



PURITY IS ENLIGHTENMENT

STUDY GUIDE

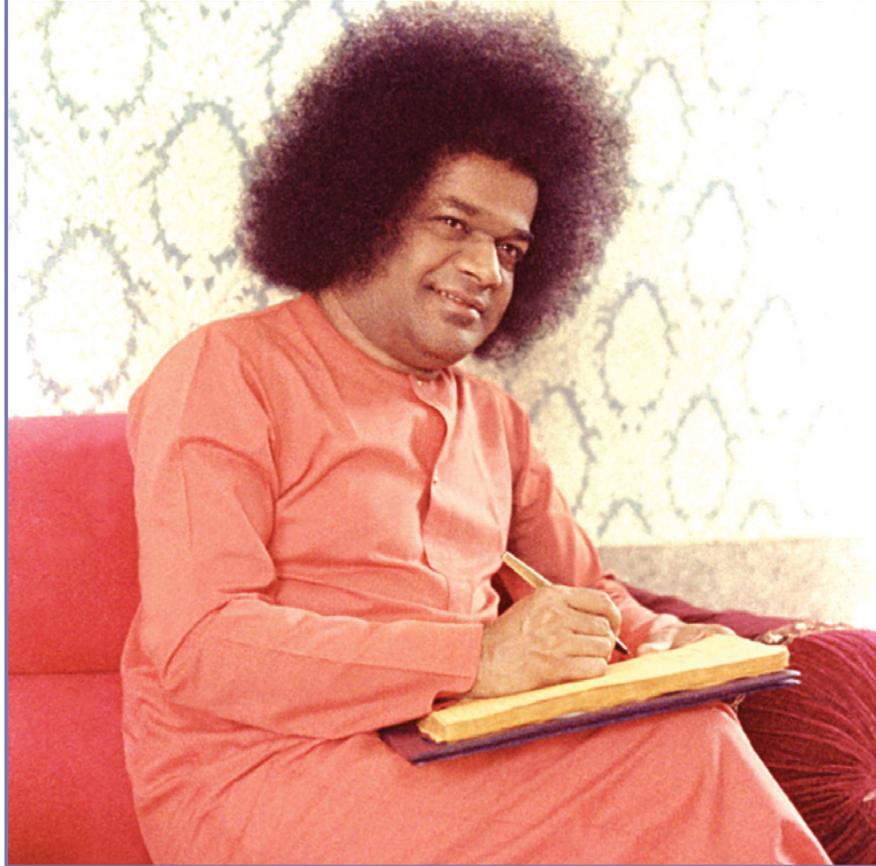




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Dedicated with love and reverence
at the divine lotus feet of
BHAGAWAN SRI SATHYA SAI BABA
THE EMBODIMENT OF DIVINE LOVE



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FOREWORD

“Practice what I teach, that is enough. That is all I ask.”

–Sathya Sai Baba, 20 October 1963

Bhagawan Sri Sathya Sai Baba, the universal teacher, the embodiment of love and truth, teaches us the way to reach the ultimate and supreme goal of human life – namely, to realise our innate divinity and the divinity inherent in all creation. In His love for us, He has given us two key aphorisms: Unity is Divinity and Purity is Enlightenment. To attain unity and purity, He has also given four practical divine commandments – Love All; Serve All; and Help Ever; Hurt Never.

Baba lent His sacred name to the Sathya Sai Organisation wherein, as brothers and sisters, we can come together to realize the goal of life easily by following these aphorisms and commandments. He said that we can reach the *summum bonum* of existence by following His teachings immediately, implicitly and completely, with sincerity and absolute faith.

Accordingly, the 11th World Conference of the Sathya Sai International Organisation (SSIO) will focus on two seminal teachings of Bhagawan, with the theme: **Unity is Divinity & Purity is Enlightenment**. To assist Sathya Sai devotees everywhere in their spiritual journey, two study guides, which are compilations of the essential teachings of Baba on Unity and Purity, have been developed.

Unity Is Divinity

The first Study Guide deals with the aphorism–Unity is Divinity. Swami says that just as we see different reflections of ourselves when we are surrounded by mirrors, the apparent multiplicity around us is just the many reflections of the one Self, which is our reality. Realisation of this fundamental unity leads to purity of mind. Through this purity, we are enlightened and realise our innate divinity and that everything and everyone is divine.

Baba says we are reflections of the one divinity, facets of the one immortal Self, and our essence is love—which is our own true nature, the *Atma* or divine Self. Although fundamentally One, unity manifests in many ways. At the fundamental level, all is God – *Isavasya Idam Sarvam*. The next level is unity in Nature – God is Nature; Nature is God. The one divinity is manifested in all of nature’s multiplicity, and humanity is an integral part of nature. Unity can also be manifested at the levels of the individual, the family, the Sathya Sai Organisation and society. Bhagawan reminds us that Man (*Vyakthi*) is part of Society (*Samashti*), which is part of Creation (*Srushti*), which is part of God (*Parameshti*). The Study Guide explores the linkages, principles and practices of seeing unity in all these manifestations.

Purity Is Enlightenment

The second Study Guide deals with the aphorism—Purity is Enlightenment.

Swami says that purity is essential for experiencing divinity and everlasting bliss. It is not possible to experience divinity unless we are pure – in fact, Swami says that all spiritual exercises, such as selfless service, devotional activities and education, are undertaken to purify the mind.

How to develop purity? This is the crux of the matter, and Swami beautifully dilates on the importance of developing purity at a young age, and the various aspects of external and internal purity. External purity refers to purity at the body level, which includes purity of food, speech and action and purity of the place and environment. However, it is not enough if the body is clean — purity of the heart and mind is essential and Swami's teachings on developing inner purity (*Antahkarana Suddhi*) are listed in this section. In His infinite compassion, Bhagawan recommends specific steps to develop ten types of purity in day-to-day life, and gives directives on spiritual practices such as *namasmarana*, selfless service, meditation, etc. and how they should be performed.

The Study Guide also deals with Swami's admonitions on the pitfalls in the process of developing purity. He warns us about the obstacles, as we undertake *sadhanas* such as devotional singing, service activities, study circles etc., and provides practical solutions to overcome them. He guides us to practice purity in thought, word and deed in our daily lives.

The Study Guide expounds on love as the basis for developing purity. The more we develop love, the more pure we become. Finally, there is a short discussion on what we can learn from the examples of various spiritual masters, sages and saints who achieved purity.

Conclusion

The simplicity and beauty of the practical advice given by the Lord is of lasting value to all devotees engaged in spiritual advancement, at all times, wherever they may be. It also has practical value for sustained peace and prosperity of society and the world, at large.

Let us study His nectarine words, understand them through discussions, study circles and workshops, and practice them sincerely. Let us resolve to move forward with unity, achieve purity and experience divinity in this very life.

Jai Sai Ram.

In the Loving Service of Sai,

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PURITY IS ENLIGHTENMENT

INTRODUCTION

In the Study Guide on Unity, Bhagawan Sri Sathya Sai Baba beautifully elaborates on the first aphorism – ‘Unity is Divinity’. We now move to the second aphorism – ‘Purity is Enlightenment’. In order to understand this, once again, we turn to our beloved master’s message.

We all have an understanding of the word ‘Purity’. This ‘Purity’ can be understood from various perspectives. Every religion/philosophy has emphasised the importance of purity in our day-to-day lives as well as for the spiritual progress of human beings. However, there may be doubts and further clarifications needed on where to begin and how to develop purity. What are the milestones on this path? What are the fruits that we receive at each stage and what are the pitfalls that we may encounter in this pursuit? This Study Guide gives us the answers to these questions.

This book is a compilation of quotes from Bhagawan Baba’s Divine discourses distilled into a purifying stream of Divine Wisdom on the topic “Purity is Enlightenment.” This offering has been compiled with the intention of aiding devotees’ understanding of this important aspect of Sathya Sai Baba’s teachings.

Following are the topics which will be covered:

1. Why is Purity important?
2. Two kinds of Purity – External and Internal
3. How to Develop Purity?
4. What are the External Factors affecting Impulses?
5. How to Practice Purity? – Purity as a *Sadhana*
6. How to Know if You have Developed Purity? – Pitfalls
7. Purity in Worldly Relations
8. Purity in Nature
9. Purity in Sathya Sai Organisation
10. Exemplars of Purity

In the first chapter Sathya Sai Baba’s teachings help us to understand why purity is important. Baba said that purity is the hallmark of human birth. He also said that purity is essential for experiencing everlasting bliss and that everlasting bliss is Divinity — enlightenment itself. He goes on to explain both external and internal purity and how external purity influences internal purity.

Having established the importance of purity, we move on the next chapter, which is, ‘How to develop purity?’ This is the essential question for all of us. Baba dilates on the importance of developing purity at a

young age. Bhagawan Baba provides His invaluable guidance on how to practise purity in day-to-day life. Baba also gives various directives on *sadhanas* such as *namasmarana* (repetition of the name of God), *seva* (selfless service), meditation, etc and how they must be performed.

Each of us have encountered pitfalls on the path to developing purity. Sathya Sai Baba's loving guidance on the obstacles we may encounter in the process of developing purity is given in the next chapter. This is specifically important for us as devotees within the Sathya Sai Organisation. We undertake many *sadhanas* (spiritual practices) such as devotional singing, selfless service activities, study circles, etc. What are the pitfalls that we encounter on this journey and how are we to overcome them? Sathya Sai Baba gives us the solution to these questions.

Sathya Sai Baba said that Love is the basis for purity. The more we develop love in every aspect of our lives, the more our purity grows. Baba explains how purity can be developed by practicing selfless love — love for all beings equally; love which sees the

Divinity in all; love which expects nothing in return. Manifesting such love will bring us success in all endeavours in our worldly relations.

Love for all beings means love for God's manifestation as Nature. Baba taught that all of the natural elements on which we depend for survival have been polluted through mankind's selfishness. In the next chapter, Sathya Sai Baba tells us how we can help to purify Nature, which has been polluted through humanity's overuse of Nature's resources.

For members of the Sathya Sai Organisation, the next chapter is highly relevant and eminently practical. Here, Sathya Sai Baba explains the importance of purity in the Sathya Sai Organisation, with regard to service, devotional activities and the use of His Name.

The final chapter provides stories recounted by Bhagawan Baba of those who have practised purity in their own lives, as well as examples from His own life. These examples are invaluable and inspiring for all of us who are walking the path of purity which leads back to Him.

WHY IS PURITY IMPORTANT?

Purity is the Hallmark of Human Birth

‘*Vyakti*’ is the term, very appropriately, used to refer to the individual man. The *Sanskrit* word means, “he who has manifested the Divinity in him”—that is the answer. With the heavy overlay of *sadhana*, that which is unmanifest (*a-vyakta*) becomes manifest (*vyakta*). He who has achieved that manifestation may be called ‘*vyakti*’, and not all humans qualify. Keep the mirror of the heart untainted by *kama* (desire), and its chief attendant *krodha* (anger); then, the God within clearly shines therein.

Sathya Sai Speaks Vol.11/Ch.21: 18 April 1971
<http://sssbpt.info/ssspeaks/volume11/sss11-21.pdf>

Just as burning charcoal, if it loses its heat, becomes mere charcoal, and a piece of jaggery, if it loses its sweetness, becomes a lump of clay, likewise man remains truly human only as long as he adheres to the eternal *dharma* (which is represented by purity in thought, word and deed – *trikarana shuddhi*). Without this basic quality, man is only human in form and not his true nature.

Sathya Sai Speaks Vol.23/Ch.32: 21 Nov 1990
<http://sssbpt.info/ssspeaks/volume23/sss23-32.pdf>

Character does not mean good conduct alone. One should consider the fellow human beings as one’s own brothers and sisters. One should develop *bhava shuddhi* (purity in feelings), which will ultimately lead to *jnana siddhi* (attainment of enlightenment).

Sathya Sai Speaks Vol.38/Ch.6: 16 March 2005
<http://sssbpt.info/ssspeaks/volume38/sss38-06.pdf>

The most important quality is purity. Today everything is polluted. Water, air and all the five elements are polluted. As a result, the mind of man is also polluted. How is purity to be achieved? Fill your minds with thoughts of God, dedicate all your actions to God and consider God as the inner motivator.

Sathya Sai Speaks Vol.26/Ch.36: 23 Nov 1993
<http://sssbpt.info/ssspeaks/volume26/sss26-36.pdf>

Purity (*pavithram*) is the true characteristic of a human being. This purity should be manifested in everything one does: in his thoughts, in what he sees or says and in all that he does. It is only when you display such purity that you can become embodiments of the Divine *Atma*. Then the distinction between the Divine and the mundane disappears. Everything becomes Divinised. The difference between the object and the subject will also go. Everything then becomes *purnam* (the whole). The realisation of that wholeness is the real Guru *Purnima* not the offer of *padapuja* (ritual homage to the feet) to some Guru and obtaining a *mantra* from him. Resolve today to turn your thoughts to God, to strive for the purification of your heart and to seek Self-realisation.

Sathya Sai Speaks Vol.17/Ch.14: 13 July 1984
<http://sssbpt.info/ssspeaks/volume17/sss17-14.pdf>

God does not consider how wealthy or how learned you are; He is concerned only with the sincerity and purity of your mind and heart and about how wholehearted and genuine your love is. Valmiki was a hunter. Nanda was an untouchable. Kuchela was a

pauper. Dhruva and Prahlada were mere lads of five years. Sabari was a tribal woman, illiterate and uncivilised. But all of them had won God's grace in abundance, because of their wholehearted devotion, love and surrender. Follow the example of Sabari, who always thought of Sri Rama and His happiness, and dedicated all her thoughts, words, and deeds to Him alone, so much so that every action of hers was transformed and sublimated into the highest *tapas* (penance.) From her example, you must learn the lesson that meditation does not mean sitting idle in a particular posture of the body, as if you are posing for a photograph. As in her case, your entire life must become a continuous meditation wherever you may be staying and whatever you may be doing. Whatever you eat or drink must be offered to God as *naivedya* or holy offering. In this manner, if you offer everything to the Lord, you will naturally be prevented from engaging yourself in bad actions or evil ways in your life.

Summer Showers in Brindavan 1990/Ch.16: 3 June '90
<http://sssbpt.info/summershowers/ss1990/ss1990-16.pdf>

If you want to visualise God, you must attain purity of the heart. You refer to a certain individual and say that he is your father. But the father is embarrassed at such reference since he is, in reality, the same *Atma Tatwa* (*Atmic Principle*) that is present in all the human beings.

You marry some girl and refer to her as your wife. But she is in fact, the embodiment of the Divine *Atma*. Similarly, you caress a child affectionately calling him your son. But the same child may tell you that he is not your son in reality, but the embodiment of Divinity. Thus, all relationships in this world are in fact, only *Atmic* relationships.

Sathya Sai Speaks Vol.38/Ch.24: 9 Oct 2005
<http://sssbpt.info/ssspeaks/volume38/d051009.pdf>

This body is bound to perish. The human lifespan is said to be hundred years, but nobody can be sure when the end will approach—in boyhood, youth, or old age, in town, forest, or water. Death is certain. People should know God as long as they have the body. This sacred human life is gifted only to realise Divinity.

Sathya Sai Speaks Vol.26/Ch.43: 10 April 1993
<http://sssbpt.info/ssspeaks/volume26/d930410.pdf>

Worldly relations like father, mother, son, and daughter are based only on feelings. One develops attachment to them considering their name and form. Prior to birth, who is father and who is son? Prior to marriage, who is husband and who is wife? These relationships are temporary, like passing clouds. All come in between and then vanish.

Sathya Sai Speaks Vol.26/Ch.42: 9 April 1993
<http://sssbpt.info/ssspeaks/volume26/d930409.pdf>

Only the *Atma* is true, eternal, and changeless. The *Vedas* also declare: It is attributeless (*Nirguna*), unsullied (*Niranjana*), the eternal (*Sanathana*), final abode (*Niketana*), permanent, pure, enlightened, free and the embodiment of sacredness (*Nitya, Suddha, Buddha, Mukta, Nirmala, Swarupinam*). That is the *Atma*.

Sathya Sai Speaks Vol.26/Ch.42: 9 April 1993
<http://sssbpt.info/ssspeaks/volume26/d930409.pdf>

Purity Is Essential For Enjoying Everlasting Bliss

Every individual should regard the enquiry into nature of the *Atma* as the primary purpose of life. Purity of thought, word and deed is essential for this enquiry.

Sathya Sai Speaks Vol.18/Ch.3: 20 January 1985
<http://sssbpt.info/ssspeaks/volume18/sss18-03.pdf>

Man always craves for bliss. The first requisite for achieving *Brahmananda* (Supreme Bliss, Enlightenment) is a pure heart. Man's heart, which should be white like milk in its purity, is today filled with bad thoughts and feelings. Spiritual *sadhana* begins with the purification of the heart and transforming it into an ocean of milk. When the heart is filled with *satwic* (pure) qualities, it becomes like a milky ocean. Only then does it become a worthy dwelling for the Lord (Vishnu) whose abode is described as *ksheerasagara* (ocean of milk).

Sathya Sai Speaks Vol.20/Ch.9: 3 May 1987
<http://sssbpt.info/ssspeaks/volume20/sss20-09.pdf>

What is the cause for misery, conflict and suffering in the world today? It is the absence of purity in the hearts of men and women. The behaviour of men and women is responsible for the rise or fall of a nation. The country would not lack in anything, if there were men and women with pure hearts. But today hearts are completely polluted. Here is a piece of pure white paper. But what is written on one side makes it appear dirty. So too is the case with a man's heart; dirty feelings pollute it. Newspaper of today becomes a wastepaper tomorrow. The paper by itself does not have any smell. The same paper when used to pack jasmine flowers smells of them; it will smell of 'pakodas' or even of dry fish if it is used to pack them. When the heart is purified, it shines with compassion. Bad feelings and bad thoughts pollute the heart of man.

Sathya Sai Speaks Vol.34/Ch.19: 19 Nov 2001
<http://sssbpt.info/ssspeaks/volume34/sss34-19.pdf>

If you wish to enjoy enduring happiness, you have to fill your mind with pure thoughts and entertain fine feelings in your heart. Through good thoughts and good kindly actions, the heart gets pure and holy. In the journey of life, the body is like a cart and the heart is like a horse. Unless you

feed the heart well, the journey cannot proceed properly. The heart has to be fed with good fodder in the form of *satsangam* (good company), *satpravartana* (good conduct) and good thoughts. And whatever is done should be an offering to God.

Sathya Sai Speaks Vol.20/Ch.9: 3 May 1987
<http://sssbpt.info/ssspeaks/volume20/sss20-09.pdf>

How is this peace to be achieved? The first requisite is purification of one's vision. The second requisite is the cultivation of sacred feelings within, which will be conducive to purity in speech. Harmony will promote a climate of peace. The well-being of society is bound up with the transformation of the individuals composing it. Righteous individuals alone can build a righteous community. A pure mind is essential for pure thoughts, pure vision and pure speech.

Sathya Sai Speaks Vol.31/Ch.3: 5 February 1998
<http://sssbpt.info/ssspeaks/volume31/sss31-03.pdf>

Purity is the Path to Divinity

Purity follows unity and from purity, Divinity is attained. To attain Divinity, you have to cultivate purity and for purity you should live in harmony with all.

Sathya Sai Speaks Vol.33/Ch.21: 23 Nov 2000
<http://sssbpt.info/ssspeaks/volume33/sss33-21.pdf>

Where there is unity, there shall be purity. Where there is purity, there is Divinity. You all have to lead your lives keeping in view these three aspects of unity, purity and Divinity. You should not remain unconcerned with others' difficulties and suffering. Treat their suffering as your own. The one God dwells in the hearts of all people. '*Iswarah sarvabhutanam.*' God is immanent even in ants and mosquitoes. There should be compassion in your heart.

Sathya Sai Speaks Vol.41/Ch.11: 20 July 2008
<http://sssbpt.info/ssspeaks/volume41/sss41-11.pdf>

The emphasis must be on the *sadhana* of purity and sacrifice. Purity is Divinity. Through sacrifice, there is purity of mind and heart. By purity, Divinity is realised. Sacrifice is an offering, a giving up to the Lord, a dedication to the Lord. What is to be sacrificed to the Lord is the sense of ego, of 'mine.' Once all sense of ego is sacrificed to the Lord, given up to the Lord, heart and mind are purified of ego-attributes and Divinity can then be realised.

Conversations With Bhagawan Sri Sathya Sai Baba B, pp.214–215
http://media.radiosai.org/journals/Vol_05/01DEC07/02-conversations.htm

Purity is the Path to Enlightenment

One who aspires to realise the principle of the Self and teach the same to others should first of all develop purity of heart. One who lacks purity of heart is not eligible to realise the Self and teach the same to others. The principle of the Self cannot be attained merely by education, scholarship and intelligence. Purity of heart is of utmost importance for this.

Sathya Sai Speaks Vol.29/Ch.9: 2 Sept 1996,
<http://sssbpt.info/ssspeaks/volume29/d960902.pdf>

It is only when a man is pure that the intelligence blossoms. It is only with the blossoming of intelligence that *siddhi* (the spiritual goal or enlightenment) is attained.

Sathya Sai Speaks Vol.25/Ch.27: 31 August 1992
<http://sssbpt.info/ssspeaks/volume25/sss25-27.pdf>

What is wisdom? Purity of thought, word and deed is true wisdom. Your body, mind and actions must be pure. On this basis it is said, "The proper study of mankind is man." It means that the unity of thought, word and deed is true humanness.

Sathya Sai Speaks Vol.35/Ch.22: 23 Nov 2002
<http://sssbpt.info/ssspeaks/volume35/sss35-22.pdf>

One should develop *bhava shuddhi* (purity in feelings), which will ultimately lead to *jnana siddhi* (attainment of enlightenment).

Sathya Sai Speaks Vol.38/Ch.6: 16 March 2005
<http://sssbpt.info/ssspeaks/volume38/sss38-06.pdf>

Live up to the conviction that the eternal Divine is omnipresent. Maintain purity and harmony in thought, word and deed. That is the way to secure *Jnana-siddhi* (attainment of enlightenment).

Sathya Sai Speaks Vol.29/Ch.48: 3 Oct 1996,
<http://sssbpt.info/ssspeaks/volume29/sss29-48.pdf>

Divinity is manifest in every living being. The same *Atmic Principle (Atma Tatwa)* is present not only in human beings but in every living being in the universe. But one has to have a pure and selfless heart to realise this truth. In order to realise this truth, you have to constantly contemplate on God. By doing so, your heart will become pure and peaceful. The moment you attain that stage, God will surely perceptibly manifest in you.

Sathya Sai Speaks Vol.38/Ch.24: 9 Oct 2005
<http://sssbpt.info/ssspeaks/volume38/d051009.pdf>

If you shed your ego and experience Divinity, you will get rid of your pain and enjoy lasting bliss. The *Upanishads* teach through stories the subtlest truths. You should understand their inner significance and taste the nectarine sweetness. This is possible only when there is *bhava-shuddhi* (inner purity). Purity of heart leads to *siddhi*—Self-realisation.

Sathya Sai Speaks Vol.26/Ch.33: 20 Oct 1993
<http://sssbpt.info/ssspeaks/volume26/sss26-33.pdf>

A clear mirror reflects the rays of the sun. We can see the sun's image reflected by the calm surface of clear water. Likewise, the sacred vision of *Paramatma* (the Supreme Self) is revealed to an unperturbed and tranquil mind in which all thought waves have been calmed. A pure and holy heart will mirror the Divine glory of *Paramatma*.

Summer Showers in Brindavan 1979/Ch.3
<http://sssbpt.info/summershowers/ss1979/ss1979-03.pdf>

Meditation is meant to acquire purity of the spiritual heart, for, without attaining purity of the heart, the seat of awareness, God cannot be realised. Hence, one has to strive to attain purity of the spiritual heart. What kind of *sadhana* did Kamsa do in *Dwapara Yuga*? In fact, he was constantly abusing Lord Krishna. However, Lord Krishna was so compassionate that He gave His *darshan* (vision of His physical presence) to Kamsa. No *sadhana* would help in realising God, if one is devoid of purity of the heart. The different kinds of *sadhana* like fasting, meditation, etc., would help to develop one's faith in the omnipresent God who, in fact, resides as the indweller in you. People generally think that God gave *darshan* to such and such person. But the truth is God never gives *darshan* to people who have no purity of the heart. Hence, if you

wish to have the *darshan* of God, you must develop purity of the heart. All kinds of *sadhana* are meant only to attain purity. The moment you attain purity of the heart, the omnipresent God will manifest right in front of you. Unfortunately, today in the world there is a dearth of gurus who can firmly lead the seeker on the path of purity. They confine themselves to some mechanical techniques of meditation, in exchange for money.

Sathya Sai Speaks Vol.38/Ch.24: 9 Oct 2005
<http://sssbpt.info/ssspeaks/volume38/d051009.pdf>

Dharma enables the *Atma* to be realised, without any mist or fog hiding it from view. The practice of *dharma* fills you with experience; through that experience, truth is established; the truth reveals clearly, and the vision grants liberation. People who are free from such inner encumbrances hiding the *Atma* may belong to any caste or stage of life; that does not matter; they do attain liberation. This mental purity (*anthahkarena shuddhi*) is what the scriptures extol when they speak of salvation.

Dharma Vahini, Ch.8, p.35
<http://sssbpt.info/vahinis/Dharma/Dharma08.pdf>

2.

TWO KINDS OF PURITY: EXTERNAL AND INTERNAL

Purity (*soucham*) is of two kinds – external and internal. As regards internal purity, it should be noted that the mind is polluted by bad thoughts and bad desires, by attachments and aversions. You must strive to fill the mind with good and sacred thoughts. Qualities like love, kindness, compassion, forbearance and sympathy have to be developed to get rid of negative and bad thoughts.

Sathya Sai Speaks Vol.22/Ch.26: 3 Sept 1989
<http://sssbpt.info/ssspeaks/volume22/ss22-26.pdf>

Both inner and outer purity are essential for man's physical and mental health. Most people are concerned about external physical cleanliness. People tend to ignore inner cleanliness in the belief that the heart and mind are not visible to others. But they should realise that the physical body is made up of the five elements and will return to the dust sometime or other. It is the state of the spirit that is important. Even the body should be regarded as the abode of the Spirit and cared for as such.

Sathya Sai Speaks Vol.20/Ch.9: 3 May 1987
<http://sssbpt.info/ssspeaks/volume20/ss20-09.pdf>

There should be both inner and outer purity. Bodily purity relates to the physical. It covers such cleansing acts as bathing, wearing clean clothes, eating pure food, and the like. Even in studies, the books should be wholesome and elevating. But mere external cleanliness without internal purity is of no value. Everyone, from the scholar to the common man, is concerned only about external cleanliness and not about the purity of the heart within. However pure the ingredients may be, if the vessel in which they are cooked is not clean, the food will be spoiled. For a man, his heart is the vessel, and he must see that it is kept pure and untainted. For the purification of the heart, everyone must undertake selfless service. Attachments and aversions, which pollute the mind, should be eschewed by concentrating on selfless service. It is only when the heart is pure that selfless service can be performed. Hence both bodily and mental purity are essential for a good devotee.

Sathya Sai Speaks Vol.23/Ch.31: 20 Nov 1990
<http://sssbpt.info/ssspeaks/volume23/ss23-31.pdf>

3. ...

HOW TO DEVELOP PURITY?

Purity From a Young Age

The life span of man in the *Kali Yuga* (the Age of Kali – the age we are in) is very short. In the *Dwapara Yuga* (the previous Age), it was much longer. At the time of the *Mahabharata* War, Krishna was 76 years old, Arjuna was 74 years old, and Bhishma, the commander-in-chief of the Kaurava army, was 112 years old. See! In the *Dwapara Yuga*, a man of 70 years was considered a young boy. But today even a 17-year-old boy is weak like an old man. What is the reason? In those days, the heart of the people was very sacred because they practised three Ps: purity, patience, and perseverance. By practising these three Ps, they remained ever young. Therefore, instead of just teaching and propagating truth and righteousness, you should put them into practice in your life.

Sathya Sai Speaks Vol.29/Ch.75: 24 July 1996,
<http://sssbpt.info/ssspeaks/volume29/d960724.pdf>

Young age is very important and sacred. In fact, it is the golden age. It should be free from the rust and dust of evil qualities. Students should have good qualities. All that they see, speak, hear, and do should be sacred. It is, therefore, necessary that first of all they fill their heart with love for God.

Sathya Sai Speaks Vol.29/Ch.59: 8 July 1996,
<http://sssbpt.info/ssspeaks/volume29/d960708.pdf>

But students today pay attention only to art but not heart. Heart is inside, art is outside. Art is worldly, heart is Divine. Art is related to worldliness (*pravritti*) whereas heart is related to spirituality (*nivritti*). The principle of *nivritti* is most sacred and sublime. This is described in *Vedanta* as: It is attributeless, unsullied, eternal, the final abode, pure, enlightened, free, and the embodiment of sacredness (*Nirgunam, Niranjanam, Sanathana Niketanam, Nitya, Shuddha, Buddha, Mukta, Nirmala Swarupinam*).

While making friends, do not hate anybody. Do not harm anybody. Bhagawan wants that you should all acquire education of this kind, with broad-mindedness and purity, and become a model for humanity. This is My benediction for you.

Sathya Sai Speaks Vol.32-2/Ch.15: 22 Nov 1999
<http://sssbpt.info/ssspeaks/volume32/sss32p2-15.pdf>

Every student should undertake *satkarmas* (good actions) which lead to *chitta shuddhi* (purity of mind). Where there is purity, there will be *jnana siddhi* (attainment of enlightenment). These are all within yourself only. You need not search for them anywhere outside.

Summer Showers in Brindavan 1990/Ch.16: 3 June '90
<http://sssbpt.info/summershowers/ss1990/ss1990-16.pdf>

Shankara suggested good company as the very first step in spiritual discipline. The company of the wise and the good will develop into detachment and love of silence and solitude. That will promote the disappearance of delusion (*moha*), which, according to Arjuna, is the fruit of listening to the *Bhagavad Geeta*. When that happens, one is established steadily in the reality of this and that, the identity of this with that (the *Tat-tvam*). Well, the recognition of that identity is the attainment of liberation.

Sathya Sai Speaks Vol.3/Ch.12: 28 April 1963
<http://sssbpt.info/ssspeaks/volume03/sss03-12.pdf>

The God who is the origin and the goal can be cognised only by the pure consciousness, after *chitta shuddhi* (cleansing of the mind) is attained. And, to cleanse the consciousness, one must start early. The race is won by those who start early and drive slowly; then, they reach safely, not otherwise. Put the little feet on the path of God; the joy of the first steps will lead them forward.

Sathya Sai Speaks Vol.10/Ch.8: 12 May 1970
<http://sssbpt.info/ssspeaks/volume10/sss10-08.pdf>

Developing External Purity

Transformation at the individual level is absolutely essential. But today man is wasting his time in evil practices. He indulges in unholy activities day in and day out. He demeans himself by his evil habits. He kills animals and eats their flesh. Instead of purifying his mind, he debases it by taking intoxicants. He defiles time, which is the very form of Divinity, by gambling. He nurtures evil qualities by indulging in evil activities. In addition to this, he involves himself in demeaning activities like stealing and denigrating others. He reads vulgar books, which generate evil thoughts and violent feelings in him. As he indulges more and more in wicked activities, he also

pollutes and corrupts the society. When individuals take to evil ways, the entire society degenerates. Teaching and propagation of spirituality is essential for the purification of the individual and the society.

Sathya Sai Speaks Vol.32-1/Ch.13: 28 April 1999
<http://sssbpt.info/ssspeaks/volume32/sss32p1-13.pdf>

Today, there is pollution in everything, such as the air we breathe, the water we drink, the sounds that are jarring to the ears and the food we consume. Because of this all-round pollution, man's health is affected. Apart from this, man's mind is also polluted, making him susceptible to diseases. Man should make an earnest endeavour to lead a serene and pure life. He should realise the truth that troubles and turmoil are temporary, like passing clouds. There is no scope for agitations to arise if one realises this truth.

Sathya Sai Speaks Vol.27/Ch.3: 21 January 1994
<http://sssbpt.info/ssspeaks/volume27/sss27-03.pdf>

The body is the temple where God dwells within and is installed in the heart. But it is not enough if you go on repeating this very pleasing axiom and pretend that you have joined the ranks of the good. To make that statement is a great responsibility. For, you must behave every moment, as if you are aware of the God within. The priest in the temple first cleans the altar, then he scrubs and polishes the vessels used for worship, and then, he pours water sanctified by *mantras* in order to cleanse the idol, and finally, he offers adoration through flowers and fragrance, reciting the meaningful names of God.

Sathya Sai Speaks Vol.11/Ch.21: 18 April 1971
<http://sssbpt.info/ssspeaks/volume11/sss11-21.pdf>

Everyone has to observe purity in body, dress and manners. This is external purity. This is not enough. The mind also has to be kept pure. The thoughts should be clean.

It is necessary to maintain both external and internal cleanliness. How is internal purity to be achieved? It is easy to maintain external cleanliness by washing and removing the dirt. How is one to recognise internal impurity and try to remove it? There is only one way. That is to recognise that in all beings, from the smallest insect to the highest, there is God. This awareness will make the mind pure.

Sathya Sai Speaks Vol.22/Ch.13: 20 June 1989
<http://sssbpt.info/ssspeaks/volume22/sss22-13.pdf>

On a festival day every person in the house takes an oil bath early in the morning. Personal cleanliness is conducive to good health. Moreover, as the Divine dwells both inside and outside the body, external purity is also important. To achieve inner purity, one has to get rid of all bad qualities and cultivate good qualities. The significance of wearing new clothes on festival days is to replace the dirty linen in the mind by good thoughts. The heart is called *vastra*, which is the term used for cloth. Hence, inner purity has to be achieved by purifying the heart. The wearing of new clothes is intended to serve as a prelude to purifying the heart within. Thus, the different festival practices have an inner significance, apart from the external observances.

Sathya Sai Speaks Vol.25/Ch.27: 31 August 1992
<http://sssbpt.info/ssspeaks/volume25/sss25-27.pdf>

You have also to cleanse the senses, the instruments of action and knowledge and remove all the blemishes of bad habits, bad tendencies, feelings and thoughts. Render yourselves pure, steady and unselfish. Then only can you deserve the chance of worshipping the God within. Until then, the temple will be in ruins, infested with bats that revel in the darkness.

Sathya Sai Speaks Vol.11/Ch.21: 18 April 1971
<http://sssbpt.info/ssspeaks/volume11/sss11-21.pdf>

One must have a body that is free from the taint of *himsa* (violence or harm). Men commit many acts of violence and many sinful acts with their hands. The body has been given to man primarily for practising *dharma* (righteousness). Such a sacred gift should be used only for rendering service to others and doing Godly actions. This is the way to purify the body. Therefore, when speech, mind and the body are purified, internal purity is ensured. *Suchi* (purity), thus, calls for internal purity as well as external cleanliness.

Sathya Sai Speaks Vol.26/Ch.29: 30 August 1993
<http://sssbpt.info/ssspeaks/volume26/sss26-29.pdf>

Let no one be proud about his beauty, strength and youth. The ravages of old age are ahead and will overwhelm him. Even while you feel puffed up by your strength and energy as a youth, age creeps on you irrevocably. With the body bent, wrinkles on the face and bleared eyes, the old man becomes a butt of jokes for juveniles, who call him an old monkey. What is lasting in all this? Everything is subject to change and decay in this world. Whether it be physical objects or individuals, all are transient and impermanent. Nothing is lasting. Only your purity is permanent. Purity is the essential nature of man. But if man leads a polluted life, he is degrading himself.

Sathya Sai Speaks Vol.21/Ch.19: 12 July 1988
<http://sssbpt.info/ssspeaks/volume21/sss21-19.pdf>

Need to Purify *Antahkarana* (Inner Instruments)

It is not enough if the body is clean. Inner purity is essential. The latter, in fact, is more essential than the former. For the proper enjoyment of all things, purity of mind is essential. Whatever sacred acts you may perform in the external world, if you have no purity of mind and heart, all of them are valueless. The food cooked in an un-tinned vessel will be spoiled even if all

the ingredients are good. Likewise, in the vessel of the heart, the inside must be purified by love. Then, all that one consumes will be wholesome. Hence purity is vital for all aspirants; without it, all man's actions are tainted. Actions done with an impure heart can only produce undesirable results.

Sathya Sai Speaks Vol.26/Ch.1: 1 January 1993
<http://sssbpt.info/ssspeaks/volume26/ss26-01.pdf>

If you throw a stone in a well, it will give rise to waves. How far will the waves go? They will spread in the entire well and go up to its edges. Similarly, when you drop a stone of a good or a bad thought in the lake of your mind, its effect will spread to your entire body. If it is a bad thought, your eyes, ears, and tongue will see, hear, and speak all that is evil. Your hands will also perform evil actions and your feet will take you to undesirable places. The effect of your thoughts will spread to your entire being right from head to toe. Therefore, the heart is very important.

Sathya Sai Speaks Vol.29/Ch.59: 8 July 1996,
<http://sssbpt.info/ssspeaks/volume29/d960708.pdf>

The sanctification of the five senses is the way to truth. If the senses are polluted, of what avail are spiritual exercises? When the water in a tank is polluted, all taps will only give polluted water. Your heart is the tank. Your vision and thoughts are impure. Your speech is foul. When the heart is polluted in this manner, the senses are bound to be sullied.

Sathya Sai Speaks Vol.31/Ch.3: 5 February 1998,
<http://sssbpt.info/ssspeaks/volume31/ss31-03.pdf>

To develop such a spiritual outlook and to inspire it in others, one has to possess *chitta shuddhi* (purity of mind). Spiritual wisdom can dawn only when there is purity of heart. Just as removal of weeds, tilling the land, sowing the seeds and watering them, are required before the crop can be harvested on a plot of land, the field of the human

heart has to be cleared of bad thoughts and bad feelings, watered with love, tilled by spiritual practices and the seeds of the Divine name sown. Only then one is entitled to reap the harvest of *jnana* (Divine wisdom). ... Total purity is essential for all *sadhanas* (spiritual disciplines). To achieve this purity, one has to understand the difference between *shreyas* (path of goodness) and *preyas* (path of pleasure).

Sathya Sai Speaks Vol.26/Ch.31: 7 Oct 1993
<http://sssbpt.info/ssspeaks/volume26/ss26-31.pdf>

Truth, righteousness, peace, and love join the senses of action and cognition, enter the *antahkarana* (inner instruments) with the help of life force called vibration and live there. So, Divinity, which exists in every individual, is associated with the five cognitive senses: sound, touch, vision, taste and smell. To recognise the nature of this truth, man should first attain the unity of thought, word, and deed and bring about complete harmony in them. This is the real spiritual practice.

Sathya Sai Speaks Vol.32pt 1/Ch.13: 28 April 1999
<http://sssbpt.info/ssspeaks/volume32/ss32p1-13.pdf>

What is *Antahkarana*?

Antahkarana is used both in common speech and in spiritual parlance. What is its form, its nature, its special quality, and what is its purpose? When we enquire along these lines, we find that the mind itself takes the subtle form of *antahkarana* (the inner activator). The mind assumes four forms: *manas*, *buddhi*, *chitta* and *ahamkara* (mind, intelligence, memory and ego). *Buddhi*, *chitta* and *ahamkara* are three subtle forms of the mind.

According to the function that is performed, the particular name is given. The same *Brahmin*, when he is performing in a temple, is called a priestly *poojari* (*Brahmin*); when he is working in the kitchen, he is called a *Brahmin* cook; when teaching

students, he is called a *Brahmin* teacher, and when interpreting the *panchanga* (almanac) he is called a *panchanga brahmin*. In the same manner when the mind is engaged in thought processes, it is called *manas*. When it is engaged in the process of enquiry and discrimination between right and wrong, it is called *buddhi* (intelligence). The third name is *chitta*, the will or the decision-making agency. It has the function of memory. When the mind identifies itself with the body in action it is called *ahamkara* (I-am-the-doer).

Summer Course, 24 May 1990

<http://sssbpt.info/ssspeaks/volume23/sss23-14.pdf>

Antahkarana is the collective name for the *manas* (mind), *buddhi* (intelligence), *chitta* (will) and *ahamkara* (ego-sense).

National Symposium on Value Orientation

24 Sept 1987

<http://sssbpt.info/ssspeaks/volume20/sss20-20.pdf>

On the basis of differences in behaviour, the *antahkarana* (inner psyche) has been accorded four names. When it is concerned with thoughts, it is called *manas* (mind). When it is restless and wavering it is called *chitta* (consciousness). When it is concerned with enquiry and understanding, it is called *buddhi* (intellect). When it is associated with the sense of “mine” (possessiveness), it is called *ahamkara* (egoism). Why are four different names and attributes given to one and the same entity (the *antahkarana*)? The mind is preoccupied with distinctions and differences. The *buddhi* is concerned with oneness and reveals the Unity that underlies the diversity. All our efforts must be directed towards discovering the Unity that underlies the diversity rather than seeking to divide the One into the many.

Sathy Sai Speaks Vol.17-3-1983

<http://sssbpt.info/ssspeaks/volume16/sss16-06.pdf>

All our sense organs are externally visible and function externally: the eyes, the ears, etc. The mind, the intellect and the will operate internally and are internal instruments. Therefore, they are called *antahkarana* (internal instruments). By renouncing the responses of the internal organs, the enjoyment of objects perceived by the external senses becomes a form of sacrifice. Hence, the first task is to purify the *antahkarana*. This purification process calls for appropriate action. The *chitta* cannot be purified except through right action. “*Chithasya suddhaye karmah*,” declares the *Veda*. *Karma* (the prescribed actions) have to be done for purifying the mind. This means that one’s *satkarmas* (good actions) should be performed without the desire for the fruits thereof. There should be no trace of self-interest. This has been described as *nishkama karma* (desireless action). This is also termed enjoyment coupled with renunciation.

Summer Course, 24 May 1991

<http://sssbpt.info/ssspeaks/volume24/sss24-10.pdf>

Purification of Impulses leads to Purity of *Antahkarana*

Though the body is mortal, the thoughts are immortal. The power of thought vibrations run around the world. As the heat waves, the electrical waves and light waves radiate, the mental waves too radiate. The thought vibrations are the cause for man’s joy and sorrow, health and disease, woe and weal, birth and death. Man’s life becomes meaningful if he conducts himself fully aware of the power of the thought vibrations. The entire world is suffused with mental vibrations. In fact, the whole world is the very manifestation of mental vibrations. Hence it is necessary to direct our thoughts on noble paths. Man’s mind shines with resplendent purity if he cultivates noble thoughts, ideas and feelings. It

is only by developing the purity of mind that we can ensure the purity of action. Only pure deeds can yield pure results.

Summer Showers in Brindavan 1993/Ch.5
<http://sssbpt.info/summershowers/ss1993/ss1993-05.pdf>

One should not act as his fancies dictate. Before doing anything, one should consider whether it is proper or improper. Nothing should be done in haste on the impulse of the moment. Only then will one's actions be *satwic* (pure) and free from *rajasic* (stimulating) and *tamasic* (dulling) feelings.

Sathya Sai Speaks Vol.20/Ch.9: 3 May 1987
<http://sssbpt.info/ssspeaks/volume20/sss20-09.pdf>

'*Suchi*' means purity. This term does not merely refer to the external cleanliness of the physical body. *Sadhakas* (spiritual aspirants) need internal purity also. What are the implications of inner purity? All the actions a man does, emanate from internal impulses and not from external forces. They are a reflection of his inner being. It is only when man has pure feelings within him that his actions can be pure. When he is polluted within, all his actions will be impure.

Sathya Sai Speaks Vol.26/Ch.29: 30 August 1993
<http://sssbpt.info/ssspeaks/volume26/sss26-29.pdf>

The impulses operate so subtly and so powerfully. Just as the seed contains within itself the trunk, branches, twigs, leaves, flowers, and fruits, so too, all this lies dormant in the impulse. The impulses are the cause of all the objective unhappiness. If they are absent, the mind is pellucid and pure. If they are present, all purity is ruined; they are obstacles in the path of truth, of *Atma*, and of immortality. A mind free from impulses is transmuted and is no longer mind.

Dhyana Vahini, Ch. 11, p.40
<http://sssbpt.info/vahinis/Dhyana/Dhyana11.pdf>

Nature (*prakriti*) is the world of impulses (*vasanas*). The mind is attracted toward Nature and the external objects of the world by means of this tendency for attachment and starts contemplating on the objects and dwelling on their qualities because of these impulses. Without impulses, the mind will not be affected at all by the objective world. The mind is like a piece of cloth; it takes on any colour with which it is dyed. Pure (*satwic*) impulses make it white, restless (*rajasic*) ones change it into red, while ignorant (*tamasic*) ones give it a black colour. The mind is shaped by the type of impulses with which it is filled. One has to undertake meditation and concentration (*dharana*) in order to destroy these impulses. The mind is but a bundle of impulses.

Dhyana Vahini, Ch. 11, p.40
<http://sssbpt.info/vahinis/Dhyana/Dhyana11.pdf>

By yielding to *tamasic* (dulling) and *rajasic* (stimulating) impulses, man today has turned his heart into *kshaarasagara* (ocean of salt). In the saltish ocean, we have sharks and whales. Likewise, in the heart of the evil-minded, bad qualities like lust, anger, greed and envy flourish. It is folly to give room to such evil forces. They must be removed totally so that the Lord may find His rightful place in a heart that is pure and holy, filled with *satwic* (pure) qualities. Each one should perpetually examine whether good thoughts and impulses are growing in his heart or whether bad thoughts are getting rooted. While doing daily worship, one should invoke the presence of various deities through appropriate *mantras* (holy sound formulae). Simultaneously, one should call upon the demoniac forces to quit the place.

Sathya Sai Speaks Vol.20/Ch.9: 3 May 1987
<http://sssbpt.info/ssspeaks/volume20/sss20-09.pdf>

The one who is a slave to impulses and tendencies (*vasanas*) is devoid of wisdom (*jnana*). That one is, in truth, a weakling! But let me assure you that there is no cause for alarm. As soon as impulses are uprooted, that person can earn back the Divine nature that was lost by neglect.

Dhyana Vahini, Ch. 11, p.40
<http://sssbpt.info/vahinis/Dhyana/Dhyana11.pdf>

It is because of ego that you are not able to visualise the *divya jnana jyoti* (Divine flame of wisdom). How does ego enter your mind? It enters your mind when you give up the path of truth. You become egoistic when you do not know your true self and develop worldly thoughts and feelings. In order to drive away ego, you should keep your worldly thoughts and feelings under control. It is impossible to acquire wisdom without getting rid of ego. To have the vision of the effulgent light of *Atma*, you have to remove the soot of ego covering your mind.

Sathya Sai Speaks Vol.35/Ch.22: 23 Nov 2002
<http://sssbpt.info/ssspeaks/volume35/ss35-22.pdf>

Shankara knew that nondualism requires intense spiritual effort of will to remove all trace of ego, all idea of duality, from the mind of the human being. So, as a preparatory discipline to the dawn of the awareness of one's real unity with the substance of the universe, he taught the rules of *yoga* (union with the Divine) and devotion and *karma*. These, according to him, will brighten the intellect, cleanse the emotions, and purify the heart.

Sathya Sai Speaks Vol.3/Ch.12: 28 April 1963
<http://sssbpt.info/ssspeaks/volume03/ss03-12.pdf>

4 ...

WHAT ARE THE EXTERNAL FACTORS AFFECTING IMPULSES?

Importance of Food In the Pursuit of Purity

What is the meaning of *satwic* (pure) food? The prevalent notion is that fruits and milk constitute *satwic* food. But that is not all to it. What is consumed by the mouth is not the only food that enters the body. The other sense organs, like the eyes, the ears, the nose, and the hands, also consume objects from the external world. Hence, just because a person takes fruits and milk through one of the five sense organs, he cannot claim to have taken *satwic* food, unless the food taken by him through all the five senses is *satwic* in nature. When you get rid of the five evils associated with the pollution of speech, sight, hearing, thought and action, you will be able to realise your own Divinity and become *Paramatma* (Supreme Soul). If the senses are fed with polluted food, you cannot become pure merely by taking milk and fruit. You must partake of pure *satwic* food through all the five sense organs.

Summer Showers in Brindavan 1990/Ch.2: 20 May '90
<http://sssbpt.info/summershowers/ss1990/ss1990-02.pdf>

Strive to attain purity of heart. Let this be your foremost endeavour. With purity of heart, you can achieve anything. In order to attain purity of heart, you have to partake of sacred food.

Sathya Sai Speaks Vol.35/Ch.22: 23 Nov 2002
<http://sssbpt.info/ssspeaks/volume35/ss35-22.pdf>

Krishna answered immediately. ... 'There are three types of qualities (*gunas*): pure, passionate, and dull (*satwic*, *rajasic*, *tamasic*). They are based on the inner consciousness (*antahkarana*). That too depends on the intake of food. You are what you feed on, and your activities shape your nature. So at least in this birth, by regulating food and recreation, people can overcome the demonic (passionate and dull) tendencies that tend to prevail upon them. Through planned self-effort, they can promote tendencies toward purity.' This advice was tendered lovingly by the Lord to the eager inquirer, Arjuna.

Geeta Vahini, Ch. 26, p.114
<http://sssbpt.info/vahinis/Gita/Gita26.pdf>

Have your food only after praying and offering it to God. Only then the food will become sanctified and illumine your intellect. Before partaking of food, you should pray, *Brahmarpanam Brahma Havir Brahmanou Brahmanahutam Brahmaiva Thena Ganthavyam Brahma Karma Samadhina* (The act of offering is God. The oblation is God. By God it is offered into the Fire of God. God is That which is to be attained by him who performs action pertaining to God). If you pray with sacred feelings, the food gets sanctified.

Sathya Sai Speaks Vol.35/Ch.22: 23 Nov 2002
<http://sssbpt.info/ssspeaks/volume35/ss35-22.pdf>

Those who wish to develop purity of heart should be careful with regard to their food and habits. The human body digests food; the subtle part of it becomes bones, muscles and blood and the subtlest part of food becomes the mind. Therefore, food is responsible for the good and bad nature of the mind. As is the food, so is the mind. Hence, it is necessary to eat pure and sacred (*satwic*) and wholesome food in moderation. In days of yore, sages and saints lived in forests eating only fruits and tubers to sustain themselves. Because of such pure (*satwic*) food, they could lead their lives peacefully.

Sathya Sai Speaks Vol.29/Ch.90: 2 Sept 1996,
<http://sssbpt.info/ssspeaks/volume29/d960902.pdf>

Before partaking of food, chant this sacred *mantra*. Then no unsacredness would enter your heart. *Annam Brahma; Raso Vishnuhu; Bhokta devo Maheswarah* (Food is Brahma; the essence is Vishnu; the one who partakes it is Maheshwara). These three correspond to body, mind and action, respectively. Purity of thought, word and deed is true wisdom. You don't need to undertake any other spiritual practice. People undertake various *sadhanas* (spiritual practices). But they confer only temporary satisfaction. On the other hand, when you have purity of thought, word and deed, you experience eternal happiness.

Sathya Sai Speaks Vol.35/Ch.22: 23 Nov 2002
<http://sssbpt.info/ssspeaks/volume35/sss35-22.pdf>

To ensure perfect health, it is essential to get rid of internal impurities and take in only wholesome food. Equally for preserving mental health, similar two-fold action is necessary. The ills that afflict the mind have to be got rid of by eliminating bad thoughts and purifying the mind.

Sathya Sai Speaks Vol.20/Ch.9: 3 May 1987
<http://sssbpt.info/ssspeaks/volume20/sss20-09.pdf>

One who realises this truth will not allow his mind to be swayed by the passions of anger, cruelty, etc. Passions yield only temporary satisfaction but cause serious emotional disturbances. Hence, it is imperative on the part of man not to yield to any unbecoming passions while taking food. The observance of the three Ps, namely, purity, patience and perseverance, vouchsafes permanent happiness and good health free from diseases.

Sathya Sai Speaks Vol.27/Ch.3: 21 January 1994
<http://sssbpt.info/ssspeaks/volume27/sss27-03.pdf>

One who cooks food should have sacred feelings. In olden days, orthodox *Brahmins* (members of the *Brahmin* caste) used to insist on partaking of food prepared by their wives only. The reason being, housewives wish for the well-being of the entire family and prepare food. On the other hand, if you employ cooks, God alone knows with what feelings they prepare the food! The unsacred thoughts of the cook enter the food, which, in turn, poisons your mind. *Annam Brahma* (food is God). Hence, it should be prepared with sacred feelings. Mere physical cleanliness will not suffice; the mind also should be pure. You should see to it that the vegetables used for preparing food are procured in a righteous manner. For example, husband brings vegetables from the market. He might have misused his position of authority and brought them without making payment, or the vendors themselves might have procured the vegetables by unfair means. When such vegetables are consumed, your mind gets polluted. You do not realise that the food you eat is responsible for the actions you perform. Unsacred food makes you do unsacred deeds.

Sathya Sai Speaks Vol.35/Ch.22: 23 Nov 2002
<http://sssbpt.info/ssspeaks/volume35/sss35-22.pdf>

Purity of Speech leads to Purity of Impulses

How are the internal impulses to be purified? These relate to the mind, speech and the body. Of the three, speech is the most important. How is purity in speech to be achieved? “*Anudhvegakaram Vakyam Sathyam Priyahitam Cha Yat,*” says the *Bhagavad Geeta*. Every word you utter should be *anudhvegakaram* (free from excitement or agitation). It should be *sathyam* (true) and *priyam* (pleasing). There are four factors which account for the pollution of the tongue. One is, uttering falsehood; two, excessive talking; three, carrying tales against others; four, abuse or criticism of others. The tongue is prone to indulge in these four types of offences in speech. Unfortunately, in this *Kali Age*, all these four are rampant. Untruth has become ubiquitous. People freely indulge in slandering others. Tale-bearing goes on. Indulgence in loquacity is widespread. It is only when one gets rid of these four evil tendencies can his speech become pure and unpolluted. Hence, the first task is to purify one’s speech.

Sathya Sai Speaks Vol.26/Ch.29: 30 August 1993
<http://sssbpt.info/ssspeaks/volume26/sss26-29.pdf>

The ancients practised three kinds of silence. The first was silence of the tongue, the second one was silence of the mind and the third was supreme silence.

Silence in speech meant confining one’s speech to the limit and the needs of the occasion. By this discipline, excessive talk was avoided. As a result, the power of their speech was conserved and enhanced. Discipline in speech also resulted in truthfulness. Speaking the truth served to purify their thoughts. By this means they acquired the highest wisdom. Therefore, purity in speech is vital. It has to be achieved by restraint in speech.

Then there is silence of the mind. The mind is a bundle of thoughts and fancies. These thoughts have to be reduced gradually. When thoughts are reduced, the mind naturally comes under control, like a clock that is unwound. When the activity of the mind is reduced, the power of the *Atma* manifests itself. As a consequence, intellect becomes more active than the senses.

When control of speech and control of the mind have been achieved, the state of supreme silence is easily realised. Students should strive to reach the third stage by the disciplines of the first two stages.

Sathya Sai Speaks Vol.27/Ch.7: 3 February 1994
<http://sssbpt.info/ssspeaks/volume27/sss27-07.pdf>

When the heart is filled with good thoughts and feelings, all that comes out of the senses – your speech, your vision, your actions – will all be pure.

Sathya Sai Speaks Vol.31/Ch.3: 5 February 1998
<http://sssbpt.info/ssspeaks/volume31/sss31-03.pdf>

Other External Factors Affecting Internal Impulses

Television sets are installed in every room in the houses of the rich. From the moment television made its appearance, the mind of man has been polluted. Before the advent of TV, men’s minds were not so much polluted. Acts of violence were not so rampant previously. Today, TV is installed in every hut. People watch the TV even while taking food. The result is that all the foul things seen on the TV are being consumed by the viewer. Concentration on the TV affects one’s view of the world. The scenes, thoughts and actions displayed on the TV set fill the minds of the viewers. Unknowingly, agitations and ill-feelings enter their minds. In due course they take root and grow in the minds.

Sathya Sai Speaks Vol.29/Ch.3: 15 January 1996,
<http://sssbpt.info/ssspeaks/volume29/sss29-03.pdf>

Desires are the cause of peacelessness. Without purifying the heart, all desires can only lead to unrest. Moreover, impurity in the heart is the source of many diseases. When the heart is pure, man will be free from disease. How, then, is the heart to be purified? There is no other way except cherishing godly thoughts. All other rituals are of no avail except to provide temporary mental satisfaction. But the mind does not get satisfied easily. It is continually wavering and is uncontrollable. What should be done is to divert the mind towards God.

Sathya Sai Speaks Vol.30/Ch.10: 11 April 1997
<http://sssbpt.info/ssspeaks/volume30/sss30-10.pdf>

Hands are not the only limbs or agents that are involved in human activity (*karma*). Whatever is done, whatever is seen, whatever is heard, one should be vigilant about its purity. Thought, word, and deed must be free from pride, greed, and hatred. The words that one utters must be free from these faults; things that one yearns to hear must be free from these superficially attractive qualities; the pleasures that one seeks must not be polluted by evil.

Vidya Vahini, Ch.19, p.53
<http://sssbpt.info/vahinis/Vidya/Vidya19.pdf>

You should exercise control over your desires. In fact, there should be a limit for everything in life. But man today is conducting himself without any restraint. World today has provided man with many modern means of comfort in life. No doubt, they have made his life easy and comfortable, but at the same time these very things are leading him on the unsacred and sinful path. You are aware that having a cell phone has become an obsession with modern youth. Even the government is encouraging the use of cell phone as it is considered to be the most convenient way of communication. But no one is enquiring into the negative impact it has on the students.

Once you have a cell phone, you can talk to anyone, about anything, anywhere and at any time. When youth are given such freedom, they are bound to misuse it and ruin themselves. Even innocent youth are lured on the wrong path by the use of cell phones. If you do not put the students on the right path and do not inculcate virtues in them, these gadgets and means of comfort will certainly spoil their minds, and they will commit grave mistakes. It will take quite some time for them to rectify their mistakes and walk on the Godward path

Sathya Sai Speaks Vol.39/Ch.8: 6 May 2006
<http://sssbpt.info/ssspeaks/volume39/sss39-08.pdf>

Science has provided man with the radio, the television set and the film. They are each useful and productive if each one is developed by persons with a pure social consciousness and with love in their hearts. But they are now in the hands of people with no high moral standards, who find in them tools for amassing money and so, they have become enemies of human progress. The tender minds of growing children are polluted by these media of communication.

Sathya Sai Speaks Vol.14/Ch.15: 7 Dec 1978
<http://sssbpt.info/ssspeaks/volume14/sss14-15.pdf>

One more thing I wish to mention in this context. I see several boys keeping cell phones in their pockets. They think that they are keeping cell phones for their convenience and easy communication. They do not realise the ill-effects of these instruments. Cell phones are often misused for undesirable purposes, like establishing contacts between boys and girls. They develop bad thoughts and bad connections between them.

Sathya Sai Speaks Vol.41/Ch.16: 9 Oct 2008
<http://sssbpt.info/ssspeaks/volume41/sss41-16.pdf>

They put on television or radio, thus polluting their own minds besides wasting time. Much of what is seen on the television are things that are lewd, disgusting, immoral and vile. Such are the undesirable things being shown. ... It turns the pure, steady and selfless hearts of the youth into impure, wicked and repugnant.

Summer Showers in Brindavan 2002/Ch.12: 27 May '02
<http://sssbpt.info/summershowers/ss2002/ss2002d12.pdf>

What are people doing today? They are listening to what is undesirable. They are looking at ugly scenes. How, then, can they hope to get peace? Only by the harmony of the mind, the heart and the tongue. There should be unity in thought, word and deed.

Sathya Sai Speaks Vol.29/Ch.14: 15 May 1996,
<http://sssbpt.info/ssspeaks/volume29/sss29-14.pdf>

Dear Students! As long as you are here (Prasanthi Nilayam), you are safe and secure. When you get back to your homes, you are assailed by various distractions like television, video, cinema, etc. All these pollute your hearts. The programmes on the television are very attractive, but you must realise that they are shown to you not for your gain but for the gain of sponsors and advertisers. Watch only such programmes that are related to education, or those dedicated to moral values. TV has, in fact, become a disease of modern times. So, it is not TV but TB (tuberculosis). If there are no moral thoughts in you, what will happen when such programmes are watched?

Sathya Sai Speaks Vol.32 part 2/Ch.15: 22 Nov 1999
<http://sssbpt.info/ssspeaks/volume32/sss32p2-15.pdf>

In order that bad thoughts should not enter our minds, avoid such connections altogether. It is said, "The mind is the cause of bondage and liberation (*Mana Eva Manushyanam Karanam Bandhamokshayo*)." It is common practice that we give our telephone numbers to all and sundry. What happens thereafter? Bad contacts develop. All unnecessary calls are made to verify whether we respond to them or not. Thus, boys and girls develop unnecessary contacts and establish undesirable relationships between them. Hence, I strongly advise you not to make use of cell phones. It may be convenient in the beginning, but gradually it will lead to bad ways.

Sathya Sai Speaks Vol.41/Ch.16: 9 Oct 2008
<http://sssbpt.info/ssspeaks/volume41/sss41-16.pdf>

The sixth quality is *sarvarambha parithyagi* (renunciation of all undertakings). This means that there should be no ostentation or showing off in any undertaking by a devotee. Unless ostentation is given up, egoism will not leave. The ego must be eliminated to purify the heart. No good deed can be done without purity in the heart. It is through sacred deeds that the heart is purified.

Sathya Sai Speaks Vol.23/Ch.31: 20 Nov 1990
<http://sssbpt.info/ssspeaks/volume23/sss23-31.pdf>

HOW TO PRACTICE PURITY?

Purity as a *Sadhana*

The God-centred person (*sadhaka*) has three qualities: Purity, Perseverance and Patience. Without these qualities, a man is a weakling. But with them, he has all the strength and courage he needs to face any challenge.

Sathya Sai Speaks Vol.19/Ch.23: 11 Oct 1986
<http://sssbpt.info/ssspeaks/volume19/sss19-23.pdf>

Manasyekam Vachasyekam Karmanyekam Mahatmanam (those whose thoughts, words and deeds are in complete harmony are noble ones.) The oneness of thought, word and deed is *ritam*. They represent the Trinity of Brahma, Vishnu and Maheshwara. Hence, everyone must strive for the purity of these three. Take for instance a glass chimney placed over a lamp. After some time, a thin layer of soot gets accumulated over the glass. Consequently, light becomes dim. It is only when you clean the glass, can you see the light clearly. This is what you are supposed to do. The soot that you find over the glass can be compared to ego that envelops your mind.

Sathya Sai Speaks Vol.35/Ch.22: 23 Nov 2002
<http://sssbpt.info/ssspeaks/volume35/sss35-22.pdf>

Starting the Day

As soon as you rise from bed in the morning, examine for a few moments your thoughts, plans, habits and attitudes to others, which are about to pounce on you and decide the shape of things to come, throughout the day. Identify in the motley

crowd the vicious, the wicked, the evil, the harmful, the one that are born in anger, that breed on greed and assert that you are not willing to be led by them. Throw your inclination on the side of the good, the constructive, to renounce, and rise up a purer, stronger and happier man than when you went to bed. That is the real *sadhana*, not simply spending a few minutes, watching your breath, or wandering homeless and living on alms.

Sathya Sai Speaks Vol.11/Ch.21: 18 April 1971
<http://sssbpt.info/ssspeaks/volume11/sss11-21.pdf>

Man's destiny is determined by his actions. Through righteous actions, the mind is purified and a pure mind results in an awakening of *jnana* (knowledge of the Self). When you offer worship to God in the morning, you must offer your obeisance to whatever work you propose to do. You must pray to the presiding deity of *karma*: "Let me do today only pure, purposeful and helpful actions."

Sathya Sai Speaks Vol.20/Ch.9: 3 May 1987
<http://sssbpt.info/ssspeaks/volume20/sss20-09.pdf>

A spiritual aspirant (*sadhaka*) should keep in mind four types of purity: purity of place, feelings, body and the inner being (*Bhu shubhrata, Bhava shubhrata, Deha shubhrata and Atma shubhrata*).

What is meant by purity of place? You should keep all places and surroundings pure and clean with the faith that God is everywhere. More so, when you see God

right in front of you in physical form, keep the place all the more clean. For example, keep the place wherever Swami is present absolutely clean and maintain perfect silence. Be free from ego and attachment. This is what is meant by purity of place.

Next is **purity of feelings**. How should you observe this? God is all-pervasive, eternal and immeasurable. He is the embodiment of love, compassion and bliss. Always focus on this truth and contemplate on Him. In whatever form you worship Him, He will manifest before you in that very form.

What is the meaning of **purity of body**? You should serve everyone with the feeling that God is present in them. Help them in every possible way, understanding their needs with regard to food and shelter. This is purity of body.

Then, what is **purity of inner being**? “With hands, feet, eyes, head, mouth and ears pervading everything, He permeates the entire universe” (*Sarvatah Panipadam Tat Sarvataokshi Siromukham, Sarvatah Srutimalloke Sarvamavrutya Tishtati*). *Atma* is everywhere. When you realise this truth, you experience real happiness. Whoever you serve and make happy, it amounts to serving God and making Him happy.

Sathya Sai Speaks Vol.29/Ch.90: 2 Sept 1996,
<http://sssbpt.info/ssspeaks/volume29/d960902.pdf>

WATCH

The real watch is when you keep a WATCH on your Words, Actions, Thoughts, Character and Heart; not the one you tie to your wrist. The wristwatch may go for repair, but the word ‘watch’ will never get spoiled. It will always bring purity of thought, word and deed.

Sathya Sai Speaks Vol.35/Ch.20: 20 Nov 2002
<http://sssbpt.info/ssspeaks/volume35/sss35-20.pdf>

The first requisite, therefore, is to get rid of all the bad thoughts, the selfishness, pride and other undesirable qualities from the heart so that the spirit of love can find its rightful place in it. Only a heart filled with love is pure and holy. Hence you should take up service activities in a loving spirit. You should not be concerned about name or fame. Fame is not a commercial product or a commodity that can be got from someone. It flows spontaneously like a river, which starts in a small way, but gathers volume as it goes along. Do not go after name or distinction. Concentrate your mind upon achieving your objectives. Fill your heart with love and engage yourselves in service.

Sathya Sai Speaks Vol.20/Ch.26: 19 Nov 1987
<http://sssbpt.info/ssspeaks/volume20/sss20-26.pdf>

God is Omnipresent. So, do not act differently when you are away from My presence. Be always and everywhere conscious of the presence. Be vigilant, even while engaged in little tasks. Maintain silence, in the recesses of the heart, as well as outside. The *Gita* says, God’s hands and feet are everywhere. You can hear his footsteps only when no other sound hinders. God, out of His infinite grace, assumes the Form that the devotee yearns for. He is Purity. He is the Supreme Wisdom, He is ever-free, ever merciful. Develop the awareness of God, see Him and serve Him in every living being.

Sathya Sai Speaks Vol.14/Ch.59: 24 Nov 1980
<http://sssbpt.info/ssspeaks/volume14/sss14-59.pdf>

The first of the five restraints (*yama*) is non-violence (*ahimsa*). What is nonviolence? It means not to hurt or harm anyone by thoughts, words, or deeds. So, nonviolence amounts to purity of thought, word, and deed (*trikarana shuddhi*). Hence, don’t use words that hurt anyone, don’t use this body to harm anybody, and don’t entertain bad

thoughts in your mind like hatred and jealousy against anyone.

Sathya Sai Speaks Vol.26/Ch.44: 12 April 1993
<http://sssbpt.info/ssspeaks/volume26/d930412.pdf>

The mind is polluted by wrong thoughts and bad feelings. Man should strive to keep away all bad thoughts from invading his mind. When a man is ceaselessly filled with bad thoughts, he can only reap bad consequences. To purify the mind, all bad thoughts have to be expelled. No room should be given to them. Bad feelings should be banished from the mind. Only then the mind will get totally purified.

Sathya Sai Speaks Vol.26/Ch.29: 30 August 1993
<http://sssbpt.info/ssspeaks/volume26/sss26-29.pdf>

One must bring the mind, the reasoning faculty, and the senses under control, for they roam aimlessly after objective pleasures. One must train them to take on the task of concentrating all attention on the glory and majesty of God to follow one systematic course of one-pointed discipline. Bring them all and lead them toward the higher path. Their unlicensed behaviour has to be curbed. They must be educated by means of repetition of the name (*japa*), meditation (*dhyana*), good works, or some other dedicatory and elevating activity that purifies.

Bhagavatha Vahini, Ch.31, p.110
<http://sssbpt.info/vahinis/Bhagavatha/Bhagavatha31.pdf>

Tapas does not mean merely meditating in certain postures. Real penance consists in striving for the realisation of one's higher aims by maintaining purity in thought, word and deed and pursuing the aims with one-pointed concentration. "*Sathatham Yoginah*" (Always be established in *Yoga*), it is said. You must yearn for the realisation of the Formless Absolute. That yearning turns into penance in due course. Merely going to a forest and living on roots and leaves does not constitute penance. To get rid of

evil thoughts and passions and to fill the mind with sacred feelings is real penance.

Sathya Sai Speaks Vol.22/Ch.26: 3 Sept 1989
<http://sssbpt.info/ssspeaks/volume22/sss22-26.pdf>

For the one who prays with a pure heart, God will respond within seconds. If the prayer is only a lip service, He will not respond even in years. For the one who prays from the heart, there will be immediate response, reflection and reaction.

Sathya Sai Speaks Vol.29/Ch.25: 2 July 1996
<http://sssbpt.info/ssspeaks/volume29/sss29-25.pdf>

Only when your *antahkarana* is pure, will you attain wisdom. Purity of the mind is of utmost importance. Keep your mind pure, free from all kinds of pollution. Whenever evil thoughts enter your mind, remind yourself, 'This is not good; this is not mine; not mine,' and drive away those evil thoughts. Tell yourself, 'These are all not my property; my property is only good thoughts and good ideas.' Constantly remember the truth that love is God. Live in love. If you can cultivate such positive and noble thoughts, everything will turn out to be good for you.

Sathya Sai Speaks Vol.40/Ch.13: 28 July 2007
<http://sssbpt.info/ssspeaks/volume40/sss40-13.pdf>

The moment you establish yourself in the truth "I am *Atma*", you will attain liberation. Always think, "Swami is in me." I am in Swami." However, there will be no use if you simply repeat, "I am Swami", I am Swami", with a fickle mind. Develop firm faith, "I am Swami," I am God; I am God." It is only when you develop that firm conviction, you will attain Divinity that is attributeless, unsullied, final abode, eternal, pure, enlightened, free and the embodiment of sacredness.

Sathya Sai Speaks Vol.40/Ch.13: 28 July 2007
<http://sssbpt.info/ssspeaks/volume40/sss40-13.pdf>

Human values can be listed as 50, 60, 70, 80 in all. But they can be better grouped under the following three headings – pure thoughts, pure words, pure deeds; thoughts, words and deeds coordinated with one another. When you read only dirt, your ‘*chit*’ (awareness) is contaminated and your ‘*sat*’ (Being) is disfigured. So, how can ‘*Sathyam*’ (Truth) be revealed to you?

Sathya Sai Speaks Vol.15/Ch.20: 31 August 1981
<http://sssbpt.info/ssspeaks/volume15/ss15-20.pdf>

The Ten Step Guide

To develop one’s moral and mental strength, one should practise *sadhana* for disciplining the mind. For this purpose, one has to promote ten kinds of purity.

The first is purity of the place in which one lives. It is necessary to fill the room in which one resides or studies with a *satwic* (pure) atmosphere. The pictures or other objects you see should fill you with peace and pure thoughts. Objects that arouse agitation and bad thoughts should have no place. The room should be clean and free from anything that is impure.

Second, in the family in which you live, there should be mutual understanding and cooperation, and a sense of harmony. There should be no discord in the family that will create a bad atmosphere. A harmonious atmosphere will give you true peace of mind.

The third need is *satwic* food. This means that none of the edible items should be excessively sour, bitter, or hot. You should eschew *rajasic* (passionate) food like fish or meat. Even good *satwic* food should not be taken in excess. Some people consume so much *satwic* food that even though it is *satwic*, it develops *rajasic* qualities. It is only *satwic* when you sit for the meal with a light stomach and get up from it with a light stomach! If you sit with a light stomach and get up with a heavy stomach, it becomes *tamasic* (slothful).

Fourth, whatever fluids you take should also be *satwic*. You should not drink whatever water is available. It should be pure water. Alcoholic spirits should be eschewed.

Fifth, *satwic* thoughts and feelings are of great importance. Students tend to neglect this factor. Only if your thoughts and feelings are pure, can you get the full benefit of a clean room, a good family, and pure food.

Sixth, if you want to develop *satwic* feelings and thoughts, your vision must be pure. All *srishti* (creation) is based upon *drishti* (sight). It is only when you have wrong vision that you have wrong thoughts. You must look upon every elderly woman as your mother and all women who are younger as your sisters. When you are filled with such pure thoughts, you will have pure feelings. It is because you are students that you have to be told this. Imagine how offended you would feel if someone looked at your mother or sister with an evil eye. Realising this, you have to entertain pure feelings towards other women. You should not commit the sort of offences that you would not tolerate in others.

Seventh, whatever books you read or whatever you write should be pure. This is the spiritual practice relating to study—*satwic sahitya*. If you read or write that which is not pure, it warps your mind. A good book makes for a good mind. Any book you may study about physics or chemistry or other subjects, does not affect your character. But books that are literary are not always good literature. If improper books are prescribed for study, treat them as mere textbooks and do not attach any high value to them as guides for life.

Eighth, pure *satwic* service. With regard to service, you have to decide what is *satwic* and what is *rajasic*. We clean streets, build roads in villages or dig wells and do them all as a service to the community. But the

kind of service that we do should give real happiness to the people. In the name of “social work” you go to a hospital and approach a patient. This is not real service. Any person whom you wish to serve, you should regard as an embodiment of the Divine. Going to the help of the destitute and the neglected is rendering service to God. Narayana has two forms: one is “Lakshmi Narayana,” the other is “Daridra Narayana.” This “Lakshmi Narayana” is full of wealth. He is able to help any number of people. He will be able to get many persons to serve him. But for “Daridra Narayana,” there is nobody to serve him. It is to such persons that we should do *satwic* service.

Ninth, *sadhana*. This is spiritual discipline. This must be *satwic*. Some people do *hatha yoga*. Some strive to develop the *kundalini shakti*. Some invoke evil spirits to do harm to others. These forms of *sadhana* are not *sadhana* at all. The individual is *Chit* (Awareness), God is *Sat* (The Eternal Absolute Being). When *Sat* and *Chit* combine, you have *Ananda—Sat-Chit-Ananda* (Being-Awareness-Bliss). Only the *sadhana* undertaken to realise *Sat-Chit-Ananda* is true *sadhana*. Where is this *Sat*? This *Sat*, the Divine, is in everybody. So, you must be prepared to serve everybody, regarding everyone as the Divine. You may have a normal relationship with your kith and kin. There is nothing wrong in this. You must perform *sadhana* in the spirit that the One pervades the many. In this process, you must cultivate the feeling of love. There is no higher *sadhana* than the cultivation of love!

Tenth, your occupation or profession. What is the kind of work you should take up? It should be work that can benefit the nation, the community. The nation enables you to earn a living. You must see what you can give to the nation, in return. You must ask yourself: “What is the service, what is

the help I can do for the community?” You must see that there is no untruth in any work you do, no unfairness, no fraud, no evil motive.

Sathya Sai Speaks Vol.18/Ch.31: 29 Dec 1985
<http://sssbpt.info/ssspeaks/volume18/sss18-31.pdf>

There was a famous painter who approached Krishna and arrayed before Him all his masterpieces and all his titles, medals and trophies. He offered to paint a portrait of Krishna, an offer which was gladly accepted. Sittings were granted and the portrait was ready; but it was discovered by all that looked at it that the picture was somehow different from the Krishna who gave the sittings. The painter was graciously given a few more chances, but every time his picture was found quite off the mark, for it depicted a figure which all agreed was not that of the Krishna who gave the sittings. The pride of the artist was pricked flat; he hung his head in shame and left the city utterly humiliated. Narada saw him on the outskirts of the city and hearing his plight, the sage told him, The Lord has a multitude of forms; indeed, all forms are His. So, you cannot fix one form on Him and succeed in painting Him. I shall advise you how to proceed and took him aside. The next day, the painter appeared at the court with a big framed ‘picture’ covered by a white cloth; the Lord asked him to uncover it and when he did so, it was discovered that he had brought only a mirror. Lord! You have a thousand forms; in this picture, all forms are clearly and instantaneously depicted, he said. Cleanse your heart and make it a clear mirror; the Lord’s glory will then be reflected therein.

Sathya Sai Speaks Vol.6/Ch.9: 17 March 1966
<http://sssbpt.info/ssspeaks/volume06/sss06-09.pdf>

This process of purifying the inner instruments of man in the crucible of single-pointed speech, feeling, and activity

directed toward God is called *tapas* (austerity). The inner consciousness will be rid of all blemishes and defects. When the inner consciousness has been rendered pure and unsullied, God will reside therein. Finally, one will experience the vision of the Lord Himself, within oneself.

Bhagavatha Vahini, Ch.31, p.110

<http://sssbpt.info/vahinis/Bhagavatha/Bhagavatha31.pdf>

Purity in Action

One should have mental purity (*chitta shuddhi*) to attain this *nivritti* (spirituality). Good deeds give mental purity (*chittasya shuddhaye karmah*). All the actions that we perform should contribute to purity of heart.

Sathya Sai Speaks Vol.29/Ch.59: 8 July 1996,

<http://sssbpt.info/ssspeaks/volume29/d960708.pdf>

Perform all your actions with purity of heart. Actions performed without a pure heart are futile. Even if a little work is done with a pure heart, it becomes fruitful.

Sathya Sai Speaks Vol.35/Ch.19: 19 Nov 2002

<http://sssbpt.info/ssspeaks/volume35/sss35-19.pdf>

Purity of the heart is more important than all rituals and penances. Develop a vision that will broaden your heart and enable you to help others and not hurt them. Dedicate all actions to God. *Tyaga* (sacrifice) is real *yoga* (oneness with the Divine). To enjoy things (*bhoga*) without sharing with others is a disease (*roga*). The *Vedas* have declared that immortality can be attained only through sacrifice and not by any other means.

Sathya Sai Speaks Vol.31/Ch.10: 14 April 1998,

<http://sssbpt.info/ssspeaks/volume31/sss31-10.pdf>

Pure vision leads to pure thoughts. Pure thoughts result in pure actions. Purity in action is essential for human existence. Purity in thoughts and purity in speech must lead to purity in deeds. This is the triple purity hailed by the sages. When this purity is manifest, human life gets redeemed. The principle of 'Help ever, hurt never' becomes the governing principle of daily life.

Sathya Sai Speaks Vol.31/Ch.10: 14 April 1998,

<http://sssbpt.info/ssspeaks/volume31/sss31-10.pdf>

Determination (*daksha*) should be confined to actions that are pure, helpful to others, and sublimate man. No man can refrain from action of some kind or other even for a moment. In no circumstance should one engage himself in an impure act. This is the way to achieve purity through firm determination. Only such a person can be called a resolute person.

Sathya Sai Speaks Vol.26/Ch.29: 30 August 1993

<http://sssbpt.info/ssspeaks/volume26/sss26-29.pdf>

The first of the five restraints (*yamas*) is nonviolence (*ahimsa*). What is nonviolence? It means not to hurt or harm anyone by thoughts, words, or deeds. So, nonviolence amounts to purity of thought, word, and deed (*trikarana shuddhi*). Hence, don't use words that hurt anyone, don't use this body to harm anybody, and don't entertain bad thoughts in your mind like hatred and jealousy against anyone. This total purity of thought, word, and action is nonviolence. Not merely purity, the harmony of all three. That is true nonviolence.

Sathya Sai Speaks Vol.26/Ch.44: 12 April 1993

<http://sssbpt.info/ssspeaks/volume26/d930412.pdf>

6.

HOW TO KNOW IF YOU HAVE DEVELOPED PURITY? – PITFALLS

If you are true devotees, examine for yourselves how long you have been listening to Swami's discourses. Years have gone by. To what extent have you grown spiritually? How far have you put into practice Swami's teachings? What is the use of merely listening? Is it not all a waste? You are listening, but not putting the teachings into practice. Hunger can be appeased only when the cooked food is eaten. Only the devotee who practises what he has learned is a true devotee.

Sathya Sai Speaks Vol.26/Ch.1: 1 January 1993
<http://sssbpt.info/ssspeaks/volume26/sss26-01.pdf>

If you lack pure mind and good character, how do you expect Sai, the bestower of peace, love, happiness and prosperity, to appreciate you? How do you expect Prema Sai to treat you as His own?

Sathya Sai Speaks Vol.35/Ch.10: 21 July 2002
<http://sssbpt.info/ssspeaks/volume35/sss35-10.pdf>

Despite all the teachings, no real transformation is taking place in the behaviour of man. Of what use are *bhajans* and *satsang* (the company of the good) if one does not become purer? Through the company of the good, one should cultivate good thoughts, which in due course will lead one to *jeevan mukti* (Self-realisation in this very life).

Sathya Sai Speaks Vol.29/Ch.14: 15 May 1996,
<http://sssbpt.info/ssspeaks/volume29/sss29-14.pdf>

Your practices are different from precepts. You are leading selfish and self-centred lives. Such a life is led by birds and beasts. Even these exhibit selflessness often. Man alone leads a totally selfish existence. It is a shame to call such persons devotees. One must strive at least to practise one or two of the teachings. This calls for purity in thought, word, and deed. Without such triple purity, man ceases to be human.

Sathya Sai Speaks Vol.26/Ch.1: 1 January 1993
<http://sssbpt.info/ssspeaks/volume26/sss26-01.pdf>

Even today there are many who sing *bhajans* and give lectures on spiritual matters but are unable to get rid of the foul smell of worldly desires. Until and unless they give up the worldly desires, they cannot attain the state of purity. They are accustomed to a materialistic life. They sing *bhajans*, meditate, etc., with a view to fulfil their worldly aspirations. They can be compared to butter mixed up with water. In the spiritual path, one should not give scope for the foul smell of worldly desires. Some people call themselves devotees but are turning wicked because of their desires. Can such people be called devotees? No. No. If they are really devotees, how is it that they emit bad odour? Their body, mind, intellect and also their actions are tainted with impurity.

Sathya Sai Speaks Vol.35/Ch.11: 22 July 2002
<http://sssbpt.info/ssspeaks/volume35/sss35-11.pdf>

What is the *sadhana* that you are supposed to undertake? Make your hearts pure. Tiru-tonda Alwar (a saint) once said, "If one lacks purity of heart, one does not even deserve to chant the Divine name of Rama." What is the use of chanting the Divine name with polluted mind? Today the world is afflicted with all types of pollution. Man's thoughts, words and deeds are also polluted. How can such a person develop *bhakti* (devotion to God)? Today people are wearing the mask of *bhakti* and trying to cheat others. Do not deceive others. Help ever, hurt never. This is the essence of the eighteen *Puranas*. Deceiving others amounts to deceiving yourself.

Sathya Sai Speaks Vol.35/Ch.11: 22 July 2002
<http://sssbpt.info/ssspeaks/volume35/ss35-11.pdf>

You are doing a lot of *sadhana*. You should do this with purity of heart. The greatest *sadhana* will be chanting the name of the Lord and doing service to one's fellow beings, who are the embodiments of the same *Atma* that is in you. Whatever you do, do it as an offering to the Divine. What is the use of sending thousands of rupees and carrying the *padukas* (Divine sandals) if you do not understand their inner significance and have purity of heart?

Sathya Sai Speaks Vol.28/Ch.17: 8 July 1995
<http://sssbpt.info/ssspeaks/volume28/ss28-17.pdf>

Devotee: Swami, what kind of acts should be done and what type of acts should be avoided for self-realisation? We are ignorant of this.

Swami: Do not believe in mesmerism (spiritualism, mediums). Do not try to learn it or practise it. What you see then are evil spirits. God is not that easily attainable. God, who is a form of *satwaguna* (purity), will never enter into these lowly things and talk. Man is seven steps below God. Evil spirits are six steps below God. God's aura falls on all these steps. Evil spirits have

slightly greater strength than man. With this extra strength, they have the power to masquerade themselves as Gods. (Do not get cheated by these spirits. Beware!).

Sri Sathya Sai Anandadayi, p.292
http://scriptures.ru/jws_exc.htm

Change the angle of your vision. When you practise seeing the world from the point of view of the omnipresence of the Divine, you will get transformed. You will experience the power of the Divine in everything in creation. You cannot hide anything from God. Many imagine that Swami does not see what they are doing. They do not realise that Swami has a myriad eyes. Even your eyes are Divine. But you are not aware of your true nature. When you have faith in yourself, you will have faith in God. Realise that there is nothing beyond the power of God. Love God with that supreme faith. Then you will be drawn towards God. It needs purity. A magnet cannot attract a piece of iron covered with rust. Similarly, God will not draw to Himself an impure person. Hence, change your feelings and thoughts and develop the conviction that God is everything.

Sathya Sai Speaks Vol.28/Ch.4: 27 February 1995
<http://sssbpt.info/ssspeaks/volume28/ss28-04.pdf>

How should you observe purity of feelings? God is all-pervasive, eternal and immeasurable. He is the embodiment of love, compassion and bliss. Always focus on this truth and contemplate on Him. In whatever form you worship Him, He will manifest before you in that very form.

Sathya Sai Speaks Vol.29/Ch.90: 2 Sept 1996,
<http://sssbpt.info/ssspeaks/volume29/d960902.pdf>

Your heart is like a big tank, and your senses are like the taps. If you fill your heart with the water of love, the same sweet water will come out of the taps of your senses. As your heart, so will be your actions. Therefore, when you fill your heart with love, all your actions will be suffused with love.

Sathya Sai Speaks Vol.29/Ch.59: 8 July 1996,
<http://sssbpt.info/ssspeaks/volume29/d960708.pdf>

You can work wonders with purity of heart. Any work which is started with purity of heart is bound to succeed. Money flows if your work is suffused with love and sacrifice. People will provide munificent funds to support any noble endeavour.

Sathya Sai Speaks Vol.27/Ch.3: 21 January 1994
<http://sssbpt.info/ssspeaks/volume27/sss27-03.pdf>

To feel that the Lord who is immanent in the universe is in you also as the *Atma*—that is direct knowledge. If all activity is moved by the dedicatory spirit, the mind (*chitta*) can be rendered pure. Only those who have pure consciousness can recognise the Divine nature of the Lord's birth and action (*karma*)," said Krishna. All cannot so recognise them as Divine.

Geeta Vahini, Ch.8, p.36
<http://sssbpt.info/vahinis/Gita/Gita08.pdf>

When a devotee seeks with humility and purity to give service and love to My creatures who are in need of such selfless service, as his beloved brothers and sisters, as the blessed manifestations of My Immanence, then in fulfilment of my role as Sathya Sai, I descend to help, accompany, and carry that yogi. I am always near such a yogi to guide him and to shower My love on his life.

My Baba and I, p.170
<http://sairegion2usa.org/service/sai-baba-s-teachings-on-service>

7.
...

PURITY IN WORLDLY RELATIONS

Love – the Sure path to Purity

Man's purity is manifest when human relations are based on heart to heart and love to love. Love has a form of a triangle with three arms. *Prema* (Divine love) does not seek any return. Where an individual offers love in expectation of a return, fear overtakes him. The one who loves with no expectation of any return is totally free from fear. Love knows only to give, not to receive. Such a love is free from fear. For true love, love is its own reward. Thus, love seeks no return, is free from fear and is its own reward. These are the basic features of true love. Love today is based on desire for a return benefit. It is filled with fear and anxiety. Thus, love is motivated. When love is based on a desire for transient and perishable objects, life will be futile. Love must be its own reward

Sathya Sai Speaks Vol.21/Ch.19: 12 July 1988
<http://sssbpt.info/ssspeaks/volume21/sss21-19.pdf>

Love can conquer anything. Selfless, pure, unalloyed love leads the human being to God. Selfish and constricted love binds one to the world.

Sathya Sai Speaks Vol.28/Ch.38: 25 Dec 1995
<http://sssbpt.info/ssspeaks/volume28/sss28-38.pdf>

What, then, is true *prema* (love)? Pure, unselfish love towards all living beings, considered as embodiments of the Divine, with no expectation of reward, is true love.

Sathya Sai Speaks Vol.18/Ch.10: 6 May 1985
<http://sssbpt.info/ssspeaks/volume18/sss18-10.pdf>

You must recognise this love as but a reflection of the *Premaswarupa*, (the embodiment of Love) that is your reality, the God who is residing in your heart. Without that spring of Love that bubbles in your heart, you will not be prompted to love at all. Recognise that spring, rely on it more and more, develop its possibilities, try to irrigate the whole world with it, discard all touch of self from it, do not seek anything in return for it from those to whom you extend it. In your daily affairs, do not create factions, or revel in hatred. See the good in others and the faults in yourselves. Revere others as having God installed in them; revere yourself also as the seat of God. Make your heart pure so He can reside therein.

Sathya Sai Speaks Vol.5/Ch.17: 26 March 1965
<http://sssbpt.info/ssspeaks/volume05/sss05-17.pdf>

The hallmark of love is *tyaga* (selfless sacrifice). Love seeks nothing from anyone. It bears no ill-will towards anyone. It is utterly selfless and pure.

Sathya Sai Speaks Vol.29/Ch.22: 20 June 1996,
<http://sssbpt.info/ssspeaks/volume29/sss29-22.pdf>

Love should not be based on expectations of a reward or return. Love based on such expectations makes it a business deal. Love is not an article of commerce. It is not like a loan and getting it back. It is a spontaneous offering. Pure love of this kind can emanate only from a pure heart.

Sathya Sai Speaks Vol.28/Ch.1: 14 January 1995
<http://sssbpt.info/ssspeaks/volume28/sss28-01.pdf>

8.

PURITY IN NATURE

Nature's Lessons on Purity

When we examine the life and behaviour of animals, labelled as 'lower', we can learn many lessons for our own betterment. The elephant, the cow and the deer do not harm or eat other animals. They live on leaves or grass or grain. They lead *satwic* (pure) lives. Therefore, they receive reverence and worshipful homage of man. On the other hand, the tiger, the leopard and the wolf have cruel natures; they hurt other animals; they eat up the animals they kill. As a consequence, man is ever trying to keep these *rajasic* (passionate) animals at a distance.

Sathya Sai Speaks Vol.14/Ch.28: 19 July 1979
<http://sssbpt.info/ssspeaks/volume14/sss14-28.pdf>

Strive – that is your duty. Yearn – that is your task. Struggle – that is your assignment. If only you do these, sincerely and steadily, God cannot keep back for long the reward of Realisation. The river strives, yearns and struggles to merge with the sea from which it came. It has that consummation ever alert in its consciousness. It attempts to make itself pure and pellucid, so that it may be welcome by its source. It overcomes every obstacle of terrain in order to journey successfully towards its goal. Man too must utilise all the physical, mental, intellectual, moral and material endowments that God has granted him so that he may journey to the goal of Realisation.

Sathya Sai Speaks Vol.13/Ch.30: 16 February 1977
<http://sssbpt.info/ssspeaks/volume13/sss13-30.pdf>

Another vital element in Nature is water, which is also one of the manifestations of the Divine. The lesson that water teaches is: "Son! By nature I am pure, sweet and cool. Purity, patience and perseverance are three good qualities you have to cultivate."

Sathya Sai Speaks Vol.30/Ch.27: 8 Oct 1997
<http://sssbpt.info/ssspeaks/volume30/sss30-27.pdf>

Lord Shiva resides on the Himalayas, as the *Puranas* (scriptures) declare. The inner meaning of this declaration is—Lord Shiva lives in hearts that are as pure, as white and as cool as the snow (*hima*) and also as steady and unmoved (*achal*) as these mountains. Your surroundings, therefore, are teaching you a lesson whenever you turn towards them. They exhort you to be pure, unblemished, comforting to the distressed and unmoved by either luck or misfortune.

Sathya Sai Speaks Vol.13/Ch.9: 4 April 1975
<http://sssbpt.info/ssspeaks/volume13/sss13-09.pdf>

Purify the Environment

The primary task is to purify the environment, which is affected by pollution of air, water, and food. All the five elements are affected by pollution. People should therefore try to reduce the use of automobiles and control the emission of harmful industrial effluents. ... Trees play a vital role in helping mankind to receive oxygen from the atmosphere while they absorb the carbon dioxide exhaled by human beings. Hence, the ancients favoured the growing of trees to control atmospheric pollution.

Sathya Sai Speaks Vol.26/Ch.4: 6 February 1993
<http://sssbpt.info/ssspeaks/volume26/sss26-04.pdf>

My advice to officegoers and students is that it is good for them to commute by cycle at least 5 or 6 kilometres a day. This cycling exercise is very useful not only for maintaining health but also for reducing the expenditure on automobiles. Another advantage is the avoidance of accidents. Moreover, it serves to reduce atmospheric pollution caused by the release of harmful fumes from automobiles. The carbon-dioxide smoke from motor vehicles and factories is already polluting the air in cities and is harming the ozone layer above the earth.

Sathya Sai Speaks Vol.26:4, 6 February 1993
<http://sssbpt.info/ssspeaks/volume26/sss26-04.pdf>

As regards *ahimsa* [nonviolence], in the context of industrial management, it has a wider social meaning than merely avoiding causing harm to others. The avoidance of pollution of the atmosphere or of natural resources like rivers is one of the ways in which an enterprise practices nonviolence. In these different ways, a great deal of good can be done to our people and nation by business managers who adhere to basic human values and who adopt a spiritual approach to the tasks of the business world.

Sathya Sai Speaks Vol.23:3, 10 February 1990
<http://sssbpt.info/ssspeaks/volume23/sss23-03.pdf>

Purify the Atmosphere by Chanting the Divine Name

The recitation of the names of the Lord will help to purify the atmosphere as a result of the sacred sound waves getting absorbed in the atmosphere. The power of sound waves is evident from the way radio waves are transmitted and received over long distances. The atmosphere that has been polluted by impure sound waves can be purified by the chanting of the Divine name.

Sathya Sai Speaks Vol.25/Ch.8: 3 March 1992
<http://sssbpt.info/ssspeaks/volume25/sss25-08.pdf>

From today, harness the enthusiasm of youth for carrying to every street and alley the glory of the Lord's name! The entire atmosphere is surcharged with electromagnetic waves. Because of the pollution of these waves, the hearts of human beings also get polluted. To purify this atmosphere, you have to chant the Lord's name and sanctify the radio waves. There is pollution in the air we breathe, the water we drink, and the food we consume. Our entire life has been polluted. All this has to be purified by suffusing the atmosphere with the Divine name. Chant the name with joy in your hearts.

Sathya Sai Speaks Vol.28/Ch.1: 14 January 1995
<http://sssbpt.info/ssspeaks/volume28/sss28-01.pdf>

Everyone participating in *bhajans* should sing the name of the Lord and thereby serve to purify the atmosphere and promote the well-being of the nation.

Sathya Sai Speaks Vol.25/Ch.8: 3 March 1992
<http://sssbpt.info/ssspeaks/volume25/sss25-08.pdf>

9. ...

PURITY IN SATHYA SAI ORGANISATION

Members of the Sai Organisation and those who adhere to the universal path to Sai should not be carried away by ideas of inferiority or superiority based on differences of religion, caste or creed. They should honour the virtues of faith, steadfastness, sincerity, purity, wherever found.

Sathya Sai Speaks Vol.11/Ch.48: 17 Oct 1972
<http://sssbpt.info/ssspeaks/volume11/sss11-48.pdf>

To transform the world from its present state, there is no need for a new social system or a new religion or creed. What is essential is a body of men and women with sacred ideals. When there are such godly souls the country will enjoy Divine dispensation. But such godly persons can survive only in a society in which there is purity of mind and good character. For these two to blossom, the basis is morality. But morality cannot flourish without spirituality. Hence the mansion of the good society has to be built on the foundation of spirituality, with the pillars of purity and character, and with morality as the roof.

Sathya Sai Speaks Vol.27/Ch.21: 22 July 1994
<http://sssbpt.info/ssspeaks/volume27/sss27-21.pdf>

Each member of the Sathya Sai Baba Centre should work very hard to purify the quality of his life, and the goal should be to lead a perfect life, an ideal life; to be an ide-

al exemplar of the Divine teachings of Bhagawan Sri Sathya Sai Baba.

The world will respond to the ideal life of a Sai devotee. The world is yearning for the ideal life and will, of its own accord, adopt such a life if it comes into view. They will respond, and they will follow such a life.

Conversations With Sathya Sai Baba Vol.B,
pp.180-181

http://media.radiosai.org/journals/Vol_05/01JUN07/02-conversations.htm

Unattached work is the purest; it does not encumber the mind with elation or disappointment. 'I did it,' 'This is mine': these are the two fangs that make the individual poisonous. Pull out the fangs, the snake can be handled and played with as a pet. These organisations must be vigilant to see that egoism and the sense of personal possession, pride or achievement, do not invade them. That is the goal to be kept in view.

Sathya Sai Speaks Vol.7/Ch.18: 21 April 1967
<http://sssbpt.info/ssspeaks/volume07/sss07-18.pdf>

Purity in Service

The worship of *jeeva* (individual being), which is the other name for *seva* can be worthwhile only when the heart is pure. All the various types of service that one may write and talk about are mere empty, boasts if the mind of the *sevak* (volunteer) is not pure. A heart bubbling with *ananda* (bliss)

and a mind saturated with love may do any tiny bit of *seva*, yet that will win much more grace than huge projects undertaken in pride and pomp.

Sathya Sai Speaks Vol.14/Ch.13: 22 Nov 1978
<http://sssbpt.info/ssspeaks/volume14/sss14-13.pdf>

In the Sai Organisation there is no room for distinctions of race, religion, caste, class or community. All should regard themselves as the children of one God. When they are united by this sense of Divine kinship, they will act with love towards all. They should shed all narrow and limited ideas and engage themselves in service with a heart full of love for all. True *seva* (selfless service) can come only out of a pure and loving heart.

Sathya Sai Speaks Vol.17/Ch.27: Nov 18, 1984
<http://sssbpt.info/ssspeaks/volume17/sss17-27.pdf>

God will not ask you, when and where did you do service? He will ask, "With what motive did you do it? What was the intention that prompted you?" You may weigh the *seva* and boast of its quantity. But God seeks quality, the quality of the heart, the purity of the mind, the holiness of the motive.

Sathya Sai Speaks Vol.15/Ch.31: 19 Nov 1981
<http://sssbpt.info/ssspeaks/volume15/sss15-31.pdf>

Seva (selfless service) of Sai and *seva* of Sai devotees is the same. When you serve the Sai devotees, because they are Sai devotees you see the Sai in them, you seek to please the Sai in them, you revere the Sai in them. It is like serving a temple where Sai is installed, a room where a picture of Sai is adored. Throughout this period of *seva*, you think only of Sai. So, this training helps you to purify your impulses, deify your thoughts, canalise your devotion and expand your love. These are big steps in *sadhana* (spiritual discipline), laudable victories.

Sathya Sai Speaks Vol.7/Ch.14: March 29, 1967
<http://sssbpt.info/ssspeaks/volume07/sss07-14.pdf>

Preliminary to any *seva* (act of selfless service), you have to uproot all egotistic tendencies, get rid of all sense of mine and thine and burn to ashes the pride that comes of the feeling that you are offering service to someone poorer and less fortunate.

Sathya Sai Speaks Vol.14/Ch.13: 22 Nov 1978
<http://sssbpt.info/ssspeaks/volume14/sss14-13.pdf>

As a preliminary to *seva* you have to win purity of heart. You must examine your motives and skills, your intentions and qualifications, and discover for yourself what you hope to achieve through the *seva*. You should ferret out any trace of egotism, and also the desire for fame or even of being near Swami. If you have an irrepressible urge to possess things that contribute to your comfort or sense of superiority over others who are your friends or kith and kin, then the sooner you leave the *Seva Dal* the better.

Sathya Sai Speaks Vol.14/Ch.13: 22 Nov 1978
<http://sssbpt.info/ssspeaks/volume14/sss14-13.pdf>

While judging the *seva* done by a member of the (*Seva*) *Dal* (service wing), it is not the quantity or number of individual instances that matter; they do not count at all. Judge rather the motive that led him to serve, the genuineness of the love and compassion with which the *seva* was saturated.

Sathya Sai Speaks Vol.14/Ch.13: 22 Nov 1978
<http://sssbpt.info/ssspeaks/volume14/sss14-13.pdf>

Through sacrifice you will come to know that your real nature is charity. Charity does not mean that you have given some money to an individual or an organisation. The removal of all of the evil thoughts that are within you is true charity. Charity will, in turn confer purity upon you. Once you have purity, there will be unity. And once you have unity, you can reach Divinity.

Sathya Sai Newsletter USA, Vol.13, No. 4, p.20
<http://saibaba.ws/teachings1/selflessservice.htm>

Purity in Devotional Activities

At the outset, the ego has to be destroyed. Then anger will subside. Do your duty. Do not project your ego. Develop mutual helpfulness. Carry on your work with joy. Be friendly towards each other. It is only when you behave in this manner that you will realise the benefits of *Likhita Japam* (repeated writing of the Lord's name as a spiritual exercise)... Through love, eliminate your bad traits. ... Members of the Sai organisation, who undertake sacred activities such as *Nama Likhita Japam* ... should develop sacred qualities (and) purify their hearts. ... Fill your minds with good thoughts and engage yourselves in good actions. Chant the Lord's name. When the ether is surcharged with the vibrations of the Divine name, the entire environment gets purified. Those who breathe this sanctified air will have pure thoughts.

Sathya Sai Speaks Vol.26/Ch.31: 7 Oct 1993
<http://sssbpt.info/ssspeaks/volume26/sss26-31.pdf>

The practice of *Nama Likhita Japam* (repeated writing of the Lord's name as a spiritual exercise) promotes harmony in thought, word and deed (first thinking about the name of the Lord, then uttering it and then writing it). All these three processes should be carried out with a pure heart. Total purity is essential for all *sadhanas* (spiritual disciplines).

Sathya Sai Speaks Vol.26/Ch.31: 7 Oct 1993
<http://sssbpt.info/ssspeaks/volume26/sss26-31.pdf>

Purity in Using Sai's Name

Today even in the field of spirituality, we find people indulging in business. Spirituality is meant to promote love, not business. Everything will be spoiled if business finds its way into the field of spirituality. Even God's name will be tarnished. Nobody spends anything for My sake, nor do I accept anything from others.

Sathya Sai Speaks Vol.34/Ch.18: 9 Oct 2001
<http://sssbpt.info/ssspeaks/volume34/sss34-18.pdf>

Nowadays even avowedly spiritual organisations are involved in business. Sathya Sai Organisation should never become such commercial institutions. The only kind of commerce in which they can indulge is from heart to heart, from love to love. It is in such a sublime exchange that they should take part. They should have no financial or other material involvement. Organisations which get entangled in money or property do not grow.

Sathya Sai Speaks Vol.18/Ch.22: 17 Nov 1985
<http://sssbpt.info/ssspeaks/volume18/sss18-22.pdf>

Today, our old students have assembled here. They are undertaking several types of service activities in various parts of the country and even abroad. They are deriving great pleasure out of this service activity. In My opinion, they should confine themselves to their own areas and render service to society, within their means. It is neither good nor necessary to associate others in their service activity, which will turn it into business. As far as possible, they should undertake such activities in their respective villages and give them happiness.

Sathya Sai Speaks Vol.36/Ch.1: 1 January 2003
<http://sssbpt.info/ssspeaks/volume36/sss36-01.pdf>

There are some people who are doing business in the name of Sai. They are cheating others, pretending to be devotees of Sai. I do not approve of such behaviour. They are not devotees at all. They are going to different parts of the country and also abroad to make money in the name of Sai. It is a big crime. I do not ask for even a single paisa from others. I never approve of such business. Whoever it may be, if somebody approaches you with such a crass motive, tell him to get out at once. Do not allow business to enter the field of spirituality.

Sathya Sai Speaks Vol.35/Ch.11: 22 July 2002
<http://sssbpt.info/ssspeaks/volume35/sss35-11.pdf>

One may do what one likes for the maintenance of one's family, but nobody should do business using Sai's name. Unfortunately, such activity is on the increase. In many villages, we find people misusing Sai's name for their selfish gains. This is happening even in many other countries like America, England, Japan, Germany, Singapore, Malaysia. Do not associate yourself with such wicked people. Keep your hearts pure and sacred. Otherwise, you are equal to a living corpse. Such people should not be respected. Better you perform their obituary rites!

Sathya Sai Speaks Vol.35/Ch.11: 22 July 2002
<http://sssbpt.info/ssspeaks/volume35/sss35-11.pdf>

The advent [of this Avatar] took place sixty-four years ago. All these years, this hand has not stretched at any time to seek anything from anyone. I have not asked anyone. I will never ask anyone and there will never be an occasion for it.

Sathya Sai Speaks Vol.23/Ch.34: 23 Nov 1990
<http://sssbpt.info/ssspeaks/volume23/sss23-34.pdf>

I seek nothing from anyone. I have not sought anything all these seventy years. My hand always gives. The only thing that I seek from you is Love. My love for you is pure, unchanging and selfless. What is your life worth if you cannot believe in such love? Believe in it. You place trust in double-dealers. Why don't you stand by the truth which you know? Receive my pure love with a pure heart. Make yourself holy. Live in love. Love is God. Bear in mind what Swami has said and regard Swami's words as a beacon light for your lives. With the light of Swami's advice in your hearts, you can proceed on life's journey for any length of time. Remember with love, God, who is everything.

Sathya Sai Speaks Vol.29/Ch.9: 31 March 1996,
<http://sssbpt.info/ssspeaks/volume29/sss29-09.pdf>

EXEMPLARS OF PURITY

Bhagawan Baba

The *Avatars* that have come and gone have all cut down trees because they were white ant infested, but this *Avatar* is different and unique. Now, the white ants are removed, the tree is saved, protected, fostered, and encouraged to grow. I am not inclined to punish; I am the goldsmith who repairs and reshapes broken ornaments.

You cannot realise how much the Lord feels for your sake. His concern is over your wantonness and wilful disregard of His words, for He is interested in your keeping your hearts pure and unblemished. I am very anxious to make you all reach the goal. My task is to purify your hearts.

Sathya Sai Speaks Vol.2. 22: 25 Oct 1961
<http://sssbpt.info/ssspeaks/volume02/ss02-22.pdf>

Swami is ever the embodiment of purity. Whatever Swami does is always for others and never for Himself. The purity present in Swami cannot be seen anywhere else; that is how Swami's heart is pure. It is that purity that draws people in hundreds and thousands from all over the world to Swami. No invitation is sent to people to come here, and yet they flock in such large numbers; such is the magnetism of a truly pure body.

Summer Showers in Brindavan 2000/Ch.5
<http://sssbpt.info/summershowers/ss2000/ss2000-05.pdf>

I need nothing, however great or small, in this Universe. At no moment has desire affected me for anything or activity. I am the person come to give, not to receive. And, what you can offer Me is just this: pure, unadulterated love.

Sathya Sai Speaks Vol.12/Ch.53: 23 Nov 1974
<http://sssbpt.info/ssspeaks/volume12/ss12-53.pdf>

But I do not require anything. I do not need anything in all the three worlds. I do not need anything for Myself. Still, I am engaged in activity from dawn to dusk in order to set an ideal. From top to toe, there is no trace of selfishness in Me. Believe it or not, I always give but never receive. I ask for only one thing, and that is pure love.

Sathya Sai Speaks Vol.31/Ch.34: 29 Sept 1998
<http://sssbpt.info/ssspeaks/volume31/ss31-34.pdf>

Pure thoughts and feelings will always keep us cheerful. I am always cheerful. People wonder how Sai Baba could always be smiling. I cannot but smile. I have no negative feelings, no bad traits, no bad thoughts nor any bad habits. I am always pure. You too should follow this.

Summer Showers in Brindavan 2002/Ch.12: 27 May '02
<http://sssbpt.info/summershowers/ss2002/ss2002d12.pdf>

Personalities from the Scriptures

God does not consider how wealthy or how learned you are; He is concerned only with the sincerity and purity of your mind and heart and about how wholehearted and genuine your love is. Valmiki was a hunter. Nanda was an untouchable. Kuchela was a pauper. Dhruva and Prahlada were mere lads of five years. Sabari was a tribal woman, illiterate and uncivilised. But all of them had won God's grace in abundance, because of their wholehearted devotion, love and surrender. Follow the example of Sabari, who always thought of Sri Rama and His happiness, and dedicated all her thoughts, words, and deeds to Him alone, so much so that every action of hers was transformed and sublimated into the highest *tapas* (pen-

ance.) From her example, you must learn the lesson that meditation does not mean sitting idle in a particular posture of the body, as if you are posing for a photograph. As in her case, your entire life must become a continuous meditation wherever you may be staying and whatever you may be doing. Whatever you eat or drink must be offered to God as *naivedya* or holy offering. In this manner, if you offer everything to the Lord, you will naturally be prevented from engaging yourself in bad actions or evil ways in your life.

Summer Showers in Brindavan 1990/Ch.16: 3 June '90
<http://sssbpt.info/summershowers/ss1990/ss1990-16.pdf>

Prahlada

Prahlada harped upon the same truth in his arguments with his father. Prahlada addressed his father and said, "Oh, father! You were able to gain victory over all the worlds in a moment; but you are not able to conquer the world of your senses and your mind. Although you are valiant and mighty, you are not able to conquer forces which stifle your humanness, increase your bestiality and make you drift away from Divinity. It will be of no use if you conquer earthly empires without vanquishing the enemies lurking within. Evil qualities which conceal your true nature and destroy your purity are abounding within you. Keeping them like that, it is of no use to offer prayers and acquire powers."

Summer Showers in Brindavan 1979/Ch.6
<http://sssbpt.info/summershowers/ss1979/ss1979-06.pdf>

Dakshinamurthy

Dakshinamurthy (an incarnation of Lord Shiva) watched as the wind brought an amount of waste material and dropped it into the sea. The sea at once sent wave after wave and pushed the waste ashore. Not even for a moment was the sea ready to take the waste inside. Dakshinamurthy was upset at the sight and questioned the sea,

"How selfish you are! You possess unfathomably deep and infinitely vast abuses within you. But you cannot tolerate a little amount of waste material dropped into you. How selfish of you, who is so vast, not to accommodate the waste! How narrow-minded you are!" The sea gave a wonderful answer to Dakshinamurthy. "Dakshinamurthy! Of course, you know it all. If I accept a little impurity in me, tomorrow all the muck will be dumped in me. It will deform my looks. By and by, the dirt will accumulate and alter my form and nature irrecoverably. So right from the beginning, if I take care not to allow any impurity in me, I shall remain clean. I shall remain the treasure chest I have been," said the sea. Hence man should try to repel at once any trace of impure thought that enters his mind. If you neglect it assuming it to be just a little bit, it will grow up into a giant and cover up your real Self and make you forget your human nature. We must assert our human virtues and let them blossom fully. In this effort, if any bad thoughts, bad feelings or bad ideas arise in us, we must spot them at once and strive to clear them away.

Sathya Sai Baba Discourse to Students, 18 June 1989
<https://sathyasaiwithstudents.blogspot.com/2018/06/the-dialogue-between-dakshina-murthy.html>

The Pandavas

Harmony in thought, word and deed, is referred to as *trikarana shuddhi*. I shall relate to you an example from the Mahabharata to illustrate this. Dharmaraja, the eldest brother of the Pandavas, was an embodiment of *sathya, dharma, shanti, prema, and ahimsa*. Draupadi, born out of fire, represented *prana* (the life force). Bhima the son of the wind God, symbolised *Chaitanya Shakti* (power of awareness). You know that life without awareness is *jada* (inert). Arjuna symbolised the *Antahkarana Shakti* (power of the inner motivator). Nakula and

Sahadeva represented the *jnanendriyas* (organs of perception) and *karmendriyas* (organs of action), respectively.

Sathya Sai Speaks Vol.32pt 1/Ch.13: 28 April 1999
<http://sssbpt.info/ssspeaks/volume32/sss32p1-13.pdf>

Today, the typical individual thinks something, speaks something else, and acts in altogether a different way. “*Manasyanyat Vachasyanyat Karmanyanyat Duratmanam.*” Such a manner of functioning is typical of a wicked person. Arjuna was the epitome of *trikarana shuddhi* (purity of thought, word, and deed). Nakula and Sahadeva, who symbolised the senses of cognition and action, provided the right sources. Bhima, the son of the wind God, stood by the side of Dharmaraja. His presence was as vital as the presence of oxygen in the environment. Draupadi symbolised the life force. Only with the help of this life force could Dharmaraja foster truth, righteousness, peace, and love. The Pandavas thus represent the proper use of all the powers in the body in purity and harmony.

Sathya Sai Speaks Vol.32-1/Ch.13: 28 April 1999
<http://sssbpt.info/ssspeaks/volume32/sss32p1-13.pdf>

Sathya Sai Speaks Vol.25/Ch.11: 6 May 1992
<http://sssbpt.info/ssspeaks/volume25/sss25-11.pdf>

Buddha

Buddha emphasised goodness in action (*samyag-karma*). The mark of good action is harmony in thought, word, and deed. When there is no such harmony, the action belies what is said or thought.

Sathya Sai Speaks Vol.31/Ch.3: 5 February 1998
<http://sssbpt.info/ssspeaks/volume31/sss31-03.pdf>

Buddha went on to declare that good action is conducive to good spiritual progress (*samyag-sadhana*). Good deeds constitute genuine spirituality. Mere formal worship or ritualistic practices do not constitute spiritual striving. These religious practices are good in a way. But they do not constitute spiritual *sadhana*. True spirituality

consists in the unity of thought, word and deed in all their purity and sacredness.

Sathya Sai Speaks Vol.31/Ch.3: 5 February 1998
<http://sssbpt.info/ssspeaks/volume31/sss31-03.pdf>

Buddha declared that when spiritual striving of this nature has been completed, there is *samyag-jeevanam* (leading a pure life).

Sathya Sai Speaks Vol.31/Ch.3: 5 February 1998
<http://sssbpt.info/ssspeaks/volume31/sss31-03.pdf>

Among the teachings of the Buddha to the world the foremost was *ahimsa* (not causing harm to anyone). Nonviolence is not merely refraining from inflicting injuries on others with one’s limbs or weapons. Nonviolence has to be practised with *trikarana shuddhi* (purity of mind, tongue and body). There should be no ill-feelings, which is a form of violence. To cause harm to others through the body is also *himsa* (violence). No one should be harmed even by speech. The speech should be sweet, pleasing and wholesome. All actions should be helpful to others.

Sathya Sai Speaks Vol.29/Ch.14: 15 May 1996
<http://sssbpt.info/ssspeaks/volume29/sss29-14.pdf>

“Buddha laid down three rules for all actions. All acts done by the hands should be good. The proper ornament for the *kantham* (throat) is truth. For the ears the best ornament is listening to sacred lore. What other ornaments does anyone need?” (Sanskrit *shloka*).

Sathya Sai Speaks Vol.29/Ch.14: 15 May 1996
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SECTION II

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.....

A RIGHTEOUS EMPEROR AND VIRTUOUS SUBJECTS

*Anapekshah Suchir Daksha
Udaseeno Gatavyathah
Sarvarambha Parithyagee
Yo Madbhaktah Sa Me Priyah.*

*(That devotee is dear to me
who is free from desire,
who is pure in body and mind,
who is resolute, unconcerned,
free from sorrow and has renounced all sense of doership.)*

Anapekshah means one who is free from any kind of *Apekshah* (desire or expectation). Is it possible in this vast world for any man to be free from *Apekshah*? This is not possible. Somethings may be attractive to some persons and some high aims may interest others. The objects that are desired are sensual pleasures and comforts and things of the world. The *Sreshta* (higher aims) relate to the non-sensual, non-physical and ultra-mundane. Almost all desires fall into one or other of these two categories. How, then, is it possible to be rid of both kinds of desires? This is possible.

In the *Bhagavad Geetha*, the Lord has declared that He is present in all righteous actions. Therefore, those who perform righteous actions can develop *anapekshah* (desirelessness). This means that when a man performs all actions as offerings to the Lord, they become *anapekshah* (desireless actions). The Lord is one who, from within, makes a person act, speak, listen, see and do many other actions. He is the doer and the enjoyer. If a person performs all actions with the conviction that the Indwelling Lord is the real Doer, then his actions become desireless. Hence every *sadhaka* (spiritual aspirant) should regard his actions as offerings to the Divine.

Brooding over the past and speculating about the future, man is failing in his duties in the present. This is the cause of his misery.

Suchi: This means purity. This term does not merely refer to the external cleanliness of the physical body. *Sadhakas* (spiritual aspirants) need internal purity also. What are the implications of inner purity? All the actions a man does issue from internal impulses and not from external forces. They are a reflection of his inner being. It is only when man has pure feelings within him that his actions can be pure. When he is polluted within, all his actions will be impure.

How is purity in speech achieved?

How are the internal impulses to be purified? These relate to the mind, speech and the body. Of the three, speech is the most important. How is purity in speech to be achieved? “*Anudhvegakaram Vaakyam Sathyam priyahitam cha yat,*” says the *Bhagavad Geetha*. Every word you utter should be free from *Anudvegakaram* (causing excitement or agitation). It should be *sathyam* (true) and *priyam* (pleasing). There are four factors which account for the pollution of the tongue. One is, uttering falsehood; two, excessive talking; three, carrying tales against others; four, abuse or criticism of others. The tongue is prone to indulge in these four types of offences in speech. Unfortunately, in this *Kali Age* (*Kali Yuga*,

the present age), all these four are rampant. Untruth has become ubiquitous. People freely indulge in slandering others. Tale-bearing goes on. Indulgence in loquacity is widespread. It is only when one gets rid of these four evil tendencies can his speech become pure and unpolluted. Hence, the first task is to purify one’s speech.

How to purify the mind and body

Next comes the mind. The mind is polluted by wrong thoughts and bad feelings. Man should strive to keep away all bad thoughts from invading his mind. When a man is ceaselessly filled with bad thoughts, he can only reap bad consequences. To purify the mind, all bad thoughts have to be expelled. No room should be given to them. Bad feelings should be banished from the mind. Only then the mind will get totally purified.

Then comes purity of the body. One must have a body that is free from the taint of *himsa* (violence or harm). Men commit many acts of violence and many sinful acts with their hands. The body has been given to man primarily for practising *Dharma* (righteousness). Such a sacred gift should be used only for rendering service to others and doing godly actions. This is the way to purify the body. Therefore, when speech, mind and the body are purified, internal purity is ensured. *Suchi* (purity), thus, calls for internal purity as well as external cleanliness.

Daksha: This means that one should have firm determination in performing actions. The determination should be confined to actions that are pure, helpful to others and sublimate man. No man can refrain from

action of some kind or other even for a moment. In no circumstance should one engage himself in an impure act. This is the way to achieve purity through firm determination. Only such a person can be called a *Daksha* (a resolute person).

Udaseeno: This means freedom from attachment to anything. It means remaining serene and unruffled by fame or blame, peace or sorrow, loss or gain, pleasure or pain, not elated by prosperity or depressed by failure. One should not succumb to calumny. Nor should one exult over fame. Fame and censure are like passing clouds. One should look upon them as a mere witness. They should be treated with *Udaseeno* (equanimous feeling). To treat them seriously is to give rise to agitations in the mind, which may lead to demonic tendencies.

Be free from worries

Gatavyathah (one who is free from mental anguish): *Vyathah* (mental anguish) represents the greatest weakness in man today. Man ignores the duties he has to perform in the present. He broods over what has happened in the distant past. He is constantly speculating over what is likely to happen in the future. Why worry about the future or about dead past? The past is beyond recall or remedy. Forget the past. The future is uncertain. No one can be sure about what is likely to happen the next day. Don't think about the future, as you cannot be sure about it. Concern yourself with the present, which is the child of the past and the parent of the future. This attitude is represented by the term *Gatavyathah*. Brooding over the past and speculating

about the future, man is failing in his duties in the present. This is the cause of his misery. Make right use of the present and a good future is assured. The aspirant should bear this truth in mind and concentrate his attention on the present. Mental worry about the past or the future is a *rajasic* (passionate or agitating) quality. It should be got rid of.

Sarvarambha parithyagee (renunciation of all undertakings): This quality calls for the renunciation of *Ahamkara* (egoism) in any form. The ego is rooted in the *Mamakara* (possessive instinct). When egoism and possessiveness come together in a man, he is utterly ruined. Hence, one should be free from egoism and attachment.

The aforesaid six qualities are sacred virtues. The opening stanza declares that a devotee with these six qualities is dear to the Lord.

The six enemies of man

Apart from these six good qualities, man has six vices: *Kama* (lust), *Krodha* (anger), *Lobha* (greed), *Moha* (delusion), *Mada* (conceit) and *Matsarya* (envy). These six enemies of man have to be got rid of and the six good qualities should be cultivated. Only then human life can be made meaningful.

Emperor Bali was one who was endowed with these noble qualities. For this reason, the Lord came down to the earth and sought a gift from Bali. There are many philanthropists in the world. There are persons who make gifts of land, or of cows, or food, or clothes, or gold, but few can be found who are prepared to make an offering of themselves. Emperor Bali was one

Man's mind is polluted.
Man's heart is polluted.
All his feelings are polluted.
It is because of this basic
pollution that all other
things appear polluted.

who was ready to give himself away as a gift. "I am offering to Thee, Oh Lord, everything that is mine, my wealth, and family. Only the *Atma* (Self) remains. Save me, who is taking refuge in Thee," explains a *sloka*. "I gave my word to you. I am giving my kingdom to you. At this instant, I am offering my body to you." Declaring thus, Emperor Bali bowed before Vamana (*Avatar* of the Lord Vishnu).

In ancient times, there were many such noble and high-minded rulers. Bali was wedded to Truth. He cared only for the welfare of his people. He was a protector of Truth. He practised *Dharma*.

Such a ruler was reigning over Kerala at that time. He derived all his multifarious virtues from his grandfather, Prahlada. However, Bali's father, Virochana, was engaged in wicked thoughts and bad deeds like Hiranyakashipu, Prahlada's father. All three belonged to the same clan. Virochana attempted to make Bali pursue wrong paths. But good and bad ways cannot be imposed on others. The marks of good behaviour of persons reflect their inherent goodness.

Prahlada was an impartial and fair judge

Once, there was a contest between Virochana, the son of Prahlada, and Sudhanva, the son of the Sage Angeerasa. It was agreed that whoever lost the contest should forfeit his life to the winner. Both of them prayed to Prahlada to act as the judge for the contest, being convinced that he would be totally impartial and fair. Prahlada agreed to act as judge because he was pledged to uphold truth, without any other consideration. After watching the contest, Prahlada declared Sudhanva as the winner and his own son, Virochana, as the loser.

Unable to control his joy over the verdict, Sudhanva embraced Prahlada and said: "Prahlada! It is because of unflinching upholders of truth like you that the world shines in all its glory. If there were no meritorious people on earth, how can there be light in the world? Prahlada! Because of your adherence to truth you gave the verdict against your own son." Prahlada knew that whoever lost the contest should forfeit his life. But that did not deter him from pronouncing the verdict against his son. There is no greater *Dharma* (Righteousness) than Truth—"Sathyanasti Paro Dharmah." Prahlada was not swayed by any sense of paternal love. He shed no tears. He watched the outcome of his judgment with a sense of fulfilment.

Recognising the utter dedication of Prahlada to Truth and Righteousness, Sudhanva declared: "Prahlada! your devotion to Truth will restore the life of your son. I am not claiming his life as the reward

for my victory. I am giving back your son's life to you.

Dharma protects its protector

"Dharma eva Adharmo hanti. Dharmo Rakshati Rakshitah" (Dharma destroys the one who harms it. Dharma protects its protector). "Prahlada! You have stood by Dharma (Righteousness). Thereby you have saved your son." In this manner Sudhanva praised Prahlada.

Prahlada's life exemplified innumerable virtues and ideals. Because of such great and virtuous rulers in those days, the world was blessed with peace and prosperity. Today everywhere disorder, discontent, distrust, injustice, indifference to what is good and indulgence in what is bad, excessive attachment to sensuous pleasures, selfishness and self-centredness, are rampant among people. It is unfortunate that *Bharat* (India), which was once famous for its morality and righteousness, its dedication to Truth and *Dharma*, should have degenerated to this level today. This is a blot not only on the country but a matter of shame for the people of *Bharat*. If we have a look at the state of the society, we find that all activities in society are related to self-praise, abusing others and duplicity in speech. These triple vices are now ubiquitous. *Bharatiya* (Indian) society, which was once so glorious, is now plunged in darkness, enveloped in discord, agitation and pollution.

Pollution of the heart is of great concern today

Man considers the air as polluted, water as impure and the sounds reaching him as intolerable. Even the food is polluted. The Government also considers the entire envi-

ronment as polluted. Enormous sums are being spent on purifying the environment. It is not the environmental pollution about which we should be concerned. What is of concern is the pollution of *Hridaya* (the heart). Man's mind is polluted. Man's heart is polluted. All his feelings are polluted. It is because of this basic pollution that all other things appear polluted.

The primary need today is to eradicate the pollution in the human mind. How is this to be accomplished? The mind today is immersed in worldly desires and pleasures. As a result, there is mental dissatisfaction as well as bitter frustration. The mind should be turned back to the source from which it came. A fish out of water has to be restored to the water for it to regain its life. Can it survive if it is placed on a couch and fed with coffee? It will regain peace and life only when it returns to its native home. Likewise, man's mind has to be restored to its original home in the *Atma* (Self). Without doing this, how can peace be got? Thus, mental peace has to come from the *Atma*. This calls for turning the mind towards the *Atma* by the use of the conscience.

Follow the conscience with full Self-confidence

Don't rely on the body. It is a water bubble. Don't rely on the mind, which is like a mad monkey. Follow the conscience. When you follow the conscience with full self-confidence, you can accomplish anything.

Emperor Bali was one who had such self-confidence. When his preceptor, Shukracharya, wanted to dissuade Bali from making the gift which Vamana (the incarnation of Vishnu) asked, pointing out

**Do not follow the body.
Follow the mind and the
Atma. The one who follows
the Atma is the real spiritual
seeker.**

that the young lad was no ordinary *Brahmana* but the incarnation of Vishnu Himself, Bali declared: "If the young lad is Vishnu Himself, as you say, that is all the more reason for me to stand by the offer I have made when the supplicant is the supreme Lord. Is it not my great good fortune to be in the position of a giver to the Lord? All human beings seek favours from the Lord. When such a Divine Being approaches me with a request for three foot-lengths of land, how fortunate am I? This opportunity has come to me because of my good deeds in previous lives. I am ready to go against the injunctions of the preceptor, but I will not transgress the commands of the Lord. The plighted word stands. You may see two objects with the two eyes and listen to two different things with the two ears. But the tongue is one. The word that is given must be honoured. I cannot go back on it. The man who does not fulfil his promise is dubbed a sinner. I am determined to keep my pledge. God is the Supreme person and Lord of all beings. I will abide only by His words."

Emperor Bali was such a resolute ruler. Thereby, he secured a glorious opportunity. However, Bali had one special attachment for his subjects. The subjects also

were equally attached to the emperor. The people bore devotion towards the ruler. The ruler was attached to his subjects. Their mutual relationship was intimate and indivisible. It was because of such a ruler and such subjects that the country was happy and prosperous.

Significance of Onam day

Unwilling to forsake his subjects and at the same time, unable to go back on his promise to the Lord, Bali gave a pledge to the people that he would visit them once a year. This Onam day is the auspicious day of Bali's annual visit to the earth. It is the sacred day on which Emperor Bali returns to bless his people. In the month of Shravana, when the moon is nearest to the constellation Shravana, Bali said he would make his appearance. Today that auspicious combination is present. As Sri Eradi said in his speech earlier, this is the twenty fifth year in which the Onam festival is celebrated in *Bhagawan's* presence. What is the lesson to be learnt from this Silver Jubilee of Onam? Over the past twenty-four years you have been listening to *Bhagawan's* discourses experiencing His presence and enjoying the celebration. How far are you practising Swami's teachings? Every human being has a heart. This heart is filled with love. With how many are you sharing the love in your hearts? With none at all. What, then, is the use of that love if it is not shared? You must share with all the love in your hearts, not with humans alone, but with all beings in creation. Love, which is the gift of God, has to be shared with everyone in the world.

Share your love with one and all

All human troubles arise out of the failure to share this love with one and all because of selfishness. Everyone repeats the benediction: “*Loka-samastha-sukhino Bhavantu!*” (Let all the people of the world be happy). To how many are you giving happiness? You are repeating the words mechanically, but are you praying from your hearts for the well-being of the world? No, not at all. You are concerned only with your selfish interests. The day you root out selfishness from within you, divinity will blossom in your heart.

People talk about *Sakshatkaram* (Realisation). What is it? It is not something external. *Sakshatkara* is contemplation of the Divine at all times and in all states within one’s self. “*Sarvada, sarvakalesu sarvatra Hari Chintanam*” (Thinking of God at all times, in all places continuously). People do recite the name of Rama incessantly. But will liberation be got by this repetition? To gain liberation, to win Rama’s grace, it is not enough to repeat His name, you have to act up to Rama’s principles. Rama sacrificed everything for the sake of *Dharma* (Righteousness). You have to make a similar sacrifice. Keep *Dharma* as your ideal. Engage yourself in righteous activities. Only then will Rama shower His grace on you. If, on the contrary, you perform no *Dharmic* acts but only repeat Rama’s name, it is tantamount to abusing Rama.

Likewise, there is no meaning in repeating Krishna’s name. What the devotee should do is to experience the ecstasy of Krishna Consciousness. Nor is that all. You should develop the equal-mindedness of Krishna.

Krishna maintained the same serenity of mind whether he was in a *Yoga-Bhumi* (place of *yoga*), or a *Yuddha-Bhumi* (battlefield) or *Sashana-Bhumi* (a cemetery). He was always in a state of bliss. You should aspire to experience such bliss. Only then can you be said to experience Krishna Consciousness. Whatever deity you may worship, you should experience the lessons of the deity within you.

Experience Sai truths by filling yourselves with love

Swami’s main teaching is *Prema tatwa* (the Love principle). You are all experiencing this love. With how many are you sharing it? All around there is only hatred. Only egoism is present all the time. Equally ostentation is displayed all the time. How then, can you be deemed to have experienced the Sai truths? Whoever has imbibed those truths must be filled with love. That is the true mark of devotion.

Emperor Bali was one who was filled with the sense of justice, with forbearance, compassion, Truth, *Dharma* (Righteousness), and devotion to the people. Are you cultivating at least one of these good qualities? Bali gave his promise to the people to appear before them every year because his people had all these qualities. The people of today are different. How can anyone know whether Emperor Bali is appearing? People celebrate Bali’s visit as a festival, but Bali is not coming. Why? Because the qualities of the people of those days are not present today. Doubtless, Bali loves his people. But the people today must have the power to draw him to visit them.

They should be like a powerful magnet which can attract a heavy block of iron. They will then be able to move and melt the heart of the Divine. You are doubtless magnets. But you have to purify yourselves to increase your magnetic power. That purity consists in the triple purity of mind, speech and body.

Reasons for merger of the wicked in the Lord

Whatever anyone may do, there can be no deficiency in the Divine. Whether you praise or blame God, neither affects Him. In the *Mahabharata* once Dharmaraja watched with anguish the abuses levelled against Krishna by Shishupala and which Krishna tolerated for quite some time. Then he hurled a plate at Shishupala which severed his head. Dharmaraja saw the blood from Shishupala's body flowing towards Krishna and a Divine flame from his body merging in Krishna.

Dharmaraja asked Narada how the soul of a wicked person like Shishupala could merge in Krishna. Narada explained that good and bad, fame and blame relate only to the body and not to the *Atma*. The merger in the Divine of devotees who have worshipped the Lord in many ways takes place after a long period of trials and tribulations, but it lasts eternally. In the case of the wicked, who remember the Lord constantly out of hatred, the merger takes place quickly but

remains only for a short spell. The merger of soul in the Divine takes place for different reasons. In the case of Kamsa, it was fear of Krishna, which made him always remember Krishna; hatred in the case of Shishupala and Dantavakra, maternal affection in the case of Yashoda, who merged in Krishna through love. The *gopikas* (cowherd maidens of Vrindavan) merged in the Lord through single-pointed devotion and Radha merged in the Lord owing to *Ekatma bhava* (sense of spiritual oneness). All attained merger. But in each case, it was up to a specific level.

Cultivate the spirit of sacrifice

Do not follow the body. Follow the mind and the *Atma*. The one who follows the *Atma* is the real spiritual seeker.

Contemplating on God with all your heart, chanting His name and surrendering to Him, redeem your lives. The name and fame of God are not derived from outside. They are not the creations of newspapers and pamphlets. They do not change because of any circumstance. The Lord's name and fame grow out of their sacredness and love. Therefore, do not bother about anything. Develop your love. Promote your Divine nature. Cultivate the spirit of sacrifice.

Discourse in the Sai Ramesh Hall, Brindavan
30 August 1993

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STUDENTS AND SATWIC PURITY

A son without virtue

An education without aim

A life without justice

A community without morality

And a night without the moon

Are of no use to the world.

Dear students! Moral education is the primary requisite in life for every student. It is his basic duty. In the Sanskrit language, personality is described as *pourusham*—the hallmark of a *purusha* (a person). Although “personality” and *pourusham* may have the same meaning, they are words pregnant with significance. People who do not know the inner meaning of these terms, use them casually. Only the one who manifests the indwelling, invisible, divine principle in him is qualified to describe himself as a *purusha* (a person). He should manifest the divine power in him.

The Sanskrit term *Pourusha* means a quality associated with moral behaviour. The English word “person” is delved from the Latin term “persona.” In the post-Christian period, the term “persona” came to be used to refer to the Divine assuming a human form. In due course, it was applied to all human beings as persons who were inherently divine.

The primary duty of man

The term *Pourusha* is commonly used to mean hatred or anger or strength. The true meaning, however, is: it is a quality associated with *Purusha*. *Purushatva* (the Purusha principle, manhood) does not refer to externals like dress or other physical features. The sage Narada referred to *Purusha* as *Puman* and declared that who-

The world outside is just a reflection of your heart. If you fill your heart with love, you will experience love everywhere.

ever realises *Puman* (the Supreme person) becomes saturated with Divine Bliss. Thus, the terms *Purusha* can be applied only to the Divine.

Hence, it is the primary duty of man to manifest the divinity in him in his life. One's life-story is regarded as made up of his childhood, growth, achievements, his thoughts and ideals. But what is fundamental to a man's life is his moral stature. *Neeti* (Morality) is delved from the Sanskrit word *Nita*. *Neeti* means right conduct. It is the path that leads one to the sublime. Good character, purity of thought and selfless sacrifice are all covered by *Neeti*. It comprehends all good deeds. "Only a community devoted to morality is a true community," says an adage. The ancients regarded *Neeti* as fundamental, without which the society will be ruined. To promote *Neeti* the Divinity that is in each one must be manifested. For this purpose, even the body has to be made pure and hence good health is essential.

The word "Health" is derived from the Anglo-Saxon word "*helig*" meaning *pari-poornamu* (wholeness) or inner Spirit. What is the wholeness that is to be achieved? The body consists of the sense organs, the mind, the intellect, the consciousness, and the

indwelling Spirit. "Wholeness" means that all these elements should be whole. The mind should be in a state of fullness. It should not be in a state of "jumps and bumps." There should be no room for confusion or depression.

Practise *sadhana* to discipline the mind

To achieve such a state of mind, it is necessary to understand the meaning of everything and every situation. For instance, if a student has failed in an examination, he should not get depressed. Instead, he should examine the reasons for his failure, whether he had not studied properly or understood the subjects correctly. If he finds that his failure is due to inadequate preparation, he should resolve to do better in the future.

To develop one's moral and mental strength, one should practise *sadhana* for disciplining the mind. For this purpose, one has to promote ten kinds of purity (*satwa*).

The **first** is purity of the place in which one lives. It is necessary to fill the room in which one resides or studies with a *satwic* (pure) atmosphere. The pictures or other objects you see should fill you with peace and pure thoughts. Objects which arouse agitation and bad thoughts should have no place. The room should be clean and free from anything that is impure.

Second: In the family in which you live, there should be mutual understanding and cooperation, and a sense of harmony. There should be no discord in the family that will create a bad atmosphere. A harmonious atmosphere will give you true peace of mind.

The **third** need is *satwic* food. This means that none of the edible items should be excessively sour, bitter or hot. You should eschew *rajasic* (food which excites the passions or intoxicates) food like fish or meat. Even good *satwic* food should not be taken in excess. Some people consume so much of *satwic* food that even though it is *satwa*, it develops *rajasic* qualities. It is only *satwic* when you sit for the meal with a light stomach and get up from it with a light stomach! If you sit with a light stomach and get up with a weighty stomach, it becomes *tamasic*.

Fourth: Whatever fluids you take should also be *satwic*. You should not drink whatever water is available. It should be pure water. Alcoholic spirits should be eschewed.

Fifth: *Satwic* thoughts and feelings are of great importance. Students tend to neglect this factor. Only if your thoughts and feelings are pure, can you get the full benefit of a clean room, a good family and pure food.

Sixth: If you want to develop *satwic* feelings and thoughts, your vision must be pure. All *srishti* (creation) is based upon *drishti* (sight). It is only when you have wrong vision that you have wrong thoughts. You must look upon every elderly woman as your mother and all women who are younger as your sisters. When you are filled with such pure thoughts, you will have pure feelings. It is because you are students, you have to be told this. Imagine how offended you will feel if someone looks at your mother or sister with an evil eye. Realising this, you have to entertain pure feelings towards other women. You should not commit the sort of

offences which you will not tolerate in others.

Seventh: Whatever books you read or whatever you write should be pure. This is the *sadhana* relating to *study-sahitya satwika* (purity of literature, of that which is read). If you read or write that which is not pure, it warps your mind. A good book makes for a good mind. Any book you may study about Physics or Chemistry or other subjects, does not affect your character. But books which are literary, are not always good literature. If improper books are prescribed for study, treat them as mere textbooks and do not attach any high value to them as guides for life.

Eighth: Pure *satwic* service. With regard to service, you have to decide what is *satwic* and what is *rajasic*. We go and clean streets, build roads in villages or dig wells and do them all as a service to the community. But the kind of service which we do should give real happiness to the people. In the name of “social work” you go to a hospital and approach a patient. This is not real service. Any person whom you wish to serve, you should regard as an embodiment of the Divine. Going to the help of the destitute and the neglected is rendering service to God.

Narayana has two forms: one is “Lakshmi Narayana” (God dwelling in the rich), the other is “Daridra Narayana” (God dwelling in the poor). This “Lakshmi-Narayana” is full of wealth. He is able to help any number of people. He will be able to get many persons to serve him. But, for ‘Daridra Narayana’ there is nobody to serve him. It is

to such persons that we should do *satwic* service.

Ninth: *Sadhana* (spiritual practices). This is spiritual discipline. This must be *satwa*. Some people do *Hata Yoga* (yogic exercises). Some strive to develop the *Kundalini Shakti* (Kundalini energy). Some invoke evil spirits, to do harm to others. These forms of *sadhana* are not *sadhana* at all. The individual is *Chit* (Consciousness), God is *Sat* (The Eternal Absolute). When *Sat and Chit* combine, you have *Ananda* (Bliss).

Sath-Chith-Ananda (Being-Awareness-Bliss). Only the *sadhana* undertaken to realise *Satchidananda* is true *sadhana*. Where is this *Sath*? This *Sath*, the Divine, is in everybody. So, you must be prepared to serve everybody, regarding everyone as the Divine. You may have normal relationship with your kith and kin. There is nothing wrong in this. You must perform *sadhana* in the spirit that the One pervades the many. In this process, you must cultivate the feeling of Love. There is no higher *sadhana* than the cultivation of Love!

Gopikas' devotion to Krishna

Uddhava was an adept in the path of *Jnana Yoga* (Knowledge and Wisdom). He wanted to teach the *gopikas* (the cowherdesses) the path of wisdom. So, he approached Krishna. Krishna told Uddhava: "The *gopikas* are totally devoted to me. Their devotion is fundamental to their life and reaches My heart! Their purity and devotion are like a light that shines! You cannot understand the hearts of such devotees! I am completely enshrined in their hearts." Uddhava doubted whether the ignorant and illiterate *gopikas* could understand the Divine.

To dispel the doubts of Uddhava, Krishna sent him to Repalle (Vrindavan). Uddhava summoned the *gopikas* and told them: "I will teach you the path of *Jnana* (Wisdom) to realise the Divine." The *Gopikas* came to Uddhava and told him, "We are not interested in learning any *shastras* (scriptures)! Teach us one simple means by which we can realise Krishna! We are not aware of any *yoga* (mastery over the vagaries of the mind) or *bhoga* (enjoyment) or *mantra*. Krishna is everything for us, our *yoga* or *bhoga*. Please, therefore, tell us the means by which we can obtain Krishna! We do not want to waste our time on *yoga*."

Uddhava asked the *gopikas*: "How can you become one with Krishna?" One *gopika* answered:

"If Krishna were a flower, I would be a bee whirling round Him. If He were a tree, I would be a creeper twining round him. If He were a mountain, I would be a river cascading from its top! If Krishna were the boundless sky, I would be a little star, twinkling in the firmament. If He were the deep ocean, I would be a small stream, joining the ocean. This is the way I would be one with Krishna and merge with Him." Another *gopi* said: "If Krishna were a flower, I would be a bee which goes on sucking every drop of honey in the flower tasting the nectar that is there! This is our approach to God." So, spiritual *sadhana* means to regard a mountain or a tree, or a flower, or the ocean, as a means of God-realisation.

Tenth: Your occupation or profession. What is the kind of work you should take up? It should be work which can benefit the nation, the community. The nation enables

you to earn a living. You must see what you can give to the nation, in return. You must ask yourself: "What is the service, what is the help I can do for the community?" You must see that there is no untruth in any work you do, no unfairness, no fraud, no evil motive.

Ensure freedom from birth by present *karma*

These are the pure things which you have to observe in your life. If you engage yourselves in right action, you will not be bound by the consequences of *karma* (one's actions, and the accompanying results). Because of past *karma*, you have got the present life. By your present *karma* you can ensure freedom from birth. Through love, you develop faith; through faith and earnestness, you acquire knowledge; through knowledge, you develop *sadhana* (spiritual practices), and through *sadhana*, you achieve the goal. So, for practising *sadhana*, you require wisdom, and for acquiring wisdom, you require *sraddha* (earnestness and faith) and for *sraddha* you must cultivate love. So, love is the means and for this you must acquire control of the senses. If gradually you reduce your desires, you will be able to bring the senses under control.

Every student should prepare himself to serve as an ideal for the community. There should be no discord among your college-mates and no room for hate or ill-will. You should discharge your duties and please

your parents by your conduct. Strive to bring credit to your educational institute. Above all, try to earn the grace of God by being helpful to your fellow-beings. Only these constitute true education.

Different branches of knowledge are like rivers, while spiritual knowledge is the ocean. Even as the rivers merge in the ocean, all types of knowledge merge in spiritual knowledge.

You must bear in mind the company you keep. Kabir said, "I salute the bad and also the good!" Kabir was asked: "We can understand your offering salutations to the good, but what is the point in offering salutations to the bad?" He replied, "When I salute the bad, I am saluting them, saying, please remove yourself from my presence. I salute the good, saying, please come to me!" You must avoid the company of the bad and cultivate the company of the good. Association with the good (*satsang*) is pure *yoga*! I desire that you should pursue this kind of *yoga* and confer happiness on all people with whom you are associated!

You should strive to get rid of all your bad thoughts, give up all your bad traits, discharge your obligations to your parents, render selfless service to the community and thereby redeem your lives and earn the grace of God. This is my blessing for all of you.

Discourse at Brindavan, 29 December 1985

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PURITY OF THE HEART IS TRUE SPIRITUAL DISCIPLINE

*Without any real work, chatting throughout the day,
is this spiritual discipline, do you think?
Following a regimen of feeding your belly thrice a day,
do you think it is spiritual discipline?
Vigorous activity by day and deep sleep by night,
do you think this is spiritual discipline?
Is this for which God created you?
You spend a whole lot of time in this kind of regimen
but this is not spiritual discipline.
Do not waste your time in this manner.
From this moment strive to know God.
This alone is spiritual discipline.*

(Telugu poem)

Embodiments of Love! The all-pervading consciousness is called Divinity. It is also said that Divinity is present in all living beings. But no one has seen that omnipresent Divinity.

Only human beings can contemplate on and realise the Cosmic Person. In fact, human life itself is the manifestation of Divine power. But some people do not agree with this statement.

Divinity is manifest in every living being. The same *Atmic Principle (Atma Tatwa)* is present not only in human beings but in every living being in the universe. But one has to have a pure and selfless heart to realise this truth. In order to realise this truth, you have to constantly contemplate on God. By doing so, your heart will become pure and peaceful. The moment you attain that stage, God will surely perceptibly manifest in you.

This must be your spiritual discipline (*sadhana*). It is not the practice of meditation alone that can make God manifest to the spiritual aspirant.

God is present as the in-dweller uniformly in human beings as well as insects, birds and beasts. Suppose you put a question, "Where is God now?" The spontaneous answer would be that God is present in you also. Several people undertake spiritual disciplines like meditation to find answers to such questions.

Sage Narada affirmed that God could be realised through the nine forms of devotion, namely, listening, singing, contemplating on Vishnu, serving His lotus feet, salutation, worship, servitude, friendship, and self-surrender (*sravanam, kirtanam, Vishnusmaranam, Padasevanam, vandanam, archanam, dasyam, sneham, Atmanivedanam*).

There is no one in this world in whose heart God does not dwell as the in-dweller. Therefore, is meditation required to visualise such an all pervading and omnipresent God?

Many teach different techniques of meditation today. But meditation is meant to acquire purity of the spiritual heart, for, without attaining purity of the heart, the seat of awareness, God, cannot be realised. Hence, one has to strive to attain purity of the spiritual heart.

What kind of spiritual exercises (*sadhana*s) did Kamsa do in the *Dwapara Yuga* (the age preceding *Kali Yuga*, in which Krishna was born)? In fact, he was constantly abusing Lord Krishna. However, Lord Krishna was

so compassionate that He gave His *darshan* (sight of the Lord) to Kamsa.

No spiritual discipline will help in realising God if one is devoid of purity of the heart. The different kinds of disciplines like fasting and meditation, etc., will help to develop faith in the omnipresent God, who, in fact, resides as the in-dweller in you.

People generally think that God gave *darshan* to such and such person. But the truth is God never gives *darshan* to people who have no purity of the heart. Hence, if you wish to have *darshan* of God, you must develop purity of the heart.

All kinds of spiritual exercises are meant only to attain purity. The moment you attain purity of the heart, the omnipresent God will manifest right in front of you. Unfortunately, today in the world, there is a dearth of gurus who can firmly lead the seeker on the path of purity. They confine themselves to some mechanical techniques of meditation in exchange for money.

In fact, one does not need to undertake any complex system of meditation. One can undertake the simple spiritual exercise of constant contemplation on the omnipresent God. Few teach such simple methods nowadays. People listen to and read about several intriguing kinds of meditation and start the one that catches their interest or imagination.

Embodiments of Love! If you want to visualise God, you must attain purity of the heart. You refer to a certain individual and say that he is your father. But the father is embarrassed at such reference since he is, in reality, the same *Atmic Principle (Atma Tatwa)* that is present in all human beings.

Do not consider anyone as an enemy and abuse them. One day, they may be an enemy to you, but you may become friends on another. Don't consider someone as separate from you. All are friends.

You marry some girl and refer to her as your wife, but she is, in fact, the embodiment of the Divine *Atma*. Similarly, you caress a child affectionately, calling it as your son. But the same child may tell you that he is not your son in reality but the embodiment of Divinity. Thus, all relationships in this world are in fact, only *Atmic* relationships.

To speak the truth, real Self-realisation (*Atmasakshatkara*) is the merging of the individual self (*jeeva*) with the Supreme Self (Brahman). Anyone you come across is verily God. How can there be human beings without such omnipresent Divinity?

Lord Krishna declared that He incarnates again and again whenever there was decline in the practice of righteousness (*dharma*). He also declared that He was the seed (*beejam*) in all living beings. Though He moved intimately with the cowherd boys and girls (*gopals* and *gopikas*), He was never bound by their relationship with Him.

The cowherd maidens who were aware of this truth constantly contemplated on Him, chanting the Divine name, "Krishna! Krishna!" The very name Krishna brought the Embodiment of Divine *Atma* before

their eyes. The maidens were highly realised souls who had the firm conviction that the same *Atmic* Principle was present in every individual, nay, every living being. That is why they could visualise Krishna in every individual and every object of the world.

All that we see in the objective world, say, for example, this hall, the buildings around, etc., are not really objects. People often get deluded into thinking so, seeing their external forms. The universal *Atmic* Principle (*Atma Tatwa*) is present in all these objects. Only the cowherd maidens realised that Supreme Truth naturally and spontaneously. They could visualise Krishna in all individuals and objects.

We often refer to individuals as my son, my brother, my father, my mother, my wife, etc., keeping in view the worldly relationships. But the truth is that the same God is manifesting through all those individuals. Hence, one has to consider every individual as the embodiment of Divinity. The entire universe is permeated by the Principle of God (*Brahma Tatwa*). All names and forms attributed to the *Atmic* Principle are our own making.

Ramakrishna *Paramahansa* used to perform several methods/modes of worship to Mother Kali throughout the day. One day, the Divine Mother appeared before him and asked, "Ramakrishna! You are getting madder day by day. You worship Me in a particular form. Why do you confine Me to this form and that form? In fact, all forms are Mine. Whomsoever you come across, consider them as the embodiments of Divinity."

God is pure and attributeless. Such an attributeless and unsullied Divinity is present in every human being. All human beings are, in fact, reflections of such an omnipresent Divinity. Hence, every human being has to be considered as the embodiment of Divinity and respected. Though God is omnipresent, He assumes a particular form and serves the human beings in many ways. Right from now, realise this truth that all names and forms are His. Consider anyone you come across, as the embodiment of Divinity. When you develop such an attitude, you can see God anywhere and everywhere.

Go to Mathura or Dwaraka (cities where Krishna lived) and see how people are still worshipping Lord Krishna with the same devotional fervour, though He left His mortal coil in the *Dwapara Yuga* some 5,000 years ago.

When God incarnates in human form, it is natural to consider Him as an ordinary human being. This is not the correct approach. I often reiterate that I am God, but I also remind you that you are verily God. Do not give scope for any confusion and difference of opinion in this regard. Every one of you are embodiments of Divinity, in reality.

When you develop such a firm conviction, you can visualise God in every human being. It is only in keeping with this concept that the expression, “as is the feeling, so is the result (*yad bhavam tad bhavati*)” is asserted in the scriptures.

Since people are not aware of the real nature of Divinity, they refer to certain individuals as father, mother, uncle, etc.,

Divinity is present in every human being. All human beings are, in fact, reflections of such an omnipresent Divinity. Hence, every human being has to be considered as the embodiment of Divinity and respected.

keeping in view their physical forms and the relationships with them. If people are so deluded on the basis of physical relationships, they are bound to get confused about the real nature of Divinity.

Lord Krishna declared once, while revealing His omnipresent Divinity, that there was none other than Him in the entire universe. The same truth is contained in the declaration “Truth is one, but the wise refer to it by various names (*Ekam sath viprah bahuda vadanti*).” For example, the number 1 is only 1. When you add three numbers to it, it becomes 4. Thus, we go on adding numbers to 1 and arrive at different numbers. However, the first number remains the same, namely, 1. That is Divinity. This is what the profound declaration, “the One willed to become many, (*Ekoham bahusyam*)” states.

People often use two terms God (*Deva*) and individual being (*jeeva*). In fact, there is no individual being at all! All are embodiments of Divinity only!

Then the question arises: Why do people die? Since people are not able to realise the immortal nature of the *Atma* residing in

Develop the firm conviction that you and God are only one. When you attain such a firm conviction, you become one with God.

the physical body, they make use of the term death. *Atma* has no death at all! It is immortal. Those who realise this truth, merge in God. For those who cannot realise the truth, the individual soul remains the soul and God remains God. The dual feeling persists in them.

What is the underlying meaning in the declaration, “God is one without a second (*Ekameva adviteeyam Brahma*)”? Since there is no entity other than Brahman in this universe, it is declared thus. This is the *Vedic* declaration.

The *Upanishads* explain our true nature in the great aphorism “That Thou Art (*Tat Twam Asi*).” In another great aphorism, they declare “Brahman is Supreme Consciousness (*Prajnanam Brahma*). To whom shall this declaration refer? Again, it is to that God Absolute. Thus, all the *Vedas* (scriptures) and the *Upanishads* (the ending portion of the *Vedas*) proclaim the non-dual concept of individual soul (*jeeva*) and God (*Deva*) as one and only one. But no one is making an effort to realise this truth. In the end, they think God is separate from them.

People often ascribe distinctions between different forms of Divinity, for example Krishna, Rama, etc. Since they try to identi-

fy themselves with a particular form, they entertain feelings of difference. By doing so, they move away from God and remain as individuals (*jeevas*) only. All such differences exist in individuals only. God is only one.

In fact, He is not different from you. He is in you, and you are verily God! If it is not so, why should the *Vedas* declare “That Thou Art”?

Develop the firm conviction that you and God are only one. When you attain such a firm conviction, you become one with God.

For example, you keep a number of photos of Sai Baba in your worship room, but in all the photos, you find that the same God is photographed in different poses. When you realise the underlying unity of Divinity, there can be no room for any confusion. You will be able to realise the truth. Whatever I speak is only Truth. Since you are not aware of this truth, you are unable to develop faith in it.

Several people nowadays claim to be god-men, who lecture upon this concept endlessly. Believe Me, they are all meant to confuse the devotees. In fact, when you develop firm faith in the declaration that God is only one, you will be able to realise the truth. One who is able to realise this truth will have no confusion and doubt.

Do not use harsh words about anyone. In fact, there are no enemies in the world. Do not consider anyone as an enemy and abuse them. One day, they may be an enemy to you, but you may become friends on another. Don't consider someone as separate from you. All are friends.

Embodiments of Love! You are worshipping and praying to God with great love. Continue to love God and develop faith in Him. Only then all your doubts will be cleared, and you will be able to understand the nature of Divinity in full.

Doubt implies duality, that is, a feeling of separation between you and God. In fact, there are no two entities — God and you. Everything is “I”, “I”, “I”. Hold on to the truth “God is one without a second (*Ekameva adviteeyam Brahma*)”.

For example, how many hours does the clock show? Twelve hours. When the hour hand crosses twelve, it again moves to one in the clock. When it crosses one, it moves to the next hour. Thus, only when the hour hand crosses one does it move to two. Similarly, there is nothing that can be called the second. God is only one.

However, when you wish to entangle yourself in worldly matters, duality comes. In fact, there is no duality with regard to Divinity. Sometimes I wake up the children sleeping in My room and ask them, “What is the time now?”

They reply, “Swami! It is 12 o’clock.”

I ask, “Is it 12 o’clock in the day or night?”

They reply, “It is 12 o’clock in the night.”

Thus, when 12 hours of the day are added to 12 hours of night, it becomes 24 hours.

Strictly speaking, there are no 24 hours. It is only because the day is followed by night and so on that you find 24 hours. Hence, do not make a distinction between day and night.

The railway people make such distinction for their operational convenience. For us,

Continue to love God and develop faith in Him. Only then all your doubts will be cleared, and you will be able to understand the nature of Divinity in full.

night follows day and again day starts after night. Both day and night are one for us.

Therefore, develop firm faith in the principle of unity in all that you come across in the world. God is one and only one. If you do not develop firm faith in this principle, it is possible that you will worship one form of God and hate another. Always hold on to the principle of oneness of God. That is the truth.

If you are not able to develop such faith, ignore it and do not make it a matter of dispute and strife. Do not ever attribute duality to God. God is always one and only one. When you are able to understand and develop firm faith in the oneness of God, your life will go on smoothly.

(Holding a bunch of flowers in front of the audience, Swami enquired) What is this? It is a bunch of flowers. A number of flowers are strung together with the help of a thread, with the result that it assumes the form of a bunch. Though the flowers are of different varieties, the thread that holds them together is only one. The same principle has been explained in the *Vedas*: God is one without a second (*Ekameva adviteeyam Brahma*)”. The above example demonstrates unity in diversity.

You refer to a single person as a man or woman. You refer to a number of persons grouped together as a group. Though there is a vast difference in the terms used to refer to a single person and a group of persons, there is a fundamental unity in the classification. That Unity is Divinity, which shall never be forgotten.

Unfortunately, in the present times, people tend to look at the apparent diversity in this objective world, ignoring the underlying principle of unity. Take for example, the Pandavas. Who were they? The five Pandava brothers were the sons of Kunti. One mother, but five sons. In the ordinary worldly sense, they are five in number.

You may not be able to understand this principle of oneness of Divinity, but in due course, when you are able to recognise the principle with a mature mind, you will understand that truth is one, not two.

This is a handkerchief! (Showing a handkerchief to the audience.) Several threads woven together in it. Since the threads are woven into warp and woof, it assumed the form of a handkerchief. The cloth is one and the threads are many.

One has to recognise that principle of unity in diversity. We find several students gathered in this hall. Each one appears to be different, but they are all students of Sri Sathya Sai University. Thus, one has to strive to develop that unity.

Dear students! I am extremely happy to see you all. I attend to a number of tasks and participate in a number of programmes right from early morning till I go to bed. I feel very happy and energetic. There is no one else who enjoys bliss as Myself. I am always happy and cheerful.

I do not at all pay attention to praise or scorn from any quarter. They are only the outward manifestation in words of one's feelings. I have nothing to do with them. I do not entertain any feelings of difference at all. "All are one, be alike to everyone."

(*Bhagawan* concluded His Discourse with the *bhajan*, "Govinda Krishna Jai...").

Dasara Discourse, Prasanthi Nilayam,
9 October 2005

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THREE ASSETS THAT YOU MUST SAFEGUARD

*Gurur Brahma Gurur Vishnu
Gurur Devo Maheswara;
Guru Sakshat Param Brahma
Tasmai Sri Gurave Namaha.*

*(Guru is Brahma, Guru is Vishnu,
Guru is Maheswara.
Guru is verily the supreme Brahman.
So, salutations to the Guru.)*

(Sanskrit verse)

Brahma, Vishnu, and Shiva are three different names and forms of the same Divinity. “All are one, be alike to everyone.” Though the names and forms of the physical body are different, the Divinity in all beings is one only. Brahma is the Creator, Vishnu is the Protector, and Shiva is the Destroyer. Yet, all three aspects represent the one Divinity. The one God, when engaged in His creative aspect is referred to as Brahma, while protecting and sustaining the living beings, as Vishnu, and finally, in the act of dissolution, as Shiva. In order to avoid the confusion created by ascribing different names and forms to Divinity, God is referred to as *Atma* or the Absolute *Brahman* (the nameless, formless, attributeless Divinity). The one *Atma* permeates all living beings.

*Religions are different, path is the same
Clothes are different, cotton is one
Beings are different, Atma is one;
Nationality and lifestyle are different,
Human birth is the same.*

Every human being has to develop three qualities: love for God, fear of sin, and morality in society. It is only lack of fear of sin that is responsible for the present state of lack of morality in society. Love is the cementing factor that unites people. Where there is

love, there society will be united. Devoid of morality, one does not deserve to be called a human being. Hence, morality is important for everything. Though God showers His love on one and all, it is the human being who has lost the precious quality of fear of sin. People today are committing several sins with the belief that God is kind and will ultimately forgive these sins, with the result that they are indulging in more and more of sinful acts. People have developed a sort of complacency in this regard and think that they can escape punishment. But the fact is otherwise. Though God is compassionate and may forgive all sinful acts, human beings have to necessarily pay for their sins. Hence, every human has to develop these three qualities of love for God, fear of sin, and morality in society. Where there is no fear of sin, there will be no morality in society.

When the mind is sound, love for God can be developed

People are behaving most irresponsibly and are undertaking several undesirable activities with unbridled ego. They have no fear of sin. They don't even think for a moment of the consequences of their acts. One has to restrain oneself from seeing evil, speaking evil, and doing evil. If not, the consequences of these evil deeds will boomerang on that person later, if not today. It is also possible that the results of all these sinful acts will come back to that person all at a time with a bang. If one is really interested in the welfare of the society one must work for the development of morality in society.

One lacking morality is not a human being at all but is an animal, verily. Speaking

untruth, doing injustice to others, and indulging in unrighteous acts and bad practices is very bad. One has to lead one's life by following the three principles of love for God, fear of sin, and morality in society. It is said that one who has no morality is worse than a monkey. In fact, a monkey is better than such an individual. No one will respect an individual who indulges in immoral acts in this world. Only a person who follows moral principles will command respect from one and all. Even those who try to harm such people will be restrained by others with a warning. "They are good people. Do not try to meddle with them." Those who lack morality are looked down upon in society as worse than dogs. Hence, one has to develop morality and lead a life of moral principles at all times.

There are three spiritual practices by which love for God, fear of sin, and morality in society can be developed. They are: devotion to God (*bhakti*), the path of wisdom (*jnana*), and detachment (*vairagya*). Activity (*karma*) is a natural and essential attribute of the physical body. Only when the body undertakes good activity will the mind function well. When the mind is sound, love for God can be developed. Thus, devotion, wisdom, and detachment are inter-linked with love for God, fear of sin, and morality in society. They are like the three blades of a fan. Only when the three blades rotate can we have refreshing air; otherwise we feel uncomfortable.

Purity of conscience is of utmost importance

People today question why we have to develop love for God. Love for God enables

one to develop fear of sin, which in turn will develop morality in society. Everyone has to discriminate between good and bad, sin and virtue. Having analysed, one must try to do good only. Be good, do good, see good — this is the way to God. Devoid of these three, any number of rituals, worship, chanting the Divine name and penance will be of no use.

The nine forms of devotion are: listening, singing, contemplating on Vishnu, serving His lotus feet, salutation, worship, servitude, friendship, self-surrender (*sravanam, kirtanam, Vishnu-smaranam, padasevanam, vandanam, archanam, dasyam, sneham, and Atmanivedanam*). The first step is listening. Then one has to analyse whether what has been listened to is good or bad. If you think that it is a bad suggestion and therefore not to your liking, how can you implement it? It is possible today that one can get one's work done by speaking untruth and score victory over others by false and unjust means. Hence, one has to enquire into the sanctity or otherwise of every act that he undertakes. One should not be complacent about the consequences that would follow; sooner or later, the result of a sinful act would accrue. It may happen now or a little later, at any moment. Hence, be ready to undertake only good and noble acts with a pure mind. More than anything else, purity of conscience is of utmost importance. That is the *Atma* Principle (*Atma Tatwa*).

Nobody can understand what *Atma* is. Since the bodies and forms are many, some names have to be given in order to distinguish between them. However, *Atma* or Brahma has neither birth nor death, unlike

the physical bodies. Hence, no one can identify it as such and such. *Atma*, though beyond one's comprehension, has been described as: eternal, pure, enlightened, free, and the embodiment of sacredness (*nitya, suddha, buddha, mukta, nirmala swarupinam*). It is unsullied, and the eternal abode (*niranjanam, sanatana nicketanam*). There is only one *Atma*, which is immanent in all beings. That is the essential nature of the *Atma*.

A small example; when you place one hundred pots filled with water under the sky on a moonlit night, you will find one moon reflecting in each of those pots. The body is like a pot. It is bound to perish at any time. Then, where does the moon (*Atma*) go? It does not go anywhere. It is there. However, since there is no water, it is not reflecting in the water. In the same manner, the *Atma* is present in every human being.

If one does not have good character, there will be no morality in that person. If there is no morality, one does not deserve to be called a human being. We have to earn honour and respect for ourselves in the society. However, these days, we don't find anyone concerned about good name in the society. But people are very particular about who is rich and who is poor. Money comes and goes but morality comes and grows, is the adage. Therefore, it is not correct to aspire for wealth, power, and such other worldly things. All these possessions are transitory. You may try to hold on tightly to them, but they just slip away even without your noticing them. The *Atma*, however is eternal. There is no coming and going for *Atma*. It always remains an eternal witness

to everything that goes on in the world. We have to develop faith in such eternal *Atma*. Those who develop faith in the *Atma* Principle (*Atma Tatwa*) will not be disturbed by injustice, wrong and bad practices.

If you want to transform society, there must be purity in your heart

People say that if you want to transform society there must be purity in your heart. You say, “My body, my senses, my mind, my intellect,” etc., but “you” are none of these. For example, you say, “This is my book.” This book is in your hands at this moment. The next moment somebody wishes to have a look at it. It goes into their hands. Similarly, you hold some currency in your hands. After some time, it will go into someone else’s hands. It just comes and goes. But morality comes and grows. Morality has no form. If someone wishes to improve society and the world, morality has to be developed in the individual first.

Several political parties come forward these days saying that they will improve the society. They propose to transform society, but they invariably fail because they try to garner the votes of people for their selfish ends. They do not at all bother about society. If you want to transform society, there must be purity in your heart. First, the individual; then, society. For the individual to be transformed, there must be love for God and fear of sin. Then comes morality in society. It is the individuals that make a society. Hence, if unity among people is developed there will be purity and Divinity. Unity, purity, and Divinity cannot be attained by mere education.

Real meditation is forgetting oneself totally

Suppose you sit for meditation, closing your eyes. However, the mind goes on wandering everywhere. You try to bring it back to the starting point. It is all practice. It is only when the wavering mind is stilled that meditation is possible. This process of making the mind steady is called concentration. Meditation is possible only after concentration. The proper order is concentration, contemplation, and meditation. Don’t believe someone who claims that they are meditating the moment they sit. That is an artificial exercise, not meditation. Real meditation is forgetting oneself totally. It is forgetting the feeling of identification with the body (*dehatma bhava*) completely. One has to totally give up attachment to the senses. Then only will the mind be steady.

Once, there was a father who had four sons. Each one wanted to follow a different vocation to earn money. One son wanted to take up business. Another wanted to open a small grocery shop. The third son wanted to take up employment, and the fourth another vocation. Though earning money was the common objective, each one wanted to go in a different path. Finally, it is the means that are adopted for earning money that result in accumulation of virtue or sin. People commit a sin even without their knowing that they are doing so. The sins committed by people will continue to haunt them.

Some time ago, there were heavy floods in the State of Orissa. They ravaged several villages in four districts. The houses, trees,

standing crops, and even animals and some people were swept away by the surging flood water. Hundreds of villages were inundated, and people were marooned. They were fear-stricken at the fury of nature. I sent a telegram: "Don't worry. Be happy. I will build your houses." The people of Orissa came to see Me, by arranging a special train. The government was there, MPs and MLAs were there, who were expected to come to their rescue in that hour of need and provide succour to them. But none came forward. I sent ten *crores* (100 million rupees) immediately and arranged for distribution of relief material and building of *pucca* houses (houses built with high quality materials) for the affected people.

I am not interested in accumulation of money. I want only your love. Be happy. Develop your morality and love for God. If you develop love, that love itself will drive away the demonic qualities in you.

Good or bad, one gets the fruits of one's actions

Before the Rama-Ravana war commenced, Hanuman entered Lanka, as part of his mission, to search the whereabouts of Sita. After he found Sita, he was on his way back to pass on the information to Sri Rama. He was caught by the demons and brought to the court of Ravana. Ravana was infuriated on seeing Hanuman, who destroyed the beautiful grove of Ashoka trees while he was returning. Ravana questioned Hanuman, "Who are you? How dare you enter this impregnable city of Lanka?" He underestimated the power of Hanuman

and derided him addressing him as an ordinary monkey.

In the same tone, Hanuman replied as an equal to Ravana, "The Lord who cut off the ears and nose of your sister has sent me." Ravana was very angry since no one dared to talk to him in such an undignified manner. In fact, Hanuman used the same language as Ravana did. Ravana felt insulted. Hanuman was not bothered in the least, for he was always chanting *Ramanama* (chanting Rama's name), which gave him the courage and strength to face any situation.

Ravana could not tolerate the impertinence and arrogance of Hanuman, so he ordered Hanuman's tail to be set on fire after wrapping it with cloths dipped in oil. Immediately, cloths soaked in oil were wrapped round the tail of Hanuman and it was set on fire. Hanuman did not keep quiet. With that burning tail, he jumped from one building to the other and thus set the entire city on fire.

Beautiful and palatial buildings studded with precious stones went up in flames within no time. Even Mandodari's palace was engulfed by flames. She came out. People ran helter-skelter here and there. Not a single building was spared from the raging flames. Hanuman then advised Mandodari, "Mother, the sin committed by your husband is responsible for this devastating fire and consequent loss of so many lives and property. Please tell your husband not to commit such heinous sins hereafter. If you can thus save your husband, it amounts to saving yourself and the demon (*rakshasa*) clan."

People have to suffer the consequences of their actions. God is only a witness. Good or bad, one gets the fruit of one's actions. Hence, first and foremost, one has to develop morality, which is based on developing human qualities first. If human qualities are to be developed, one should have love for God. Thus, love for God, fear of sin, and morality in society are interdependent. When there is morality in society, all people will be safe.

One important point has to be remembered in this context. You may hide your actions from society, but the omnipresent God knows everything. You will have to suffer the consequences of your actions. It is an immutable law. Hence, if you can help others, it is alright. Otherwise just keep silent. Do not harm others. Do not commit a mistake by thought, word, and deed. Sometimes, you may not get the result of your actions immediately. It will take some time. But surely the result will follow. People study spiritual texts like the *Bhagavad Geeta* but fail to realise their own innate nature. The *Upanishads* exhort one, "Dear son, you try to realise your own nature first. Know thyself! If you can do that, it amounts to knowing everything." The knowledge of the Self (*Atma Bodha*) entails realisation, "I am not the body, I am not the mind, I am not the intellect," etc.

The mind is like a cloth consisting of threads woven together. How long will this

cloth last? As long as the threads are intact. Once you remove the threads, the cloth loses its shape. Or, if you put the cloth in fire, it will be reduced to ashes. People say, "This is my wife, this is my child, this is my son-in-law, this is my son," etc. These relationships are only illusion. Who are all these people? All are God's property. Everything in this world is God's property; nobody has any right, whatsoever. People fight between themselves claiming rights, thus wasting their time. Time waste is life waste. In fact, it is not the time we are wasting; we are wasting our precious life.

In conclusion, I stress once again that you should cultivate love for God, fear of sin, and morality in society. These are valuable assets, which you must always safeguard. If you safeguard these values, they will in turn protect you. You think you have to realise the Brahma Principle (*Brahma Tatwa*) today. In fact, *Brahman* has no name and form. God is attributeless, unsullied, the final abode, eternal, pure, enlightened, free, and embodiment of sacredness (*nirgunam, niranjanam, sanatana nikanam, nitya, suddha, buddha, mukta, nirmala swarupinam*).

The *Bal Vikas* children from Tamil Nadu are waiting to present a cultural programme. Witness that programme. I will continue My discourse tomorrow.

Sai Kulwant Hall, Prasanthi Nilayam,
6 July 2009

