

34. Where and why

The glory of Bhaarath which has illumined for centuries the hearts of humanity is awaiting the surge of the Sai Movement, through proper presentation and practical application by you, to have an even more brilliant future in the coming years. As the spark that causes the fire, as the driver in the engine drawing a long line of coaches along, as the designer and operator of a system of automatic lights, this Sai is here creating and fostering the world, and all its various communities, living and non-living.

You have gathered here as office-bearers of the units of the Sathya Sai Organisation, activating the villages and towns of this land. I am happy to be with you. You all know that this gathering has a special significance: last week, you and all those connected with the Organisation were afraid that this Conference might not meet at all, for, this country was invaded by enemies and we were in the midst of a conflict. But, today, fear and anxiety have gone and there is this atmosphere of *Aanandha* around you.

This Conference was decided upon by Sai, it is a *Sai-nirnaya*. Nothing can interrupt the realisation of that resolution. Last November, on the 23rd, the day when this Body took birth, I announced, as you know, that Bhaarath will not suffer from any calamity or distress. Therefore, when the conflict with Pakistan came about, you began doubting whether that announcement was contradicted by events. There were some who drew conclusions and started arguing according to their own notions. But, you should not count what happened until a few days ago as "war." It was only the last chapter of a conflict in existence since years, and which grew in dimensions during the last eight months. It has little to do with India; it was a struggle of one part of Pakistan with another.

People of Bhaarath will never inflict injury on others

This civil war in Pakistan forced millions of terror-stricken people to seek refuge in India; they prayed in their agony that we should help them. And, true to our traditions and our *Dharma* (moral code), we sacrificed a great deal and gave them food and shelter, and sent them back to their homes, after ensuring that they could be safe there and live in peace. The people of Bhaarath have never entertained any desire to expand their territory, or to inflict injury on other nationalities. They will never develop such desire hereafter also.

This is the land of the Hindhus. *Him* means *himsa* (violence, injury). *Dhu* means *dhuur* (far away from). *Hindhu* means, therefore, free from any desire to be violent, to cause injury or harm. This country is incapable of aggressive intentions on others. The people of Bangladesh who underwent countless tortures and travails were welcomed, treated with sympathy and care, and taken back to their homes and settled on the land which they had run away from. That is the sacred service that India did; it was no offensive against Pakistan. And, it all stopped well before this Conference.

There are still a few who are bothered with anxiety since Bhutto has become the leader of that country, and his intentions are not friendly. You need not entertain any fears on that score. It is inevitable that Pakistan might harbour some resentment at their defeat; but, that resentment cannot grow into anger sufficient to induce them to fall upon India again.

Purity of thought, word and deed is needed

Embodiments of the Divine! The welfare of the world depends on the welfare of Society; the welfare of Society depends on the welfare of the individuals who comprise it. The individual by his thoughts, words and deeds develops or undermines the welfare of Society, and thus affects the World. When the world has space and prosperity, the individual can have freedom from fear, and positive joy. Without that *Aanandha*, one cannot grasp the *Brahman-Principle* (unitive absolute), which is unsullied, immeasurable *Aanandha* Itself.

Thri-karana-shuddhi is prescribed by the sages as essential for tasting the *Aanandha* of the Universal Absolute. That expression means, the purity of thought, word and deed. This purity is needed even for efficient working of the Organisation, in which you are working. In fact, it is important at all levels of human efforts. But, at the present time, there is no evidence of this purity anywhere. They play false to their professions, talking peace and fanning the flames of war.

Our Organisation must strive to correct this hypocrisy, and teach by precept and example, the straight path of sincerity and harmony. This Conference calls on scientists who are blind (though possessing eyesight) to open their eyes of wisdom, and see things whole, see things deeper than ever before. Man has become so insane that he limps though his legs are good, he is mad though his mind is sound, deaf though his ears are efficient enough; it has become urgent to warn him of this absurdity, and infuse some sanity into his behaviour. This Conference calls on him 'to awake into the higher reality.

Service of man is service offered to God

The many in the One---that is the real nature of Society. All for One, One for All, This has become a slogan rather than a fact. If it is realised in fact, you will find that it is the design of Nature that it should be so, and that it is a sign of advanced culture too. This Conference calls upon all to share their resources, power, skill and achievements with the rest. For, *maanava seva* (the service of man) is really *Maadhava seva* (service offered to God). There are various societies rendering social service nowadays, but, the service does not warm the heart; it is done as a cold routine affair, or as a showy performance, with a great deal of expensive hullabaloo! These societies have reduced the land to its present deplorable condition.

The inclinations of the mind, the implications of speech, and the indications of deeds have to be co-ordinated and harmonised. That is the test of the success of our Organisation; that is the surest means of achieving it. Identify the Group with which you work as your own self. Do not allow this to be a copybook maxim, but try to put it into daily practice. Through the group you can earn *Samastha-samarasa-sanubhuuthi*, that is to say, "awareness of, and empathy with the feelings of one and all." That is the spring of unalloyed Bliss.

We have at present persons who pride themselves on their encyclopaedic scholarship and technical skill; they claim to know the innermost secrets of Nature; they fly into outer Space and even land on the Moon. But, ask them, whether they have *Aanandha* and can stay in *Aanandha*, they will reply that they have yet to experience it. If they know everything worth knowing, why have they missed this? It is clear they are suffering under some delusion.

All are activated by one Divine Force

You, or at least the Andhras among you, would have heard or read about the pupils of Paramaanandaguru. Ten of them crossed a river, wading to the other bank. In order to find out whether all had arrived safe, one fellow counted the rest and declared there were only nine. Each of the ten counted the rest and everyone agreed there were only nine survivors. One of them had definitely been drowned. So, the ten started wailing aloud in their bereavement, and a passerby was drawn to the group in sympathy. He saw there were ten, all right. The mistake was---the man who counted left: himself out; he ignored himself, in counting the rest.

This is the mistake everyone of these encyclopaedic intellects commit; they count everyone except themselves; they know everything except the workings of their own minds, and the methods by which they can attain inner calm. So, you must know who you are, and then, if necessary, try to know about other persons and objects. Now it is all topsyturvy. Just as all these, all the Organisational units, are being activated by One Divine Force, all are activated by One Principle. Resolve to identify it and experience it; then, the purpose of the Organisation is served, Use the unique characteristics of man---discrimination, wisdom, *detachment---Viveka, Vijnaana* and *Vairaagya---and* drive at that Realisation.

To put it even more plainly, you will derive *Aanandha* only if you succeed in doing three exercises.

(1) Forget the thing that has to be forgotten: Forget the objective world, ignore it, it is *Asath*, only relatively real, not absolutely Real. Forget the *A-sath*. Remember the first statement in the Prayer. *Asatho maa sadh gamaya--Lead me from the unreal to the Real.*

(2) Give up that which has to be given up. The *Jeevabhaava* which is Darkness has to be given up, in order to attain Light which is the *Dhevabhaava*. You are not the body; you are not just an individual, not just a chance spark or a stray drop. You are a part of the Divine, a fraction of the Fire, a wave of the Ocean. This is the second statement in the *Vedhic prayer---Thamaso maa jyothir gamaya---Lead me from darkness into Light.*

(3) You must reach the place which you have to reach, that is, *Brahmathathwa*. *Brahma* means, expanse, limitless presence; you have to pass beyond the limit to the limitless. Limit is death; beyond it, unaffected by it, is Immortality. So the prayer cited above adds as the third statement. *Mruthyor maa amrutham gamaya--Lead me from death to Immortality.*

Dharma is acting according to Truth

Do not accept the half-truth that you are a part of the objective world; hold fast to the Truth that you are Divine in essence. Your form makes you declare you are human; but, really, you are Divine. *Sathyam vadha---Utter Truth*, is the *Vedhic* injunction. And this is the Truth. And, the injunction continues, *Dharmam chara*. *Dharma* is acting according to the Truth you have known. You have heard *Pandiths* expounding most elaborately the axiom, "*Brahma Sathyam, jagath mithya*"---"*Brahman* alone is real, the World that is the result of a creative act, that is undergoing transformations and that will meet with disintegration, is just an appearance on the basis of that Reality."

You might hear such discourses from *Pandiths* and scholars from this platform too. But, observe how tenaciously these very persons are attached to this illusory world! They voice the Truth, but, deny It by their deeds. *Jagath sathyam*, they announce by their deeds, *Brahma mithya*, they

appear to aver, when we watch their way of life! This is really a matter for merciless ridicule! Our Organisation must apply the touchstone of practice to any precept that the members might voice forth or profess. That is My desire.

The Organisation has been established, not for publicizing any person or creed, or to provide berths for some ambitious individuals, from which they can exercise authority over others. It is as a means of *Saadhana* that the Organisation is to be understood. Take it in that attitude. Do not consider the rules as restrictions imposed by Me or as shackles on your freedom of action. They are devised to help you and others in the *Saadhana* you have entered upon.

Two guide-lines, peculiar to this Organisation you should not neglect: (1) Act and then advise; practise first, precept second. Unless you yourself avoid the evil habits, and the undesirable practices, don't talk against them. (2) The rules, regulations, that we have laid down for the Organisation and its Units, have to be observed, scrupulously, down to the smallest dot and dash.

If you miss a rule, the unit becomes weaker

Now, however, most of the Units do not strictly follow these rules, they appear in the lists as *Samithis* and Units, but, in actual working, they do not deserve the place. Consider work through the Organisation as your very process of living. That work is the food on which you live. If you miss a meal, you become weak; if you miss a rule, the Unit becomes weaker. Not merely the office-bearers, but, any one of the members, if he fails to observe any one of the rules and regulations, he is weakening the Organisation and bringing it into disrepute. Members together form the Units. Its strength, its utility, its expansion, its efficacy, depend on disciplined obedience to rules. Faith in the discipline, marked out by the rules, is as the heart to the various limbs of the Organisation. Lack of discipline is the root cause of the disorder and discord that are undermining almost all the various types of association of men, from the simplest to the most complex.

Besides these, there are certain matters I have to tell specially to the Executives and the Office-bearers, matters they have to implant in their hearts: Followers of all faiths can join our Organisations; there should be no opposition to their entry; on the other hand, they must be welcomed with sincerity and looked upon as brothers and sisters. No ill-feeling should be allowed upon as brothers and sisters. No ill-feeling should be allowed to sprout in your minds against, say Pakistanis or Muslims, or Americans, as a consequence of the passing phases of history. Motivated by anger against some one, to injure and insult the innocent, is bestial behaviour. No one connected with our Organisation should participate in or encourage such reprehensible behaviour.

You must respect every individual who resides in Bhaarath as a *Bhaaratheeya* and love every such person. This is an Organisation dedicated to the promotion of Universal Love. Start pouring out Love to all the members of your Unit, and gradually, expand that Love to include all mankind and even the lower creatures. It is an insane idea to perform worship of God, as if He is distinct and different from creation. Do not believe that God will be pleased if He is so marked out, separated and set apart.

Carry on the activities without any trace of negligence

Love the God that is in all men, worship Him, offer Him what you can, dedicate to Him the *Aanandha* that you have. Do your daily duty with the *Aanandha* you fill your worship with. Be

glad you have a duty to fulfil, a role to play in the *dharma* He is directing! Others have other roles. Others have their exits and entrances, their words to utter at the appropriate times, their gestures, their actions to go through. They are as earnest in their roles as you are in yours. Don't try to impose your roles on them!

Office bearers should resolve to carry on the activities of their Units on the lines laid down, without trace of negligence. From now, the usual practice of meeting once a year in Conference, passing a few resolutions with great furore, and casting them aside that very day, will not be of any avail. Only those units of the Organisation are authentic, wherein the office-bearers practise and experience spiritual *Aanandha*, through adherence to the lines laid down here. The rest are mere nominal; they burden the lists with their names, and should be immediately removed. Enough for us, if there remain one or two where practice and preaching are correct and sincere. Quality is accepted; quantity is of no consequence.

A place in the *Samithi* is for constant *saadhana*

The District Presidents and the State Presidents have read reports of the activities of the Organisation in their areas; they also send them to Me, off and on. They contain routine activities of a demonstrative nature, but, few items that elevate and enthuse. They mention 'poor feeding' (a word they are not ashamed to use), visits to hospitals, *bhajans* 'in jails, *nagara sankeerthan*, etc. For whose sake were these done? Not for the sake of the poor, or the patients or the prisoners, but remember, for your own sake! You take food for your own sake, you take medicine to cure your own illness, don't you?

You serve, for the sake of deriving *Aanandha*, for the sake of realising your kinship with others, for approaching nearer and nearer to God who is in all, for your own mental and spiritual health and efficiency. Be convinced of that. You join the *Samithi*, you share in its activities, for your own sake; not for the sake of Sathya Sai or the *Samithi* started in that name. If you feel that you can earn fame or name, or social status, or some other type of gain by entering this Organisation, there is no place for you in it. This is a place for Saadhana, constant, vigilant *Saadhana* (spiritual striving).

Those who have some thing specially important, some new and fruitful programme that they have adopted and found beneficent, they may now come forward to report on them. Why use the little time that we can spare to listen to routine reports and common items, which are observed everywhere? We must pay attention now more to the investigation into the causes for our not being able to achieve the success desired; you are welcome to elucidate the problem with your own suggestions, for, this is a gathering called together to develop *Aanandha* and accord. Where' have you failed and why?---think of these two problems.

Then this Conference shall pay special attention to two fields of activity: Health and Education. I desire that more attention must be paid by you in the coming year to these two fields of service. A sound body is the essential requisite for a sound mind and a sound mind ensures a sound body. Health and education are intertwined fields. Engage your thoughts in these directions and make this gathering fruitful.

Madras, 22-12-1971

You can bolt your doors and windows against thieves, but, who can bolt the door against Death? The thieves---lust, anger, greed attachment, pride and hate---are honoured as welcome guests and the real well wishers like tranquillity and humility are shown the door.

Sri Sathya Sai