



Revere Truth and Love

On Easwaramma Day in 1985, Bhagavan Sri Sathya Sai Baba emphasized that the permanent father and mother are truth and love. He said we should have pure unselfish love toward all beings, free from dislike and friendly and compassionate to all.

*The body is impermanent
All one's wealth is transient
Children and wife are shadows
Only one's good deeds are lasting companions
Who realizes this truth is a true man.*

Embodiments of love! All beings in creation except man live according to the laws of nature and carry out their functions. Without any concern for the morrow they lead their lives, content with whatever they can enjoy. Nature sees to it that they do not lack anything needed for their existence. Man, on the contrary, is never contented, however much he may acquire and whatever comforts he may enjoy. He yearns for various things and looks upon the desire for these objects as love. But if such attachment to objects is fostered, there is no end to the process.

He does not realize that such love is based upon self-interest and self-centeredness. It should be clear that what passes for love today in the world is really selfishness and self-interest. In every thought, every word, every action of his, the demon of self-interest is present. Man has become a plaything of selfish impulses. Caught up in the coils of selfishness, his entire life becomes a delusion and a snare. He is prisoner of his selfishness. Such a person can never experience what is real freedom.

What, then, is true *prema* (love)? Pure, unselfish love toward all living beings, considered as embodiments of the Divine, with no expectation of reward, is true love. "*Adweshta sarvabhootha-naam, Maitrah, Karuna evacha*" ("Free from dislike, friendly and compassionate toward all beings.") With this attitude, when one regards divinity as present in all beings, only then he can have true love. Whatever be the vicissitudes one may face, whatever be the personal sorrows and privations one may undergo, true love will remain unaffected. Today, when any difficulty arises or when some trouble crops up, love turns into hatred. True love is the sweet fruit that grows out of the fragrant flower of good deeds. Love rules without recourse to the sword. It binds without laws.

Only one who has such true love can be described as human. The man without such love is only human in form. Like the lotus that blooms when the sun rises, the heart of man blossoms when love enters it. Like the glow of the flame in a fire, like the rays of the sun, like waves in the ocean, divine love is the basic quality of a true human being. It is only when one is filled with pure, unselfish love that he can be called a human being.

Understand the nature of Divine love

It is the association of such pure divine love with the desires and concerns of the body that affects its purity. Who are one's parents? Who are one's children, relations, or friends? Who are we? What were we in our previous lives? What will be our future? Immersed in thoughts of these impermanent relationships, we are losing sight of the divine love that is everlasting and unchanging. Even in experiencing temporary relationships, the nature of divine love should be understood. Human birth implies the existence of parents. But the relationship between a son and his parents is corporeal. The parents are instrumental for the birth, but they are not the cause. However, even as instruments, elements of the divine are present in them.

It should be understood that human birth is the progeny of truth as father and love as the mother. Even if one's natural parents are absent, one should not forget the real parents—truth and love. When truth and love beget *jnana* (wisdom) as son, the true lineage of man is established.

Truth is sacred. It is valid for all time: past, present, and future. It is unchanging. Love is eternal. It is indescribably sweet like nectar. Can such truth and love beget an unrighteous and evil-minded son? Only one who is wise and free from illusion and ignorance can be a true human being.

Ignorance is not the inherent characteristic of man. There is no room for aberrations in him. Egoism is out of place. He should revel in the ecstasy of *jnana* (the consciousness of the Divine). His true form should be bliss. Discrimination should be natural to him. Today this true nature of man is being forgotten.

It may be asked whether truth and love have begotten only a son (*jnana*—wisdom) and not a daughter. There is a daughter, who can be identified as *shanti* (peace). Hence, wisdom should be the characteristic quality of men and peace and serenity should be the distinguishing quality of women.

Students' duty to their parents

Who are to be regarded as friends and relatives? The *Yogis* should be looked upon as friends and good qualities should be considered as true kinsmen. *Yoga* does not consist of meditation and austerities or various forms of breath-control. True *Yoga* is the mergence of the individual soul in the Omni-Self. It is the withdrawal of the senses from external objects and turning them inward. To allow the senses a free rein is not *yoga* but *bhoga* (sensual enjoyment). Such indulgence will lead to *roga* (disease). *Yoga* implies self-control and renunciation, leading to the experiencing of *ananda* (bliss).

You owe a supreme duty toward your parents who are responsible for all that you are. You will be less than human if you do not show your gratitude to them for all that they have done to you. Parental love means for the children what the sun's rays mean for the blossoming of a flower. Wherever you may go, whatever you may achieve, whatever position you may occupy, you must always remember your mother with love and reverence. The man who fails to remember the mother and the motherland (the land of his birth) with affection is a veritable demon. There is nothing human in such persons. One should cherish one's mother and the land of his birth with the deepest regard. There is no birth without a mother. Because the mother is responsible for one's existence, devotion and love for the mother are the marks of a true human being.

Develop unselfish, unbounded love

To have the qualities and lead the life of a human being worth the name, one must develop pure, unselfish, unbounded love. Man derives many kinds of benefits from animals, birds, plants, and trees. They do not confer these benefits out of any self-interest or the desire for reward. Man enjoys these benefits without displaying any sense of gratitude. Today man not only does not help others but even harms himself by his actions. He is thereby dehumanizing himself.

There is, therefore, a compelling need for youth to develop the true spirit of love through the *sadhana* [spiritual effort] of *seva* (service) and sublimate their life. They should not fritter away their life span in the pursuit of ephemeral pleasures and comforts. They make no effort to understand the basic purpose of human life, what is permanent and enduring. They are promoting dissensions and differences instead of cultivating unity and harmony. Selfishness is the root cause of these undesirable tendencies. Without abjuring selfishness there is no *ahamkaram* (self-conceit).

Adambaram (ostentation) is the son. Those who are filled with envy and ostentatiousness are really the children of conceit. The first requisite is to get rid of *ahamkara* (egoistic conceit). All evil traits arise from this *ahamkara*.

Royal road to secure God's grace

What is the basis for this conceit? If one is conceited, there must be something that justifies the feeling. If there is nothing in one that warrants his conceit, what is there to gloat over? You may be a scholar or a wealthy person, or very clever and intelligent. But all these do not help you to secure God's grace. Saint Tukaram sang: "Oh Swami! I am not endowed with knowledge. I am incapable of performing *Yajnas* and *Yagas* or doing severe penance. Here is one easy path that I know to win your grace. That is the path of divine love. It is the royal road that will lead me to the presence of Rama." Tukaram declared emphatically that Rama cannot be realized by any other path except the path of love. This is the inner meaning of the statement: Love is God and God is Love.

Hence, in this precious period of your youth, in this sacred golden time, you must cultivate sacred thoughts and holy attitudes. You must be filled with a sense of selfless dedication.

This can come only through *seva* (service to others) in which there is no egoistic pride. You must revel in giving rather than receiving. When the Divine is there to give all that you need, why seek or receive anything from others?

All your actions must be aimed at purifying your minds and hearts to experience the Divine. When the heart is pure, the light of wisdom shines. The illumined heart becomes the receptacle of pure love. Love is everything. A person without love is a living corpse. Love is not the relationship between man and man, or between man and other objects. It is inherent in every being. "*Mamaatma Sarvabhootaatma*" ("I am the Spirit immanent in all beings"). The Divine *atma* is present in all beings. The *atma* has no form. It is experienced as love. If there is no love, there is no *atma*. Hence, love is our life-breath. Love is our soul. Love is our everything. It should be unchanging. Young people should cultivate unwavering love and a steady vision.

Bhrama and Brahma

The basic things we should know are: *karma* is the root cause of our birth. The root cause of *karma* is sorrow. Ignorance is the cause of sorrow. Ignorance itself is the result of *bhrama* (the delusion that makes one regard the real as unreal and the unreal as real). And as long as *bhrama* persists, the *Brahman* cannot be recognized. When we are rid of this delusion, then sorrow will cease. When sorrow goes, ignorance disappears.

Daivapreeti (love of God) and *papabheeti* (fear of sin) are the two requisites for sanctifying our life. You have to strive constantly to please your parents. If you do not show your gratitude to the parents who have brought you up with so much love and labor, to whom else are you going to be grateful? You must cultivate a broad heart and develop love toward all beings as emblems of the Divine. You have to live up to the *Upanishadic* injunctions to regard your father, mother, *guru*, and guest as God.

Your love should not be based only on the physical forms. Bodies are perishable and impermanent. Beyond the biological parents, there are permanent parents whom you should revere. They are *truth* and *love*. Though the body may go, truth remains as the permanent father. Likewise, love is the eternal mother. It grows with the passage of time and never diminishes. By regarding truth and love as your parents, as essential for your existence as your eyes or as the two wings for a bird or the two wheels for a cart, lead worthy lives. On this sacred day of remembrance, firmly enshrine in your hearts reverence for truth and love, and make your lives sublime by rendering dedicated service to your fellowmen and women.

Source: *Sathya Sai Speaks*, Vol. 18

Out of the Mouth of Babes

As Anjali lay in bed, she thought about Swami's birthday, which was coming soon, and what would be the nicest gift to give Him, [the one] who held the entire world in His hands. Even though she was thousands of miles away from Him, she could feel His love all around her. She reflected over how tirelessly Swami took care of everyone, yet the people never showed any gratitude. "I wonder how patient I'd be if I were in His place," she thought aloud.

The moonlight was streaming into her bedroom window, and the world outside was asleep and quiet. As she gazed outside, a bright lonely star high up in the sky caught her eye. "Is that You, Swami?" she asked the star. "Are You up there watching over us?" She sighed and said, "Poor Swami, He must be so tired trying to teach people to behave themselves." Anjali gazed at the star once more. All of a sudden, she felt herself being drawn into the star like a magnet....it was pulling her in. She felt herself land on something as soft and fragrant as a rose petal, and as she looked around she could see the earth at a distance. She realized to her amazement that she was sitting on the palm of Baba's hand. She looked up and stared right into Baba's beautiful smiling face. Baba had taken a huge form surrounded by a brilliant aura of love and was now bending over her whispering something—"I will show you the world through My eyes. You will understand the truth behind everything."

Anjali looked back at the lovely earth far at a distance. Suddenly she got a jolt, and then felt an ocean of love and waves pouring forth from her and embracing scenes that passed before her eyes. "Swami, the earth looks beautiful. I can see everything with love and compassion."

"Yes. If only man would understand how lucky he is to take human birth, he would treat his fellow beings with the same love that you now feel, for the love that you now feel radiates from Me and its light envelops the entire world to ultimately flow back to Me."

Anjali thought about this for a minute. Then she asked, "My parents tell me 'do this' and 'do that', and they get tired after a while. But You teach the whole world, Swami. Don't You ever get tired?"

"No, My eyes are always on My children, day and night and every second. I keep watch over all of you. I have come to make man understand the truth, that he is God and that he is born on the earth for the purpose of realizing this. Besides, all of them down there provide me with much entertainment," He said with a laugh. "But, Swami, don't You ever have to punish anyone?" queried Anjali. Then His face grew serious. "I do not punish anyone. Through man's own wrongdoings he will receive retribution, and through his good deeds he earns merit. My love and grace pour forth. It is up to man to earn them through merit or

reject them through demerit. Some seek my guidance and listen to me...others don't," He ended with a sigh.

Anjali sat quiet for a while, digesting all of this information. Then she asked hopefully, "May be if You shouted at them, or spoke louder, then they would listen, wouldn't they?" "Well, they can hear two voices: Mine and their egos'. They can hear My voice coming from their hearts, but many choose to listen to the voice of their ego instead," Swami replied.

"What is 'ego', Baba?"

"How shall I explain it to you, My innocent child? Let's see... ego is when people think to themselves 'I am the best', 'I know everything', and 'I am right and others are all wrong'. It is when God tells you to do one thing and you do the opposite because you think you know better. Ego makes man selfish and greedy." Swami pointed to a war scene back on the earth. "Look at the way they are fighting. Each side thinks that it is right and refuses to listen to the other when their opinions differ. They immediately begin to fight, as if fighting will solve all of their problems. Many die and sorrow descends on all sides," said Baba sadly.

Anjali watched the horrible scene for a minute, then noticed something. "Why is there a grey cloud around the war, Swami?" "Well, when many egos clash, the scene is enveloped in a grey aura," replied Swami. Anjali noticed something else and pointed it out. "Look at those pretty cows grazing in the pasture over there, Swami. They have a pink cloud around them."

"Do you know why? Pink is the color of eternal love. The few who are surrounded by pink understand My message and are closer to Divinity. Animals follow their *dharma* [right action] and do not need to be taught how to behave. The only trouble is teaching man the lessons of life," explained Swami.

Anjali pondered over this. Then she asked, "Swami, do you love some people more than others?" "No, little one, I love all of you equally. You see, I separated Myself from Myself in order to have someone to love and someone to love Me. But humans have forgotten to love God", replied Swami.

Swami looked so sad that Anjali felt doleful as well, and she hastened to reassure Him. She stood up on His palm and hugged His thumb. "I love You very much, Swami."

Love shone in Swami's eyes with the glow of a million stars as He looked at her. "Yes, I know, Anjali. That is why I am talking with you. Man has to become as small and pure-hearted as a child like you and listen to Me. Then he will learn to love both God and his fellow beings." At this point, try as she might Anjali could not stop a large yawn from escaping her.

"You must be sleepy, My child, I shall send you home now," said Swami, gently stroking the little girl's hair.

"But, Swami, you must be even more tired than I am. Why don't You take a nap, and I watch the world for You?" replied Anjali.

"Little one, your parents will miss you. But perhaps someday I'll be able to close My eyes and sleep while you keep watch on the world for Me. That would be a lovely birthday gift," said Swami, smiling sweetly.

Anjali readied herself to go home. Then she turned around and asked, "Swami, I just have one more question. When You look at me do I have a grey or pink cloud?"

"My precious, you are neither grey nor pink. You are far beyond the colors that your eyes can perceive. In truth, you are Me and I am you"

~Alka Pradhan, Class X Ohio, U.S.A.
Source: *Sanathana Sarathi*, April 1998

Easwaramma—A Homage

*The Lord said in the Gita:
'In every age when this Earth
Is dominated by sin
And evil prevails.
I descend on Earth
To redeem humanity.
However, while descending
Even the Lord has to follow
His own laws.
Even He has to decide
Who should act as His parents.
Imagine!
How fortunate the couple.
How lucky the home
Where the Lord takes His birth.
True, a mother is a mother,
Holy beyond words for all time
Even if the son goes astray.
But among them all*

*The one who begets Hari, the Lord,
Is the holiest of all.
Who has earned this honor
As the guerdon
For her relentless penance.
Who can reckon the amount of Punya
Kaushalya could garner
In her previous births
Before Rama chose her
As His mother?
And who can gauge
The depth of suffering
Which Devaki must have undergone
To receive Krishna?
But O Easwaramma!
Unparalleled is the sacrifice
You made
To set an example
For women in every age*

*Of what motherhood is.
Let's open our hearts
For you to tread gently.
O Mother Divine!*

*It's not everyone
Who can fathom your love,
Your agony and your philosophy.
Imagine the moment when Sathya,
The darling of your heart,
Stood confronting you and said,
Maya Maya, it's all Maya,
And you the mother stood confounded!
The lips quivered.*

*The tearful eyes betokened
An ocean of surging love,
But you restrained their flow
Not allowing a drop to fall.*

*Tell us O world tell us
If there's a mother to compare with?
—A mother, whose lotus feet
Make you bow down
A thousand times.
"Kaushalya?" You say.
You are surely mistaken.
Kaushalya's ordeal was limited
To barely fourteen summers:
And time flies—
Years turn into months,
Months into days
And days into minutes and seconds,
And hope persists.*

*'What? Devaki?'
Devaki's was no agony at all
For who's that mother
That wouldn't prefer
To live away from her son
And see him happy
Than to keep him with her
And lose him?
And did she not know
That He whom she delivered*

*Was the Lord Himself
The World's deliverer?*

*Easwaramma's agony was unique.
It's the agony of a fish
Living in water and yet thirsty!
The Lord said,
"I belong to the Bhaktas.
They need me,
How can I leave them
And belong to you?
If you need Me,
Come and join the congregation
And forget the worldly bonds
Of mother and son."*

*The mother listened and listened
To these heart-rending words,
But she neither shrieked nor cried,
Rather looked straight
At her dear little Sathya
Shedding affection from her moistened
eyes.*

*Mother!
The holiest of the holies,
The Lord demanded your devotion;
But what is devotion;
If not the acme of Love—
Pure and selfless Love—
Which never gets dim
Ev'n in the darkest hour?
Who could claim better devotion
Than you?
O Gentleness incarnate!
You dived deep
Into the agony of Love
And had it in full measure.
Your decision was clear,
"Let Bhakti go to the Bhaktas
I need my son.
Let those who aspire for
Deliverance, get it;
But the thirst of a mother*

*Shouldn't go unquenched."
"If God is Love and Love is God,
And all else on earth
Transient,
Then let Love prevail."
And it did prevail.
The words of the Lord
Were rendered true
By none else than the Lord's Mother.*

*In Brindavan
When the elements wanted to
Disintegrate,
And you knew your time was come,
You called, "Swami! Swami."
"Coming!" said the
Lord and rushed;
But you outpaced Him.
When He reached
The nest was empty,
The winged-one had gone
As if to tell Him,*

*"Here lies the Maya dead,"
And the Mother merged with the Son;
For Love is eternal,
Steadfast and immortal,
Whereas Maya assumes
New forms every day
And the wheel of life and death moves on.*

*Thus O Mother,
Your message of Love
Is the message of the mother
In every woman.
It's a boon
To strayed humanity
And on this auspicious day
Of 6th May
We all adore you
Paying our homage
At the Lotus feet of Bhagavan.
Om Shantih! Shantih! Shantih!*

*~Bhagwat Prasad Misra, Prasanthi Nilayam
Source: Sanathana Sarathi, April 1986*

[Punya – holy; Maya – illusion; Bhaktas – devotees; Bhakti – devotion; Shantih – Peace.]

Respect Your Parents

Q & A

WITH BHAGAVAN

Hislop: Why does Baba have regular schools? Why does He not have religious schools?

Sai: Religious schools would appeal only to the religious, whereas Baba's task is to raise the general public into devotion and a spiritual life. One aspect of Baba's task is to reform education, and if that were impossible, He would not have come. Now, [His] having come, be assured the task will be accomplished. But not as fast as impatient humans would like. By an intensive T.V. campaign, a change could be made fast, but it would be only temporary. God sees differently than man, and He knows that to start early, drive slowly, reach safely is correct. The change that Baba is bringing about may be through slow methods, such as His colleges, but the methods will be effective.

Hislop: What should we do about young people to correct their character and behavior?

Sai: A child is bound to touch a hot lamp until once burned. Young people are without balance. Also, they want immediate results. For example: yesterday there was a marriage here. The young man wanted a son at once; he did not wish to wait for nine months. A *guru* (so-called) comes into view, and the young people flock to him, hoping for quick self-realization. But once disappointed, they turn away and in the process gain some caution and patience.

A small story: A young man of very poor parents graduated B.A., mainly because the teachers were fed up with his many failures at the exams. His parents were now proud and said, 'We will find you a wife.' The boy replied, 'I will take only a B.A. girl, for I am a B.A.' Mother said, 'We cannot afford servants for a girl who will come from her room at 9 a.m. We need a wife to help with the housework.' The son replied, 'It is my needs that matter, not yours. Do as I wish or I will leave.' The parents capitulated and secured the desired wife. The boy told friends, 'I am now happiness itself.' Three days later he said to his wife, 'My dear, arise now and make me coffee.' She replied, 'My dear, I am B.A. same as you. Please arise and get coffee for me!' Now the boy proclaimed to all that life had become black and all was unhappiness and total misery.

These behaviors of the young are typical because they have not been taught to respect and revere their parents. Their behavior in the spiritual direction is similar. How can there be any spiritual light until the inside is clean? And inside work is quiet inquiry and discrimination. After the inside is clean, outward disciplines may have some value.

Hislop: Young people nowadays ask how they can respect their parents when the parents engage in wrong actions.

Sai: The young people do not realize the worry of the parents. No matter how faulty the parents, they wish only the best for their children. At the very least, the children can honor this and also realize the sacrifice, care, and love given to the child to keep it alive and give it a chance for life. These factors must be appreciated and honored even though the parents have faults. Only by honoring the parents will the children's children do honor to them. A clear case of action and reaction.

Hislop: Swami, if the parent says one thing and the *guru* says another, to which order should the child give preference?

Sai: The parents who give the body come before God.

Hislop: Parents come before God, Swami? That is surprising.

Sai: For people in the worldly sphere, that is true. For young people leading a pure spiritual life, God comes first of all.

Source: *Conversations with Bhagavan Sri Sathya Sai Baba*

Thought of the MONTH

Destination

The proof of the rain is in the wetness of the ground; the proof of devotion is in the peace that the devotee has, peace that protects them against the onslaughts of success as well as failure, fame, dishonor, gain, and loss. Devotion is the river Ganga, detachment is the river Yamuna, and spiritual wisdom (*jnana*) is the river Saraswati of this spiritual confluence of three rivers (*triveni*). Spiritual wisdom is the through-train;

you just board it, that is enough, and it takes you direct to the destination. Devotion is the through-carriage. Though it may be detached from one train and connected with another, if you get into it, you need not worry; as long as you stick to your place, it is bound to take you to the destination. *Karma* (action) is the ordinary train. If you board it, you have to disembark, climb in and climb out at every junction, load your luggage and unload it, and do a good lot of work to reach your destination.

Devotion alone is enough even to acquire spiritual wisdom. It ends in seeing only Brahman in all, and it destroys egoism. Wisdom also gives you these. Narada once offered to teach the *gopis* [milk maidens] the principles of philosophy—*vijnanabodha* as he called it. Krishna agreed. But the cowherd maidens said, “We do not care for your learning and your discourse. We see Krishna everywhere and in everything, so we have no hate or envy or malice. We have

equanimity (*sama*), and we have no egoism. We believe this is enough for us.” Narada found that what they claimed was correct, so he left discomfited.

~*Sathya Sai Speaks*, Vol.3

On the stage of the world, everyone has been going through a variety of acts. Everyone is participating in many different types of shows. Every living being from amongst the 84 lakhs [8.4 million] of *jivas* has been doing this; but in this particular birth of a human being only, one is trying to earn God’s grace in many ways. He is trying to satisfy God and earn His kindness. Alas! In spite of his trying hard, he has not succeeded in earning such grace. The appearances that we are putting out through the songs that we are singing and the words that we are uttering, are really hollow.

In this world, it is a common practice that when a man is carrying a load on his shoulders, he wants to walk fast and reach his house early so that he may relieve himself of the load on his shoulders. In the same manner, if an officer goes to his office in the morning, he will be asking himself at five o’clock and even before that, when he can go home. When you are making a journey in a car, in a bus, or in a train, you tend to ask when the journey will end and when you will reach the destination. While this is so in regard to worldly situations, even after going through many births and deaths, man does not seem to ask himself the question when he will reach his destination, the goal of Divinity.

Today, in the world many attempts are being made to increase the leisure that man can get; but we are not making the necessary attempts to secure peace. If man does not have peace, even if he gets leisure, he will not get any satisfaction. *Ajnani* or a wise man, will be unperturbed and peaceful, even if he works for all the twenty-four hours of the day. On the other hand, an ignorant person will look very troubled and ruffled even if he has no work at all and is able to enjoy leisure for the whole day.

Summer Showers 1973, Indian Culture & Spirituality

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Sai Sarathi welcomes submissions of articles, transcriptions of talks, and student stories about Bhagavan Sri Sathya Sai Baba, His teachings, and personal experiences at His lotus feet. We also welcome SSE student projects and announcements for regional events.

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