

**Talk to Westerners**  
**Sri Sathya Sai Baba**  
April 1991

Editor's note. This discourse does not appear in the *Sathya Sai Speaks* series. It is a talk given to westerners in Kodai Kanal. He is sitting in His chair, not standing, and he holds short conversations with people in the audience a few times. The interpreter is Narasimha Murthy, then Warden of the Brindavan campus of the Sathya Sai University. This text was transcribed from a video, which appears on [www.saicast.org](http://www.saicast.org). The video is special: Swami says a lot of things in English.

What is life? Who is a human being?

The proper study of mankind is man.

Human life is very precious and valuable. It is very sacred and holy. It is a life worth living. Today's man, without recognizing the value of life, is misusing it by immersing himself in only worldly pleasures and sensual pleasures. Worldly pleasures, bodily pleasures are enjoyed even by beasts and birds and animals. If man also tries to enjoy only physical pleasures, what is the difference between man and beasts and bird —animals?

Where is man at present? At the lower level is the animal taste; in the middle is the human quality; at the top level is Divinity. Man, who is in the middle, has to look upward; he should not go downward. Today's man is not looking up but is always looking down. Therefore, man is becoming an animal.

How can man attain Divinity? We keep saying God and Divinity, but to attain Divinity, we have to look upward and give up lower thoughts.

Man may get many types of education, he may attain any number of powerful positions, but he is not able to get to the higher stage of life. First and foremost, man must try to control his desires gradually. As desires go on increasing and multiplying, human qualities go on declining and decreasing.

There are three types of states: doing, seeing, and being. Doing means indulging in on-

ly bodily actions. With mind, he is experiencing. Being is with the Self or *Atma*. Being is *Atma*. It is changeless.

If we want to attain the changeless Divinity, to some extent we have to control the body, which does, and the mind, which thinks. The body is like a water bubble. The mind is a mad monkey. We should not follow the body, which is a water bubble, or the mind, which is a mad monkey. We have to follow the conscience, or the *Atma* principle. But today's aspirants are not following their conscience. They are following only the body and mind. Man should have a firm mind.

**Make better use of your time here**

Today, you have come from very long distances, after spending a lot of money, giving up lots of comforts in order to follow the spiritual path. But after coming here, what are you doing? What is your aim? What is your feeling? With what purpose did you come here? What are you doing? You have to inquire into this properly.

You are coming with a spiritual goal, but you are developing more and more worldly thoughts. You are developing too many connections and attachments. You are developing new relations. You have given up all —your fathers, mothers, and relations. But here you are developing unnecessary bondages, but you came with the purpose of getting rid of bondages. It is wrong.

You should have only superficial relations like, "Hello, hello!" and nothing more than that. Otherwise, you are going to spoil your goal, your aim.

There is too much mixing of men and women, and the mind is becoming a mad monkey. Not monkey, you are becoming an animal. This is totally wrong.

In *Vedanta*, our philosophy, we have to develop detachment (*vairagyam*). As you go on developing detachment from the world, your divine attachment will increase.

You may be doing repetition of the name (*japam*) or meditation, but what results are you attaining thereby? You are closing your eyes and sitting. That is not meditation. Your mind is wandering like a monkey. Actually, doing meditation like this is a waste of time. Time waste is life waste.

If you cannot control the mind, involve yourself in actions. Do some work. Don't idle and waste your time.

In some situations, you are not able to understand what Divinity is. Divinity is everywhere. You are yourself a divine power. Try to recognize your own divine power.

Don't go around like mad people here and there in search of ... It is a waste of money, a waste of energy, a waste of time. Follow only one path and have only one thought.

Less talk and more work. There is too much talking. Spiritual energy will be wasted because of talking. Here is a small example.

There is a radio. When you turn on the radio and hear the sound, there is waste of electric power. The body is like a radio, the intellect is the switch, talk is the sound, and our energy is the current. Lots of energy is being wasted because of talk.

Because of waste of energy, allergy is developed. With allergy, we develop weakness, and because of weakness, we are not able to do anything. Ultimately, we become a mad

man. That is not the result of spiritual practice.

### **All work is godly**

Whatever work you do think that it is godly. That is real spiritual practice. Here is a small example.

You have a pot of water. Suppose you put some salt into the water in the pot. Before putting the salt into the pot, the salt is in your hand. You can see the salt in your hand. Once you put the salt into water, it dissolves. You see the water, but you can't see the salt, and you can't get it with your hand. But isn't the salt there? It is there. How do you know it is there? You can't feel it with your hand, you can't see it with your eyes, but you can taste it on your tongue. You can know that it is salty, that salt is there.

The taste of salt is real experience. You can know God is omnipresent and omniscient only by experience, not by studying books.

### **Attaining experience**

For getting experience, first you should have confidence, but your confidence is not steady. You need determination. Whatever may be the trials and tribulations, your confidence should be steady and firm.

But your mind is full of bumps and jumps. That is not right.

You come here with great interest and devotion, but you do not know the right path. Nobody has taught you the path correctly. You think that whatever is done is good.

First, discriminate whether it is good or bad, right or wrong. Ask whether whatever we're doing is good or bad. Your conscience itself will give the right answer. If you are doing the wrong thing, your conscience is not satisfied.

First and foremost, you have to control the mind. You should reduce physical connec-

tions as far as possible. The body is an instrument; it is an inert thing. The mind is also inert. The inner power is *Atma*, which gives splendour, energy, and power to everything.

Think of a car. A car has some lights. There are bulbs in the lights. Because of the bulb, you get the light. Does the bulb give the light? No! It is the electric power that goes through the bulb and gives light. We also hear the horn. The horn cannot work by itself, no. The horn gives the sound on the basis of the electric power. The tires are moving, but they cannot move by themselves. It is the power of the engine that moves the tires.

The body is like a car. The eyes are the bulbs, and our mouth is like the horn. The legs are the tires, and the mind is the engine. The intellect is the switch. Divine power is the current. Without divine power, the body cannot move. Divine power is the most important thing.

The body, mind, senses, and intellect are but instruments.

This is a cloth (Sai Baba holds up a handkerchief). But this is not the cloth; it is nothing but a bundle of threads. It is not threads, it is cotton. First it was cotton, then it became threads, and finally it became cloth. Without cotton there is no thread. Without thread, there is no cloth.

Thought is like cotton, desires are the threads, and the mind is the cloth. Mind is nothing but a bundle of desires. To destroy the cloth, you have to remove the threads one by one. If you reduce the desires gradually, there will be no mind.

Less luggage, more comfort, makes travel better. Life is like a long journey. Desires are luggage. Reduce the luggage, and our travel becomes more comfortable. We have too many desires, too many desires. That is very bad. The more desires we have, the more restlessness we develop. When we reduce desires and attachments, we'll get peace of mind.

### **Attaining peace**

Many people keep saying, "I want peace of mind, I want peace of mind." "I want peace, I want peace." The sentence has three words: *I want peace*. *I* is ego, *want* is desire, remove them and *peace* is there.

You want a book from Swami. Swami sends it in a parcel. But when it arrives, how do you get the book? You have to remove the outer covering of the parcel to get the book. Without removing the outer covering of the parcel, how can you get the book?

Peace is given to you in a parcel. So this peace is packed in two things: *I*, the ego, and *want*, the desire. Remove the ego and desire, you naturally get peace. That is what peace is. Because of ego and desire, peace is hidden inside.

The body is a temporary one. One day or other it has to perish. But we need not try to protect this body too much. The body is like a steel cabinet (godrej almirah). The steel cabinet is inert. Why do we have this steel cabinet? Because we want to keep very precious and valuable materials in it. Otherwise, the steel cabinet has no value. But the valuable things are inside the cabinet. The valuable things in the body (steel cabinet) are thoughts, sacred feelings, sacred actions and sacred thoughts.

You kept all the diamonds inside the steel cabinet. You took care of the steel cabinet because of all the valuable things in it. If there are no precious things, you don't care for the steel cabinet and throw it out.

What is *satsang* (good company)? We have to develop good things in good ways.

### **Get nearer to God**

There is God. There is the individual soul. God is light, like fire. Here is coal. Coal means *jiva*, that is ignorance. If we want to get the individual soul into (spiritual) wisdom, we have to get them near. When the coal

comes near the fire, the fire enters the coal. When there is breeze from the fan, the coal easily catches on fire. When both *near* and *dear* are there, we can become one.

If we want to attain Divinity, we have to come near. Not physical nearness but mental nearness. Bodily, you are very near me, but mentally you are far away from me. You are all having mad thoughts, mad friendships, and mad desires, so how can you get Divinity?

The frog sits on the lotus flower, but bees come from far off and take the honey and go away. The frog does not enjoy the honey.

You are coming near, but what is the use? You are not taking the Divinity. You should become like the bee, not the frog. The frog is always jumping around the lotus.

### **First and foremost, develop confidence**

You are full of doubts, doubts, doubts and should not become “doubting Thomases.” Here is a small example.

You love your wife. You love your mother. Why do you love them? You have confidence that she is your mother, confidence that she is your wife, and confidence that he is your son. Because of that confidence, you develop love. If you don't have confidence that she is your wife or mother, you don't have that love.

Where there is confidence, there is love. Where there is love, there is peace. Where there is peace, there is truth. Where there is truth, there is bliss. Where there is bliss, there is God.

You don't have confidence. Always, you're full of doubts. With all these doubts, in any number of years, you will not be able to attain peace of mind. First and foremost, you must develop confidence. Self-confidence.

Where there is self-confidence, there is self-satisfaction. Where there is self-satisfaction, there is self-sacrifice. Where there is

self-sacrifice, there is self-realization. Self-realization depends on self-confidence.

You are sitting in this shed. What is the basis for this shed? The foundation is the basis. Without the foundation, the wall will not be strong. Without the wall, you cannot have the roof. Without the roof, you cannot live there.

Self-confidence is the foundation of the building, self-satisfaction is the wall, self-sacrifice is the roof, and self-realization is life. Realization is life.

### **Not this, not this ...**

You say, “I want realization.” Know yourself. Who are you (who am I)? This is my body, This is my hand. This is my head, my leg. But who am I? Ask this question. This is very important.

You say, “This is my body. This is my leg, my mind.” Then who am I?

I am separate from the body. I am separate from the mind. This is my handkerchief; the kerchief is separate from me. This is my chair; the chair is separate from me. When you say that this is your body, you are separate from the body; you are not the body. This is the first inquiry.

When you say that this is your mind, you are separate from the mind; you are not the mind. You are always separate from the body ...

In *Vedanta*, this is the process of saying, “not this, not this, not this.” I am not the body. I am not the mind. I am the *Atma*. *Atma* is changeless.

The mind is always changing. The mind is like a monkey, like a mad monkey. Don't follow this monkey.

When the body is born, it is a child. After ten years, he is called a boy. After thirty years, he is called a man. After seventy-five years he is called grandfather. Child, boy,

man, grandfather —there is only one person, who gets all these four names.

The body changes. But God is changeless. God is immortal. He is ever present.

### **What is immortality?**

What is the meaning of immortality? Ask the question.

Removal of immorality is the only way to immortality. What is immorality? Bad thoughts, ego, jealousy, hatred, anger —these are the bad qualities. When you remove the bad qualities, immortality is on your palm. That is most important.

I don't like just doing meditation. Sitting as if posing for a photograph. But the mind is wandering here and there. Do not believe such people. They are only stunt makers. They are mind killers and mind hunters. Don't follow these people.

Be always happy. Think that, "I am God." You are also God. Think that.

### **Conscious, conscience, consciousness**

You are not just one person, you are three: The one you think you are (that is the physical body), the one others think you are (that is the mind), and the one you really are (the *Atma*).

The one you think you are is only the body. "I am body, I have aged this much, I am a man, I am a woman, ..." —all this is only body, what you think you are.

What others think you are is the mind. That is, they think whether you are good or bad, you have good qualities or bad qualities.

The one you think you are is what is *conscious*. Senses. What others think you are is *conscience*. The one you really are is *consciousness*. You are *consciousness*. *Consciousness* is permanent.

*Conscious* is changing. It is full of ups and downs. It's like a water bubble, the body. Don't follow the body, don't follow the mind.

You are consciousness; you are God. Think that "I and God are one."

It cannot be right. No, "I and you are *we* (laughter). We and we are one!" "I and you are one" is not right. I and you are not one. "I and you" leads to "we". We and we are one. There is not any difference.

You have to develop the confidence that Divinity is within me (you). You are *Atma swarupa* (embodiment of *Atma*). The is *Ve-danta*. That is, "I am Brahman and *Atma*." That is *Atma*.

You have to develop this confidence. You have to avoid this external vision.

### **Don't misuse love**

You have come from a long distance. Swami knows that you have a lot of devotion. There is a lot of love for Swami. But you are misusing that love.

Let there be direct love between you and God. Don't divert that love in other directions.

There is only one love, but there are many forms. There are many paths.

Husband and wife —the love between them is called attachment or lust. Between mother and child, it is called maternal love. The love of relations and friends is called friendship. And the relation between God and you is devotion (*bhakthi*). It's only a difference of names, in forms. But love is one and the same.

Live in love; love is God. That is the most important thing. Do not keep on changing this love.

### **The only real connection: with God**

Many people come alone. When Swami ask them, “How many people have come?” they say, “I came alone.” Next week, he has a girl friend. Second week, “She is my wife.” (laughter)

This is very bad. Why are you coming here? You can have this type of friendship and wife back home. Why should you come all this distance, spending all this money? Why should you waste so much money? What have you obtained after coming here?

Even you life has to be a bit away, because life is only one and not double. Husband and wife sleep on a single cot, but dreams are separate. They won't get the same dream. Where is the connection?

Before marriage, where is wife, where is husband? Before birth, who is the son, who is the father or mother? All relations are like passing clouds. They come and go like passing clouds. But Divinity comes and grows.

This is not important: connection, connections, connections. The only connection should be with God. That is real devotion.

Don't mix with others too much. Don't go here and there.

God is within you —with you around you, below you, around you. That is real love.

Real love should not change. It should not be deluded.

Sometimes, you may get some thoughts. You have to control your thoughts. You are the master, not the slave. When you control the sense, you become the master. If you allow the senses to roam around freely, you become the slave. Become the master, and not the slave. Master, master. Always have the master plan. That is most important.

All of you, many of you are becoming real devotees. If you were not devotees, you wouldn't come from such a distance. Swami loves you. But sometimes your mind goes here and there. Even during meditation also,

the mind wanders here and there. The mind is bumping and jumping. Like air pockets. It is not good.

Think of God. Think about God's name. That is most important. There is only one God. Many gods do not exist. Think of any name or any form of God. Think Ram, think Allah, think Buddha —whatever you like. That is unity in diversity.

Jewels are many, but gold is one. Stars are many, but sky is one. Beings are many, but breath is one. Nations are many, but earth is one. Names are many, but God is one. You have to develop and attain this type of oneness. That is real devotion.

Do not keep changing the mind. When mind becomes fickle, life becomes a waste.

### **Embodiments of divine love,**

You came here with great sincerity and devotion. Follow the right path. You came to India spending a lot of money. You have wasted lots of money and time. After having come here, get the diamond and go from here.

What is a diamond? Die mind. The mind should be eliminated. That is “die mind.” The diamond is very precious. When mind is there, you don't get the precious jewel.

You found the way to God. That is valuable. If you already have that value, you should have a good mind. Develop this type of feeling after having come such a distance.

Don't develop too much attachment. Attachments increase, then restlessness also increases. Because of restlessness you are not able to concentrate. This is the reason for not being able to concentrate.

If you are interested, get married, but don't spoil your mind by having friends. Better to have marriage rather than friendship. This “friendship” is very bad, it is not good.

Have friendship only with God. The only real friend is God. Worldly friends —they are

changing people. When you have money in your pocket, when you are in a position of power, all the people come. When you have no money or power, they don't even say goodbye. But God is not like that. He is always with you.

When the tank is full of water, thousands of frogs are there. No water? No single frog. That is worldly friendship; that is not real attachment. That is not real friendship. The only friend is God, in your life. Others are only companions, that is all.

Also, don't worry about detachment. What is the shape of worry? Worry is nothing but mentally created shape. Worry has no shape.

I am very happy, I am happy. What is the shape of happy? Happiness has no shape. It is only enjoyment and experience.

You say you are worried. What is the shape of worry? Worry has no shape; it is only experience. "I am peaceful," is also an experience. It has no shape. Enjoy and experience this peace.

There are many types of knowledge in this world, but they are not important. You have to develop practical knowledge. You have to do it alone, in solitude. When you have two bangles on your wrist, there is sound. Only one bangle? No sound. One is peaceful and enjoyment and bliss, and being two is confusion.

Sit alone, walk alone; you can be very happy. When two people get together, mind becomes restless. There may be argumentation, controversies, hatred, and finally they may divorce.

You have to have relationships. Detachment is not going away to the forest. Have relation between mind and mind, heart to heart, love to love. Not body to body. The body is only temporary and full of grief.

You have to develop faith in the *Atma*. Wherever you sit, think of God. If you are not

able to control the mind, then involve yourself in some social work, social service.

### **Don't give money to beggars**

One more important thing. So many foreigners are coming. Many beggars approach you, begging for money. Because you have a good mind, you will be giving them money, but that is bad. Why should it be so?

You give money to the beggar, but he misuses the money, and because of the misuse, you become responsible for it. They use it for alcohol. Who is responsible for spoiling them? The one who gives money is responsible for it. That sin will be for you and not for him.

If he wants food, give food. If he wants clothes, give clothes. Don't give money. Giving money is bad.

Because you give money, so many people come and go around you. Finally, they may steal from your pockets or bags. And you are encouraging their bad habits.

Never give them money. Give them food, clothing. Money makes many wrongs. Money makes many thieves.

Money is not important, it is of no value. Money is just like a shoe. If the shoe is the right size, you can walk properly. If it is too big, or too tight (small), you can't walk. Have enough money, but not too much. Man with too much money cannot sleep properly. He is always afraid.

### **Surrender only to God**

Today, man surrenders to everyone and every little thing. When you are sitting in your car, you surrender your life to the car driver. When sleeping in your house, you entrust your life to the watchman, you are surrendering to the watchman. With confidence in the laundry man, you give your clothes and surrender to him. With a barber with a knife, you bend your head and surrender to him. You

surrender to a barber, to a laundry man, to a watchman, but not to God.

Surrender to God. But that type of fortune man is not getting. Surrender to God; don't surrender to all others.

Man is an equal. He has neither the authority to get surrender nor the authority to surrender. There is only one master. One. That is God.

### **Follow one master, have one name and form**

Don't go after different types of gurus; you just get confused. If you like God, think about God; that's enough.

Many Indian gurus just want money and nothing else. That is not a good thing. They are not good leaders. They are nothing but beggars. They are not big people. The real big man is one who wants only your love. Wherever they ask for money, they are beggars. Don't trust them. Real big man will have a heart to heart relation, a connection with heart-to-heart love.

You are not able to recognize it properly. You go around here and there and go to people who want money. And you also lose your devotion.

Whatever path you want to follow, follow that one path; follow one master; have one name and one form. Swami does not force anyone to do this or that. That is your source, it is not by force. That is real Divinity.

I don't want anything from you. Swami wants only your love, love, love. That is pure love. That is the biggest value. It is worth millions of rupees. Materials are less valuable. Love is invaluable. Have that valuable love.

If you go to any sacred place, wherever they demand money from you, don't stay there. That is not real spirituality. Real spirituality is only love to love, heart to heart. If

you develop this type of devotion, you really get spiritual peace.

You are all very good people. You have come with great aspirations. You are living in so much discomfort. You are spending a lot of money. But you are unable to get enough commensurate peace and joy. The reason is your fickleness of mind. Don't have that fickleness.

Swami's grace is abundant. You think Swami is not talking to you and you get worried about it. Puttaparthi or here, Swami doesn't waste his time. He grants interviews both morning and evening, but the crowd is so big—how can he help you? Have a heart-to-heart relation. When the time comes, Swami will speak to you.

Without worrying, with love, think of God. Don't have too many connections. Have only limited relations. Only say what is necessary. Don't talk too much on the road; it is not good. Other people mistake your thinking. If you are quiet, that silence itself is God. In that silence, you can develop your heart (love) properly. You get expansion of love. Talking leads to contraction of love. Contraction of love is death. Expansion of love is life. Therefore, cultivate love. Love everybody.

### **Have limits**

But have a limit; without limit, there is no happiness. What is the temperature of the body? 98.4. That is a perfectly normal temperature. 99 degrees means that a fever is starting. For blood pressure, 80/120 is perfect normal. 90 means there is heart trouble. Similarly for eye power, you can see only one intensity of light. With too much intensity of light, the retina gets burned.

Life is nothing but a limited company. You have to live within limits. Talk limited. See limitedly. Eat limitedly. If you are within limits, it is safe.

See no evil; see what is good. Hear no evil; hear what is good. Talk no evil; talk what is good. Think no evil; think what is good. Do no evil; do what is good. This is the way to God.

Bad thoughts, bad looking, bad doing — these are animal and not human qualities. With bad thoughts, you cannot get human qualities. Don't say bad things. Don't talk evil. Don't hurt anybody.

Always be happy. Happiness is nothing but union with God. What is the secret of happiness? The secret of happiness is not doing what one likes but liking what one has to do.

You have to know the right path. Swami's grace is abundantly there. He is always experiencing your love. Swami has no aversion. Swami is there for you, and you are also there for Swami: Have these two connections properly connected.

**[Swami now talks to a few people in the audience.]**

(Speaking to someone) You are wasting money, wasting energy, wasting time.

Time waste is life waste. Time is very important. Don't waste time. Whenever you have time, sit down and think of God. Think in whatever way you want. Be spiritual.

Don't think of marriages and this and that. What happiness is there in married life? There is no happiness at all there. 5 minutes happiness per day; 23 hours and 55 minutes of worry (lots of laughter).

Many things cannot be disclosed to others. They are worried within themselves. There is no happiness.

If you want to get married, I don't say no. Be happy. But don't go from one to the other to the other. The human heart is a single sofa, not a double sofa, not a musical chair. One wife, one husband. Suppose wife dies, he can have a second wife; otherwise, no. That is real character. Life is three-fourths character. No

character, without character life is a living death. Develop that character.

Boy, where do you come from, Argentina? "Yes Sir." What do you want? "Peace of mind." Peace of mind! I told you about peace of mind. Remove the ego and desires. Too much desires. Look at it. What can I do? Good boy.

What is that ring? Marriage ring? "Yes sir." Where is your wife? "Outside." Always fighting, fighting, fighting. Yes, I know.

Jesus said, "You are one."

You want peace. Because there is no peace." Don't worry. Come on.

(Swami materializes a ring for the man and puts it on his finger.)

Be happy.

Am I giving you trouble? "No." No. Are you happy? "Yes." Always happy life, healthy life, peaceful life, divine life.

(Pointing to a man and wife) Don't fight with here. Because of a lot of doubts, misunderstandings, ... Yes, I now, I know. Sometimes she is crying. I know. ... Don't do that, boy. Long journey, life is a long journey. ... Be adjusting and understanding. It's very important.

Are all happy here? "Yes!" Be always happy.

Some people sing a song, *bhajan*?

(The audience sings a *bhajan*.)

Today evening, Thursday, any group, today for this *bhajan*? Practice. Practice. ... 4:30. All come here, do *bhajan*. *Bhajan* is a very important thing. It is a high road to God, a royal road. Very very very happy.