

Be aware of both your duties and responsibilities

You will be false to Sai if you delay doing it, or do it clumsily or half-heartedly. Your status in life, your position of authority, your account, your kinship with others, your status as father or son, husband or wife, master or servant, teacher or pupil, each has its own Swadharma (individual morality and duty)-both of duties and responsibilities. Abide by them; be aware of them always. Bhaaratheeya Culture has emphasized this in every scripture and every epic.

Begin your Saadhana by offering the joy of the Jeeva (individual being) to the Dheva (divine being)! The person with devotion in the heart, with the thirst for Truth in his brain, with the yearning for surrender in his mind, will certainly feel lost if there is no God whom he can approach and adore.

Be eager to do your duty as best as you can

Faith in God is to be translated into action. It is an imperative act of worship to discharge faithfully all one's duties and responsibilities. It will be dangerous if the right work is not done by the right person at the right time. You must be eager to do your duty as best as you can. Maintain your own self-respect, by this attitude and by this sense of obligation.

Humility, Forbearance, Sincerity---these are the primary virtues of a genuine son or daughter of Bharat.

Your duty is to cultivate these and make the City of Mumbai, which is the stomach of Bhaarith, healthy and clean. Then only can Bhaarith be happy. That is why the Dharma Kshetra (Mansion of Morality) and the Dharma Stupa (Monument of Morality) have been erected first in your city.

Dharmakshetra, 11-5-1975

Eternal Harmony

- ✦ *It may be possible to acquire proficiency in all branches of learning. Or win victory in debates in an assemblage of scholars.*
- ✦ *It may be possible to give away as charity houses, lands and cows. And even to fly into the skies and count all the stars.*

You have to be labelled an atheist if you have no love in you, however demonstrative you religiously may be!

- ✦ *It may be possible to know and name all the jeevas in the world. Or attain mastery in Ashtanga Vidhya, or to reach the Moon.*
- ✦ *But alas! Difficult it is indeed to gain mastery over one's senses (indriyas).*
- ✦ *Steady the mind, gain inner vision, and maintain peace and equanimity at all times.*
- ✦ *One can attain mastery over all the Shashtra, and become proficient in Vedha and Vedhantha.*
- ✦ *One may be a king, living in a palace or a great warrior winning victories in battles.*
- ✦ *One may have conquered the Goddess of Poverty and won vast riches. But, alas, all these are of no avail, unless one has devotion and earned the Grace of God.*

Today man is a contradiction in himself. His thoughts, words and deeds are incongruous. Without this harmony how can he contribute to harmony in the community and in the world? He can only create chaos. That is the misfortune in the world today. Man has therefore to understand himself, his own dignity and his inner spiritual reality, then only will he have the right perspective.

Man has to understand the reasons for sorrow. The three sources of sorrow in Vedhanthic parlance are : (i) Prakrithi (Nature), (ii) Jeeva (self) and (iii) Daiva (God). These are Adhibhautika, Adhyaatmika, and Adhidaivika.

What is the way to overcome or sublimate this selfishness? For this, first, we should have a proper evaluation, a proper understanding of our body, senses, mind, etc. They are not ourselves. In ignorance we identify ourselves with them. They are our vestures, they are like the dress we wear. The body is not we, the sensory organs are not we; the mind is not we. That is why we say, "this is my body, etc." We never say 'I am the body'. We should therefore try to realise that we are really apart. The self that is apart from these is the real entity in us, and we are that.

A bout of hot weather invariably brings welcome showers.