

Why organise?

THE task before mankind is to plant the seeds of Truth, Righteousness, Peace and Love in the heart made ready for their reception, to foster the saplings and watch over them with love and care until they grow into trees yielding a rich harvest of sweet fruits, and to enable all to share in that sustaining repast. Sages who had succeeded in this beneficial culture have laid down the means and methods, the steps and slips, the helps and hindrances, that men have to consider while engaged in this task, and millions have benefited by their counsel. But never before has this become an organised movement in which the entire humanity was involved. Unless it becomes so, there can be no liberation from fear, anxiety and injustice.

The sages of India knew that man was fundamentally divine. They sought to make man aware of his inner Reality and expand that spark of Divinity into Light that can illumine the individual and society in the splendour of love.

Renunciation alone leads to Immortality

As a first step they advised the discarding of violence which has egotism and greed as its roots. The Vedas (ancient sacred scriptures), the Shasthras (spiritual sciences), the Epics and the Puraanas (mythological legends) that they collated or composed, carry this message. Man is afflicted by misery since he is caught in the coils of never-ending desire and all consuming greed, Casting off these trammels, man has to march on towards the goal of realising God which is his Innermost Truth. The swimmer has to push the water behind him so that he might proceed forward. So, too, while attempting to march forward, man has to push back from him the evil thoughts, habits, deeds and Impulses that crowd into him. The Sathya Sai Seva Organisation has to teach this lesson, not by precepts elaborately described in elegant language, but by example that spreads conviction, Instils faith and assures success.

Members of this Organisation must be examples also of the joy that can be derived from 'giving up' rather than from 'accumulating.' The Upanishaths proclaim that "Renunciation alone leads to Immortality". Thyaagenaik Amrithathwam anasuh. In spite of this man looks for ease, yet reeks with 'dis-ease.' He pursues bhoga (enjoyment) and is rewarded with roga (disease). Saint Thyaagaraaja the great mystic singer, had realised that Sannidhi (Treasure house of the Divine) is far more preferable to nidhi (treasures of men). The most desirable treasure is Truth Righteousness-Peace-Love.

Truth about oneself is to be learnt first. When man does not know his own Truth, how can he judge others or deal with others? When man knows that he is the Indestructible, Eternal Aathman, he is free from fear. Truth can shine forth only from a purified mind and a clarified intellect. The units of the Sathya Sai Seva Organisations must be ever active in following and observing the disciplines laid down for these two processes. Man has to overcome the animal in him. The pashu (beast) has to be laid low and the Pashu Pathi (Master of living beings, God) installed in the heart. This aim has to be constantly borne, in mind by the organisation and its members; the journey towards it has to be steady and fervent.

Sai devotees must free themselves of all prejudices

Patience, tolerance, fortitude, equanimity, fraternity---these, will prove invaluable equipment for the pilgrim. Do not distinguish between one fellow-pilgrim and another on the basis of caste, creed or colour, and do not divide them into friends or foes. Recognise only the common traits, the uniting efforts, the basic Divinity. Rich and poor, scholar and illiterate---these are distinctions that do not hold good for long, for they are but outer frills. A flower radiates fragrance and charm, whether held in the right hand or the left. It does not limit that gift to some and deny it to others. Everyone who comes near, is blessed. The members of the units of this organization must be ever engaged in the twin processes of purifying the mind and clarifying the intellect. They have to free themselves from all prejudices and misunderstandings. They have to speak softly and sweetly, and give every one the respect and attention due to them sincerely. Humility and tolerance must characterise the behaviour of a Sai devotee. When the wind agitates the serene waters of a lake, wavelets dance all over its face, and a thousand Suns sparkle. When calm descends, and the waters are still, the shadow of the Sun Within the lake is one full image.

Seva should not be tarnished by pride

When one fixes one's entire attention on the sun instead of on the images and the water that caused them, there is only the one sun that is real. The sparkling little images in the agitated lake represent the symbol of dhwaitha (duality); the complete image in the depths of the serene lake is the symbol of visishtaadhwaitha (qualified dualism); the one Sun which is reflected as one or many is the Adhwaithic (non-dualistic) Truth. This fact is clearly, revealed in the three, statements made one after the other by Jesus: "I am the Messenger of God," "I. am the Son of God," and "I and my Father are One." The three statements are revelations of the dhwaithic, visishtaadhwaithic and adhwaithic points of view.

The Organisation must help people to realise the Unity behind all this apparent multiplicity which is only a super-imposition by the human mind on the One that is all this. The Vedas proclaim that God is One, that the Goal is the same and that Truth stands Self-revealed when the Goal is the same and that Truth stands Self-revealed when the veil of the world is cast away or torn off.

One simple way to realise this Unity is through seva (selfless service), seva that is not tarnished by a superiority complex, or by pride or even by a sense of duty towards the organisation with which you are bound. Revere the dweller within, not the house where He resides. The dweller is the same in every house, whether it is a palace or a hovel. Therefore devotion to the dweller must persuade you to worship every individual through acts of service intelligently executed with sincere enthusiasm.

Regulation is the very essence of creation

Do not fret against the rules and regulations which the Organisation imposes on you; they are laid down for your own good. Regulation is the very essence of creation. The oceans observe their limits. Wind and fire respect their limits and bounds. The human body has to maintain its warmth at 98.4°F in order to be healthy and the heart has to beat a definite number of times a minute. How, then, can this Organisation escape the prescription of certain rules and regulations?

Devotion has to be guided and controlled by discipline and duty. What exactly is duty in this context? By duty I do not mean the items of work entrusted to you by your superiors or society. Duty means the

responsibility you have not to hinder or harm anyone by your movements, speech, behaviour, or activities. When one walks on the street waving one's stick, one has to be conscious of the man coming from behind; if you have the freedom to wave, he, too, has the same freedom, and both should behave as if they have a duty towards each other. The units of this Organisation, too, have to respect other units, and help them in doing their duty. Rules are necessary until the members realise the spiritual unity of all. When they become Incapable of inflicting harm or transgressing the moral code, rules become superfluous. Protect the plant from goats for a few years; then when the tree spreads its branches far and wide, those very goats can lie down under its shade and rest.

All Sai Units are parts of one Sai Organisation

We have five principal units in the Organisation, and in every village or town where we have these, there should be exemplary unity and cooperation between them. They are like the five fingers of a hand. The little finger is the Bhajan Mandali, the group devoted to singing the Glory of God. But they should not be proud that they are the pioneers and primary workers. The ring finger is the Bala Vikas (children's educational wing). On the precious gold plate of juvenile hearts, the Guru (preceptor) affixes the gems of goodness and Godliness. That is the ring which this finger wears. But that should neither make the Bala Vikas proud nor make the Guru feel that the work done by it is the most important and so it has to be honoured most. The sense of unity and co-operation must prevail.

The middle finger is the Seva Dal (Service Corps), helping the two units on one side and the two on the other. But it should not hold its head high and claim to be superior to all the rest. The index finger is the Mahila Vibhaag (Women's division), the unit which is composed of women who point to the good, the great, the useful, the right, etc. They, too, should not be filled with overweening conceit. The thumb, naturally, is the Seva Samithi (Sai Organisation), the over-all executive, the guide and guardian, the promoter and provider. Thus each finger must feel that strength lies in working with the rest, that all are but parts of one hand which they cannot ignore.

In a world torn by factions based on the flimsy grounds of caste, creed and colour, you have to prove that it is possible to have faith in Sai being the motivator for every living being, and get Inspiration for genuine service from that faith. Service to the Sai in the other person must be your daily act of worship. Of all sadhanas, this is the most effective. Seek out the slum dwellers, the poor, neglected dwellers in hamlets, and take love and light to them in plenty. "God is the refuge of those who have no place to rest," says a proverb. Go to places where you can find such, and carry the message of hope and strength into their hearts. Be grateful to them when they welcome you and provide you chances to serve them. Your happiness depends on their happiness; your health depends on their health. You keep your houses clean; their houses, too, are yours, for the same Sai that resides in you resides in them. Until all houses and their surroundings are bright and clean, how can you feel clean and bright?

The Organisation must promote this high sense of unity and responsibility. It must constantly enthuse and educate members to engage themselves in the sadhana of service.

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