

## 9. Three Assets That You Must Safeguard

Guru is Brahma, Guru is Vishnu,  
Guru is Maheswara.  
Guru is verily the supreme Brahman.  
So, salutations to the Guru.

*Gurur Brahma Gurur Vishnu  
Gurur Devo Maheswara;  
Guru Sakshat Param Brahma  
Tasmai Sri Gurave Namaha.*  
(Sanskrit verse)

**B**RAHMA, Vishnu, and Siva are three different names and forms of the same Divinity “All are one, be alike to everyone.” Though the names and forms of the physical body are different, Divinity in all beings is one only. Brahma is the Creator, Vishnu is the Protector, and Siva is the Destroyer. Yet, all three aspects represent the one Divinity. The one God when engaged in creative aspect is referred to as Brahma, while protecting and sustaining the living beings as Vishnu, and, finally, in the act of dissolution as Siva. In order to avoid the confusion created by ascribing different names and forms to Divinity, God is referred to as *Atma* or the Absolute Brahman (the nameless, formless, attributeless Divinity). The one *Atma* permeates all living beings.

Religions are different, path is the same;  
Clothes are different, cotton is one;  
Beings are different, *Atma* is one;  
Nationality and lifestyle are different,  
Human birth is the same.

Every human being has to develop three qualities: love for God, fear of sin, and morality in society. It is only lack of fear of sin that is responsible for the present state of lack of morality in society. Love is the cementing factor that unites people. Where there is love, there society will be united. Devoid of morality, one does not deserve to be called a human being. Hence, morality is important for everything. Though God showers His love on one and all, it is the human being who has lost the precious quality of fear of sin. People today are committing several sins with the belief that God is kind and will ultimately forgive these sins, with the result that they are indulging in more and more of sinful acts. People have developed a sort of complacency in this regard and think that they can escape punishment. But, the fact is otherwise. Though God is compassionate and may forgive all sinful acts, human beings have to necessarily pay for their sins. Hence, every human has to develop these three qualities of love for God, fear of sin, and morality in society. Where there is no fear of sin, there will be no morality in society.

### When the mind is sound, love for God can be developed

People are behaving most irresponsibly and are undertaking several undesirable activities with unbridled ego. They have no fear of sin. They don't even think for a moment of the consequences of their acts. One has to restrain oneself from seeing evil, speaking evil, and doing evil. If not, the consequences of these evil deeds will boomerang on that person later, if not today. It is also possible that the results of all these sinful acts will come

back to that person all at a time with a bang. If one is really interested in the welfare of the society one must work for the development of morality in society.

One lacking morality is not a human being at all but is an animal, verily. Speaking untruth, doing injustice to others, and indulging in unrighteous acts and bad practices is very bad. One has to lead one's life by following the three principles of love for God, fear of sin, and morality in society. It is said that one who has no morality is worse than a monkey. In fact, a monkey is better than such an individual. No one will respect an individual who indulges in immoral acts in this world. Only a person who follows moral principles will command respect from one and all. Even those who try to harm such people will be restrained by others with a warning. "They are good people. Do not try to meddle with them." Those who lack morality are looked down upon in society as worse than dogs. Hence, one has to develop morality and lead a life of moral principles at all times.

There are three spiritual practices by which love for God, fear of sin, and morality in society can be developed. They are devotion to God (*bhakti*), the path of wisdom (*jnana*), and detachment (*vairagya*). Activity (*karma*) is a natural and essential attribute of the physical body. Only when the body undertakes good activity will the mind function well. When the mind is sound, love for God can be developed. Thus, devotion, wisdom, and detachment are interlinked with love for God, fear of sin, and morality in society. They are like the three blades of a fan. Only when the three blades rotate can we have refreshing air; otherwise we feel uncomfortable.

### **Purity of conscience is of utmost importance**

People today question why we have to develop love for God. Love for God enables one to develop fear of sin, which in turn will develop morality in society. Everyone has to discriminate between good and bad, sin and virtue. Having analysed, one must try to do good only. Be good, do good, see good — this is the way to God. Devoid of these three, any number of rituals, worship, chanting the divine name and penance will be of no use.

The nine forms of devotion are: listening, singing, contemplating on Vishnu, serving His lotus feet, salutation, worship, servitude, friendship, self-surrender (*sravanam, kirtanam, Vishnu-smaranam, Padasevanam, vandanam, archanam, dasyam, sneham, and Atma-nivedanam*). The first step is listening. Then one has to analyse whether what has been listened to is good or bad. If you think that it is a bad suggestion and therefore not to your liking, how can you implement it? It is possible today that one can get one's work done by speaking untruth and score victory over others by false and unjust means. Hence, one has to enquire into the sanctity or otherwise of every act that he undertakes. One should not be complacent about the consequences that would follow; sooner or later, the result of a sinful act would accrue. It may happen now or a little later, at any moment. Hence, be ready to undertake only good and noble acts with a pure mind. More than anything else, purity of conscience is of utmost importance. That is the *Atma* Principle (*Atma Thathwa*).

Nobody can understand what *Atma* is. Since the bodies and forms are many, some names have to be given in order to distinguish between them. However, *Atma* or Brahma has neither birth nor death, unlike the physical bodies. Hence, no one can identify it as such and such. *Atma*, though beyond one's comprehension, has been described as eternal, pure, enlightened, free, and embodiment of sacredness (*nitya, suddha, buddha, mukta, nirmala swarupinam*). It is, unsullied, and the eternal abode (*niranjanam, sanatana nicketanam*). There is only one *Atma*, which is immanent in all beings. That is the essential nature of the *Atma*.

A small example; when you place one hundred pots filled with water under the sky on a moonlit night, you

will find one moon reflecting in each of those pots. The body is like a pot. It is bound to perish at any time. Then, where does the moon (*Atma*) go? It does not go anywhere. It is there. However, since there is no water, it is not reflecting in the water. In the same manner, the *Atma* is present in every human being.

If one does not have good character, there will be no morality in that person. If there is no morality, one does not deserve to be called a human being. We have to earn honour and respect for ourselves in the society. However, these days, we don't find anyone concerned about good name in the society. But people are very particular about who is rich and who is poor. Money comes and goes but morality comes and grows, is the adage. Therefore, it is not correct to aspire for wealth, power, and such other worldly things. All these possessions are transitory. You may try to hold on tightly to them, but they just slip away even without your noticing them. The *Atma*, however is eternal. There is no coming and going for *Atma*. It always remains an eternal witness to everything that goes on in the world. We have to develop faith in such eternal *Atma*. Those who develop faith in the *Atma* Principle (*Atma Thathwa*) will not be disturbed by injustice, wrong and bad practices.

### **If you want to transform society, there must be purity in your heart**

People say that if you want to transform society there must be purity in your heart. You say, "My body, my senses, my mind, my intellect," etc., but "you" are none of these. For example, you say, "This is my book." This book is in your hands at this moment. The next moment somebody wishes to have a look at it. It goes into their hands. Similarly, you hold some currency in your hands. After some time it will go into someone else's hands. It just comes and goes. But, morality comes and grows. Morality has no form. If someone wishes to improve society and the world, morality has to be developed in the individual first.

Several political parties come forward these days saying that they will improve the society. They propose to transform society, but they invariably fail because they try to garner the votes of people for their selfish ends. They do not at all bother about society. If you want to transform society, there must be purity in your heart. First, the individual; then, society. For the individual to be transformed, there must be love for God and fear of sin. Then comes morality in society. It is the individuals that make a society. Hence, if unity among people is developed there will be purity and Divinity. Unity, purity, and Divinity cannot be attained by mere education.

### **Real meditation is forgetting oneself totally**

Suppose you sit for meditation, closing your eyes. However, the mind goes on wandering everywhere. You try to bring it back to the starting point. It is all practice. It is only when the wavering mind is stilled that meditation is possible. This process of making the mind steady is called concentration. Meditation is possible only after concentration. The proper order is concentration, contemplation, and meditation. Don't believe someone who claims that they are meditating the moment they sit. That is an artificial exercise, not meditation. Real meditation is forgetting oneself totally. It is forgetting the feeling of identification with the body (*dehatma bhava*) completely. One has to totally give up attachment to the senses. Then only will the mind be steady.

Once, there was a father who had four sons. Each one wanted to follow a different vocation to earn money. One son wanted to take up business. Another wanted to open a small grocery shop. The third son wanted to take up employment, and the fourth another vocation. Though earning money was the common objective, each one wanted to go in a different path. Finally, it is the means that are adopted for earning money that result in accumulation of virtue or sin. People commit a sin even without their knowing that they are doing so. The sins committed

by people will continue to haunt them.

Some time ago, there were heavy floods in the State of Orissa. They ravaged several villages in four districts. The houses, trees, standing crops, and even animals and some people were swept away by the surging flood water. Hundreds of villages were inundated and people were marooned. They were fear-stricken at the fury of nature. I sent a telegram: “Don’t worry. Be happy. I will build your houses.” The people of Orissa came to see Me, by arranging a special train. The government was there, MPs and MLAs were there, who were expected to come to their rescue in that hour of need and provide succour to them. But none came forward. I sent ten crores immediately and arranged for distribution of relief material and building of pucca houses for the affected people.

I am not interested in accumulation of money. I want only your love. Be happy. Develop your morality and love for God. If you develop love, that love itself will drive away the demonic qualities in you.

### **Good or Bad, one gets the fruits of one’s actions**

Before the Rama-Ravana war commenced, Hanuman entered Lanka, as part of his mission, to search the whereabouts of Sita. After he found Sita, he was on his way back to pass on the information to Sri Rama. He was caught by the demons and brought to the court of Ravana. Ravana was infuriated on seeing Hanuman, who destroyed the beautiful grove of Asoka trees while he was returning. Ravana questioned Hanuman, “Who are you? How dare you enter this impregnable city of Lanka?” He underestimated the power of Hanuman and derided him addressing him as an ordinary monkey.

In the same tone, Hanuman replied as an equal to Ravana, “The Lord who cut off the ears and nose of your sister has sent me.” Ravana was very angry since no one dared to talk to him in such an undignified manner. In fact, Hanuman used the same language as Ravana did. Ravana felt insulted. Hanuman was not bothered in the least, for he was always chanting *Ramanama* (chanting Rama’s name), which gave him the courage and strength to face any situation.

Ravana could not tolerate the impertinence and arrogance of Hanuman, so he ordered Hanuman’s tail to be set on fire after wrapping it with clothes dipped in oil. Immediately, clothes soaked in oil were wrapped round the tail of Hanuman and it was set on fire. Hanuman did not keep quiet. With that burning tail, he jumped from one building to the other and thus set the entire city on fire.

Beautiful and palatial buildings studded with precious stones went up in flames within no time. Even Mandodari’s palace was engulfed by flames. She came out. People ran helter-skelter here and there. Not a single building was spared from the raging flames. Hanuman then advised Mandodari, “Mother, the sin committed by your husband is responsible for this devastating fire and consequent loss of so many lives and property. Please tell your husband not to commit such heinous sins hereafter. If you can thus save your husband, it amounts to saving yourself and the demon (*rakhasa*) clan.”

People have to suffer the consequences of their actions. God is only a witness. Good or bad, one gets the fruit of one’s actions. Hence, first and foremost, one has to develop morality, which is based on developing human qualities first. If human qualities are to be developed, one should have love for God. Thus, love for God, fear of sin, and morality in society are interdependent. When there is morality in society, all people will be safe.

One important point has to be remembered in this context. You may hide your actions from society, but the omnipresent God knows everything. You will have to suffer the consequences of your actions. It is an immutable

law. Hence, if you can help others, it is alright. Otherwise just keep silent. Do not harm others. Do not commit a mistake by thought, word, and deed. Sometimes, you may not get the result of your actions immediately. It will take some time. But, surely the result will follow. People study spiritual texts like the *Bhagavad Gita* but fail to realise their own innate nature. The *Upanishads* exhort one, “Dear son, you try to realise your own nature first. Know thyself! If you can do that, it amounts to knowing everything.” The knowledge of the Self (*Atma Bodha*) entails realisation, “I am not the body, I am not the mind, I am not the intellect,” etc.

The mind is like a cloth consisting of threads woven together. How long will this cloth last? As long as the threads are intact. Once you remove the threads, the cloth loses its shape. Or, if you put the cloth in fire, it will be reduced to ashes. People say, “This is my wife, this is my child, this is my son-in-law, this is my son,” etc. These relationships are only illusion. Who are all these people? All are God’s property. Everything in this world is God’s property; nobody has any right, whatsoever. People fight between themselves claiming rights, thus wasting their time. Time waste is life waste. In fact, it is not the time we are wasting; we are wasting our precious life.

In conclusion, I stress once again that you should cultivate love for God, fear of sin, and morality in society. These are valuable assets, which you must always safeguard. If you safeguard these values, they will in turn protect you. You think you have to realise the Brahma Principle (*Brahma Thathwa*) today. In fact, Brahman has no name and form. God is attributeless, unsullied, the final abode, eternal, pure, enlightened, free, and embodiment of sacredness (is *nirgunam, niranjanam, sanatana nikanam, nitya, suddha, buddha, mukta, nirmala swarupinam*).

The *bal vikas* children from Tamil Nadu are waiting to present a cultural programme. Witness that programme. I will continue My discourse tomorrow.

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**T**o earn the grace of God, you have to pray to the Personified Power with name and form; it is your yearning that decides in what form the Lord appears. You call and He answers. If you are not earnest, if you feel indifferent, and say, “Let Him come when He wills, in the form He likes and with the name He prefers,” He will not come at all. Call on Him with anguish; He will respond.

**Sri Sathya Sai Baba**

**W**ho takes the role of educator from the beginning of your life? The mother, is it not? Nature (*prakriti*) is the mother, the feminine principle, the illusory energy (*maya*). She is the great teacher. If you do not learn the lessons well, nature punishes you, boxes you in the ear, hits you on the head. She is a stern merciless instructress. But if you learn well, she will lead you proudly to the presence of the Supreme Person (*Purushottama*). Obey nature and be well trained by her; then you can inherit the glory of *Purushottama*. If you disregard Her teaching, the mother gets disgusted with you and the father too will disregard your entreaties. The commands of nature, given for your good, are called righteousness (*dharma*). Have that *dharma* as the witness of all your thoughts, words, and deeds. Be guided every instant by the dictates of that *dharma*, and success will be yours.

**Sri Sathya Sai Baba**