

It Is Love That Unites The World

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Though man is born as the son of immortality, he is beset with immorality due to his worldly desires and evil tendencies.

Sai's word is the essence of all the *Vedas*.
(Telugu Poem)

Nothing is greater than knowledge in this world. But the question arises, "What type of knowledge?" Is it worldly knowledge, spiritual knowledge, or knowledge related to ethics and morality?

There may be many types of knowledge, but knowledge of Brahman (*Brahma Jnana*) is the sum total of all types of knowledge.

What is knowledge of *Brahman*? The realisation of oneness of the entire universe. The world consisting of living and non-living entities is the very form of Brahman. They all denote the cosmic form of Brahman. There is no place where Brahman is not present and there is no name that does not belong to Brahman. All that you see, hear, think, and experience is nothing but the manifestation of the principle of Brahman.

Uphold human values

Every human being born in this world is endowed with certain values, but, unfortunately, most people do not recognise these values. Even those who recognise them do not put them to proper use and instead take to evil paths and thereby waste their lives.

Just as a dish of cooked *dhal* (pulses) without salt is tasteless, human life without love is useless. In fact, a human being without love is verily an animal. Humanness is synonymous with the principle of love. However, you should know when, where, and how to put this love to proper use. You cannot

eat cooked *dhal* without salt. Similarly, you cannot eat *dhal* if it is mixed with excess salt.

You are concerned so much about the taste of the *dhal*, which gets digested in a couple of hours. Then shouldn't you be concerned about the human life, which has a span of sixty, seventy, or eighty years? How is it that people live so long without being concerned about values? Is it truly the life of a human being? No, no. One should uphold sacred values every moment of one's life. Since people have forgotten human values and consider this world to be real, they have lost their humanness and are leading the life of animals.

There are three aspects of spirituality: being, awareness, and bliss (*asthi, bhathi, priyam*). These three are termed as *sat*, *chit*, and *ananda* in Sanskrit. How can you explain this?

This is a tumbler; it lies here. Because it is present here, you give it the name *tumbler*. This denotes being or *sat*. This is changeless.

Then, how are you able to recognise the existence of the tumbler here? It is light that makes you aware of its presence. If the same tumbler were to be in darkness, you would not be able to know its presence. This light is awareness (*chit*). It is awareness that proves the existence of being (*sat*). *Sat* and *chit* are interdependent and inseparable. When you say that there is tumbler here, it automatically means that light is also here. It is due to the light of awareness that you are able to recognise the shape of an object.

When being (*sat*) and awareness (*chit*) come together, you experience satisfaction. This satisfaction itself is bliss (*ananda*). Being is *sat*. Awareness of being is *chit*. Unity of being and awareness results in bliss (*ananda*). Therefore, this

world is the very manifestation of being, awareness, and bliss.

Everything in this world is God.
Nobody can say that this is God and that is not.
At all times, God is the only Reality, and the world
is unreal.
You can see for yourself.

(Telugu poem)

Truth is one, but the wise refer to it by various names (*Ekam sat viprah bahudha vadanti*). That truth or *sat* is being. How can you know its existence? You can know it because of the light of love present in you. The principle of love makes humanness blossom and manifest in everyone. Therefore, consider the principle of love as God. There is no life without love.

God is the embodiment of love.
Love is His divine form.
How can you find fulfillment in life if you do not
taste even a little of that love?

(Telugu poem)

In fact, such a life is not worthwhile. The all-pervasive and cosmic divine principle of Brahman is nothing but love. Love is Brahman and Brahman is love. This is what people should recognise and practise in their daily lives. You have love in you. But you should also know when, where, and how to put it to use. This is called *quest for truth* (*sathyaveshana*). Where is the need to search for truth when it is present everywhere?

It is the same eyes that see everyone, but you should know whom to see and with what feelings. For example, you have a mother, a daughter, a wife, and a sister. You should look at your mother as mother, daughter as daughter, wife as wife, and sister as sister. You see all of them with the same eyes. The quest for truth lies in enquiring with what feelings you should look at each of them.

But, unfortunately, people today do not know how to make proper use of their eyes. Just because they have eyes, they look at everyone without proper discrimination. That is how people resort to sin.

Your eyes have a great value. Similarly, your ears have value. Your ears can hear everything, but you should enquire what you should hear and what you should not. True human value lies in knowing when, where, and how to put each of your senses to proper use.

Observe the rules of society

You build a house. In that house, you have some doors and windows. What are the windows meant for? The windows are meant for proper ventilation and to bring light into the house. The doors are there so that you, your friends, and your relatives can come inside the house and go out. You allow only your friends and relatives into your house and not your enemies or dogs and pigs that move about in the street.

Similarly, our body is like a house and also a temple. The body is a temple and the indweller is God (*Deho devalaya proktho jivo Deva sanathana*). This house has nine doors, but we can see only five doors with our eyes. You should ask what is good for you, what is sacred and ideal for your life, and use your power of discrimination to entertain only such feelings and such tendencies into the temple of your body. Do not allow anything and everything through the doors of your body.

Similarly, just because you have love in you, do not divert it toward mundane and trivial matters. Use it in a limited manner only when it is necessary.

You are born in society, grow in society, and spend your life in society. Therefore, you must observe the norms and rules of society. If you give respect to society, you will in turn be respected by society. Those who protect *dharma* will be protected by *dharma* (*Dharmo rakshati rakshitah*).

Students should not think it otherwise.

I give an example of what is happening in society these days. Suppose, a twenty-year-old boy has a sixteen-year-old sister. When they go out together, what will others think about them? They may mistake them to be husband and wife because they do not know that they are brother and sister. This act of brother and sister going out together is against the norms of society. When they go out, they should go with their parents or go separately.

Acting contrary to the norms of society harms your honour and reputation. Since ancient times, Indian culture has prescribed such norms and controls in society. That which refines your behaviour and conduct is culture. Our culture teaches us how to talk to others, how to conduct ourselves when

we go out, and how to lead our life. We should meticulously observe the rules of society.

In the house, brother and sister can talk to each other in an informal manner, but when they go out, their behaviour should be exemplary. Only such behaviour will give value to human life. But, unfortunately, people have forgotten human values, which show the path of truth in daily life.

Consider another example. A sixty-year-old man marries an eighteen-year-old girl to take care of him in his old age. When they go out in the bazaar, what will others think about them? They may consider them to be grandfather and granddaughter.

In both these examples, society forms an opinion based on the age factor of the people involved. Therefore, always keep in mind the age factor, your duty and conduct when you are dealing with society. When you act in accordance with its rules, you will get a good name in society. On the contrary, if you think you have nothing to do with society and act in an arbitrary manner, society will not accept you.

Leave aside the norms and rules of society; you can understand this truth from your day-to-day experience. Suppose that you are eating a fruit. If it is sweet, you will eat it with a smiling face. If it is sour, you will at once throw it out. Why do you throw it out? Because it does not taste good. It is not to your liking.

Similarly, if your behaviour in society is not good, society will not accept it; nobody will respect you. If you cannot earn the respect and honour of society, who will respect you? Good reputation is very important for a human being. Therefore, in order to earn the respect of society, you should uphold human values.

Love is God; God is love. If you do not give value to love, it amounts to not giving value to God Himself. When you value love, you value God.

You can learn many lessons from life

Rama was human in form, whereas Sugriva was a monkey (*vanara*). How could an intimate friendship develop between them? It is natural for a person to befriend another person and for a monkey to befriend another monkey, but how could a per-

son develop friendship with a monkey? It was the effect of circumstances. Rama was exiled from His kingdom and was separated from His wife. Similarly, Sugriva was banished from his kingdom, and he too was suffering from the pangs of separation from his wife. It was this similarity in their respective situations that brought about friendship between them. Since both of them were in the same situation, they could understand the feelings of each other.

In this manner, there are many things to be learnt from life. It is not bookish knowledge that is important; practical knowledge is more important. Mere platform speeches will serve no purpose; put knowledge into practice. Develop humanness by practising human values.

You may be proud of your wealth, education, and position, but how long do they last? They are momentary. Therefore, students, conduct yourselves with utmost care in this young age. Here I would like to repeat what I told you earlier:

Do not be proud of your wealth, progeny, and youth;
The tide of time may destroy them in a moment.

*Ma kuru dhana jana yauvana garvam,
Harathi nimeshath kalah sarvam.*

(Sanskrit verse)

God is your only true friend

How long will this pride of youth, wealth, and progeny last? Where do they come from and where do they go? Are they permanent? Are they the property of your grandfather or your great grandfather? You have developed this pride due to your false understanding. Such pride is not good for you. You may think you are highly educated.

You may boast of your high academic qualifications,
But they cannot give you even an iota of peace in this world.

You may feel proud of immense wealth,
But it also cannot give you peace.

(Telugu poem)

What are this wealth and physical strength? They are temporary, like passing clouds. When you keep observing clouds, you will notice constant and continuous change in them. Human life is also like that. Light has no value if there is no darkness. It is the clouds that give value to sunlight.

Similarly, happiness has no value if there are no difficulties.

Difficulties are there at every step in life. This is natural. People keep trying to overcome these difficulties and attain a higher position in life. Caught up in endless and meaningless anxieties, they constantly strive to attain things that are beyond reach. They do not make effort to acquire things that they deserve. Rather, they crave those things that they do not deserve.

It is only the lamp of spirituality that can show the right royal path to people who are caught up in this endless struggle. For this, you have to develop faith in spirituality. None of your material possessions will go with you when you leave this body. Only divinity goes with you. In fact, divinity is in you, with you, around you, above you, and below you. You are God.

When the tank is full of water, you will hear the croaking noise of thousands of frogs in it. When the tank gets dried up, you will not find even one frog in it. Worldly friends are also like that today. When you have money in your pocket and when your father is in a good position, everyone will come to you, saying, hello, hello. When your pocket is empty and your father has retired, not even one person will say hello to you. All your so-called friends will desert you without even saying goodbye to you. These are the types of friends you have in the world today. This is not true friendship. God is your only true friend. He is the only one who will never forsake you.

God is your sole refuge wherever you may be,
In a forest, in the sky, in a city or a village,
On the top of a mountain or the middle of the deep
sea.

(Telugu poem)

But, unfortunately, you forget God, who is your real friend. Instead, you are attached to friends who are temporary, like passing clouds. Such friends can be very dangerous also, but you do not recognise this danger in the beginning. However, you will see that these very friends may become your enemies in no time.

God is not like that. God's friendship is eternal. God's friendship is based on a heart-to-heart and love-to-love relationship, whereas worldly friendship is only at the physical level and depends on

monetary considerations. How long can such friendship last? Such friendship is only temporary. Do not believe it to be permanent.

God alone is your true and eternal friend. Whether you believe it or not, God is all-pervasive. In fact, you yourself are God. There is no God other than you. This is what is propounded in the *Vedas*. Have faith in the teachings of the *Vedas*. If you do not understand the *Vedas*, have faith in the teachings of noble souls.

You put your faith in a palmist who sits by the side of a road in the bazaar. You pay him five rupees and ask him to read your palm. Whatever he tells you, you believe it as true. But you are not prepared to believe the teachings of the *Vedas*, which declare such profound truths as, Brahman is Supreme Consciousness (*Prajnanam Brahma*), That Thou Art (*Thath twam asi*), and I am Brahman (*Aham Brahmasmi*). You don't believe the eternal teachings of the *Vedas*.

On the other hand, you believe and follow whatever a roadside astrologer tells you. What is the reason? The reason is that you are interested only in worldly things. As the saying goes, the load gets the vehicle it deserves. One who is interested in worldly things will have faith only in such people. If you want to attain eternal happiness, have faith in the eternal teachings of the *Vedas*.

Excessive desires cause misery

Your body is like a water bubble, which can burst any moment. But you are true, you are eternal, you are Brahman, you are the transcendental principle, you are the embodiment of *Atma*.

What is *Atma*? The principle of love is verily the principle of *Atma*. Selfless love, which does not seek any reward, is the principle of *Atma*.

Where there is selfishness, there you do not find true love. Fish is better than selfish because while moving in water the fish eats away all the impurities in it and makes the water clean. But a selfish person pollutes the very society in which the person moves. Though it is not possible to perform all actions without any self-interest, try to control your selfishness as much as possible.

Understand that your worldly relations are not important and are not permanent. Take care that

you do not develop unnecessary intimacy with anyone, and, at the same time, do not develop hatred toward anyone. Offer all your love only to God.

In today's world, your good and bad depends upon the type of people you associate with. Tell me your company I shall tell you what you are. Whatever the type of persons you associate with, you will acquire the same type of qualities. Those qualities will not leave you even if you don't want them. That is why I keep emphasising the need for good company.

Moreover, you should have relationship with others only to the extent necessary. Not only that, bad qualities like hatred and anger should be under control. There should be a limit even to your desires. Excessive desires will turn into greed and make your life miserable. No doubt, everybody has some desires. But one should have desires only to the extent necessary.

Fire should be in proportion to the food you cook, and the size of the vessel should be in accordance with the amount of food you want to cook. Can you cook 5 kg rice in a vessel that can hold only 1 kg of it? Similarly, give your love to others as much as it is necessary. Observe limits with regard to everything. Understand the value of love.

Everything is good for you

Chatterji mentioned in his speech that Swami says *good (manchidi)* for everything. If you say, "Swami, I'm going out of town", I say, *good*. If you say, "Swami, I came yesterday," I say, *good*. Not only that, he does not know one more thing. If you come and tell Me, "Swami, I am going to die", even then I say, *good*. Some people come and tell me, "Swami, I am not able to bear this pain." I tell them, *good*.

In fact, what is not good in this world? Everything is good for us. Pleasure is an interval between two pains.

I say *good* for everything because there is only goodness in Me. When you pour sweet pudding in a vessel with ten holes, only sweet pudding will come out of each of those holes, not poison. My entire being is filled with love. Therefore, My heart is full of love; My thoughts, My words, My

actions are all suffused with the sweetness of love. I am the embodiment of sweetness.

You should also fill your hearts with love. Then, whatever you do will be surcharged with love. In fact, only a heart full of love can be called *hridaya* (heart). *Hri + daya = hridaya*. That which is filled with compassion is *hridaya*. A heart full of harshness is like a stone. Such a heart is full of poison. You cannot call it *hridaya* in the true sense of the term. *Hridaya* is that which is full of love. Only a human being can realise the sacredness of *hridaya*. Birds and animals cannot do that.

Birds and animals lead their lives eating whatever nature provides them, whereas humans eat food that is cooked and processed. Birds eat raw paddy from the fields. Cattle eat grass. But humans separate husk from paddy, cook rice, mix vegetables with it, and only then eat. They do not eat the raw food that is provided by nature. They refine food according to their taste and derive satisfaction. Only humans refine food before eating it.

Monkey is considered to be an ancestor of humanity. When you offer a banana to a monkey, it eats only after peeling it. See how intelligent monkeys are! *Nara* (man) has evolved from *vanara* (monkey). *Vanara* is one with *valamu* (tail), whereas *nara* has no tail. But desires are common to both.

Then in what way is a person different from a monkey? A person can prove themselves to be different from a monkey only when they have kindness in their heart. That is why human beings are called *mankind*. Make efforts to understand the inner meaning of the terms you use and follow the right path.

Students!

Safeguard your goodness

You are endowed with many precious values. They are all within you. Your body is like an iron safe. Just as precious diamonds, rubies, emeralds, pearls are kept in an iron safe, likewise human values of compassion, love, tolerance, empathy, truth, etc. are all within you. In spite of having such precious treasure of values within you, you search for trinkets of trivial pleasures outside.

The ocean teaches us a great lesson in this regard. It keeps most precious pearls in its bosom and

throws all worthless shells on the shore. What you get on the seashore are only shells. If you want to get precious pearls, you have to dive deep into the sea.

Mira sang, “Oh Krishna, I have taken great pains to go deep into the ocean to acquire the most valuable pearl of Your divine name. Kindly shower Your grace on me so that this invaluable pearl does not slip away from my hand and drop into the ocean again. I have no refuge other than You.”

A devotee should pray to the Lord with such intense yearning. Only then can the devotee’s life become meaningful. Otherwise, the devotee will be human only in form, not in practice.

Don’t mistake a silk cotton tree fruit for a mango.
Don’t chew the stalk of millet plant, considering it as sugarcane.
Don’t mistake white stones for sugar candy.
Don’t be carried away by the outward appearance of a person.
Only virtues denote the real form of a human being.

(Telugu poem)

You cannot be called a human being just because you have a human form consisting of various limbs like hands, feet, nose, mouth, etc. Virtues denote your true form. Love is the real virtue. Love is the true human value. Once you have love, there is no scope for any defect in you. It is love that unites the entire world. Where there is love, there is oneness and bliss. When you have both love and bliss, you will become the embodiment of peace.

Today you complain that you have no peace. How can you get peace unless you have love in you? Do not get deluded by external appearances. Go by the virtues enshrined in your heart.

Students!

God is not pleased by your outward show.

Can you kill a snake merely by beating the anthill?
Can the craving for sensual pleasures be subdued by subjecting merely the body to penance?
Can one become Knower of the Self (*Atma jnani*) only by fasting?

How can one realise the ultimate truth if one does not know oneself?

(Telugu poem)

You should know who you really are. Only then will your human life become worthwhile. Understand that you are the embodiment of love; you are God. Love is God. Live in Love. Develop love more and more.

However, use your discrimination when you give your love to others. Keep it within limits. In fact, offer your love only to God and none else. But, unfortunately, you divert your love to wrong ways.

Oh man, is it possible to escape the consequences of actions?

You may study the scriptures and worship your family deities,

You may go to a forest and perform intense penance,

But it is impossible to escape the consequences of your actions.

You will get only as much water as your vessel can hold,

No matter whether you dip it in a small lake or in a mighty ocean.

(Telugu poem)

People should perform only righteous actions. People in the world are bound by action (*Karma-nubandheeni manushya loke*). That is why I tell students to be always cautious. If you lose this opportunity due to your carelessness, you may not get it again. Therefore, always be cautious.

Mould your life in an ideal manner and earn the respect and honour of society. Bring good name to your parents, teachers, and the institution where you have studied.

We do not charge the students even a naya paisa in our Institute. We give free education to lakhs of children and bring happiness in their life. In our Institute, there is no tuition fee, no laboratory fee, no games fee, no library fee, no examination fee, no fee whatsoever. Where else can you find such an institution in this world?

Wherever you go outside, you will have to spend thousands of rupees on your education. Can you call it education in the real sense?

Prasanthi Nilayam is the only place where education is provided free, heart to heart, love to love

(loud applause). But some foolish people are not able to understand this.

If you were to study outside, it would have been a matter of great anxiety and worry to your parents, who have to bear the huge expenditure of your studies. If there is a strike in the college, it would be a cause of great concern for the parents. They would be worried and anxious, thinking about the safety of their children studying in the college. But in our Institute, there is no cause of such fear.

How does one get courage and confidence? Where there is goodness, there is courage and confidence. Therefore, safeguard goodness in your heart. Goodness is godliness. Love God. There is no love superior to God's love. Develop this principle of love.

(Bhagavan concluded His discourse with the *bhajan*, “*Prema Mudita Manase Kaho...*”.)

—From Bhagavan's discourse in Sai Kulwant Hall, Prasanthi Nilayam, on 3 September 1996.