* is based

on *gunas* (tendencies or attributes), which leave their imprint on the images that you see. Looking at the distortions, you draw wrong conclusions. This is not correct. One who understands the principle of the Self will see through these distortions and aberrations. He will not be deluded by them. There is a mole on Swami's left cheek, but in the mirror, it appears as a mole on the right cheek. Can one straightaway accept what one sees in the mirror? If you have confidence in the Reality of the Self, then you will not be deluded. But if that confidence is lacking, then you will be easily swept by the opinions of others. You have a mind of your own, and you have been blessed with the power of discrimination; why then should you allow yourself to be misguided by others? Follow God and not others. First know thyself, i.e., your innate Divinity, your Real Self, which is the Inner Reality.

Embodiments of Love! Each and every one of you is the personification of love. There is no individual without love. However, when the pure love latent within manifests outside, it gets modified by the tendencies of the person concerned. People are worldly in their outlook, and that is why people are also so diverse in their attitudes, despite the common underlying divine basis. Worldly outlook is characteristic of *preyas*. *Sreyas*, on the other hand, makes one turn to God; such a person has no other interest, especially of a worldly nature. Therefore, always follow *swadharma* or *Atmadharma*. Do not be bound or limited by *paradharma*, which is based on bodily considerations.

### ***God must be your goal***

If you immerse a pot in water, there is water in the pot and also around the pot. The water inside is not different from the water outside. The same is true of God. The scriptures say:

*Antarbahisca Tat Sarvam Vyapya Narayanah Sthitah.*

God is present inside, outside, everywhere. It is the same God who is within as well as without. You must have unshakeable faith in this truth, in this basic fact concerning the Divine. **Never** forget God, no matter what the problems or difficulties. Don't you have a mind? Don't you have aspirations and goals? Be firm; be resolute. God must be your goal, and you must pursue it with steadfast determination. Today, man is not doing that; he is following goals set by others, by foolish and thoughtless people. What do you achieve by this? Nothing! On the other hand, you lose even what you have.

***Seek sreya and not preyas***

Students! You are all studying here in the hope that the degree that you will acquire will get you a nice job. Employment is necessary no doubt. But remember this: what you are taught in the class relates only to the external world. It constitutes secular knowledge. This secular knowledge must be supplemented with a strong dose of spiritual knowledge, which comes only by following the *sreyo marg* (spiritual path).

*Preyas* (worldly outlook) and *sreyas* (Spiritual outlook) are like left and right. You have been given a left hand and a right hand. Why? So that the two may work together. While working, the two hands must synchronise and be in harmony with each other. Swami has mentioned this before – when you do *namaskaram*, you bring your two hands together. One palm represents the worldly

path and the other the spiritual path. *Namaskaram* is an act that is symbolic of the fusion of the two paths. Do not compartmentalise certain things as purely secular and other things as purely spiritual. Both are intertwined, and any separation that one seeks to make is entirely artificial. *Namaskaram* thus symbolises unification of the two paths. Some people greet by taking one hand to the head – they do a kind of salute! This gesture is not appropriate. It gives the impression that you are knocking your head, ruining your fate or misfortune! *Namaskaram* = *na* + *ma* + *skaram*. The first two words mean, “I am not”, and the word in full implies, “I do not have any ego.” Ego brings ruin and must therefore be totally avoided. Perhaps you have some worldly desires, but excessive desires would breed ambition, which in turn would make you wicked. The only desire one must really have is for God. Saints like Meera and Sakkubai clearly understood this, and made God their sole priority. They realised that God is the Indweller, and worshipped Him with great devotion. God alone can be within; no one else can. There is a person who claims to be your friend; can this friend of yours be within you? Worldly friends are external but your true friend is inside; that is God! He alone can be both inside as well as outside, and He has the right to be so! Your heart is a single-seat sofa, and there is place for only one. That one seat must be reserved for God. If you lead your life filled with this feeling, not only would your life be always happy but, in addition, you would be able to spread that happiness all around you. Your family would be happy. If families are happy, the whole village would be happy. When all villages and towns are at peace, the whole country would be peaceful. Today, we mechanically repeat *santhi*, not just once but three times. The one that leads

the chant is himself not at peace! Whom else is he praying for? Peace does not come with mere chanting. Peace will enter the heart only when it is swept clean of wicked qualities. Once bad thoughts are given some room, they would rapidly multiply. The best way of keeping bad thoughts away is to cultivate the feeling of Oneness.

### *Try to experience Oneness*

The *gopikas* (cowherd maids) of Brindavan always strove to experience Oneness. They said, “O God, we have this body, which is transient. It may collapse any moment. We must make proper use of it while it is with us. You have now taken a Form and come amidst us. We would like to take advantage of this and develop a proper relationship with You.” They then sang:

*O Lord! If You are a gigantic tree,  
I will be a creeper around You;  
If You are a fragrant flower,  
I will become a bee and hover around;  
If You are the infinite sky,  
I will become a tiny twinkling star;  
If You are a mighty mountain,  
I will become a waterfall;  
If You are the infinite ocean,  
I shall become a river and merge in You!*

This was the intense devotion and the sense of unity that the *gopikas* had. You too should feel the same way because, truly

speaking, there is no plurality; there is only One. You should never be deluded by diversity and superficial differences. Your father, mother, *guru*, etc., – at the body level all these are different; but the divine Principle in all of them is the same. Why then do you entertain a feeling of difference? Why then do you experience diversity instead of unity?

Here is this body [Swami points to His body]. It is made up of the five elements. There is another body [Swami points to a person nearby]. That too is made up of the same five elements. Therefore, both are one; where is the scope for difference? Your mother, father, friend – every one of them is made up of the same five elements. Thus, even from the purely material point of view, there is only one, reflecting the philosophy of *advaitam* or monism. In the entire universe, there are only the five elements; there is no such sixth [gross] element. No matter where you search, you cannot find a new element; everywhere, it is only these five. Yet, within a human being, there is a separate and distinct element. It is not gross but subtle. And that is Supreme Love! This Supreme Love may be regarded as the sixth element; it reflects the Indweller and the divine Principle. The *Vedic* aphorism

*Tat Twam Asi*

meaning ‘That thou art’, reflects this divine Principle. You must aspire for this sense of unity between yourself and God. You should neither be exuberant with nor be overwhelmed by body-consciousness. The experiences you have with your body and mind should neither send you into raptures, nor plunge you

into deep depression. Supreme love rises far above duality and transient experiences as well as feelings. With this spirit of love, you can attain indescribable bliss.

### ***Go through life smiling always***

Students! The more you love humanity, the greater would be the happiness that you experience. On the other hand, if your love is feeble, then so will be your sense of joy. Therefore, love all. What do you lose by loving all? Nothing whatsoever. Love can confer so much joy. If you smile, others would do the same. Therefore, all of you must go through life with smiles and joy. When someone scolds, one normally feels hurt while the person who is scolding gets some satisfaction. Don't feel hurt when you are criticised or abused. Instead, react by just smiling. You may wonder, "Why should I smile when that person is saying so many unpleasant things about me?" The answer is simple. You must smile because you have given the other person a chance to derive some satisfaction, even if it is by hurting your feelings. Be happy that you were an instrument to make the other person happy. This is the positive attitude and sense of Love that you have to develop. You must be charged with

*uthsaaham, saahasam, dhairyam, buddhi, shakti, parakramam*

enthusiasm, dynamism, keen sense of discrimination, energy, courage, and valour. These are the six forms of wealth that you must go after. Where these are present, there one can see the effulgence of Divinity.

God is Omnipresent; so are the five elements created by God. There is no place where God is not; the same is true of air and water. You might not always be able to see the presence of water, but it is there nevertheless. In the atmosphere, it is present as water vapour, while below the surface of the earth it is present as subterranean water. When man turns wicked, the water table starts going down, suggesting that divine water does not wish to see the face of man! Water feels disgusted. It says, “Why should I see and be useful to such an evil fellow?” and then hides itself! Or else, it becomes brackish and unpotable. Man then sheds tears, which too are salty! What is described as *toyam* [water] in the scriptures is not this type of useless water but crystal clear and pure water, as God Himself made it. What is the *toyam* you must offer back to God? Tears of joy! God gave water to man with love. Man must offer back love to God; God’s love can be secured only with love.

The other day, Swami mentioned that God is described as *Chitta Chora* [the One who steals the Heart]. If a devotee happens to say, “God, You are a big robber,” then others would object. They would ask, “How dare you describe God as a thief?” and then thrash the devotee! However, if with love the devotee sings *Chitta Chora Yasoda ke Baal*, then others join in the singing with great joy. Therefore, express your love for God through music! Everyone would then join you in chorus. Let your speech and actions be expressions of your love. March resolutely forward in love, no matter what the obstacles. Welcome troubles; welcome, welcome, welcome! If sorrow comes, welcome it; if pleasure comes, welcome that also.

*Sukha dukkhe samekrtva labhalabhau jayajayau.*

Pleasure and pain are not really different; they merely represent two aspects of the same occurrence or event. Pleasure is an interval between two pains. If there is no pain, how then can there be pleasure? Without darkness, brightness has no meaning. Hence have the faith that whatever befalls you is for your own good. If people blame or criticise you, do not get upset. Criticism should spur you to work better, so that later you earn praise. This is a dual world, and pairs of opposites are inevitable in it. However, that does not mean that you should get submerged by duality. As Swami often says, a man with a dual mind is half blind. If you expose yourself to duality, you would automatically become half blind. Duality is a part of Nature, and the world cannot be non-dual. But, using your discrimination, you must be able to see through this duality; that is the only way to secure happiness.

Embodiments of Love! Swami always addresses you by the endearing term Embodiments of Love; you must strive to become worthy of that description. Never go against the dictates of Love. Do not get angry with anyone; be pleasant to all. You will then experience what the scriptures describe as

*Nityanandam, Paramasukhadam, Kevalam Jnanamurtim,  
Dvandvatitam, Gagana Sadrsam, Tatvamasyadi Lakshyam.  
Ekam, Nityam, Vimalam, Acalam.*

This is the state variously described as: Eternal Bliss, Supreme Happiness, Supreme Wisdom, Beyond Duality, All-pervasive,

the Embodiment of Oneness, Pure, and Immovable. How can one in a state befitting such a description ever be in sorrow? Swami will discuss this point tomorrow.

Students! Time flies! Time is flowing fast but are you getting closer to the goal? If you want to go to Bangalore, you must drive in that direction. If instead you drive in the opposite direction, how can you ever get to Bangalore? Life's journey may be slow, but must be toward the proper goal. Do not get disheartened by obstacles that are bound to come *en route*. You must be determined to reach the goal. Where exactly is this goal? It is within you. How is the goal to be attained? Simple: removal of bad qualities would get you there. Once bad thoughts are given up, you would have reached the destination. Give no scope for bad thoughts. See good in all. Everyone must love God. Do not waste your time by looking for God elsewhere; He is right within you, around you, behind you, above you, and below you. Is it ever possible to get away from such an omnipresent God? God is everywhere but what you see of Him outside is just a reflection of the inner Divinity. That is why Swami often says: Art is outside while heart is inside. God is in the heart. That also is why *Vedanta* [ancient Indian philosophy] advocates the development of inner vision.

At the conclusion of the discourse, Bhagavan sang two *bhajans*: *Pibare Rama Rasam* and *Hari Bhajan Bina*....

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