

All Are Embodiments of Brahman Sri Sathya Sai Baba

Prasanthi Nilayam
30 July 1996

Editor's note. This discourse appears in the *Sathya Sai Speaks* series. This more complete version appeared in *Sanathana Sarathi*, April 2013.

Stars are Brahman, the sun is Brahman,
The moon is Brahman, water is Brahman,
Heaven is Brahman, Vaikuntha is Brahman,
Mother is Brahman, father is Brahman,
All wealth is Brahman, love is Brahman,
Living beings are Brahman, individual souls
are Brahman,
Creator is Brahman, Protector is Brahman
Destroyer is Brahman, housewife is Brah-
man,
Karma is Brahman, *kayam* (physical body)
is Brahman,
Prakriti (Nature) is Brahman, *prana* (life
principle) is Brahman,
Everything is Brahman, this assembly is
Brahman,
Sai, who is declaring this truth, is also Brah-
man.

(Telugu Poem)

A tree born out of soil is same as soil in its
nature.
Similarly, the creation born out of Brahman
is not different from Brahman,
But it appears to be different to the naked
eye.
This is the mystery of this world.

(Telugu Poem)

Embodiments of Brahman!

When seed is sown in the soil, it sprouts as a
sapling and grows in due course into a big
tree. In the tree, the branches, sub-branches,
flowers, leaves, and fruits all appear as dis-
tinct from each other. Moreover, each of them
has a specific purpose. But all of them are
different forms of the soil from which they or-
iginated. The branches, sub-branches, leaves,

flowers, and fruits are all essentially different
forms of the same soil.

Everything is a manifestation of Brahman

Seeing a rope at a distance in darkness and
suspecting it to be a snake, a man shouts in
fear. Soon, another person arrives and assures
him that it is not a snake but a rope. The
moment he knows the truth that it is only a
rope and not a snake, his fear is gone. It was a
rope before he saw it, it was a rope when he
mistook it for a snake, and it was only a rope
when he realised the truth.

The rope symbolises Brahman (Impersonal
Supreme Being, God, *Atma*), which, due to
delusion, humanity mistakes for nature. One
realises the truth when a person of true
knowledge (a *jnani*) comes and tells one that
it is not nature but the manifestation of
Brahman itself.

All that we see in the visible world is nothing
but Brahman. But people, out of ignorance,
think, "Where is Brahman, and where are we!
We are ordinary mortals, whereas Brahman is
omnipotent, omnipresent, and omniscient." It
is a mistake to say so.

You are verily the omnipresent, omnipotent,
and omniscient Brahman. But because of a
worldly outlook created by delusion, you
think you are a mere mortal. You aspire to see
God, thinking He is different from you. All
that you see around you, all that you experi-
ence is Brahman. But still you want to see
Brahman.

One is a fool who sees yet does not recognise the reality (*Pashyannapicha na pashyati moodho*). What a great delusion it is! But nobody believes this truth so easily.

There are endless waves in the ocean. Due to the movement of waves, foam is created. When you see the ocean, the waves and foam appear to be different from each other. But, in fact, all three are one and the same. Both the ocean and the waves have the same attributes of coolness and wetness.

Just as there is an intimate and inseparable relationship between the ocean and waves, the same type of relationship exists between individual souls (*jivas*) and Brahman. From the infinite and unfathomable ocean of Existence-Knowledge-Bliss (*Sat-Chit-Ananda*), innumerable living beings emerge like waves. While Brahman is the embodiment of truth, wisdom, and eternity (*sathyam jnanam anantham*), mankind is the embodiment of Existence-Knowledge-Bliss.

The knower of Brahman becomes Brahman

Embodiments of divine Atma!

The colour of glasses that you wear determines the colour you see all around you. Similarly, when you fill your vision with love, the entire creation will appear divine to you. As the feelings, so is the result (*Yad bhavam tad bhavati*).

In the visible world you find diversity, but in reality there is no diversity. You should make efforts to know this divine principle of unity. Both Brahman and illusion (*maya*) are immanent in every individual.

Parvathi and Parameswara are not different from each other. Parvathi symbolises faith (*sraddha*), and Iswara symbolizes confidence and trust (*viswasa*). Every man is endowed with faith and confidence. [Parameswara and Iswara are names for Siva; Parvathi is Siva's consort.]

Similarly, illusion (*maya*) and Brahman are both present in every individual. In this way, every person is the embodiment of *Ardhanareeswara* (a composite form of Sakthi and Siva, i.e. Parvathi and Parameswara).

You must enquire: What is Brahman and what is illusion? A person is a combination of Existence, Knowledge, Bliss (*Sat, Chit, Ananda*), name, and form. *Sat, Chit, Ananda* signify Brahman, whereas name and form signify illusion (*maya*). Name and form are visible to the naked eye, which is the cause of delusion.

The water of the ocean takes the form of waves, due to the effect of wind. Without the help of wind, there can be no waves.

Just as waves are formed in the ocean with the power of wind, the waves of individuals originate in the ocean of *Sat-chit-ananda* due to the effect of illusion (*maya*). Wind is illusion, individuals are the waves, and the ocean is *Sat-Chit-Ananda*. Therefore, the individual that has originated from *Sat-chit-ananda* is also an embodiment of *Sat-chit-ananda*.

When you recognise this truth, you become divine, as stated in the *Vedic* dictum: The knower of Brahman becomes verily Brahman (*Brahmavid Brahmaiva bhavati*).

Today, you are carried away by the diversity of names and forms. You think of diversity and experience diversity. The principle of *Sat-Chit-Ananda* is joined with illusion (*maya*). However, this illusion gradually disappears. The same power that separates waves from the ocean will again make them merge with the ocean. Whatever emerges from the ocean is bound to merge with it.

Only name and form have birth and death, but Brahman has neither birth nor death. That is why Brahman signifies infinity. It has no end. Wherever you look, Brahman is present there. There is nothing in this world that is not Brahman. The entire cosmos is Brahman.

Due to the limitations of your intellect and understanding, you are unable to understand this eternal and infinite principle. Just as you create a snake in the rope, likewise, you create diversity of beings in the unity of Brahman and thereby subject yourselves to misery.

All are embodiments of Brahman. Do not belittle yourself, saying you are a mere human being based on differences of names and forms. To see diversity in unity is a sign of ignorance. Not being able to understand the truth is also ignorance.

Knowledge lies in the realisation of truth. Both knowledge and ignorance are not present in books. Everything in this world is permeated with knowledge (*Sarvam jnanamayam*). Every individual, every society is endowed with knowledge. This knowledge is the very form of God. That is the truth.

That is why it is said: Brahman is the embodiment of truth, wisdom, and eternity (*Sathyam jnanam anantham Brahma*).

Illusion does not catch you, you catch illusion

Air is all-pervasive, but you cannot see it with your eyes or catch it in your hands. However, you cannot deny its existence just because you cannot see it or hold it. Without air, we cannot survive.

This air can be compared to illusion (*maya*). You think *maya* is harmful to you, but in fact, *maya* does not harm anyone. People criticise *maya*, saying that it holds them tightly in its grip and troubles them. But how can *maya* catch anyone? It has no hands and no legs.

You have hands and legs. Therefore, you have caught *maya*, and *maya* has not caught you.

Instead of catching *maya*, you should catch Brahman. It is the wind of *maya* that creates the waves of various beings in the ocean of Brahman. In fact, *maya* is responsible for the entire creation.

People are born and brought up in *maya* but are so foolish that they do not understand what *maya* is.

Life is *maya*, worldly attachments are *maya*, family is *maya*, and even death is *maya*.

Knowing full well that life is full of *maya*, one still gets trapped in *maya*.

How strange it is!

(Telugu Poem)

Ignorance is the root cause for your getting trapped in illusion (*maya*). What is the root cause of ignorance? The root cause of ignorance is actions performed with attachment. From this action (*karma*), one gets birth (*janma*), and birth gives rise to delusion (*bhrama*), which in turn leads to ignorance. Therefore, action is the basis for everything. As your action, so is the result.

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)

Good or bad depends on the way of your thinking. You are always filled with external and worldly thoughts and feelings. Right from the time you get up from bed, you spend all your time in worldly activities.

It is wrong to think that it is natural for a human being to lead such a life. Instead, give up worldliness (*pravritti*) and enter the path of spirituality (*nivritti*).

You perform various types of spiritual practices to attain Brahman. In fact, Brahman cannot be attained through such practices. Only through enquiry can you understand the principle of Brahman. Use your sense of discrimination and enquire.

But even enquiry is not a proper term in this context. You may enquire about something that is not present before you, but why should you enquire about something that is everywhere? Brahman is present in you, with you, and around you. Why should you enquire about it? It is a sign of ignorance. All spiritual practices are performed only for mental satisfaction.

The mind is like a lotus flower. A large black bee (*madhukara*) enters the lotus and drinks its nectar. How does a lotus flower sustain itself? It draws its sustenance only from 'madhukara'.

How can you understand this? Divide this word *madhukara* into two parts, *madhu* and *kara*. *Madhu* means water and *kara* means rays of the sun. Sunrays from above and water from below provide sustenance to the lotus flower. Just as *bhramara* (*madhukara*) enters the lotus flower, *bhrama* (delusion) enters the lotus of the mind.

This delusion gives rise to desire. Desire is the cause of your happiness and sorrow. Do not pursue mind's cravings. When you follow the vagaries of your mind, you will be a victim of illusion (*maya*).

One who follows the vagaries of the mind will become worse than an animal and ruin himself.

When you follow the dictates of the intellect, you become God on earth.

(Telugu Poem)

Therefore, do not follow the mind; follow the intellect.

The mind is a combination of positive and negative thoughts. It has no form. (Bhagavan showing His handkerchief.) What is this? It is a cloth. It is not a cloth but a number of threads woven together. It is not a number of threads but cotton. When you enquire along these lines using the process of negation, you realise that desire is nothing but an illusion.

Students!

You have to understand a subtle principle. You say, "My body, my mind (*Na dehamu, na manasu*"). What does it mean? Here, *na* means no. Therefore, *na dehamu, na manasu* means "I am not the body, I am not the mind."

Similarly, when you enquire deeply, you will realize: I am not the intellect (*buddhi*), I am not the senses (*indriyas*), I am none of these. Then who am I? I am I.

There are four profound aphorisms (*mahavakyas*) in the four *Vedas*:

Brahman is Supreme Consciousness
(*Prajnanam Brahma*),

I am Brahman (*Aham Brahmasmi*),

That Thou Art (*Thathtwamasi*),

This Self is Brahman (*Ayam Atma Brahma*).

Though these aphorisms convey the highest truth, they speak of duality. In fact, the entire *Veda* conveys only duality. Then where can you find non-duality (*advaita*)?

The purpose of the *Vedas* is to teach one what one is supposed to attain in this world. How can one attain happiness? What path should one follow? How should a celibate (*brahmachari*), a householder (*grihasta*), a recluse (*vanaprastha*), and a renunciant (*sannyasi*) conduct themselves? This is all that the *Vedas* teach. Therefore, the *Vedas* convey only duality.

But *Vedanta* teaches non-dualism. The *Upanishads* constitute the *Vedanta*. The *Upanishads* do not support the statement, "I am Brahman" as the ultimate truth because it speaks of two entities, namely I and Brahman.

When there are two entities, it is dualism and not non-dualism. God is all-pervasive, but people, out of ignorance, are unable to realise this truth and become victims of many types of suffering.

God alone is the true guru

You say that today is Guru Purnima, but truly, this is not the correct name of this sacred festival. Some fake *gurus*, in order to receive some favours from their disciples, may have given the name Guru Purnima to this festival.

The real name of this festival is Vyasa Purnima, because it is the birthday of Sage Vyasa. It is on this day that he classified the *Vedas* into four parts and gave them the names: *Rig Veda*, *Yajur Veda*, *Sama Veda*, and *Atharvana Veda*. He is also the composer of eighteen *Puranas*.

However, the name Vyasa Purnima was changed into Guru Purnima with the passage of time.

Sage Vyasa was one of great knowledge.

It is not possible for an ordinary human being, with their limited life span, to study the infinite *Vedas*. Therefore, he extracted the *riks* (sacred verses, chants) from the *Vedas* and called it *Rig Veda*. *Riks* are the mantras that protect one when one chants them with steadfastness and devotion.

Manana trana sammilitam iti mantra. It means: contemplation on what is heard and putting it into practice.

Sage Vyasa extracted all the *yajus*, which are useful for the performance of rituals (*yajnas*) and sacrifices (*yagas*), and called it *Yajur Veda*.

He put together all the *samas* (sacred hymns) from the *Vedas* and called it *Sama Veda*, since it is related to music and literature.

Finally, he compiled all the mantras relating to weaponry and health sciences and called it *Atharvana Veda*.

Because Sage Vyasa did a great good to humanity by this classification of *Vedas*, he is considered *guru*. You find many teachers in colleges, each of them teaching a particular subject like chemistry, mathematics, botany,

etc. Likewise, in the field of spirituality, one who imparts spiritual teachings is considered a *guru*.

What is the inner meaning of the term *guru*? One who dispels the darkness of ignorance is a *guru* (*Gukaro andhakarasya rukaro than-nivaranam*).

Not only this, the term *guru* has another meaning: One who is attributeless and formless is the true *Guru* (*Gukaro gunateeta, rukaro rupavarjita*). Only Brahman is beyond attributes and forms. Therefore, Brahman is the only true *Guru*.

Avatars don't give initiation into a mantra (*mantropadesha*) to anyone. What is the need for such initiation when you are established in the Self (in the *Swadesha*)? You yourself are Brahman. Where is the need for you to have a separate initiation in a mantra?

Only those who don't realise this truth give mantra initiation. Such gurus in turn received mantra initiation from their own gurus.

In fact, a true *Guru* is one who has no other *Guru*. God alone is the real *Guru*.

Guru is Brahma, Guru is Vishnu, Guru is Maheswara.

Guru is verily the Supreme Brahman.

So, salutations to the *Guru*.

Gurur-Brahma Gurur-Vishnu Gurur-Devo Maheswara;

Guru Sakshat Param Brahma

Thasmai Sri Gurave Namaha.

In this modern age, people are being taught that the *guru* is Brahma, the *guru* is Vishnu, and the *guru* is Siva. No, no. These modern gurus are not Brahma, Vishnu, and Maheswara.

Then who is the *Guru*? Brahma himself is the *Guru*, Vishnu himself is the *Guru*, and Siva himself is the *Guru*.

Brahma, Vishnu, and Maheswara represent the three qualities (*gunas*), namely passion, serenity, and sloth (*rajas*, *sathwa*, and *tha-*

mas), respectively. In fact, the entire world is made up of these three qualities.

Every human being is endowed with these three qualities. Brahma, Vishnu, and Maheswara are present in everyone's heart in the form of these three qualities. So far, no one has seen Brahma, Vishnu, and Maheswara with their physical eyes.

Who is your Guru? You yourself are your Guru. Your mind itself is your Guru. The moment you realise this truth, there will be no need for you to have any other Guru.

Giving up such an easy path, people are wasting their lives by following a wrong path due to their misunderstanding and doubts. The so-called gurus of today give a mantra to their disciples and ask them to worship the guru. I don't want to criticise anyone, but the truth has to be revealed to you. They whisper a mantra into the ears of their disciples and extend their hand before them for money as an offering to the guru (*guru dakshina*). This is not proper for a guru.

What is an offering to the guru? The real offering is to know that you yourself are the Guru. You are the Guru, you are Brahma, you are the divine power, everything is in you.

That is why from time to time I tell you the significance of the *Gayatri Mantra*,

Om Bhur Bhuvah Suvah...

People think these three terms connote three different worlds, namely earth, space, and heaven (*bhuloka*, *bhuvvarloka*, and *suvarloka*). The reason for this wrong thinking is that today there are no great scholars capable of dispelling the doubts of people by giving their true meaning.

Bhu refers to *bhuloka*, the material world. This represents materialisation. *Bhuvah* is the life-force, which makes the material world vibrate. Therefore, it represents vibration. *Suvah* represents the knowledge for which the *Vedic* statement *Prajnanam Brahma* stands —

this is called radiation. Materialisation, vibration and radiation, all three are within us. They are not present elsewhere in some other world.

Follow Me

There is nothing else to do if you perform good actions and do good to others. What should be your attitude when you help others? You should have the feeling that the one who helps is Brahman and the one who receives the help is also Brahman.

That is why in Bharat (India), people use the term *Daridra Narayana seva* while feeding the poor. Lord Narayana has two forms: *Daridra Narayana* (poor) and *Lakshmi Narayana* (rich). Lakshmi Narayana has no dearth of wealth and has a lot of people to serve him. But Daridra Narayana has neither wealth nor people to help him.

You should help and empower such poor people so that they also become Lakshmi Narayanas. That's why I always say, "Help Ever, Hurt Never," which is the essence of eighteen *Puranas*. Help everybody.

Helping others amounts to helping yourself. Whatever you do to others will come back to you manifold. That is why the *Vedas* declare: Whomsoever you salute, it reaches God (*Sarva jiva namaskaram Kesavam pratigachchhati*).

What is the inner meaning of this? The inner meaning is that all are Brahman. One who offers salutation is Brahman, and the one who receives is also Brahman.

Embodiments of Love!

Having taken a wrong path for a long time, your life is in turmoil due to many doubts and disbeliefs. You are unable to judge what is right and what is wrong. The reason is that you think you are a separate entity (*vyashti*).

But, in fact, you are not an individual (*vyashti*) but a part of society (*samashti*). Further, society is a part of creation (*srishti*), which is nothing but the manifestation of the Creator (Parameshti). Hence, you yourself are Parameshti. Therefore, all are embodiments of God.

No one is greater or lesser than the other. You may think, how you can attain the powers that Swami has? Follow Me. Certainly you will be endowed with such divine powers. In fact, all the powers are already present in you, but you do not realise it.

All of you want bliss. If you follow Me, you will be always in a state of bliss. In fact, bliss is in you, with you, around you, above you, and below you. You are the embodiment of bliss.

Why should you search for bliss outside when it is already present in you? You are deluded into thinking that you can get happiness from worldly objects. There is no happiness in this world.

Everything is in you. Everything is the reflection of your inner being.

You are the embodiment of Brahman. Consider yourself as Brahman. Always live in the constant awareness, "I am Brahman, I am Brahman." When you develop this awareness, you will become Brahman.

When you focus a camera on Me and press the switch, you will get My picture in it. Your body is the camera, your mind is the lens, your feelings are the film, and your intellect (*buddhi*) is the switch. When you focus the lens of your mind toward God with all concentration and press the switch of the intellect, God will manifest in you. Then your vision will become divine vision and you will become a divine being.

Swami always advises you, "My dear, do this, don't do that." What for? It is not for My sake; it is only to make you divine. It is only

to teach you the truth of Brahman and to make your life ideal and divine.

Everyone should become an ideal person. Just as God is the eternal witness, you should also become the same. It is not possible for anyone to understand the divine mystery that is hidden behind the veil of illusion (*maya*). You see only the effect, but the cause is hidden from your view.

In order to understand the relationship between cause and effect, follow the path of devotion. Sanctify your life by developing devotion.

Embodiments of Love!

How happy one would be if the entire world were pure, sacred, and full of divine feelings! You would not have hatred toward anyone. You would realise that criticising others amounts to criticising God. Whomsoever you criticise, it reaches God (*Sarva jiva tiraskaram Kesavam pratigachchhati*).

Consider God as your only Guru. In fact, He is the Guru of all Gurus (*Guror Guruh*). Why should you worry about anything when you have such a great Guru?

When you have the wish-fulfilling tree (*Kalpavriksha*) right in front of you, why do you desire trivial things?

When you have the wish-fulfilling cow (*Kamadhenu*) with you, where is the need to buy a cow?

(Telugu Poem)

When the wish-fulfilling tree (*Kalpavriksha*) and wish-fulfilling cow (*Kamadhenu*) are with you, why should you extend your hand before others and seek their help? All are children of God. All are aspects of God. All are embodiments of God.

Lord Krishna propounded the same truth in the *Gita*: The eternal *Atma* in all beings is a part of My Being (*Mamaivamsho jivaloke jivabhuta sanathana*).

There is nothing in this world that is not Brahman. That is why the *Bhagavad Gita* declared: His hands and feet are everywhere (*Sarvatah panipadam ...*).

Scientists say that everything is made up of atoms; there is no place without atoms. *Vedanta* propounds the same truth when it says: Brahman is subtler than the subtlest and vaster than the vastest (*Anoraneeyan mahato maheeyan*). Just as atoms are everywhere, so also is Brahman all-pervasive.

Embodiments of Love!

There is no need to think about anything else. Always have divine feelings. There is nothing greater than this. You will have everything when you have divine feelings, and ultimately you will attain Divinity.

All names and all forms belong to the same God. One God has many names (*Ek Prabhu ke anek naam*).

There are many sweets like Mysore Pak, Gulab Jamun, Burfi, etc., but the same sugar is present in all, which provides sweetness to them. People may have different tastes, and the sweets may have different names, but there is no difference in the sweetness of sugar.

It is only the delusion of the mind that creates differences, but there is no difference in Divinity. Man is the embodiment of God.

The word *viswam* has an important meaning associated with it. *Viswam* actually means that which has innumerable limbs and innumerable hands. That is why it is said: *Viswam Vishnu Swarupam* (The entire universe is the embodiment of Lord Vishnu). Never give scope to differences.

The same Lord is worshipped in different names and forms

On this occasion of Guru Purnima, I want to tell you something very important. Because of

differences, you are deluding yourself and becoming victims of ignorance. Here is a small example.

You consider Vishnu as the one who wields the conch, discus, mace, and lotus (*sankha, chakra, gada, and padma*). What is the inner meaning of this?

There are eight attributes of Divinity: embodiment of sound, mobility and immobility, light, speech, eternal bliss, perfection, delusion, and wealth (*sabda brahmamayi, chara-charamayi, jyotirmayi, vangmayi, nityanandamayi, paratparamayi, mayamayi, and sreemayi*).

Vishnu's conch symbolises sound, the discus signifies time, the mace signifies strength, and the lotus stands for heart. Therefore, God is the master of sound, time, all the powers, and the heart of all beings. This is the inner meaning of depicting Lord Vishnu as the one who carries conch, discus, mace, and lotus. Devotees, out of their innocence, take the literal meaning of these attributes without understanding their inner meaning.

Here is an example. Vaishnavites worship Lord Narayana; Saivites worship Lord Siva and chant the Siva Panchakshari Mantra. Both groups go to Tirupati to have the *darshan* of the Lord of seven hills. Vaishnavites worship him as Venkataramana; Saivites as Venkateswara. The names are different, but the Lord whom they adore is the same.

Ramana means one who pleases. This is a Vaishnavite name. The Saivite term Easwara means the master of all types of wealth. Out of their imagination, devotees attribute names such as Venkataramana or Venkateswara for their own satisfaction.

Lord Easwara is described as Pashupati, meaning the master of all living beings. The equivalent term for Pashupati is Gopala according to Vaishnavism. Both Gopala and Pashupati are one and the same. Since cows were dear to Lord Krishna, He is described as

Gopala. Here, both cows and *pashus* symbolise all living beings.

Siva is considered to be one who wields the *damuru* and *trishul*, which symbolise sound and time respectively. Just like Vishnu's conch, Siva's *damaru* symbolises sound. In the same way, Siva's *trishul* and Vishnu's *chakra* symbolise that they are the masters of time. Siva's *trishul* symbolizes the unity of three periods of time —past, present, and future.

In this manner, the same Lord is worshipped by different people in different names. Do not find fault with anyone in this regard.

Never observe differences between religions

Respect all religions. Here is a small example. Students can understand this well.

The musical instrument *veena* has a number of strings. Each string gives out a particular sound. If even one string is not in pitch, the music is not pleasing to the listeners. Strings are many, but *veena* is one. Music will be pleasing to the ears only when all the strings join together in harmony.

The nation is like the *veena*, and different religions are like strings. Only when there is unity and harmony between various religions can there be peace and harmony in the country. You should develop faith in the principle of unity.

Shirdi Sai Baba used to ask for an offering (*dakshina*) of two rupees from devotees who came for his *darshan*. Here, two rupees symbolise faith and devotion. They are like two shoots of the same seed. Only when the two shoots join together can the seed grow into a sapling. When the shoots are separated, the sapling cannot grow. Similarly, steadfast faith (*sraddha*) and devotion (*bhakti*) should join together like the two shoots of a seed. Only then can you get the sapling of happiness. Never observe differences between religions.

Religions are many but the goal is one.
Clothes are many but yarn is one.
Jewels are many but gold is one.
Cows are many but milk is one.
Beings are many but breath is one.
Castes are many but humanity is one.
Beings are many but *Atma* is one.
Flowers are many but worship is one.

(Telugu Poem)

You perform worship of idols with various types of flowers such as jasmine, rose, and marigold. But is there any difference in worship? Worship is the same. All the differences are created by the delusion (*bhranti*) of the mind. Therefore, give up delusion and develop the principle of Brahman (*Brahma-thathwa*).

All are embodiments of Brahman, all are embodiments of God. Everyone has ultimately to merge with the Divine. Develop such broad-mindedness. Do not observe differences such as 'I am different, you are different, and others are different.'

People talk of the Brotherhood of Man and Fatherhood of God. What does this Brotherhood of Man mean when one brother fights with the other and goes to Supreme Court to settle property disputes? Today you don't find unity even among real brothers.

Therefore, you should go beyond this state of Brotherhood of Man and develop the feeling of oneness (*ekatma bhava*). The same *Atma* is present in you, Me, and everyone. Once you realise this, you will not observe any differences whatsoever.

However, this is not so easy. But continuous and constant practice will help you realise this oneness. Walking, talking, reading, writing and eating —everything comes only by practice. Similarly, you can realise your true Self only by constant practice. When you follow the command of God, you will certainly attain Divinity. Accept and practise the precepts of sacred texts as divine commands. Attain God's love. Then you will attain everything.

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

—From Bhagavan’s Discourse in Sai Kul-
want Hall on 30 July 1996.