

God is the Embodiment of All Names and Forms Sri Sathya Sai Baba

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How can one realise the principle of *Atma* if one lacks purity of heart?

Only those with purity of heart can experience the *Atmic* principle.

Listen, oh valiant sons of Bharat!

(Telugu poem)

Man today is not able to understand what is human, what is animal, what is demonic, and what is divine. In fact, it is easy to understand the difference between these four qualities.

Humanness is the combination of the body, mind, and *Atma*. Then what is animality? Going only by physical needs, forgetting the mind and *Atma* is animality. Those who crave the desires of the body and mind, forgetting the *Atma* are demonic. Those who experience the bliss of the *Atma*, forgetting the body and mind, are divine.

If people cannot become divine, at least they should live like human beings, without degenerating to the animal or demon level.

All spiritual practices that you do with body attachment give only temporary satisfaction because the body is temporary. In fact, all actions that you perform with the body are temporary in nature. Only spiritual practices that you do with purity of mind, considering the body as an instrument, yield lasting results.

The mind is the basis of the entire world (*Mano Moolam Idam Jagat*). The mind pervades the entire universe. It is endless. There is no place beyond the reach of the mind.

One should understand the nature of the mind with the help of the body. A pure mind is nothing but Brahman.

Sage Uddalaka tried to impart the knowledge of *Atma* to his only son, Swetaketu, in a number of ways. There was no scholar greater than Uddalaka in those days, yet he sent his son to another preceptor for education. A son will always treat his father as father only and not as guru. As long as he treats him as his father, he cannot learn from him as he would from a guru. Uddalaka sent his son to another preceptor so that he would develop the feelings of reverence for his guru and learn from him.

When Swetaketu returned after completing his education, Uddalaka asked him what he had learnt from his guru. Swetaketu said, "I have learnt the principle of Brahman."

His father asked him, "What did you learn about Brahman?"

Swetaketu replied, "I learned that Brahman is all-pervasive."

Uddalaka replied, "Oh simpleton! Just saying that Brahman is all-pervasive is not enough. You should acquire practical knowledge instead of merely repeating what your guru taught you."

Can one become valorous merely by wielding a sword?

Can one become a musician by merely holding a *veena* in the hand?

(Telugu poem)

Students learn a little and boast about it endlessly. This is their weakness. It is unbecoming of a student to be boastful.

In order to impart practical knowledge to his son, Uddalaka said to him, “Son, go inside and bring some water in a tumbler and a little sugar.” Swetaketu did accordingly.

“Put the sugar in the water and dissolve it,” said Uddalaka. Swetaketu put the sugar in the water and stirred it well till it was completely dissolved.

Then Uddalaka said, “Now tell me where the sugar is.” Swetaketu looked, but the sugar was not visible.

“Put your hand in the water and try to bring out sugar from it.”

But when Swetaketu put his hand in water, he could not take the sugar out. He said, “Father, the sugar is not visible, and I am unable to take it in my hand.”

Uddalaka said, “You brought the sugar in your hand, saw it with your eyes, and put it in water. But now you can neither see it with your eyes nor get it in your hand. Where is it?” Swetaketu has no answer to this question.

Then Uddalaka asked his son to put two drops of water on his tongue. After putting water on his tongue, Swetaketu said, “Father, sugar is there, in the water.”

Uddalaka again asked, “Is the sugar on the top of the water or at the bottom or all over?”

Swetaketu said that the sugar was present in the entire volume of water.

Experience the sweetness of Divinity

This is the principle of unity. How is it possible to experience the sweetness of Divinity, which is present everywhere in this giant cosmic vessel? You can neither see it with your eyes nor catch it in your hand. It can only be experienced. This sweetness of divinity is present at the bottom, at the top, and all over

this cosmic vessel. It means the entire cosmos is suffused with the sweetness of Divinity.

Students! You should understand this truth and propagate it to the world. Similarly, Divinity is immanent in humanity. Therefore, all your thoughts, words, and actions should be suffused with the sweetness of Divinity. Whatever your senses perceive should be sweet.

“His lips, face, eyes, smile, and entire being is suffused with sweetness. In fact, the Lord of Madhura is sweetness personified (*Adharam Madhuram vadanam Madhuram vayanam Madhuram vasitam Madhuram ... Madhura-dhipathe akhilam Madhuram*).” This sweetness is the essence of oneness.

If you speak harshly, it means there is no sweetness in the vessel of your body; there is only water.

There is Divinity in you but you are not able to visualise it. Why? Because you are afflicted with the disease of ego and attachment. When you suffer from malaria, even a sweet tastes bitter to you. The defect lies in your tongue, not in the sweet.

Likewise, Divinity pervades your entire being. You can't realise it because your mind is polluted with ego and attachment.

Whatever you do, do it earnestly. It is not enough if you do it mechanically; you must put your mind to whatever you do.

Swami is teaching not to the person but to the mind. Only when the teachings are imparted directly to the mind will they be retained in it. What is the use if you listen with one ear and let it out from the other?

Whatever work you do, do it with purity of heart. “Good deeds give mental purity (*Chittasya suddhaye karmah*).” Engage yourself in sacred activities that are beneficial to others. Consider service to society as service to God.

Truth is one, but the wise refer to it by various names (*Ekam sath viprah bahudha vadanti*).

You may call Him by any name like Allah, Jesus, Zoroastra, Rama, and Krishna, but God is one.

Put your senses to proper use

Here is a small example. The life principle is in your body. The same life principle pervades the entire blood stream. Blood is one, heart is one, and the life principle is also one.

But if you keep a laddu (a sweet) in your hand, can you know its taste? No. You can know its taste only when you put it on your tongue. The same blood is present in the hand as well as in the tongue. But only the tongue can experience the sweetness.

Ears have the ability to hear but they cannot see. Eyes can see but they cannot hear. Nose can only smell and cannot do anything else. In this way, every limb has been assigned a specific task to perform, and one should make proper use of all his limbs. But today, people are putting their senses to misuse.

Why has God given you a tongue? Food is meant to sustain the body (*Bhikshannam deha rakshanartham*). God cautions people, “My dears! Use your tongue only to eat pure and sacred food. You will spoil your stomach if you go on eating anything and everything just because you have a tongue, teeth, and stomach.”

God gave you a stomach so that you can eat healthy food and lead a healthy life. Therefore, eat only that which will maintain your health.

Why did God give you nose? He says, “My dear! I gave you a nose to help you in the process of inhalation and exhalation for the sustenance of your life.”

But people do not allow the nose to do its work properly. Some get addicted to snuff. Why did God give a person nose and what is he doing with it? People become victims of many diseases when they misuse their senses.

Human birth will be sanctified only when people use their senses in an appropriate manner at all times. But, unfortunately, today people lack sense control. You can win God’s grace (*anugraha*) only by sense control (*indriya nigraha*). Therefore, if you want God’s grace, control your senses.

Do you know why God gave you hands? Is it only to feed your stomach? No. Do you know why God gave you feet? Do you think God gave you feet to roam in lanes and bylanes? Do you know why God gave you ears? Are they meant to listen to idle gossip? No, no.

Every limb and every sense organ that God gave you is meant for a sacred purpose. You should put them to proper use and experience oneness. Only then can you taste the sweetness of divinity.

Students will have noticed this in their hostel. The cook brings chillies, salt, tamarind, and coconut. If he just mixes them together, it will not have any taste. On the other hand, if he grinds them all together in a mortar, it will assume the form of chutney, which is very tasty.

Betel leaf is green in colour, betel nut is brown, and lime is white. When you mix and chew them, your tongue becomes red. Similarly, when good thoughts, good qualities, and good actions combine, they give the experience of Divinity.

Though Siva and Vishnu are attributed with different names and forms, they represent the same divine principle.

Thyagaraja sang, “O mind! He achieved his objective (*Saadhinchene O manasa*).” What did he achieve? He realised the Divinity that is inherent in humanity.

Thyagaraja said, “I have realised the divine principle of Rama.” He prayed, “Oh Rama! Life becomes true and meaningful only when one sees You, plays with You, and moves in close proximity to You.”

Oh my mind!
Can't you meditate on Sri Rama, Raghu-
rama, Srungara Rama?
Who knows what penance Kausalya per-
formed earlier to kiss the Lord on His
gleaming cheeks!
Who knows what penance Kausalya per-
formed!
Who knows what penance Dasaratha per-
formed earlier in order to call the Lord,
"Oh Sri Rama, come here!"
Who knows what penance Dasaratha per-
formed!

(Telugu song)

In the end, he said, "Oh Rama! What great penance this Thyagaraja has performed that he is able to lead his life peacefully taking refuge at Your Lotus Feet? This sweetness of Your divine proximity is enough for me in this life."

In this manner, Thyagaraja composed many songs, explaining the intimate and inseparable relationship that a devotee should develop with God.

Divinity is present not only in all human beings but also in all living beings.

Do not observe any differences between the various names and forms of God like Rama, Krishna, Vishnu, Easwara, etc. It is a common belief that Brahma creates, Vishnu sustains and Siva dissolves, but all are one.

Here, there, and everywhere —wherever you look— there is only one divine *Atmic* principle. Though ears, nose, mouth, hands and feet are different from each other, they constitute the same body. Similarly, God is the embodiment of all names and forms.

Make your heart the temple of God

Students may know this story. A teacher took four blind boys to an elephant and asked each one to say what the elephant looked like.

One boy put his hand on the elephant's stomach and said, "Sir, elephant is like a big wall."

Another student touched its leg and said, "Sir, elephant is like a pillar.

The third boy touched its ear and said, "Sir, elephant is like a hand fan."

The fourth boy held its tail and concluded, "Sir, elephant is like a rope."

What each one perceived was correct from his viewpoint. It is true that an elephant's stomach is like a big wall, its legs are like pillars, and its ears are like hand fans.

But each limb separately cannot be called *elephant*. The elephant is the combination of all these.

Similarly, do not think that Rama, Krishna, Jesus, and Zoroastra are different from each other. They represent various forms of the same Divinity. Everyone should try to realise this principle of unity without giving scope to differences of any kind.

God is one. He is the Supreme Being. He is great. There is none greater than God. He is present in one and all. You may consider yourself a human being on the basis of your physical body, but have firm faith that God is present in you.

The same truth was taught by Mira. She said, "Krishna, my heart is Your temple. You cannot go away from it."

God dwells in the heart of each and every one. Therefore, gradually develop the faith, "I am God, I am God." Engage yourself in divine activities, because your body is the temple of God. "The body is a temple, and the indweller is God (*Deho devalaya proktho jivo Deva sanathana*)."

Your heart is the sanctum sanctorum. Here, heart does not refer to the physical heart. The physical heart is only like the main switch board. It is on the left side of your body. But the spiritual heart (*hridaya*) is on the right side.

Students chant the *Vedic* mantra: “Brilliant like a streak of lightning set in the midst of the blue rain-bearing clouds (*Neelatoyadama-dhyasthad vidyullekheva bhasvara*).” Just as you find white and bright lightning amidst dark clouds, the life principle shines forth between the ninth and twelfth vertebrae of your spinal column. This is referred to as *Vidyullekha*.

It is due to the presence of this life principle in the spinal column that all limbs are able to function. Therefore, realise the truth that God is present everywhere. He is not in any distant land.

However, in order to experience His all-pervasiveness, listen to Swami’s teachings, put them into practice, and enjoy the bliss.

Your hunger is satiated only when you eat food, and not by merely looking at it. What do you do to send the food that is served in your plate into your stomach? You put your hand and mouth to work. Only then will the food reach your stomach.

Similarly, Swami is serving you food in the form of His teachings in the vessel of your heart. Try to eat the ‘food’ served with the spoon of your intellect. Only then will this food provide you strength and fulfillment.

Do not become the slave of your senses

Students!

Senses are meant to be your servants. You should remain their master. But, unfortunately, people today are becoming slaves of their senses. A great devotee sang, “I should become the servant of servants; I should serve the servants of the Lord.”

In fact, senses should be subservient to you. You will subject yourself to great danger if you become the servant of your senses. Never follow the advice of your servants. That will put you to great risk.

Kaikeyi was the dear wife of King Dasaratha and the daughter of the king of Kekeya. Such a great lady like Kaikeyi lost her honour and respect because she paid heed to the words of her servant Manthara.

Do you find anyone with the names Kaikeyi and Manthara among women today? Manthara was the one who spoke bad words, and Kaikeyi listened to them. Therefore, nobody likes to have their names.

Likewise, the senses are your slaves. If they lure you to follow the objects of their desires, you should at once silence them saying, “Shut up and sit down.” You should discipline your senses in this manner. Only such a person can become courageous (a *dheera*), valiant (*veera*), and noble (*gambhira*). Such a person is the real master.

You should become the master, not the slave of your senses. Whose slave should you become? The slave of God.

In fact, you yourself are God. Gradually develop this faith. When everyone develops this faith, the entire world will be filled with peace and security. Then you won’t need to pray, “May all the beings of all the worlds be happy! (*Samasta lokah sukhino bhavantu*).” There will be naturally peace and happiness in the world when you develop such faith.

Moreover, don’t pray that only people of India should be happy. The whole world is like a big mansion in which Bharat, America, Russia, China, etc., are like different rooms. Each country is like a room of this great mansion. If you go to a five star hotel, you will see a number of rooms. Likewise, there are so many rooms in this mansion of the world.

What separates one room from another? It is the wall. If you remove the wall, there will be only one single hall. Oneness can be experienced only when differences are removed.

You become I and I become you,
When we become one, that is the real
knowledge.
When duality is transcended and oneness
realised,
Ego and attachment cease to exist.
God is imperishable (*akshara*), and He is
also present in the perishable (*kshara*).
When the eternal truth of perishable and
imperishable is realised,
The mind is transcended and oneness is ex-
perienced.
God is beyond illusion (*maya*) and is also
the cause of illusion.
When the veil of illusion is removed, Divin-
ity is revealed.

(Telugu Song)

Everyone should understand this truth. Even
simple words convey profound truths.

The nation is put to a great loss when people
observe differences. Consider this example.
The body has various limbs. If the hand is cut
off from the body, how much blood will be
lost, which is the common property of the en-
tire body, and how weak the body will be-
come! In the same way, there should not be
even small differences between people in the
country. All should remain united.

There is great strength in unity. Can you per-
form any task with one finger? No. But you
can do anything when five fingers join to-
gether. Unity is great strength.

I bring My Discourse to a close, blessing you
to develop the spirit of unity and make the
world happy and prosperous.

(Bhagavan concluded His Discourse with the
bhajan, “*Manasa Bhajare Guru Charanam*
...”)

—From Bhagavan’s Discourse in Sai Kul-
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