

PREMA
VAHINI

Stream of Love

SATHYA SAI BABA

46. Eschew conceit and doubt

Whatever else is important, these two have to be attended to as essential: (1) the conceit that knows everything and (2) doubt whether It is or is not. These are the two chief enemies of the spiritual aspirant. But what does it matter who these enemies are? Simply decide for yourself to be firmly fixed in your reality. If that is pure, everything is pure. If that is true, everything is true.

If you wear blue eyeglasses, you see only blue, even though nature is resplendent with many colours, right? If the world appears to you as with differences, that is due only to the fault in you. If all appears as one love (*prema*), that too is only your love. For both of these, the feeling in you is the cause. It is only because you have faults within you that you see the world as faulty. When there is no knowledge of fault in yourself, no fault can be found even by search, for you wouldn't know which are the faults.

Now, the question may arise whether the Lord Himself has faults because He also searches for faults. But how can it be said that the Lord searches for faults? He searches only for goodness, not for faults and sins. Those are based on the standard of the qualities (*gunas*) of each. The Lord won't examine the wealth, family, caste, status, or sex. He sees only the righteousness (*sadbhava*). He considers those endowed with such righteousness as deserving His grace, whoever they are, whatever they are.

Therefore, develop righteousness, goodness. Live and act in joy and love. These two are sufficient; with them, salvation can be attained without fail.

47. Be humane, not demonic

Humans are full of love (*prema*). Their hearts are springs of mercy. They are endowed with true speech.

Peace is the characteristic of the mind of humans. It is the innate quality of the mind. In searching for peace there is no need to go anywhere else. Just as gold and silver lie hidden under the earth and pearl and coral under the sea, peace and joy lie hidden in the activities of the mind. Desirous of acquiring these hidden treasures, if one dives and turns mental activities inward, one becomes full of love. Only one who has so filled themselves with love and who lives in the light of that love can be called human. Those devoid of love are demons, monsters, subhumans.

That holy quality of love will not remain unmanifested off and on; it will be ever present, without change. It is one and indivisible. Those saturated with love are incapable of spite, selfishness, injustice, wrong, and misconduct. But in those who have no love, these latter qualities are always above everything else.

The demons (*danavas*) are those who trample on love and consider inferior qualities as important, while the humans (*manavas*) are those who consider love as the only quality to be fostered and inferior qualities as snakes to be destroyed. Bad conduct and bad habits distort the humanness of people. Hearts filled with the nectar of love indicate genuine humanity in people. By love (*prema*) is meant love that is unsullied, unselfish, devoid of impurity, and continuous.

The difference between human (*manava*) and demon (*danava*) is only *ma* and *da*! But the letter *ma* is soft, sweet, and immortal in symbolism, while the sound *da* is merciless, lawless, and burning. Are they humans who have no sweetness in them and who endeavour to suppress the craving for immortality? Theirs is the nature of demons, though the form is human! For the character and not the form is primary. How can those with human form be called humans if they have no kindness and no rightness, and if they have the nature of demons? No; they cannot be called so.

The sentences in my discourse are addressed not on the basis of form but on the qualities of people. Among people, there are demons in plenty! Humans and demons look alike, but their qualities make them distinguishable as human and demon. Humans engage in soft and sweet deeds of kindness, rightness, love, and truth; they are witnesses to the possibility of realising and manifesting one's immortality. Their good nature is resplendent on their faces as bliss (*ananda*). But without that goodness, even if they are infatuated with joy their faces will indicate only the destructive fire of the demon; they won't have the grace of spiritual bliss.