

## Complete surrender confers Bliss

### *Embodiments of Love!*

The *Vedas*, the very source of all spiritual principles, have been enlightening the whole world from ancient days from this holy land of Bharat (India). They are the very forms of God. Divinity pervades everything, living and non-living. *Anora-neeyan Mahatomaheeyan* — from the microcosm to the macrocosm, the entire universe is pervaded by Divinity. This *viswa* (cosmos) is the form of Divinity. From dawn to dusk, you experience this form of the Divine, and yet you fail to realise this fact.

All that your eyes see are forms of the Divine. All the sounds you hear are similarly pervaded by Divinity. Even the thoughts in your mind are forms of the Divine. The bliss that emanates from the heart is also divine. When everything that is seen, heard, experienced, and enjoyed is divine, how foolish it is to search for God elsewhere!

You are seeing God in the form of the world every moment. Since you lack divine feelings, you see God as the world

instead of seeing the world as God. Once you understand that *Viswam Vishnu Swarupam* (the universe is the form of Vishnu), you will certainly be able to see the world as God. *Yad bhavam tad bhavathi* (as the feelings, so is the result).

**Do not limit God to a particular name and form**

Divinity pervades the entire cosmos. Do not have the feeling that God is present at one place and not at another. He is everywhere. Wherever you search for Him, you will find Him there. But you should give up worldly feelings and fill your vision with divine feelings. Only then can you understand and experience the *Vedic* dictum, “*Sarvam Vishnumayam jagat* (the whole world is pervaded by God).”

Do not limit God to a particular name and form. He exists in all beings and in all forms as *Atmic* Principle. In fact, it is the power of the Divine that makes you see, hear, talk, experience, and enjoy. In that case, you may ask whether difficulties, worries, and misfortunes are also divine! Yes indeed! They too are forms of the Divine. Here is a small example.

Lord Narayana protected Prahlada, who constantly chanted His name and contemplated on Him. But he became the Lord of Death for Hiranyakasipu, who had no God consciousness and led a worldly life. So, both God and Yama (Lord of Death) are one and the same. He acts according to the feelings of the individual.

Even the most evil of men have some good in them. This goodness is the aspect of Divinity in them. The *Upanishads* say, *Easwara sarva bhuthanam* (God is the indweller of all beings), *Isavasyam idam jagat* (God pervades the whole world). Do not be misled by various terms like *Atma*, Brahman, Easwara, Vishnu, etc. These are all different names of one and the same Divinity.

The term *Bhagavan* stands for Divinity. What is the inner meaning of this word? The syllable *bha* stands for effulgence, *ga* stands for one who gives, and *van* means one who is capable. So, *Bhagavan* means the one who is capable of spreading light and effulgence to the world.

This Divinity is latent in you. The principle of *Atma* is one and the same in all, be it a *yogi* (renunciant), a *bhogi* (pleasure seeker), a *jogi* (itinerant renunciant), or a *vairagi* (dispassionate one). It is present in theists and also in atheists. Forgetting this all-pervasive Divinity, you undertake various spiritual practices, limiting Divinity to a particular name of your individual preference. Spiritual practices should confer the awareness that Divinity is all-pervasive. Just as fire is needed till the rice is cooked, so also spiritual practices are needed till you realise the innate Divinity.

### **Contemplate always on Divine Name**

Even if you sow seeds, you cannot expect the crop if there is no rain. Even when there is rain, you cannot expect the crop if you do not sow seeds. Likewise, both human effort and divine grace are needed to achieve success in any endeavour.

Though butter is present in milk, one cannot see it unless one makes it into curd and churns it. Likewise, though Divinity is all-pervasive, one cannot experience it unless one makes appropriate efforts. Human effort can be compared to the process of churning. Once the butter is separated from the curd by churning, it will not get mixed with it again. If you partake of the churned butter, your entire being experiences it. Likewise, you will become one with Divinity once you experience it.

Before partaking of food, you offer it to God by chanting the following *sloka* (verse) from the *Bhagavad Gita*:

*Brahmarpanam Brahma Havir  
Brahmagnou Brahmana Hutham  
Brahmaiva Thena Ganthavyam  
Brahmakarma Samadhina.*

Where is Brahman? He is very much present in you. That is why you get the reply immediately from within:

*Aham Vaishvanaro Bhuthva  
Praninam Dehamasritha  
Pranapana Samayukta  
Pachamyannam Chathurvidham.*

God is present in you in the form of Vaishvanara. He digests the food that you partake of and distributes the essence to all parts of the body. God, who is present within, is called Vaishvanara, and the all-pervasive Divinity is known as Vishnu.

**God is not separate from you; He is in you**

Devotees attribute different names and forms to God on the basis of their feelings. But God is one. Worship Him with the feeling that He is not separate from you. He is in you. He is the embodiment of love. He will manifest from within only when you develop pure and selfless love.

Spiritual practices done without the principle of love are useless. Some people sit for hours together in meditation but are unable to experience Divinity because their mind is unsteady. Instead of wasting time in this manner, it is better to do some useful work. God is the embodiment of time. So, do not waste time. “*Sarvada Sarvakaleshu Sarvathra Harichinthanam* (think of God at all places, at all times, under all circum-

stances.)” Pure and selfless love is the only way to attain Divinity. Fulfillment of worldly desires will confer only temporary happiness. So, put a check on your desires. Your goal is permanent and eternal bliss. It is within you and can be attained only through love.

Every cell in your body contains the details of your whole being. In fact, every cell in your body holds your whole form. There are billions of cells in your body. While your form is immanent in each cell and in each limb in the microcosm, your body is your own macrocosmic form. In the same manner, each one of you is the cosmic divine form (*Viswa Virat Swarupa*). You must make efforts to fully appreciate this reality.

### **The name leads you to the form**

You go to a village to see your friend, but you do not know his address. How can you expect to meet him unless you know his correct address? Here is another example: Many people have gathered here now. You want to meet a particular boy. You say that he is wearing a bush coat and pants and has got a good hairstyle. But this information is not sufficient to trace the boy, because there may be many boys in this crowd who fit this description. Instead if you announce his name, say Ramakrishna, from the stage, immediately he will get up from the crowd. It is the name that leads you to the form.

That is why the ancient sages and seers started *Namachin-thana* (continuous contemplation on the Divine Name) to have the vision of God. They undertook various spiritual practices with total devotion and earnestness. Do not dismiss this effort as meaningless.

The other day, I spoke about Bhavani Sankara. Bhavani symbolises *sraddha* (steadfast devotion), and *sankara* stands for *viswas* (faith). You can achieve anything in life if you have

steadfast devotion and faith. Since this world is the very form of Bhavani-Sankara, it is called *ardhanareeswara swarupa* (androgynous). It is on this basis that we use *Srimati* to address women and *Sri* to address men. The ancient sages and seers said, “Sradhdhavan labhate jnanam (only the devout can attain wisdom.)” You should consider *viswasa* (faith) as your *swasa* (life breath).

God has many names and forms. Sambhartha and Bhartha are two of these names of God. *Sambhartha* is one who creates everything taking nature (*prakriti*) as the means, and *Bhartha* is one who sustains and protects the creation. Telugu-speaking people use this word *Bhartha* for husband, but actually *Bhartha* means master, sustainer and protector.

### **Body is gifted to make proper use of time**

People waste their time and do not make any effort to know Divinity. Out of twenty-four hours in a day, you should allot six hours for personal work, six hours for social service, six hours for sleeping, and the remaining six hours for spiritual practices like *japa*, *dhyana*, and *yoga*. Some people say they do not have time to think of God, but they waste hours together in mundane matters. Life becomes meaningless if you do not think of God.

The body is gifted to make proper use of time. Body will be sanctified only when it is used for sacred activities. You should understand the relationship between *kaya* (body), *kala* (time), and *karthavya* (responsibility). Do not waste even a single moment.

Ramakrishna Paramahansa used to contemplate on the Divine Mother day in and day out. Before going to bed, he would feel sad thinking that another day had passed without the vision of the Divine Mother. He used to think, “Perhaps my heart

hasn't become ripe to deserve divine grace. What is the use of eating an unripe fruit? I shall ripen my heart and offer it to the Mother." That is the true spiritual practice in its subtle essence.

### **No one can question the powers of God**

There is no constraint of time, place, distance, or complexity to the actions of God. No creature can impose limitations or constraints on God. God is utterly selfless. All His actions are sacred, whether they seem pleasant or unpleasant to you. Students are sometimes confused. They feel that if Swami is God, will He do this or that? How can you decide what God should do? No one has the authority to question the powers of God. He alone decides whether to reward, punish, protect, or destroy anything.

*Yada Yada Hi Dharmasya  
Glanir Bhavati Bharata,  
Abhyutthanamadharma  
Tadatmanam Srujamyaham.*

God incarnates from age to age, whenever righteousness is on the decline. *Sathya* (truth) has to be upheld and *asathya* (untruth) is to be destroyed. *Dharma* is to be protected, and *adharma* is to be destroyed.

How do we expound the unity principle (*advaita*)? There are three forms of this principle of oneness: unity of substance, unity of matter, and unity of action. This piece of cloth is a single entity. There is yarn in it. The yarn is made of cotton. When the yarn is woven, you get a piece of cloth. If you shred the cloth, the yarn and cotton fall apart. When such a combination of matter in different forms is made, a simple object is produced. This is one kind of unity—material unity.

While the names and forms are different, the elements (*pancha bhutas*) of all bodies are the same. All are suffused with the same five sensory perceptions (*sabda, sparsha, rupa, rasa, and gandha*) and the same five life principles (*prana, apana, vyana, udana, and samana*). No matter where you are, your body is composed of the five elements only. There is no sixth element anywhere.

*This body is a heap of filth, full of diseases,  
continually changing.  
How can it cross the ocean of samsara?  
Oh mind! For certain, this body is transient.  
Keep your mind firmly on the Feet of the Lord  
and surrender to Him.*

[Telugu Poem]

When the five elements disintegrate, the body loses its identity. Once the life goes out, the body is fit only for burial or cremation, as the elements fall apart into their original form. Therefore, before the body perishes, make all effort to experience the Divinity within. It is only through body that one can experience Divinity. So, body has to be properly taken care of.

The body is *karmakshetra* (field of activities) and the heart is *dharmakshetra* (field of righteousness). When Divinity is enshrined in the heart, it forms *Brahmakshetra* (field of Brahman). So, to understand the pure *Brahmakshetra*, it is necessary for you to purify your *dharmakshetra*, that is, your heart.

*Karmakshetra* and *dharmakshetra* are in the same body. That is why the *Bhagavad Gita* begins, “*Dharmakshetre Kurukshetre...*” All thoughts arising in the mind also pertain to *karmakshetra* (*kurukshetra*). Thus, *karma* and *dharma* are performed in the same field of the body, which comprises *dharmakshetra* and *karmakshetra*. Divinity intervenes and sepa-



rates *dharmakshetra* from *karmakshetra* (*kurukshetra*). A man of discernment is able to make this discrimination between *dharma* and *karma*.

In this world, there is nothing easier than attaining God. You face hardships and feel dejected because you do not understand this truth. Last night, you would have seen the drama staged by the students, wherein a businessman weeps for not being able to get a business license from the government authority. Instead of shedding tears for such mundane things, why don't you pine for the vision of God?

### **Sacrifice leads to Ananda**

Once, Vivekananda asked Ramakrishna Paramahansa whether he had seen God. Ramakrishna Paramahansa emphatically replied, "Yes, I have seen God. I have seen Him just as I am seeing you and you are seeing me."

"Then why I don't see Him?" asked Vivekananda.

Ramakrishna gave an appropriate answer, "You weep for your family, you suffer for your business and wealth, but do you ever weep or yearn for a vision of God? Do that and you will certainly see God! All the time I am pining only for the vision of God. Therefore, God is visible to me at all times in every human being."

The purpose of our birth should be achieved by the sacrifice of everything. Therefore, the *Vedas* say, *Na karmana, na prajaya, dhanena thyagenaikena amrutatwamanu* (sacrifice alone ensures immortality).

In the process of breathing, we inhale and exhale. If we do not exhale, the lungs will not be able to function properly. We eat food. If we do not excrete, our stomach becomes upset. Similarly, in our circulatory system, blood is traversing an enormous distance each day. If it is blocked a little at any lo-

cation in this journey, a clot develops. The flow of blood works for the removal of all kinds of toxic wastes produced in the body and helps in the ejection of the same. Without the evacuation of unhealthy substances from the body, good health is not possible.

Thus, in sacrifice also there is satisfaction. In fact, there is *ananda* (bliss) in sacrifice. The practical man of today questions the usefulness of sacrifice. Man is so selfish that he refuses to give even a handful of food to a starving beggar. How much joy is experienced when one is able to satisfy the hunger of a hungry person! Would you not feel joy when some starving people are fed? In human society, narrow-minded selfishness is rampant.

### **Even human life has little value in today's society**

Once, in Mumbai, Indulal Shah, Dr. Keki, and Swami were going from Dharmakshetra to the city. As a beggar approached, Indulal Shah gave him a two-rupee note. The beggar threw back the note, saying that it would not fetch even a loaf of bread. This is the state of our society today. Money has lost its value. Why money alone, even human life has very little value in today's society. People struggle hard to amass wealth, comfort, and happiness, even risking their own life. When somebody dies in an accident or calamity, the government gives a few thousand rupees as compensation for the life lost. Is human life worth a few rupees only? Has it become that cheap? No, human life is worth a lot more. When the body is dead, the life principle is not altogether lost.

People look for short cuts in everything, even in spirituality. But, surprisingly, spirituality does have a short cut. There is no need to wander here and there. God is residing in your heart. Turn your vision inward. You can see God instantly.

This is the easiest path. Have full faith that Divinity resides in you.

If you keep reminding yourself constantly that you are a part of Divinity, you are bound to become Divine yourself. On the other hand, if you harbour the feeling that you are something apart from the Divine, you shall remain far from Divinity always. There is no need for you to give up your vocation. Keep doing your function in society, but always remember that you are essentially Divine.

God Himself intervenes when His devotees are in distress in the performance of their functions in society. You all know the story of Gora Kumbhar and Kabir. When they were confronted with impossible tasks, God helped them in person; He completed their task of making pots or weaving cloth.

God is capable of taking any form that He Wills. Hence, He is known as the *Virat Swarupa*. The *Purusha Sukta* (in the *Rig Veda*) says, *Sahasra Seerasha Purusha, Sahasraksha Sahasra Pad ...* while describing the *Virat Swarupa*. The *Virat Purusha* has innumerable limbs.

### **Cultivate your faith and make it firm**

Become worthy of His love. You can achieve everything. This is possible only through *nishkama prema* (selfless love). By cultivating such selfless love, you become Divine yourself. And this Divinity is non-dual. Hence, it is said, “*Advaita darshanam jnanam* (perception of non-dual Divinity is true wisdom).”

Cultivate your faith and make it firm. There should be no ups and downs in this faith. If you allow such vacillations, you are likely to lose whatever faith you have. A firm faith results in your attaining *Brahmananda* (divine bliss). The happiness experienced with the body is human (*dehananda*). The joy felt

in the mind is *chitthananda* (mental pleasure). *Chitthananda* is much greater than the bodily happiness (*dehananda*). When the mind is transcended, the joy experienced is *Chidananda*, which is immeasurably greater than the joy of the mind. You are needlessly losing your opportunity of attaining this level of bliss. Step by step, you have to rise through these levels of happiness until you attain *Brahmananda*. In this way, you merge your personal bliss into the universal bliss of *Brahmananda*, which is eternal.

### **Surrender you heart to God**

One has to experience this bliss, which is none other than *Satchidananda*. *Sath* is being, which is eternal. *Chit* is total knowledge, i.e. omniscience. When these two are united, total joy, i.e. *Satchidananda*, is realised. Since *sath*, *chit*, and *ananda* are present in each individual, it is said that God is present in everyone in the form of *Satchidananda*. Therefore, you need not perform any *sadhana*, and if you are following some such practice, there is no need for you to abandon it. But in any event, surrender your heart to God. This is called *saranagati* (surrender).

Once, Lakshmana told Rama that all his wealth, family, possessions, and his very body was for the service of Rama. Rama said, "I do not need all this. What use have I for all these? Just purify your thoughts, words, and deeds and your heart. With that, you will experience heaven itself."

Happiness is heaven itself. Happiness is obtained by the control of the senses. So, you can attain heaven by controlling your senses. Many people say that they experience the very heaven in Prasanthi Nilayam. How long will this happiness last? This will vanish the moment you leave this place. True heaven is inside you. This again is described as immortality.

What is meant by immortality? The body is mortal, but the life principle is imperishable. If you have to attain this level of immortality, extend total love to God. This should be unconditional love. There should be no conditions to love.

It is like going to a goldsmith with a piece of gold and asking him to make some jewelry of the design of your liking. Your business is only to leave the gold with him with the condition that the weight and design should be to your specification. You have no business interfering in the manner in which he converts your lump of gold into the piece of jewel you want. If you start stipulating that he should not burn it in fire, or beat it with a hammer, how can you get the ornament that you ordered?

In the same way, if you surrender your heart to God with conditions and reservations, how can you attain the bliss that you seek? Once complete surrender is effected, God will grant you the bliss you deserve. What He does with it in the meanwhile is His business. Love full of conditions will only result in very sad state of your body and mind.

Therefore, pray to God with unconditional surrender. When all that you possess — your body, your mind, your intellect — are His gifts, where is the need for your laying conditions?

### **Divinity is within your reach**

Be fearless. Lead your life without fear disturbing it. Do not be guided by the opinions and advice of others around you into actions not in line with your conscience. There are a few who piously place the mark of *vibhuti* on their forehead while at home but wipe it off the moment they step out. Some are even ashamed to say that they are coming to Prasanthi Nilayam and tell their friends that they are going to Anantapur. Why

should you worry about their opinion? Is it something wrong to come here? There are so many wrong things that people do without any fear, then why are you afraid of saying that you are going to see God? One should never be afraid of expressing one's faith in God. Be courageous and bold. These days, people are afraid of performing their cultural and spiritual practices as also good deeds.

### **Be fearless and seek the company of good people**

Give up fear and live in bliss. Involvement in worldly life engenders a sense of fear in you, and you forget your spiritual way of living. The bliss that is experienced when you are with God is beyond words; it is unimaginable. Words and thoughts return in utter futility, unable to describe this experience. It is this type of divinely bliss in which you should lead your life. That is how a human being should live.

Having been born as a human being, do not waste your life living like an animal. Eating, drinking, procreation, sleep, etc. are common to men and animals.

What distinguishes man from other living beings? Man is the only living being endowed with wisdom. A man without wisdom is no better than an animal. From living at a human level, one should aspire to reach the divine level. Of the several levels of living, the lowest level is the demonic, then the animal, higher than this is human, and ultimately the divine. When such a divine life is within your reach and sight, why should you fear? Be fearless and seek the company of good people; bad company can lead you astray.

Three main principles are expounded in spirituality. These are:

1. Don't put all your faith in your body, for you do not

- know what will happen at any moment of time.
2. Don't put your faith in the world.
  3. Never abandon your faith in God.

Once you are fully aware of these three principles, you can achieve anything.

Swami's message for you today is that Swami is you and you are Swami. In fact Swami is not separate from you.

Who invited you here? You have all come here out of love for Swami. Out of this love alone, so many thousands have assembled here. Here is Bhagavan, ready to be taken away by you. Carry Him away with you as you like.

Those who love Bhagavan wholeheartedly, to them He belongs wholly. All that Bhagavan asks of you is your wholehearted, unconditional love. Recognise this truth and lead your life filled with love. Take this as Swami's gift to you. Do not hate anybody. Hating anybody is no different from hating God Himself. Surrender your whole being to God. Experience unalloyed divine bliss.

### **Never forget God**

*Students!* Pursue your study diligently. Obtain good position in your examination. Get good jobs in your appropriate chosen fields and serve your motherland. Swami has no desire to stop anybody from working in any profession or getting married or going abroad for study or work. Go wherever you please. Do whatever job that is your lot, but never forget God. Anything you do with God in your heart is pleasing to Me. Forgetting God is no different from forgetting yourself.

One who is wandering in search of God is a fool. Is there anyone in the world who will go about searching for himself? If you go to somebody and ask, where am I, you will be

promptly put in a mental asylum. Since you are Divinity itself and Divinity is your own self, where is the need for any search? Search for God is an expression invented by fake scholars. There is no need for such an expression. You can search for the things of the world, but do not go in search of God, for He is everywhere. If you have this faith, you cannot help seeing Him and for certain you will enjoy bliss. Strengthen your faith.

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*Man himself is God; all matter, even in the moon, is suffused with the divine Presence. To search for God with the instruments in the laboratory is like trying to cure pain in the stomach by pouring drops into the eye! There is a technique and a special instrument for that purpose, which the past masters in that science have developed and spoken about.*

—Baba