

26. Bhagavaan deploras devotees' lapses

Without giving up Thaamasik tendencies

How can the truth be realised?

Without giving up Raajasik qualities

Bhakthi cannot be promoted.

The practice of Bhakthi

Is the Saathvik quality.

Hearken! Oh valiant son of Bhaarath!

THIS entire phenomenal universe is an expression of three qualities--Sathva, Rajas and Thamas. Every human being is an embodiment of these three qualities. How can such a being transcend the three qualities? It is only when man recognizes these qualities that he can go beyond them. For all ordinary persons, all the three qualities are essential. Man cannot live without sleep. Man cannot perform any action without prior enquiry. Thought must precede any action. Sleep, enquiry and mentation are *Thaamasik* qualities.

Man cannot carry on his normal daily life without *Raajasik* activities. All desires arise from the *Raajasik* quality. Even the yearning for God is a *Raajasik* quality. There is a Telugu saying: "No one can have the desire for liberation without experiencing other desires." Desires may be diverse, but their essential nature is the same. Qualities like anger, jealousy, hatred, pride and pompousness are *Raajasik* in nature. Even in the *Raajasik* quality there is an element of the *Saathvik* quality. Like the river Sarasvathi which is said to flow unseen between the rivers Ganga and Yamuna, the *Saathvik* quality is also present in a subtle form as the undercurrent between the *Thaamasik* and *Raajasik* qualities. As one examines each of these qualities individually, it will be found that there is a substratum of the *Saathvik* quality in the other two.

To develop the *Saathvik* quality, the *Thaamasik* quality is an accessory and the *Raajasik* quality is a necessary stage. When one goes beyond these two, the full nature of the *Saathvik* quality manifests itself.

From highway man to sage

How does one get over the *Thaamasik* quality? There is the example of Rathnaakara, who was originally a highway robber harassing and plundering wayfarers. Absence of compassion and consideration for others is the mark of *Thaamasik* nature. Such a person was transformed into a great sage by the contact and teaching of the Seven Sages (Vasishta and others). Not only did he become a sage, he also became an immortal poet, the author of the Raamaayana, the epic story of the *Raama Avathar*. The term *Kavi* (poet) signifies one who has a vision of the past, the present and the future. The so called poets of today can hardly be called poets in the ancient sense of the term.

Vaalmeeki and Vyaasa, by their penance, transcended the three qualities, experienced the Divine and acquired the capacity to envision the three categories of time--the past, the present and the future---thereby they became immortal poets. The company of the good was responsible for the transformation of a totally *Thaamasik* person like Rathnaakara into the totally *Saathvik* sage, Vaalmeeki. This shows that no one need feel that a *Thaamasik* person cannot become a *Saathvik*

person. For every transformation Divine Grace is the cause. It is possible at one jump to proceed from the *Thaamasik* to the *Saathvik* nature by Divine Grace and association with Godly persons.

From emperor to *Brahmarishi*

Coming to the *Raajasik* quality; it is characteristic of persons belonging to the *Kshathriya* (warrior) caste. Hatred, jealousy, ostentation, egoistic pride, are some of the traits associated with the *Raajasik* quality. The sage who exemplifies the transformation from the *Raajasik* to *Saathvik* quality is Vishvaamithra. Vishvaamithra, who was steeped in *Raajasik* tendencies, became a great *Raajarishi* and later a *Brahmarishi*. His antipathy to sage Vasishtha went to the extent of even contemplating the destruction of the sage. Vishvaamithra was hovering near the *aashram* when he overheard a conversation between Vasishtha and his spouse, Arundhathi. Arundhathi expressed her admiration for the beautiful unblemished light the fullmoon was shedding that night. Immediately Vasishtha observed: "Tonight's fullmoon is shining untainted like the pure penance of Vishvaamithra."

On hearing these words, Vishvaamithra realised how mistaken he was regarding Vasishtha and rushed into the *aashram*, fell at the feet of Vasishtha and prayed to him to forgive him. Vasishtha lifted Vishvaamithra and hailed him as *Brahmarishi* (a sage who has realised the Supreme Self). Vasishtha, who had previously described Vishvaamithra as a *Raajarishi* (a royal sage), spontaneously hailed him as a *Brahmarishi*. Vishvaamithra could not contain himself and asked Vasishtha on what grounds he was calling Vishvaamithra a *Brahmarishi*. Vasishtha said: "Vishvaamithra! Hitherto you were filled with self-conceit. You are born with ego, grew with ego, and never bowed your head to any one. Today you put an end to your ego and fell at my feet. This is the significance of egolessness. A *Brahmarishi* is one who is free from egoism, acquisitiveness, pride and arrogance.

A true rishi is one who is free from evil tendencies

A rishi is not one who is a great scholar or a ritualist, but one who is free from evil tendencies.

The transformation of Rathnaakara from a highwayman to a sage, who could compose the *Raamaayana*, was possible because of his association with great *rishis*. But association alone was not enough. He practised wholeheartedly what the sages taught him. He lost his body consciousness in the contemplation of the name of Raama to such an extent that an ant-hill rose over him from which vibration of Raama's name could be heard.

A similar transformation occurred in the case of Vishvaamithra also. From a *Raajasik* King he became a *Brahmarishi* by sacrificing all earthly pleasures and performing severe penance.

Coming to the *Saathvik* quality, it should be noted that its main characteristic is a perennial state of peace. Other traits related to *Sathva* are forbearance, compassion, truth and similar virtues. The *Saathvik* quality gives no room for vices like lust, anger, greed and envy. The *Saathvik* person converts any action of anger into an act of love. If one cannot effect such a change, all his austerities are useless.

Devotees' failures to practise love

Now, I wish to refer to a matter which you should consider without any misunderstanding. I have been propagating the message of love for many years. In every discourse *Prema* (Love) is repeatedly mentioned. How many of you are comprehending this love or practising it? If any comes to you with a query, can't you give a loving answer? I have not seen a single individual

giving a loving reply. Either in the *Mandhir*, or in the canteen or in the Book Stall, or in the Accommodation Office or in the Hospital or in any other establishment there is not a hint of the word '*Prema*.' Why, then, should you listen to these discourses? If any newcomer asks about how to have *dharshan* of Svaami he is rudely brushed aside with a "get away!" Cannot you tell somebody calmly what you know? If educated persons are approached, they dismiss the seeker of information with a curt: "No, this is not my duty." Should answering a question be prescribed as a duty? What does anyone lose if he gives a calm and loving answer?

Whether it be women or men devotees who have been staying here for over two decades, no one has a loving heart. They profess to perform *saadhana*, or *japa* or *meditation*, but what for are they doing all this? What has happened to the love in them? They seem to be stifling it. They are developing ill-feelings. If you are really serious about listening to Svaami's teachings, why don't you put them into practice? People live in the *aashram*, but their practices are unbecoming.

Is anyone doing any duty assigned to him with dedication? Are they uttering truth? Are they speaking pleasantly? I have neither seen nor heard such things.

If anyone wants to talk to you, you can excuse yourself if you want to avoid any talk. You can explain sweetly: "Svaami disapproves of excessive talk. I have to adhere to His injunctions."

Open your hearts for God's love

I do not find any teachers or students, doctors or nurses talking lovingly. There should be some benefit from your listening to the discourses. But there is nothing of the kind. During *bhajans* the women are engaged in mutual recrimination. They quarrel over seats. "This seat is mine. That is yours." They compete for front seats. Cannot they experience Bhagavaan wherever they are? You have plenty of time and are receiving plenty of love. But you don't avail yourself of it. If you keep your pots topsy turvy, how can you collect any water even if there is a downpour? Today those who listen to the discourses are keeping the pots of their hearts upside down. Hence not a drop of love gets into your hearts. Why, should you come here? Cannot you live elsewhere? What is the use of your coming here? What are you achieving from your stay? What bliss are you deriving? Nothing at all. It is sheer waste of time.

Treat patients with love

At least from now on, reply with love to anyone who comes to you. Those functioning in the Accommodation Office or Public Relations or other places in *the aashram* should not behave like bull-dogs or Alsatian hounds. We are spending crores of rupees on the hospitals. Why should not the patients be treated with love? Many patients will get well merely by kind and sweet words. But many of them are turned away rudely. This is totally unbecoming of persons claiming to be devotees. If they have come to serve Svaami, they should cultivate love as the first quality. Svaami is the embodiment of love from head to foot. I offer love. You accept it, but do not make good use of it.

Embodiments of love! I continue to call you as such though you are lacking in love! You need not cultivate anything but love. That will be equal to any amount of penance you can possibly do.

When new devotees come to the aashram you must welcome them as the air-hostesses do on a plane. In the Institute also, freshers who join in the new year should be welcomed and treated

with special regard and affection. They should be made to forget the separation from their parents. In outside colleges, new entrants are subjected to ragging by the old students.

This conduct is demonic. Is this the way to treat the new entrants, who should be made to feel happy and comfortable? Likewise new entrants to the hostel should be welcomed with love and helped to adjust themselves to their new life. It is only when you show them due consideration that you would have really understood Svaami's *Prema-thathva* (Love Principle).

Stony devotion

Learn to respect all. Only then will you earn the grace of the Divine who is the Indweller in all beings. Harming living beings and worshipping inanimate idols, what kind of devotion is this? Bullocks which work night and day are whipped, but a stone idol of Nandhi is adored by going round it. This is stony devotion! Not devotion from the heart.

At least from now on, make your hearts pure. Fill it with genuine compassion instead of talking about compassion *ad nauseam*.

You have been in this *aashram* for many years. *Ashram* means a place where there is no stress or strain. Many devotees feel that they are being driven about like street dogs outside the *aashram* and pray for at least a few quiet moments in the interview room. But, how many can be taken into the interview room? It is not possible to give an interview for all at one time. Hence, this open interview for all! All are being treated alike. Develop love. From tomorrow you must speak to one another lovingly. Get rid of your animal qualities. Love all. This is the true *Saathvik* quality.

Manifest your humanness and progress towards the Divine. Get rid of animality and demonic qualities. To acquire Svaami's grace the path of love is the only royal road.

Discourse in Sai Kulwant Mandap on 3-7-1996.

Youth is the stage in life when the slightest turn towards wrong will spell disaster. Thoughts shape the career You plan to earn much wealth, because you imagine that rich people are very happy. The rich have plenty to eat, but they have no appetite. The rich wield power over others but they are held down by disease. The rich can have many servants but they cannot live in peace. So, plan to be rich in virtue, in devotion and dedication to good causes. Be rich in sovereign character.

Baba