



PURITY IS ENLIGHTENMENT

STUDY GUIDE

Abridged & Highlighted version

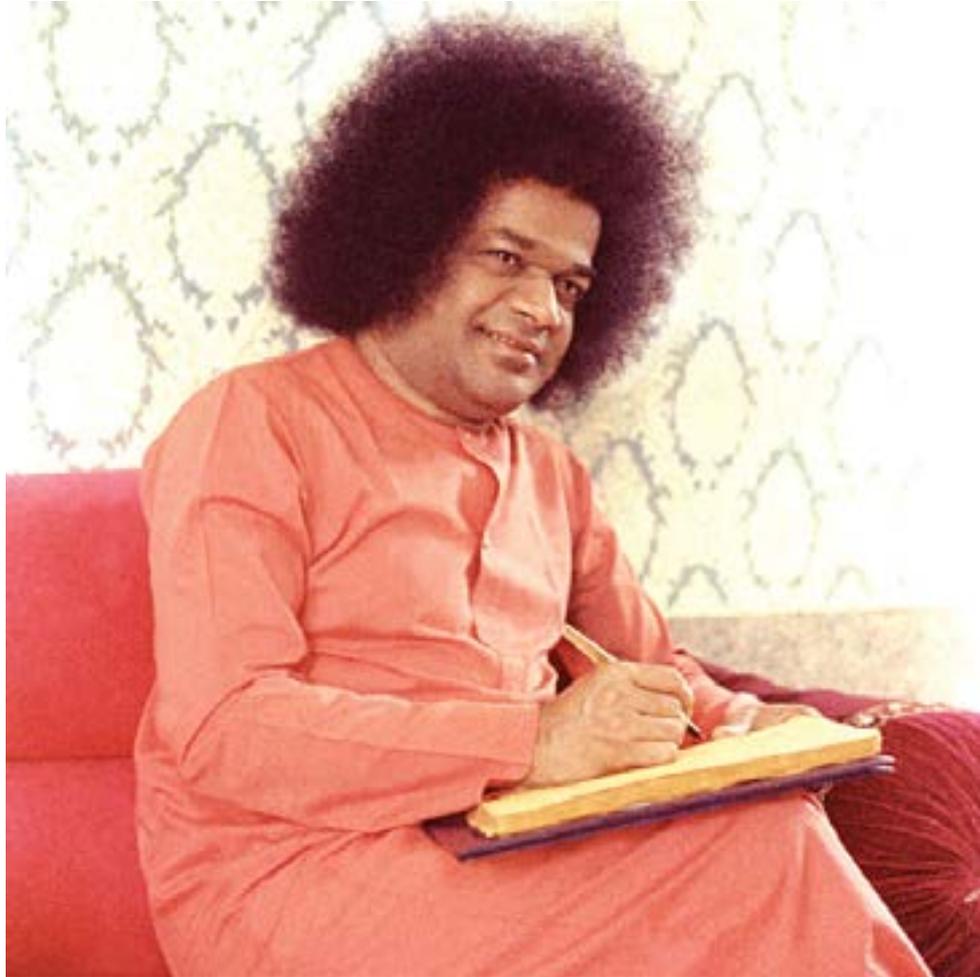


SATHYA SAI INTERNATIONAL ORGANISATION



©2019 Sathya Sai International Organisation
All Rights Reserved

sathyasai.org



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

• • ■ ■ • • ■ ■ • • ■ ■ •

TABLE OF CONTENTS

Foreword iii

SECTION I

Introduction 1

1. Why is Purity Important? 3

2. Two Kinds of Purity – External and Internal 6

3. How to Develop Purity? 7

4. What are the External Factors Affecting Impulses? 11

5. How to Practice Purity? 14

6. How to Know if You have Developed Purity? 16

7. Purity in Worldly Relations 18

8. Purity in Nature 19

9. Purity in Sathya Sai Organisation 21

10. Exemplars of Purity 24

SECTION II

A Righteous Emperor and Virtuous Subjects 31

Students and *Satwic* Purity 37

Purity of the Heart is True Spiritual Discipline 41

Three Assets that You Must Safeguard 45

♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦

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,

Narendranath Reddy, M.D.

Chairman, Prasanthi Council

Sathya Sai International Organisation

PURITY IS ENLIGHTENMENT

INTRODUCTION

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.

Following are the topics which will be covered:

1. Why is Purity is 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>

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. 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 1990

<http://sssbpt.info/summershowers/ss1990/ss1990-16.pdf>

You marry some girl and refer to her as your wife. But she is in fact, the embodiment of the Divine *Atma*. 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>

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>

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/ss18-03.pdf>

Man always craves for bliss. The first requisite for achieving *Brahmananda* (Supreme Bliss, Enlightenment) is a pure heart. 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 ocean of milk.

Sathya Sai Speaks Vol.20/Ch.9: 3 May 1987

<http://sssbpt.info/ssspeaks/volume20/ss20-09.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. 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/ss34-19.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/ss31-03.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/ss33-21.pdf>

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. 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, 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>

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/volume25/sss25-27.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>

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. 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. 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.

Sathya Sai Speaks Vol.38/Ch.24: 9 Oct 2005
<http://sssbpt.info/ssspeaks/volume38/d051009.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/sss22-26.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/sss23-31.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. 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. But today even a 17-year-old boy is weak like an old man. What is the reason? In those days, the hearts of the people were very sacred because they practised the 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>

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.

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. which will ultimately lead to *jnana siddhi* (attainment of enlightenment).

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. 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>

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>

Need to Purify *Antahkarana* (Inner Instruments)

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/sss31-03.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 ... 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/sss26-31.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.

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/ss23-14.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/ss20-09.pdf>

The impulses operate so subtly and so powerfully. 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>

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/sss35-22.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/sss03-12.pdf>

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>

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 Brah- magnou 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/sss35-22.pdf>

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 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 procured 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/ss35-22.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. 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/ss26-29.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. 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/ss27-07.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/ss31-03.pdf>

Other External Factors Affecting Internal Impulses

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.

Concentration on the TV affects one's view of the world. 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/ss29-03.pdf>

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/ss30-10.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.

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. If you do not inculcate virtues in students, 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/ss39-08.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/ss14-15.pdf>

The sixth quality is 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/ss23-31.pdf>

5

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>

Starting the Day

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.23/Ch.31: 20 Nov 1990
<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.

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. 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." 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 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>

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 Yogi-nah*" (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 resound, reflection and reaction.

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

Purity in Action

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>

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>

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>

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>

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/sss28-17.pdf>

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/sss28-04.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>

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>

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>

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>

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. Man 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>

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 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>

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>

PURITY IN SATHYA SAI ORGANISATION

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 ideal 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. 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>

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>

Purity in Service

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>

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, 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>

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>

Purity in Using Sai's Name

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>

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. 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>

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* (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>

Prahlada

Prahlada said to his father: "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. Dakshinamurthy questioned the sea, "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!"

The sea gave a wonderful answer. "Dakshinamurthy! 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 beginning, 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>

Buddha

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 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

<http://sssbpt.info/ssspeaks/volume29/sss29-14.pdf>



SECTION II

Divine Discourses

A Righteous Emperor and Virtuous Subjects	31
Students and <i>Satwic</i> Purity	37
Purity of the Heart is True Spiritual Discipline	41
Three Assets that You Must Safeguard	45

.....

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 the 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 Geeta*. 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; and 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. 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. 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. 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. Emperor Bali was one 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).

Good and bad ways cannot be imposed on others. The marks of good behaviour of persons reflect their inherent goodness.

Dharma protects its protector

"Dharma eva Adharmo hanti. Dharmo Rakshati Rakshitah" (*Dharma* destroys the one who harms it. *Dharma* protects its protector).

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

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.

to what is good and indulgence in what is bad, excessive attachment to sensuous pleasures, selfishness and self-centredness are rampant among people.

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. 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. 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.

Significance of Onam day

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. 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, "*Lokasamasthasukhino 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.

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* (battle-field) 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. 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. 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. All

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

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 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

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

.....

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 primary duty of man

The term *Pourusha* is commonly used to mean hatred or anger or strength. The true meaning, however, is that it is a quality associated with *Purusha*. 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 derived 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 world outside is just a reflection of your heart. If you fill your heart with love, you will experience love everywhere.

The ancients regarded Neeti as fundamental, without which the society will be ruined. To promote Neeti the Divinity 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. 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. When

you are filled with such pure thoughts, you will have pure feelings. 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. 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. 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.

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), and 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).

Sat-Chit-Ananda (Being-Awareness-Bliss). Only the *sadhana* undertaken to realise *Satchitananda* 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 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 cowherdresses) 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! This is the way I would be one with Krishna and merge with Him.”

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 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.

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. 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

.....

PURITY OF THE HEART IS TRUE SPIRITUAL DISCIPLINE

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.

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 in 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.

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.

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.

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.

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. Embodiments of Love! If you want to visualise God, you must attain purity of the heart.

You marry some girl and refer to her as your wife, but she is, in fact, the embodiment of the Divine *Atma*. 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 in all living beings. Though He moved intimately with the cowherd boys and girls (*gopalas* and *gopikas*), He was never bound by their relationship with Him.

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.

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.

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.

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*).” 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

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.

in 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 identify 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.

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*).”

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.

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.

The same principle has been explained in the *Vedas*: God is one without a second (*Ekameva adviteeyam Brahma*”).

Unfortunately, in the present times, people tend to look at the apparent diversity in this objective world, ignoring the underlying principle of unity.

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.

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.”

Dasara Discourse, Prasanthi Nilayam,
9 October 2005

.....

THREE ASSETS THAT YOU MUST SAFEGUARD

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.

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.

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. 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. 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. 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.

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.

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.

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. 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. *Atma* or Brahma has neither birth nor death, unlike the physical bodies. *Atma*, though beyond one's comprehension, has been described as eternal, pure, enlightened, free and the embodiment of sacredness. It is unsullied and the eternal abode. There is only one *Atma*, which is immanent in all beings. That is the essential nature of the *Atma*.

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. 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.

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

Meditation is possible only after concentration. The proper order is concentration, contemplation, and meditation. Real meditation is forgetting oneself totally. It is forgetting the feeling of identification with the body completely. One has to totally give up attachment to the senses. Then only will the mind be steady.

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.

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

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.

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.

Sai Kulwant Hall, Prasanthi Nilayam,
6 July 2009

Sathya Sai Speaks Vol.42/Ch.9: 6 July 2009
<http://sssbpt.info/ssspeaks/volume42/ss42-09.pdf>



sathyasai.org