

PODCAST 117: WHAT IS LACKING?

Om Sri Sai Ram

Welcome to Prasanthi Sandesh, 117th Episode.

It so happened that I was going through the message of Bhagavan Buddha. One point struck my mind immediately. Bhagavan Buddha was referring to a very important aspect - Unity.

I would like to share with you a few of the points mentioned by Bhagavan Buddha. He said unity is strength. Unity of the community is more important and greater than the individual. We can accomplish anything with this unity in the community. After all, when pigeons are caught in a net, drawn and trapped by a few grains kept inside the net, they can help themselves by uniting together to lift the very net itself to a distant place. How is it that the pigeons could come out of the net? It is because of their total unity. Out of this unity, they could gather their strength and lift the whole net. That is the example given by Bhagavan Buddha.

And Buddha also analyzed the reasons why there is no unity. Those full of pride and ego will never stand for unity. Those who do not have a steady or a constant definite opinion also cannot contribute to unity. People with wavering minds, people who talk too much, and those who talk in praise of somebody else, who flatter, are also unfit to work for this unity.

People with a loss of memory, a lack of proper understanding, and those who cannot love all equally cannot contribute to unity. People who have fallen astray with mistaken ideas, and those who don't have control over their senses, plus those who are involved in arguments repeatedly, differing on every silly issue, are also responsible for this lack of unity. In fact, all these categories of people are responsible for division. They are fools indeed.

Concluding thus, Bhagavan Buddha said that the people with the above mentioned qualities will disrupt unity. But don't lose your courage. Buddha advises disciples: Don't fight among yourselves. Do that which is good for everybody. Wish for the good of everyone. That is what Bhagavan Buddha said to his large group of disciples in one of his talks during his journey. It's really marvelous.

As I think of this, I am reminded of Bhagavan Sri Sathya Sai Baba and what He said on unity. I very well remember He repeatedly said, "What is that India lacks today? What is it that we don't have today as Indians?" Swami said that, in spite of all our achievements and accomplishments, till today India could not stand united. There is no unity in this country. That's what Baba said. It is very much true. If you just go through the pages of history, we agree with Swami's observation.

Then Swami gives a number of examples: This unity we find among the birds. Birds of the same feather flock together, as the saying goes. We also see monkeys moving in large groups. We also know elephants move in groups, and crows also for that matter. When one elephant is in trouble, it is surrounded by many other elephants. When one monkey dies, it is surrounded by other monkeys. If a crow

dies, it is surrounded by other fellow crows. But this unity is lacking among humanity. In this entire creation, we come to know it is only the human being who doesn't have this quality of unity, which is very, very unfortunate indeed.

Why? Why is unity lacking? If we just go deeply into the subject, there is no unity because of selfishness and self-interest. It only means that there is no purity of heart. Where there is no purity of heart, when all people are self-centered, totally selfish, unity is not possible. Therefore, the foundation for this unity is purity.

Then Bhagavan goes a step further. This unity will take you one more step to Divinity. Therefore He says, "Unity is Divinity." In one of the Telugu songs He composed which He recites on the dais during the course of His talks, He sings: "Let us move together. Let us mingle together. Let us grow together. Let us share whatever we have, our intelligence, our wealth, and our resources. Let us grow together." That's the meaning of the song. That is what He repeatedly said on the dais. Therefore, it is very necessary to develop that spirit of unity if it is missing.

Swami gives another example. It is easy to cut a thread. If a thread is given to you, it is easy to break it, yes. But if all the threads are together, if they are closely interwoven into a cloth, it is impossible! You cannot cut it with your hands unless you make use of scissors. So you may be able to cut a thread with your little finger, but even if you join both hands, you cannot cut a cloth. Therefore, threads joined together will give all strength to the cloth.

Likewise, when we stand united, all of us working together in a like-minded way with a common goal, there is nothing we cannot achieve on Earth. That's what Bhagavan said. Therefore, we should have purity to have unity, in order to reach the third state or culmination of Divinity.

I will take you to another dimension of this same subject of unity. Bhagavan said that within every individual there is no unity. What he thinks, what he does, what he says are at variance. They are different. There is no harmony of thought, word and deed. There is no unity of thought, word and deed, even in an individual personality. Therefore, Swami says it is absolutely necessary to have unity of thought, word, and deed.

Karmanyekam, vachas ekam, manas ekam, mahatmanam.

If these three stand united, it will make you a noble man, a great man.

Karman anyath, vachas anyath, manas anyath.

If the thought, word and deed are at variance to each other, you are a wicked man.

Therefore, it is necessary to have this unity at the individual level of thought, word and deed.

Then we'll go into the spiritual aspect of this subject of unity. Spiritually we are only one. Why? Only one God manifested into many. We are all the sparks of the Divine.

So Swami says, "Embodiments of the Divine." We are all essentially divine. Spiritually we are one and the same, though we are different physically and psychologically.

A number of examples have been given. We also have studied those examples on previous occasions: we have many types of jewellery, but all are made out of the same gold. There are many types of sweets, but all are made out of the same sugar. There are different types of earthenware, but all are made out of the same clay. Another example we also spoke of earlier is that of electricity which is one, but it is illuminating so many bulbs. Similarly, "The same Divinity manifested into many." That's what Bhagavan said. That is unity at the spiritual level.

When we are carried away by physical appearances and psychological opinions and ideologies, we are always divided. Swami's clarion call rang out when He said, "There is only one caste, the caste of humanity." There are not many castes. Today it is deplorable to find people fighting with each other in the name of caste.

Further He said, "There is only one religion, the religion of Love." But we often find in the newspapers that people are fighting in the name of religion. Historians say that more wars are fought in the name of religion than for any other reason. Is it not a sorrowful state of affairs? It is indeed!

So further, Swami said, "There's only one language, the language of the heart." But we know how people are fighting with a linguistic bias and how they favour people of their own language and region. What a pitiable situation it is! We are divided in every way - geographically, linguistically, ideologically and religiously also. So, it is in this context that we can only establish unity at the level of spirituality, and on these foundations we can bring about unity among humanity at all levels.

So that oneness we should understand: Oneness. People may stand united on the platform, raising their hands, joining their hands. That is political unity, a coalition government. This oneness is not political unity, not so. We also find in the labour unions there is unity. It is all a unity for the purpose of some end, to increase their pay packet or for better service conditions. But it is not basic unity because they are all unified, demonstrating only for a common purpose, be that financial or political, or whatever it may be.

The essential unity of mankind happens once Divinity is established and once we are all convinced that harmony will certainly bring about unity in every field of life, in every walk of life. That's what Bhagavan says.

I can give you one example. Here in Prasanthi Nilayam it so happened that the students from Bangalore arrived at one moment. They were all sitting at one place, while Prasanthi Nilayam boys were a little bit away from them. Swami came for *darshan*. Looking at the boys of the two campuses, He stood in the middle and said, "Do you have one Sai Baba in Bangalore? Do you have another Sai Baba in Puttaparthi? Sai Baba is one and you are one, Bangalore and Puttaparthi. No, no, no. You mingle with each other, you mix. That's all. Don't sit away from each other. That I don't like." That's what Swami said.

Swami always stands for unity. He never liked any division at all, as division weakens our cause. Division certainly speaks that something is lacking in our conviction. Therefore, this unity is possible at the religious level when we understand that though we may be different in our practices, spirituality we are one.

Religion seems to be different. That's what Swami said. But it is only our mind that brings division among religions. When the mind is rectified, when the mind is corrected, if the mind enquires into the depth in all its profundity, it will experience the hidden Oneness.

Therefore, people may speak on this subject of unity from many different aspects like political, religious, social, or whatever it may be. But I only emphasize that with the establishment of unity on spiritual grounds, unity will be so strong that it will manifest in other fields also.

Thank you very much. Sai Ram.