

8. Let Raama live in your hearts

Vedha-vedhye Pare Pumse

Jaathe Dasharathaathmaje

Vedhah Praachethas Aaseeth

Saakshaath Raamaayanaathmanaa

EMBODIMENTS of Love! When the Lord, the knower of the *Vedhas*, took birth as the son of Dhasharatha, Praachethas realised the Divine by writing the Raamaayana.

The story of Raama is the story of one who was filled with the sweetness of compassion. This story is the royal road to human progress and an ideal life.

The Raama-principle is a combination of the Divine in the human and the human in the Divine. The inspiring story of Raama presents the triple ethical code relating to the individual, the family and the society. If society is to progress properly the family should be happy, harmonious and united. For unity in the family, the individuals composing it must have a spirit of sacrifice. The Raama story exemplifies the ethical codes governing the individual, the family and society.

The Raama story holds forth many ideals. Children today pay little heed to the words of parents. Parents also show no great concern for rearing ideal children.

The preceptor does not command respect these days. The teachers show little affection for the students. Hatred and bitterness between people are growing. Today's friend becomes tomorrow's enemy. Kinship itself is robbed of its bonds of affection. Pollution has sullied every sphere of activity---business, education, agriculture, politics etc., and caused general degradation in society. In every sphere demeaning ideas and actions are rampant.

In such a situation, the Raamaayana provides the ideals and the examples for reforming society.

Invoke the divine in pursuing aims

The world is presided over by Naaraayana. Naaraayana is under the spell of His name. The name is under the control of the devotee. Hence every person should invoke the Divine in pursuing his aims.

The world today is in a strange predicament. Every step taken by man is tainted by unrighteousness. Falsehood is ubiquitous. Men have lost the vision of great things. All desires arise from selfishness and are insatiable. Control of the senses has become rare. The truth, in short, is humanness has vanished.

On the other, hand, another strange thing is also apparent. Large numbers of people gather to listen to spiritual discourses and speeches by learned in thousands, listen to the talks, enjoy them, but do not practise any of the teachings. The result is that, though there is an abundance of spiritual teaching, disorder and unrest prevail because few people practise what they learn. What crop can you grow on the dry bed of a lake? Though man has recognized the inherent divinity present in him, he does not live according to this belief. Precept without practice is valueless.

Triple *Dharma* of individual, family and society

Raama is the supreme example of one who observed in his life the triple *Dharma* relating to the individual, the family and society. When every person in the country observes this triple *Dharma*, there will be peace and prosperity in the nation.

The sun illumines the world during the day. The moon sheds light during night. But *Dharma* (Righteousness) illumines all the three worlds at all times. A good son, it is said, becomes a beacon for the whole clan. Everyone should strive to become a *Suputhra* (good son). It is not enough to have sons. They should be good and worthy sons. Such a son was Raamachandhra.

Even as a jasmine creeper fills an entire forest with its fragrance, a noble son glorifies not only his family but his entire clan. Essentially all human beings are *Suputhras* (good sons). But their behaviour turns them into bad men.

The author of the Raamaayana is called Praachethas. How did he acquire this name? Praachethas is the name of the Rain-God Varuna. Rathnaakara was the original name of the poet. After he was initiated, he began meditating on the Lord's name and completely lost all body consciousness. An anthill grew over his body. His body was not visible from outside. At this stage Varuna caused a heavy downpour. That heavy rain washed away the anthill, revealing the sage. Because Praachethas was responsible for bringing forth the sage, he got the name Praachethas (the offspring of Praachethas). He also got the appellation Valmeeki because he had come out of "Valmeeka," an anthill.

Praachethas became the sacred and immortal composer of the epic Raamaayana, which he gave to the world as a perennial source of inspiration to mankind. Any person today who can get rid from the mind, attachment and possessiveness enveloping him and who constantly meditates on God will become pure and sacred, like Valmeeki.

The Divine and the human

Every man is endowed with a mind. The mind is a mysterious thing. It can appear totally stationary and yet move faster than the speed of light. Whatever births a person may undergo and whatever changes in name and form may occur, the mind remains unchanged. It follows one from birth to birth. It is the mind's peculiar behaviour. In this context, how is one to manifest his humanness? Man must follow the example of the honey bee which sucks the sweet honey even from a bitter flower. Likewise one must seek the good even in what is apparently bad. There is something good in what is bad.

Valmeeki declared that he saw the divine in the human form of Raama. Raama, who was Divinity itself, was seen as a human being. "Maadhava is human. Man is Maadhava." God cannot be experienced unless He appears in human form. Incarnation as a human being is essential for recognizing God. That is why it is said that "*Dhaivam maanusha ruupena*" (God appears in human form).

Raama did not announce at any time that he was God. He declared that he was the son of Dhasharatha. In his speech, though there was humanness, there was also the illumination of Divinity.

God is not apart from the universe. The entire cosmos is the very form of God. But man, deluded by his physical vesture, forgets his divinity.

All are embodiments of the Divine

Raama and Krishna are regarded as *Avathaars*. This is not so. They are in their human form quite like other ordinary men. All of you are embodiments of the Divine. Recognise this fact and strengthen this feeling within you. The idea that God is different from you should be given up. You have to develop the feeling that God is not different from you.

On the occasion of Raamanavami, people hail the advent of Raama and recall his various achievements. But everyone should remember that he is an image of Raama. "*Ramayathi ithi Raamah*" (One who attracts others is Raama). In every person there is this power of attraction. Because of this magnetic power man is able to enjoy the world. He develops many worldly desires. But he is never satisfied. He derives satisfaction from discontent. That is a sign of the divine power of attraction. There is no limit to this power. Everyone can experience the divinity within him.

Difference between Raama and Raavana

See the difference between Raama and Raavana. Both were equally eminent intellectually and were great scholars. Raavana was a great man. Raama was a good man. The difference between greatness and goodness should be understood. Raavana, out of egoism and uncontrolled desire, misused his knowledge and brought about his ruin. Raama used his knowledge for the benefit of the people and made them happy. Raavana did not digest his knowledge properly and suffered from the consequences of indigestion. The difference between Raama and Raavana was that between *Dharma* (Righteousness) and *Adharma* (unrighteousness).

Raama and Raavana are present in each human being. When a person takes to unrighteous courses, he becomes a Raavana. When people pursue the path of truth and righteousness, they become Raamas.

Precept and practice should go together like medicine and diet control. Meditating on God one should engage oneself in godly activities. It is useless to study or listen to spiritual discourses without leading a spiritual life. Righteousness means living according to the dictates of one's conscience. Acting in violation of the conscience is wrong. To realise this there is no need to study books.

The truths propounded in the Raamaayana are relevant to all mankind. Raama represents the exalted state of the human heart. Raama is the treasure-house of compassion. Where can you find such truth, compassion and grace? All thoughts arise from the heart and lead to actions. Hence for all thoughts, words and deeds, the heart is the source. What should be the condition of the heart? It should be full of *Dhaya* (compassion). Today *Dharyam* (the devil) has installed itself in the heart. The devil in the heart accounts for all bad and for the absence of compassion.

Everyone is responsible for his condition

If men today suffer from restlessness and lack of peace, their own actions are responsible for this state. No *Guru* or any other person is to be blamed. Nor can the changes in the years be blamed. The year is not responsible for your happiness or misery. You alone are responsible for your happiness or misery. You alone are responsible for your condition and your experiences. Make your thoughts pure. Realise that you are human and that there is the Divine in the human.

Man has the option to pursue the *Pravritthi Maarga* (the path of external, worldly objects) or seek the bliss that is in *Nivritthi Maarga* (internal). Everyone is responsible for his condition. It

has become a bad habit to blame others for one's plight. One should recognise one's defects. There is no greater sin than accusing others. One should see the Divine in others. When this attitude grows the nation will prosper. Men have immense potentialities for good or ill. By their good thoughts and good deeds men can transform the state of the nation.

Despite all the myriad scientific and technological achievements of man, it should be realised that human life is impermanent. Death may overtake anyone at any time. Man has all the potencies in him. This truth should be realised by all. Man is the maker of his country or the cause of its ruin. Men promote the prosperity of their nation or bring about its degradation. When humanness is fostered the nation will be prosperous.

Men have achieved many things in various fields, from atom bombs to space travel. They have acquired great destructive power. But it is not realised that by its very nature the physical body is impermanent. The truth should be recognized while the body lasts. You have to have a sacred life.

Raama took birth ages ago. He adhered to Dharma Krishna came later. He propagated great truths. He led the Paandavas to victory. He taught the Geetha. Where are they now? What has happened to all the proud rulers of the past? How many have taken birth and passed away? Death is certain. But before the end comes, one should lead an exemplary life and serve the nation.

Role of avathaars

Everyone should realise that he is the embodiment of the Divine. We may talk about the *avathaars* of Raama and Krishna. But your present *avathaar* is no less significant. All those avathaars came to tell mankind that all human beings are *avathaars* (incarnations of the Divine). Having taken birth as human beings men should conduct themselves as embodiments of the Divine (as beings in whom the Divine spirit resides). Recognizing your spiritual reality you should live always in the *Aathma-thathva*.

Man who should progress upwards from day to day is going down the slope. This is not right learning. Every day you should make the ascent towards the Divine. "I am God. God is not different from me." This is the conviction with which men should live.

"All are deities"

Some people offer prayers saying, "*Sarva-dhevathaa Svaruupaaya namah*" (I offer my salutations to the one who embodies the forms of all deities). How many deities are there? Unless there were many deities, the prayer would be meaningless. The implication of the prayer is: "All are deities." Our ancients used to refer to three crores of deities. What does it signify? At that time there were three crores of human beings in Bhaarath. They considered all of them as Divine beings. Today we have hundred crores in Bhaarath. Hence, there are hundred crores (one billion) of Divine beings in Bhaarath. If you take the population of the world, there are 570 crores of people today (5700 million). All are divine beings.

That divinity is within you. What is the source of the life-force in you? Men today create robots which operate like human beings. But there is no life in them. There is a world of difference between the man-made artificial robots and real live human beings. Today people are attracted by the artificial creations and are not aware of the immense potentialities latent in human beings. You have to respect the potency of the human.

This was the lesson taught by Raama. He revered his parents. He carried out faithfully their injunctions. Without regard to the consequences, he carried out their commands with love. He had immense love for his brothers. They had unity and harmony amongst them.

Love that existed between Raama and Bharatha

After reaching the forest, Raama sent word through Sumanthra (who had driven the chariot) as follows: "My brother Bharatha would have returned to Ayodhya by now. Tell Bharatha that there should be complete unity in the family. He should love Kausalya and Sumithra in the same manner in which he would love his mother, Kaikeyi. He should not make any distinction between them. However unable to bear the pangs of separation from Raama, Bharatha used harsh words against his mother. He did not spare even the family preceptor Vashishtha. Vashishtha approached Bharatha and told him: "Raama has left for the forest. You must get ready for the coronation. As soon as you are ready I shall fix the auspicious moment for the ceremony." Bharatha lost for a moment the sense of respect he should have for the word of the preceptor. Raama was the very life-breath of Bharatha. He spoke to Vashishtha in great anguish: "Am I to rule over a kingdom which banished Raama and plunged the whole of Ayodhya in grief?. Do not mention the name of the kingdom that sent my Raama to the forest. I have no use for such a kingdom tarnished by a grievous wrong." This was the kind of love that existed between the brothers.

Once, when the brothers were children, Raama came to his mother Kausalya in great joy. Kausalya asked him what was the reason for his joy. Raama said: "I am immensely happy today because Bharatha won in the game we were playing." Raama rejoiced in the successes of his brothers. Meanwhile Bharatha came weeping to Kausalya. She asked him: "Bharatha! Why are you crying? Raama is so happy over your victory." Bharatha replied: "Mother! I am very sad because Raama deliberately chose to lose so that I may win." The elder brother rejoices over the younger brother's victor. The latter feels sad about his victory and the defeat of the elder brother. What mutual love prevailed among the brothers! Such was the pure and sacred unity that existed among the brothers at that time.

Raama is within you

Raama was always deeply concerned about the welfare of his subjects. He fostered unity among the people. This is the duty of every one at the individual level. Four qualities have to be developed by every individual: Equality, Integrity, Unity and Fraternity. The individual's personality blossoms when one has these four qualities. A family composed of individuals of this nature is an asset to the nation.

It is not enough if people merely observe Raama's birthday and glorify the Raamaayana on one day in a year. Each one should develop Raama's qualities within himself. You should experience Raama's divinity within yourself, irrespective of whatever name you may bear. From the *Aathmik* point of view, you are Raama or Krishna.

Do not base your life on the body, It is impermanent. The spirit within is immortal. The body is *Karmakshethra*, the field of action. The heart is *Dharmakshethra*, the abode of righteousness. The human state is a combination of *Karmakshethra* and *Dharmakshethra*.

Embodiments of Love! Recognise that there is Divinity in everyone. Man has all the potencies the power of *Aakarshana* (total attraction), *Prakarshana* (the capacity to transmit that power to others) and *Sankarshana* (the power of self-transformation). Krishna was considered the

embodiment of *Aakarshana* (the power of attraction) and Balaraama as the embodiment of *Sankarshana*. The combination of *Aakarshana* and *Sankarshana* brings about *Prakarshana*---the spread of the Divine power of attraction over the entire world. *Sankarshana* (which is one of the names of Balaraama) literally means transferring the foetus from the womb to another. The wider meaning of the term is the process of transformation of one thing into another.

What is the *Sankarshana* we need today? The transformation of the human to the Divine. We should be attracted (*Aakarshana*) to this process of transformation (*Sankarshana*). And then this should be spread everywhere (*Prakarshana*). This is the type of *saadhana* (spiritual exercise) to which, people must devote themselves and not be immersed in *Japa* and *dhyana* (chanting the Lord's name and meditation).

Give up attachment to the body

Concentrate on developing the firm conviction that you are the Dime. With this conviction you can achieve anything. Give up the attachment to the body. Even scientists sometimes forget their body-consciousness while absorbed in their experiments. If that is the case, why should the spiritually-minded persons retain attachment to the body, which is made up of the five elements and is a container of all foul things.

Giving up the attachment to the body, the scriptures call men to surrender to God. What is meant by surrender? Forgetting the body and thinking of God, that is surrender. Surrender does not mean offering to God your worthless body and your perishable possessions. Such offerings have no meaning for the Divine. People going to Thirumala make all kinds of promises to God if their desires are fulfilled. Does God need any of their offerings? No. Why should God be commercialized? You should seek oneness with God. God will be pleased if you realise your true self. Your happiness is His bliss.

Mind is man's most precious possession

Develop, therefore, this sense of *Ekaathmabhaavam* (spiritual unity). It is the loss of this sense of unity that is at the root of all the differences and divisions in the world today. You have no need to search for God. God is truth. Adhere to truth; follow *Dharma*. What is *Dharma*? It is not charity or gifts of earthly goods that constitute *Dharma*. *Dharma* means purity and unity in thought, word and deed. Turn your mind towards God. All will be well with you. If you turn the mind towards the phenomenal world, you will experience only misery. The mind is man's most precious possession. Without it man ceases to be human.

The human birth has been given to man for practising *Dharma*. This was the truth demonstrated by Raama. He practised his *Dharma*. He told Bharatha that the latter should rule over the Kingdom given to him and leave Raama to do his duty in the forest. When Bharatha argued that the kingdom should be ruled by the eldest son, Raama replied that he also had been given a kingdom to rule over. "Dandakaaranya is my kingdom. I shall rule here. You reign over Ayodhya," said Raama. This means, that there is an Ayodhya in the Dandakaaranya and a forest in Ayodhya. "Realise the oneness of the two," said Raama. Such was the equal mindedness of Raama.

Let people understand the Raama-principle and live upto it. Restrain your desires. Experience the bliss of the Divine at all times. That is true humanness, which manifests itself when you think of God. Happiness is union with God. How much bliss can you experience if you see God in yourself and in everybody! Let all differences cease. Recognizing the divinity that is present in

all, you should foster the principle of love and develop compassion in the heart. Love is God. It transcends all human relationships based on attachment. Develop divine and selfless love which is enduring and infinite. A true lover of God will experience no sorrow. On this auspicious day, ponder over the sacred teachings and develop the spirit of oneness.

Discourse in the Sai Ramesh Mandap on 28-3-1996, Raama Navami Day.

You have to busy yourselves with activity in order to use time and skill to the best advantage. That is your Duty and Duty is God.

Baba