

## ***Realisation of Divinity is the Hallmark of True Education***

*( Excerpts from the Benedictory Discourse by Bhagawan on the occasion of the inauguration of Sri Sathya Sai Centre for Human Excellence, Sathya Sai Grama, Muddenahalli on 19th June, 2014)*

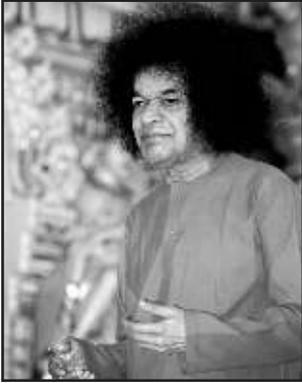
***Manobuddyahamkarachittani Naaham  
Na Dharmo Na Artho Na Kamo Na Mokshah  
Chidananda Rupah Sivoham Sivoham***

I am not the mind or intellect or ego or sense of identification with the body. I am not Dharma nor Artha nor Kama nor Moksha. I am supreme bliss and pure consciousness, I am Shiva, the Ultimate one!

Shankara said this at the age of 22 years. Can you imagine some young man speaking this? But at that young age itself, Adishankara could understand the unseen truth behind all that is seen - 'I am the eternal truth, goodness and beauty!'

One's spirituality does not depend on one's age. Nachiketa was a seven year old boy, but he could understand the greatest truths. Dhruva was only five, but he understood the highest truth. Prahlada was not much older than them; but he could also easily understand the truth behind everything. Therefore, the truth is very simple and one can grasp it very easily. Age does not matter. A white beard or tonsured head, or trembling legs and hands are not the qualification for

understanding this truth. Physically you may grow older, but you may not become wiser. What is important is a pure heart. Vedas say - *Yato Vachō Nivartante Aprapya Manasa Saha*. Divinity cannot be described in words and cannot be grasped by the mind. Divinity can only be experienced within.



What is Divinity? Divinity is not something different from you. You are Divine; yourself are that Divinity.

Once you make sugar syrup, it can be used to make Laddu, Mysorepak, Burfi or Gulabjamun. So, various sweets can be prepared with the same sugar syrup. Sugar syrup is the same, but the form of sweets is different. Then, why do we not eat all these sweets? That is because we all have our likes and dislikes. Someone likes Mysorepak, Someone likes Laddu or Gulab Jamun or Jelabi. All these are nothing but forms of sugar. Similarly, somebody might be a boy, a girl, a woman or a man, or even some animal or a plant. All these are nothing but the forms of the same Divinity. Forms are different but the Being is one. Stars are many but the sky is one. This is how the universe has been designed.

In the beginning there was only *Paramatma* and then He divided himself into many. Each being is the reflection of the same *Paramatma* who manifested as various plants, animals, birds, beasts, human beings, angels, gods and demigods; and thus all kinds of beings are created from the same single Divine Being. You look at a glass of water; where does the water come from? The water comes from the tap. From where does the tap get water? The tap gets it from the tank. From where does the tank get water? It is coming from the well. How does the well get water? It is coming from the



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rain. Where does the rain come from? It comes from the ocean. Thus we find there is a cycle. This is called the water cycle. You can perceive water in a glass. Everyone can see the rain bringing water to the well and the tank getting water from the well or the tap getting water from the tank and a glass getting water from a tap. Also, every one can see the ocean getting water from the rain through the rivers. This part of the truth is called Science. But no one can see the water from the ocean going to the clouds

and becoming rain. This part of the truth is Spirituality. Thus Science depends on sense perception and reasoning, whereas, Spirituality depends on intuition or the heart.

We know that God comes down as man as a divine incarnation; but we are not aware that the man can rise up to become God. You say, ‘Swami has come and gone’. But for Me, there is no coming nor going. I am always there. You look only at Swami’s body and say that He came and went. For example, take a movie being projected on a screen. The screen is always same but the scenes of the movie keep changing. But the screen is unaffected by the scenes. In a movie on Mahabharata, someone may kill another person; but there is no stain of blood on the screen. In the movie someone may cry out in pain. But the screen is not affected

by the pain. How is it possible? The screen is pure, clean and unblemished, and it is always there. In the same way Divinity is fundamental and eternal. You are coming and going, but I am always there. You may say, “Swami I am welcoming You!” In fact, I am welcoming you and you are not welcoming Me. I am already everywhere. Then you might ask, “Swami is coming in the car and seems to be sitting and talking here . What is this new phenomenon ?” Everything in this world has four types of bodies - *Sthoola Shareera* - Physical body; *Sookshma Shareera* - Subtle body; *Ati Sookshma Shareera* - Suprasubtle body; and *Para Sookshma Shareera* - the omnipresent Supersubtle body. *Sthoola Shareera* is the physical body which anyone can see. Right now I am not in the physical body, but in the *Sookshma*



*Shareera* (Subtle body) which is beyond the physical. In my *Ati Sookshma Shareera* I enter the dreams and meditations of people and guide them. In *Para Sookshma Shareera*, I am present in every atom in the universe. At this point of time, you are in the physical body. When you are in this room, you cannot see what is outside. Because, there is a wall in between. But *Sooksma Shareera* is not

bound by *Desha* ,*Kala* and *Paristhiti* (Time, Space and Circumstances) and therefore cannot be seen with physical eyes.

Why did I come here in the car? I can just appear here even without a car. But I came in the car to make you understand that I am here. I have created this little drama of coming and going so that you can understand and you are encouraged to aspire and experience Swami in this form. Previously, when you were in Muddenahalli and I was granting Darshan in Prashanthi Nilayam, you would run to Prashanthi Nilayam



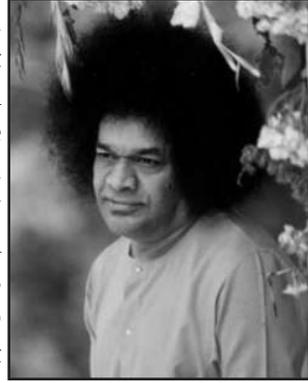
*“ I made Myself available to everyone so that they could understand My Divinity. It is My love that made Me trap Myself in this body.”*

to have My Darshan. When I was travelling from Prashanthi Nilayam to Bangalore, you would go and stand on the road side, because you knew that Swami's car was going to pass. This is why I create this drama of coming and going in the car.

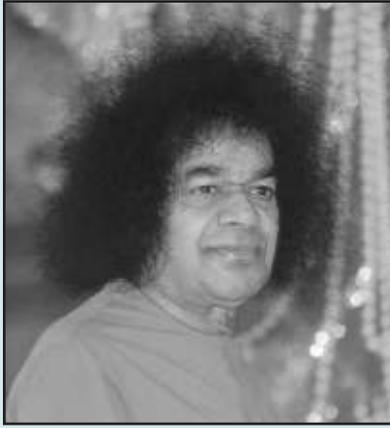
Either the drama I was enacting in Prashanthi Nilayam previously or the drama that I am enacting here has the same purpose. Nothing has changed. Only the car is changed. The destination is the same. My 85 year body had become a very old car.

Does anybody want to drive in a 85 year old car? Tyres are gone, accelerator is not functioning and brakes have failed. I got bored of that old car which was not moving fast enough. I had to get a new car which would move faster. That is what I did, since I had no attachment to physical body. What is wrong in that? If you want, you can also do it. But attachment to body stops you. Some students might ask, “Why did Swami come in the physical form in the first place?” If I had not come in the physical body, you would not have experienced what Divinity is all about. Looking at Swami's physical body, you could understand that Divinity is Love, Compassion and Purity.

Look at Umesh Rao who is here today. He is an engineer; but for the sake of his grandchildren, he bends down on four limbs like a horse and takes his grandchildren on the back. That is how the grandchildren understand the love of the grandfather. I also did the same thing so that humanity could understand My love. But I did not walk on fours; but walked only on two legs! I made Myself available to everyone so that they could understand My Divinity. It is My love that made Me trap Myself in this body. Your physical body is still useful to you. You have to keep the car as long as it is useful; but when the car becomes useless, you should also be ready to change over to another car. Narasimha Murthy is travelling all over Karnataka. He is travelling in an old car. So Swami is going to get him a new vehicle which will be more comfortable for him to travel. There is nothing wrong in changing the car, because it is going to help you travel faster with more comfort.



I cannot describe to you the intensity of pain I used to undergo when I was in the physical form. You cannot bear the pain even if one of your bones break. You will suffer for a month at least. For Me it was like a thousand bones breaking together. Do you still want Me to bear that pain? ( Students replied - 'No Swami' ) You have the right attitude. But there are some mad people who don't mind Me bearing all the pain but they wanted Me to stay on. I was not able to brush my own teeth or comb My own hair or wear My own clothes. It became so helpless at the end. But one should uphold one's dignity. Therefore I took the right decision. Some people may say, "Swami was admitted to the hospital; all types of treatment were given to His body for one month;



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but doctors were not able to save. Therefore doctors are at fault!” No, nobody was at fault. It was My decision and nobody could have stopped it!

Earlier, Madhusudhan had asked me a similar question, “Bhagawan, You were in the hospital for 28 days. People doubt that the doctors did not treat You well.” Swami’s answer was, “Look, I was there in the hospital for one month for the sake of people who were serving Me. If I had suddenly given up the body in the Yajurmandir, it would have led to more c o n f u s i o n a n d commotion.” I subjected

Myself to all types of

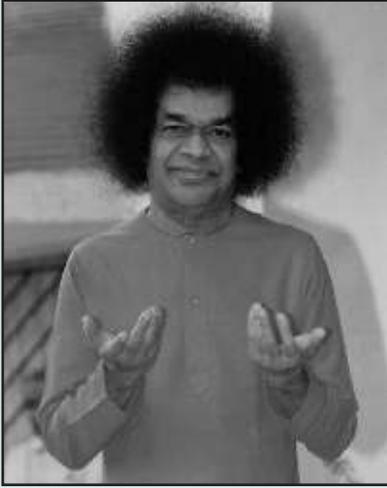
treatment so that, the doctors could try whatever medical science they knew; and at the same time I prepared the people around for My physical departure. Without understanding the truth, people may say anything. If one spits at the sky, the spit will fall on his own face and nothing will happen to the sky. I am untouched by praise or blame; or by pleasure or pain; because, I am beyond all attributes!

Someone said, ‘it is a great day’. It is not a great day, but it is a good day; because, something good is beginning here. But it

had begun long back in the year 1960, when Narayan Bhat had gathered a few of his friends at Alike and wanted to train and develop them as men of character and sacrifice, and change the destiny of the nation. Vivekananda tried doing the same thing. Because, that was the vision of Sri Ramakrishna Paramahansa. Even Sri Rama and Sri Krishna had a similar vision and mission. What is this mission? My mission is not just education. Mission is transformation. The students and teachers should remember that we have to learn here not only Aparā Vidya - material education, but also Para Vidya - spiritual education, which grants Self Realisation.

‘Guru’ Means the one who removes the darkness. The darkness of ignorance had engulfed the whole world. If you are walking in this campus in the middle of night when it is dark everywhere, you can carry a torch in your hand. You may not be able to brighten up the whole campus, but there will be light around you wherever you go. Likewise, each of you should become like a lamp in the society and shed light wherever you go. It is not possible to remove the darkness of the entire world; since, the world is designed that way. But you can surely remove the darkness around you by becoming a lamp. I expect only this from you and nothing beyond. What is this lamp? Body is the earthen container; oil is the pure love; mind is the wick and flame is the Jnana Jyothi - flame of wisdom. This wisdom will illuminate the place around you. You may study whatever you want - science, mathematics, economics, etc. This is syllabus of university, but that is not My syllabus. My syllabus is only this : fill your heart with pure love, soak your mind with it and ignite the flame of wisdom to illuminate the world.

Every month I will come and speak to you and guide you in your activities - both Para Vidya and Aparā Vidya. You can



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share your problems with Me. You can ask questions and clear your doubts. You should not allow doubts to persist in your mind; if the foundation is weak, you cannot build a strong building on it. So clear all your doubts; go to your professors for doubts related to subjects and come to Me for doubts related to your inner being. You should conduct study circle every month. Not only your boys, even others who are interested in knowing higher truth can join. Even teachers can join if they want. Every month, I will be there to answer your questions and clear your doubts. That is how I am going to take this task forward. This was the pure aspiration of Madiyal Narayan Bhat and it is being fulfilled now. That is also Swami's wish. For every karya (action) there should be a karana (cause). Hence cause

here is purity of mind of Madiyal Narayan Bhat. When there was no water on the earth, Bhagiratha did penance and prayed that Akasha Ganga should descend to quench the thirst of people. Akasha Ganga is the river that flows in Akasha or subtle world. Since Bhagiratha could not have borne the impact of Ganga coming down to earth, he prayed to Lord Shiva who took over the responsibility for bringing Ganga onto the earth by making her to descend on his jata (locks of hair). Thus the prayer of Bhagiratha was fulfilled. Bhagiratha was not capable of executing it, but because of the purity of Bhagiratha Lord Shiva accomplished it.

Swami expects only this from you - Do not worry whether you are capable or not. You have to just pray with a pure heart and everything will come to you. You have to develop such Shraddha or sincerity of purpose. I don't look at your ability. I look at your Shraddha. I don't want your capability but I want only your availability. If you are just ready to do, I will do it through you. Lord Krishna told Arjuna, 'Nimitta Matram Bhava Savyasachin' - just be an instrument in Lord's hands. The instruments should not be blunt and crooked; they have to be strong and sharp. This is what I expect you to become. Sharpness of mind is ability and purity of heart is nobility. Ability and nobility will bestow upon you everything.

