

PREMA
VAHINI

Stream of Love

SATHYA SAI BABA

8. Consecrate every act as worship of the Lord

When the rains come, earth and sky are one in the sheety downpour. It is indeed a beautiful inspiring scene, a scene by which creation itself is teaching you to become one, in unison with it. Three lessons can be learned: the impermanence of created things, the role of a person as the servant, and God as the master. This creation is the wherewithal of the worship (*pūja*), the person is the worshiper, and God is the worshiped. The game called life is played with these.

People must be happy that the highest Lord (*Purushothama*) has placed around them newer and newer materials for serving Him and gets the worship of Him done in various forms. People must pray for newer and newer opportunities and exult in the chance that their hands receive. This attitude gives immeasurable joy. To lead a life suffused with this joy is indeed bliss.

Whatever is done from sunrise to sunset must be consecrated, as if it is the worship of the Lord. Just as care is taken to pluck only fresh flowers and to keep them clean and unfaded, so too, ceaseless effort should be made to do deeds that are pure and unsullied.

If this vision is kept before the mind's eye every day and life is lived accordingly, then it becomes one long unbroken service of the Lord. The feeling of I and You will soon disappear; all trace of self will be destroyed. Life then transmutes itself into a veritable devotion to the Lord (*Hariparayana*). "I am the worshiper (*sevak*). The world is the offering. God is the master who is worshiped." When one attains this stage of thought, feeling, and action and all difference between mine and thine disappear.

9. Fill every deed with service, devotion, wisdom

There is no distinction between devotion to God (*bhakti*) and spiritual wisdom (*jnana*). Just as materialization (*sa-guna*) becomes formless (*nir-guna*), devotion becomes spiritual wisdom. I don't agree that dedicated action (*karma*), devotion, and spiritual wisdom are separate. I don't even like to classify one of these as first, the other as the second, and the next as the third. I don't accept a mixture of all three, or even a merger of the three. Dedicated activity is devotion and devotion is spiritual wisdom.

A block of Mysorepaak (a sweet made of chickpea flour) has sweetness, weight, and shape; the three cannot be separated, one from the other. Each little part of it has sweetness, weight, and shape. We don't find shape in one part, weight in another, and sweetness in a third. And when it is placed on the tongue, taste is recognised, weight is lessened, and shape is modified, all at the same time. So too, the individual soul (*jiva*), the *Atma*, and the Supreme Lord (*Parameswara*) are not separate; they are one and the same.

Therefore, each individual deed must be full of the spirit of selfless service (*seva*), divine love (*prema*), and spiritual wisdom (*jnana*). In other words, each group of life's activities must be saturated with dedicated action, devotion to God (*bhakti*), and spiritual wisdom. This is verily the *yoga* of the Supreme (*Purushothama-yoga*). It has to be acted in practice, not merely spoken in words. Spiritual discipline should be done constantly with an ever expanding heart full of devotion and spiritual wisdom. The sweetness of nectar of the Lord's name is the charm of life; the internal joy derived from the name is akin to the external joy of the outer life.

10. I and you, we, should become He

When you perform an activity (*kriya*) as an offering¹² to the Lord, your good, the higher good, and the highest good (*swartha*, *parartha*, and *paramartha*) all become one. First, I and you become we. Next, we and He become identified. The individual soul, the 'I' (*jiva*) should accomplish identity first with the creation (*prakriti*) or 'you' and then with the Supreme Spirit, He (*Paramatma*). This indeed is the significance of the mantra *Om Tat Sat*. (which expresses the identity of the individual and the Universal Brahman).

Today, yesterday, and tomorrow *Om Tat Sat* is, was, and will be. "He" and "I" are always there. The spiritual practice (*sadhana*) is also always there. Just as the sun is inseparable and is never apart from its rays, under no circumstances should any aspirant be without their spiritual practice. It is only when spiritual aspirants adhere to their spiritual disciplines in such an incessant manner that they can be said to be one with *Om*.

11. Shed attachment to worldly pleasures, develop attachment to God

The heart's blemishes have to be washed by a moral life and doing of one's duty. A time may come when one becomes tired and weak, but one should then pray thus: Lord, things have gone beyond my capacity. I feel further effort is too great a strain. Give me strength, O Lord!

At first, God stands at a distance, watching one efforts, like the teacher who stands apart when the student writes out answers to questions. Then, when one sheds attachment to sensual pleasures (*bhoga*) and takes to good deeds and selfless service, God comes encouragingly near. Like the sun god (*Surya-narayana*), He waits outside the closed door. Like the manservant who knows their master's rights and their own limitations, He doesn't announce his presence or bang on the door but simply waits. And when the master opens the door just a little, the sun rushes in and promptly drives darkness out from within. When His help is requested, He is present by a person's side, with hands extended to render assistance. So what is wanted is only the discrimination (*viveka*) to pray to the Lord and the spiritual wisdom (*jnana*) to remember Him.