

Expel the six Enemies and elicit Educare

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Embodiments of Love!

Since I came a bit late today for this afternoon programme, you all had some misapprehensions about My health. I want to assure you that I am perfectly alright. I cannot be idle; that is my nature. A few devotees were waiting for Me there. I therefore spoke to them for sometime and made them happy. Thereafter, I started for giving *darshan* (site of a holy person) to the devotees in Sai Kulwant Hall.

Whatever I do, it is only to satisfy the devotees. I have no other work. There is no work you can call My own. I have not come down for eating and drinking. Eating food and drinking water are of no importance to me. Occasionally, I just sip a few drops of water and continue My talk. After all, even a brand new car, needs petrol in its tank to keep it moving. Is it not?

These days, the world is taking to strange ways. In every field—physical, moral, spiritual, and worldly—there is rampant pollution. We are of two minds with the way in which the world is moving. We are both amused and sad at the state of affairs.

Humanness is very sacred. There is no greater force than humanness. Man has to pursue two kinds of education: Education and Educare. Education is acquiring knowledge from textbooks written by someone else. Educare is manifesting the divinity latent in a human being. This is by self effort. It involves bringing out something that is already there, within, by one's own *sadhana* (spiritual exercises) and

not bringing out evil qualities that are carefully and perversely preserved in one's bosom. Educare is bringing out or manifesting the human values of *sathya* (truth), *dharma* (righteousness), *santhi* (peace), *prema* (love), and *ahimsa* (nonviolence) by *sadhana*.

The first among the five human values is *sathya*. Who is the author or who spoke and taught about this *sathya*? It is said, *Manasyekam vachasyekam karmanyekam mahatmanam* (those whose thoughts, words, and deeds are in perfect harmony are noble ones). Such noble souls have preached this truth since time immemorial. *Sathya* (truth) manifests from one's own heart.

The second value is *dharma* (righteousness). Who created this *dharma*? What is *dharma* and what is *adhharma*? If you go on enquiring, it becomes clear that *dharma* is not something that is created by someone. *Sathyannasthi paro dharmah* (there is no *dharma* greater than adherence to truth). *Dharma* originated from *sathya*.

The third value is *santhi* (peace). You enquire from any millionaire, “Sir! You have everything in this world for a happy living. Are you happy?” Pat comes the reply, “I have everything, but I have no peace.” Peace is not something that a person passes on or gives in charity to another person. It has to come from one's own heart. Today, wherever you look, you see “only pieces, no peace”.

The fourth value is *prema* (love). Where did this love come from? Did it come from

mother or father or some friend? Did anyone gift it? No! Love is your very life-breath. Devoid of love, the world cannot exist.

The fifth human value is *ahimsa* (nonviolence). Gautam Buddha taught, *Ahimsa paramo dharmah* (nonviolence is the supreme *dharma*). But, today, wherever you look, there is only violence. Like the other human values, the heart is the seat of nonviolence.

The five human values *sathya*, *dharma*, *santhi*, *prema*, and *ahimsa* are not independent of each other. They closely follow one another. These five qualities are the gift of God to a human being. You as human beings have to manifest these five human values by putting them into practice. That is “Educare”.

What is the foremost quality of a human being? Speaking truth is the foremost quality of a human being. To speak untruth and talk irresponsibly does not behave a human being. If you indulge in useless and indiscriminate talk, how can it be called truth?

In fact, truth has to dance on your tongue. Before you speak something, you must enquire whether it is truth or not. “Truth is one, not two.” If there is duality, it cannot be truth. We have to speak only truth that emerges from our heart. The entire world has emerged from truth, and everything merges into truth.

The clouds moving in the sky sometimes obscure the Sun. It is not possible to remove the clouds. They just come and go. Once the clouds move away, the resplendent Sun is fully visible. Similarly, only when the dark clouds of resolution and confusion in our heart are cleared does truth manifest.

The *panchabhutas* (five elements) are natural phenomena in creation. Similarly, the five human values of *sathya*, *dharma*, *santhi*, *prema*, and *ahimsa* are natural to human beings. One has to manifest them from the heart and lead a natural life. They should flow from the “source” and not be extracted by “force”. Truth is pure and unsullied. Love is selfless.

We have therefore to lead a selfless life. That is real love. Love does not expect anything in return.

Selfishness troubles a human being in subtle ways. It is very cunning. Hence, one should not allow selfishness to come near him. If you are suffused with love, selfishness cannot approach you. Hence, develop love. Love is divine. When you are able to develop love, nonviolence will come to you of its own accord.

Where there is love, there can be no trace of violence. Thus, when one is able to manifest the five human values of *sathya*, *dharma*, *santhi*, *prema*, and *ahimsa*, then one's intellect becomes steady and one can walk the straight path.

Everyone has to face the consequences of their karma (actions).

Who made the bats hang from the branches of a tree with their heads downward?

Has anyone tied them upside down out of hatred?

No, it is their fate.

Likewise, nobody can escape from the consequences of *karma*.

(Telugu poem)

The bats will be hanging to the branches of trees with their heads downward. They move about in darkness only. Their entire life is spent in darkness. Is it anybody's malice that makes the bats hang their heads down from their perches on the branches? No, this is not anyone's making. It is God's *leela* (sport, play). Similarly, man has to follow his destiny. While experiencing the result of his past *karma*, it is possible that some changes can occur. Sometimes, the ways of *karmaphala* (fruits of action) appear to be rather strange. Once, Lord Vishnu asked sage Narada, “Narada! How is the world?” Narada replied,

The stories of the Lord are amazing,

It purifies the lives of the people in all three worlds,

It is like the sickle that cuts the creepers of worldly bondage,
 It is like a good friend who helps you in times of need,
 It is like a shelter for the sages and seers doing penance in the forest.
 (Telugu poem)

Karmaphala makes human beings dance to its tunes in several ways. People cry when someone close to them die. Similarly, they feel happy when a child is born in the family. Is it not a fact that happiness and sorrow are the result of *karmaphala*? Is it not true that they are part of the divine *leelas*? Hence, develop the faith that whatever happens is as per the divine will.

It is a common practice in the present-day world to blame others for all their ills and praise themselves when they are happy. This is not correct. Develop the attitude that everything is God's gift and whatever happens is for our own good. Happiness and sorrow, losses and gains are all like passing clouds!

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First and foremost, control your thoughts. The clouds of these thoughts are moving about in the sky of your heart. The clouds, as they move, will cover the sun called the intellect and the moon called the mind. It is said, *Chandrama manaso jataha* (the moon was born out of the mind). The moon reflects the mind's nature. The intellect is the reflection of the sun. Both of them move about in the sky of the heart.

Sometimes, our own thoughts form “dark clouds” —more so in the youthful stage. The “dark clouds” are water-borne, meaning they are associated with desires. When such “dark clouds” gather, the sun and the moon are hidden by them.

It is only in the youthful stage you are troubled by an excess of thoughts. You will be drowned in them, literally, and will forget

your very humanness. Hence, first and foremost, you have to remove those “clouds”.

From where do these “clouds” come? They are formed on account of your *sankalpas* (resolutions) and *vikalpas* (indecisiveness). Hence, first and foremost, you have to control your thoughts. If you are able to do it, then your mind and intellect will shine brightly.

The mind is a bundle of thoughts. When the thoughts and resolutions are controlled, it will be clean, like a placid lake. Narendra (Swami Vivekananda) tried his best to control his thoughts when he was a youth. When he finally succeeded, he acquired a pure heart. He constantly reminded himself, “I am very proud of my birth as *Bharatiya* (Indian). How great and sacred is this country Bharat! How pure it is!” To whichever country he traveled, he used to teach the people of that country about the greatness of Bharat. The very thought of the sacredness of Bharat would make you great. Hence, you must constantly remind yourself of the greatness of Bharat.

Students of the present times are not at all reading the life history of great people like Ramakrishna Paramahansa and Swami Vivekananda. They read all trash novels. They consider them as great literature. I want you to throw away such cheap literature.

God is immanent in every human being. God is everywhere. It is said, *Ekatma sarva bhutantaratma* (one *Atma* dwells in all beings). The same *Atmic* principle is present in all human beings. You may have a doubt in this context, “if that is so, then why should I not make friendship with such and such person?” When a person's age, behaviour, and thoughts are not conducive to your moral and spiritual development, do not make friendship with them. If you do so, you will also become them.

Tell me your company; I shall tell you what you are. You should make friendship with good people. It is only in keeping with this

principle that Adi Sankara, in his famous treatise *Bhaja Govindam*, declared:

*Satsangatwe nissangatwam,
Nissangatwe nirmohatwam,
Nirmohatwe nischalatattwam,
Nischalatattwe jivanmukti.*
(Sanskrit sloka)

Good company leads to detachment;
Detachment makes one free from delusion;
Freedom from delusion leads to steadiness
of mind;
Steadiness of mind confers liberation.

Move with good people, speak good words, and see good things. Only when you develop good vision and good thoughts and undertake good activities will become a good person. Do not read bad and cheap literature. Reading such trash is like moving in bad company.

Especially today, I don't wish to dilate upon such topics as Divinity, spirituality, etc. What I am interested in is that you should lead your daily life in accordance with the principle of truth. The five human values of *sathya*, *dharma*, *santhi*, *prema*, and *ahimsa* are natural to human beings. One has to manifest them from the heart and lead a natural life. They are embedded in you. They are like the five vital airs in you.

They are, however, enveloped by the *arishadvargas*, the six enemies of *kama* (desire), *krodha* (anger), *lobha* (greed), *moha* (delusion), *mada* (pride) and *matsarya* (jealousy). What you have to do is to throw away this outer layer of *arishadvargas* and bring out the five human values latent in you.

If you want to draw water from a well, you have to tie a rope to a bucket and, with the help of this bucket, draw water. In the well of your heart, there is the pure water of human values. In order to draw that water from the well, you have to secure the rope of firm faith. However, people today lack such faith and become blind.

The loss of the spiritual eyes of faith leads to spiritual blindness. Do not become blind. It is only when you develop firm faith in God that will humanity be transformed into Divinity.

Many people can deliver “speeches”, but we do not derive satisfaction merely by listening to such speeches. We just listen to them and forget them soon after this. It should not be so. What has been listened to has to be contemplated upon and then put into action.

The most important aspect is to develop firm and unwavering faith. When the rope of faith is strong and secure, the bucket can draw out the water of the five human values from the well of your heart. This process is called “Educare”. Educare is to bring out that which is in the depth of one's heart. It is not something external. It cannot be purchased from the market, nor can it be taught by a teacher. You yourself have to strive for it. Only then can you attain self-realisation. For this, the prerequisite is self-confidence. In order to gain self-confidence, you must develop noble qualities.

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Your education may help you to achieve a sharp intellect. But real happiness comes only from manifest “Educare”. That should, in fact, be the basis for our life. Bookish knowledge is not very important. Even those who have acquired high academic qualifications have to give importance to “educare”. Devoid of “educare”, all education and academic achievements are useless. You may acquire high degrees, but your education is not complete without “educare”.

Of what use is all your education? Is it only for making a living? There is no shortage in this world of highly educated people. What are they doing? Did they contribute anything for promoting nonviolence in the world? Do they protect *dharma* in any manner? Are they fostering *santhi* (peace)? At least, are they able to live in peace? No, not at all! They

are unable to live in love and harmony even with their own children.

Hence, first and foremost, cultivate love and share it with all. Only then will you experience its taste.

Students have all the capabilities at their disposal. They have a strong and healthy body and mind. But, if they do not put them to proper use, they will become weak physically and mentally. Such weak people cannot achieve anything in their life. A strong will is a prerequisite in the spiritual field.

Having resolved what ought to be resolved, hold on to your resolution till you have succeeded. Having desired what ought to be desired, hold on to it till your desire is fulfilled. Having asked what ought to be asked, do not leave the hold till you attain it. Having thought what ought to be thought, hold on to it till you have succeeded.

With heart mellowed, the Lord must yield to your wishes or,

With no regard for yourself, you should ask Him with all your heart.

Persevere, be tenacious, and never give up, for it is the quality of a devotee never to retreat, never to abandon resolve.

(Telugu poem)

If you wish to secure good marks in the test given by God, you must have a firm resolve. This is necessary even in your worldly education. Do not, however, be satisfied with getting high academic degrees. Do not be elated by good marks; avoid bad remarks. Only then will your education have value.

Dear students!

I am teaching you many things daily. But you are not giving proper thought to them. You are forgetting the purpose for which you have joined our Institution. You have to recognise that purpose in the first instance. You came here with a purpose, but your actions are different. There is no use at all by such behaviour. For example, you wish to have a break-

fast of idli and sambar. But you go to a military (non-vegetarian) hotel to get those items. You have joined this Institute to sanctify your heart and make it pure. But you are taking part in unholy activities. The reason is your mental pollution! Do not at all pollute your mind and thoughts by involving yourselves in such activities. These are the things that our elders have been teaching us since ancient times.

You are students of the modern age. Along with modern education, you should sustain our ancient traditions. It is only when you conduct yourself accordingly that you will be able to attain the happiness you wish for. Only then will your life be sanctified. Worldly education is for the life here and spiritual education is for the life hereafter.

You have come here to acquire *Brahma vidya* (knowledge of the Brahman), not merely worldly education. Along with academic education, you also learn spiritual education. You have to strike a balance between these two. Only then will your life be sanctified.

(Bhagawan concluded His discourse with the *bhajan*, “*Govinda Krishna Jai Gopala Krishna Jai ...*” and “*Vahe Guru Vahe Guru*”.)