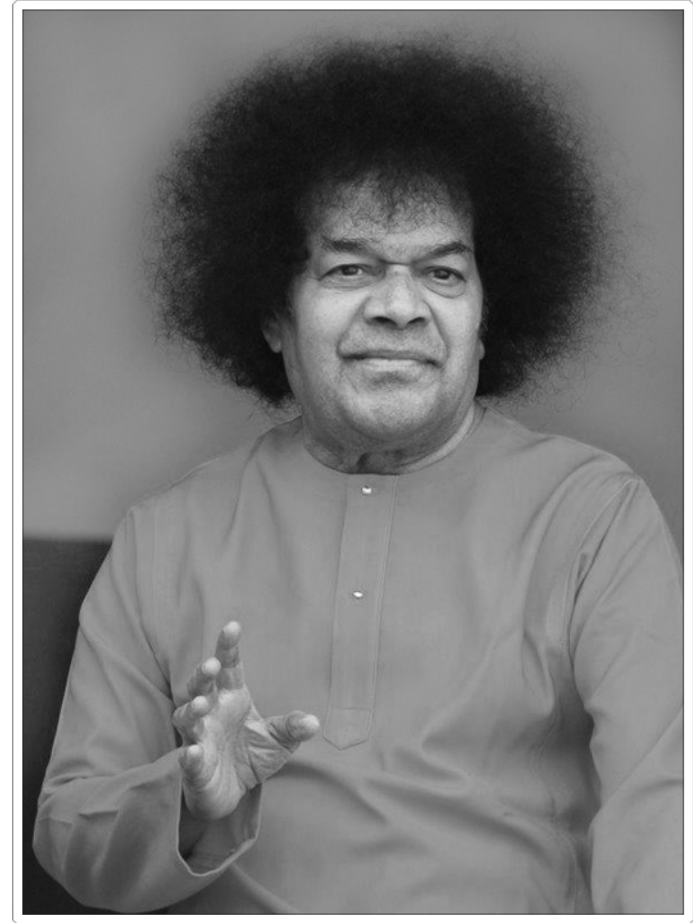


31.08.2014

No one will like the one who is conceited and egotistic. Even your spouse and your own children, though they may appear to respect you externally, will not be happy with you, when you are an arrogant person. Not just that, as long as you are filled with ego, it is highly unlikely that you will really be happy. Therefore at the very outset, you should get rid of your ego (ahamkara). So too, when you are filled with anger, you cannot experience joy; you are bound to be miserable. Only when you subdue anger you will be able to experience happiness. Similarly, when you are filled with insatiable desires, you will not really feel wealthy. The moment you give up desires, all riches will come to you. If you stay greedy, you will be a stranger to happiness. Give up greed, and you will feel endowed with all riches. (Divine Discourse, August 25, 1998)

Bhagavan Sri Sathya Sai Baba



Thought for the Day

(August 2014)

1.08.2014

The number of students in schools and colleges has increased very significantly. Formal education, which was for long the privilege of a few scholars and the sons of the rich, is now at the very doors of everyone. People rejoiced when schools and colleges rose up more and more in the countries of the world, without realizing what is happening through them. Unrest, fear and anxiety are increasing because of improper and incomplete education. Education process that does not involve itself in proper values or does not lay stress on morals is dangerous. Consequently, the products of the process, who have no sense of values, gradually enter the positions of higher authority in the administration of nations at very high levels. Hence the world has come to the brink of a disaster. Education can yield peace and prosperity only when along with technical skills and objective information, students are equipped with moral ideals, righteous living and spiritual insight. (My Dear Students, Vol 2, Ch 15, Mar 1, 1981)

2.08.2014

Many feel proud of the enormous growth in education everywhere. Acquiring degrees at great cost and developing contempt for one's parents out of intellectual pride is not a sign of higher education. Arrogance, envy and ostentation should have no place in an educated person. Humility is the hallmark of true education. The educated must serve people through sweat and toil. Education must inspire youth to offer service, to sacrifice and to help. It must not inspire youth to amass money as its goal, and to travel farther and farther to

of all Ganas (spiritual entities). Ganas also symbolise the senses. Ganapathi is thus the Lord of the senses. Hence on this Ganapathi festival, you must purify your mind and offer it to Him. It is only when one is pure that intelligence blossoms. It is only with the blossoming of intelligence that Siddhi (the spiritual goal) is attained. Vinayaka presides over Buddhi and Siddhi (the intellect and spiritual realisation). Siddhi signifies the realisation of Wisdom. That is why the scriptures say that Siddhi and Buddhi are the consorts of Vinayaka, and Kshema (well being) and Ananda (bliss) are His two sons. (Divine Discourse, 31 August 1992)

30.08.2014

In a large gathering, people speak many languages. Each person understands only their language, and wants that they should be spoken to in that language. But there is a language of the heart, which all can understand and all would like to hear. That is the language which I speak, the language that goes from My heart to yours. When heart speaks to heart, it is love that is transmitted without any reservation. Trials, turmoil and thrills - these are constant for all of mankind. The responsive heart listens to these with sympathy and answers with love. Everyone is eager to be happy; everyone wants to work less and gain more, give little and get amply, but no one experiments with the other method, that is, wanting less and giving more. Every want is a shackle that hinders movement, and is a drag on the foot. Reduce wants; live simply, that is the way to happiness. (Divine Discourse, 15 May 1969)

whose hands it is. Money is not bad. The intent with which you use money should be for good. Use spirituality to streamline the focus of your mind towards good. (My Dear Students, Vol 3, Ch 7, July 9 1989)

28.08.2014

The stream of life is marked by different stages - in each stage you fall a prey to vices like egoism, jealousy and falsehood instead of cultivating truth, righteousness and humility. During your childhood, you lead an innocent life without being aware of the distinction between the worldly and sacred paths (Preyo and Sreyo Marga). But as age advances, you take to the worldly path, rather than to the sublime path. Plunging into the river of desire, tossed by the waves of delusion, getting immersed in the waters of family life, and submerged by peacelessness and strife, you are swallowed by the whale of discontentment. To turn human life from this mundane existence towards the Divine it is essential to have association with Truth, Sath sangam. Sath refers to that which remains the same regardless of time, place or circumstance. One should associate oneself with this Truth. Merging the consciousness with this Truth you should experience the bliss of such association. (Divine Discourse, 31 Aug 1992)

29.08.2014

What does the term Ganapathi signify? Ga means intellect (Buddhi). Na means Wisdom (Vijnaana). Ganapathi means the Lord of the intellect and of wisdom. He is also the Lord

earn more and more of it. Accumulated money often breeds arrogance and its army of other vices. You cannot crave for peace and happiness and do things that bring unhappiness and worry. Having been born as human beings, you must try to rise above the level of animals and raise yourself to be truly Divine. (My Dear Students, Vol 2, Ch 15, Mar 1, 1981)

3.08.2014

You eat food daily, take in thousands of grains! Have you ever calculated how many rice grains you have consumed? However the moment one minute stone comes in the rice you eat, you are very unhappy that day and complain that your food has stones. Similarly your life is three fourths happiness and one fourth sorrow. But you become a victim to sorrow. You choose to give more importance to sorrow than happiness. This is an animal quality (Pashu Lakshanam). Teach your tongue not to lose its reputation by following the wrong path. Your tongue is capable of raising you to Divine or droop to that of an animal. If someone is good to you, the tongue praises them as God Himself. If someone harms you, the tongue then equates them to an animal. Teach your tongue to ever chant the Name of the Lord and never to criticize anybody! (My Dear Students, Vol 5, Ch 2, Mar 9, 1993)

4.08.2014

All of you are sparks of the Divine. Just as a spark of the fire from the furnace, after a while, turns into ash, you too forget your divine origin. When you pursue your education, you must also pursue spiritual discipline, which will lead you to

Divinity. Those that study in institutions that have a spiritual discipline, must consider themselves extremely fortunate. If you choose to adhere to the ideals learnt and practice even a small fraction of the Lord's teachings, you will realize the true purpose of education and the true objective of human life. Education without right conduct is of no value. You must make use of what you have learnt, not just for earning a living but also for service to the society. Only then your degrees will have any meaning. Whatever job you take up, wherever you work, you must continue the practice of spiritual discipline and aim for Self-realization. (My Dear Students, Vol 2, Ch 15, Mar 1, 1981)

5.08.2014

Religions are set forth in order that people enjoy the benefits of leading a moral life. Religion is a meritorious system that unifies body, mind and intellect. Integrity or wholesomeness of conduct is morality. Morality is also called as Righteousness (Dharma). Practice of morality alone can help the world attain greater levels of prosperity. All religions have the same goal and establish the same truth. Their fundamental duty is to transform a human being into a divine being. Religion brings out the inner transformation in a human being. It aims at developing self-confidence to lead a good life. All religions are built on the secure foundation of morality. If morality deteriorates, not just religions, but humanity as a whole deteriorates. Every individual must practice being good and lead a moral life. Attainment of wealth and prosperity is possible by practicing moral values. (My Dear Students, Vol 2, Ch 16, Jul 23, 1989)

26.08.2014

Today there is much controversy and conflict that brews amongst all religions. There is nothing wrong with any religion. All religions are here to teach good sense. All religions propose the same Truth; they adore the same One God and the essence of all texts is the same. Hence every being must depend upon their own sanctity and morality, and try to nurture them. Morality is the lamp within every individual. Without this lamp, there will only be darkness around. This is the essence of the chant, "Lead us from untruth to truth, from darkness to light, and from death to immortality (Asathoma Sadgamaya, Tamasoma Jyothirgamaya, Mruthyorma Amrutham Gamaya)". Sages searched for God and finally declared that they have identified Him and have known Him. Where did they see God? It is within their hearts. They said that they saw the Absolute Being who is beyond all darkness. (My Dear Students, Vol 2, Ch 16, July 23, 1989)

27.08.2014

The pride of wealth, manpower and youth seems to be predominant presently. Money is inert, it is lifeless. How can it be strong? Its strength or weakness is the reflection of the mindset of the individual. Wealth and education are like pure water. When water is poured in a bottle of a particular colour, the water appears to be of that colour. In the same way, when wealth is in the hands of a wicked person, it will be used only for evil deeds. Money, if it is in the hands of pure hearted people, will be used for noble deeds. Hence the usage of wealth or knowledge is dependent on the character of the person in

Water. Finally skin, muscles, veins, bones and nails are the aspects representing the Earth Element. When you internalise this truth, who can argue, “This is mine, that is yours”, “I am greater, you are inferior” and so on. Anyone who speaks thus is dull-headed, unable to appreciate and see the reality. If only they have a deeper understanding, they can comprehend the truth in creation. Never be bogged down by the prevailing times or circumstances. That will amount to leading a narrow life. Develop an expansive way of life and carefully tread the path, that is ever new, holy and eternal. (My Dear Students, Vol 2, Ch 16, July 23, 1989)

25.08.2014

There are four goals (Purusharthas) in the world that people aspire for. They are Righteousness (Dharma), Wealth (Artha), Desire (Kama) and Liberation (Moksha). Realising God is the worthiest and highest goal in life. When such God is seen, realised and a close relationship is established with Him, the happiness one enjoys then, that state of liberation, that principle of love has been called as devotion of the highest order (Para Bhakthi). This devotion is liberation itself; it is attaining oneness with God. Liberation is the ability to look for unity in diversity, rather than calling out the obvious differences. Attaining Parabhakthi is not easy. It is definitely possible for those who yearn and work towards it. Do not get confused that you are unique and others are different. You will be in doubt if you miss the principle of unity in your daily lives. So long as there is doubt, you cannot realize the eternal truth. (My Dear Students, Vol 3, Ch 7, July 9 1989)

6.08.2014

“Oh tongue, you are the one selected to enjoy the sweet taste; you speak truth that symbolises sacrifice! You respect yourself and others. Without leaving your home, you attend to your work, without friendship or friction with your neighbours. How sweet are the words you speak? Oh noble one, you recite lovely poems and sing beautiful songs. When any tasty dish or fruit is given to you, you don’t retain it, but immediately send it down the gullet to the stomach. When anything bitter is given, you spit it out, saving the stomach from hardships. You are selfless, derive much joy in sharing and are the epitome of tolerance. You live amidst 32 sharp teeth, but intelligently and tactfully you conduct yourself without getting a single cut. Please don’t slip and utter inappropriate words at any time!” Thus, remind the tongue about its noble qualities and teach it never to lose its reputation by criticising others. (My Dear Students, Vol 5, Ch 2, Mar 9, 1993)

7.08.2014

No religion ever preached enmity amongst faiths. It is the narrow-mindedness in individuals that gives room for conflicts and differences. Truly speaking, there can be no scope for any such disputes. For example, the word ‘Islam’ means surrender and peace – signifying surrender to God, and a peaceful life with fellow beings. Two words in Quran are important – Salaat and Zakaat; Salaat means adoring God with steadfast devotion, Zakaat means charity to the needy and destitute, and helping fellow beings. Ancient Hindus lived with the motto, “May all the beings in all the worlds be happy” (Lokah

Samastha Sukhino Bhavanthu) and “Help Ever, Hurt Never” (Paropakarayah punyaya, papaya para peedanam). Treating such aphorisms as their life breath, people of all religions lived with amity and harmony in the past. They considered truth, peace, love and forbearance as their very life breath. (My Dear Students, Vol 2, Ch 16, Jul 23, 1989)

8.08.2014

There is no God other than Truth. What is the difference between Truth and fact? You may put on a coat today and wear a different dress tomorrow. This is not Truth, it is only a fact, because it is subject to change. But Truth always remains the same. The Gita refers to Truth as Ritham. So Truth is not reporting what you see, hear, and experience. What you see and hear is worldly truth. It is not Truth in the strict sense of the word. It is only external truth (pravritti satyam). But the inward Truth (nivritti satyam) remains the same in the past, present, and the future. In this world of plurality, there is the underlying principle of unity. Of all the numbers 1,2, 3, 4.. the most important number is 1. All the other numbers are mere modifications of the number 1. 1+1 becomes 2. 9-1 becomes 8. Thus 1 forms the basis for all the numbers. This is the unity in multiplicity, this Unity is the Truth. (Divine Discourse, Sep 11, 1988)

9.08.2014

The foundation for everything is morality. Without moral values, humanity cannot survive. Often, people of different religions hold on to different objectives and are unable to see

themselves. They work with them and help them in a way in accordance to the status. Love is primordial in devotion.(My Dear Students, Vol 3, Ch 7, July 9 1989)

23.08.2014

A scabbard is a sheath for the sword. Rice is sheathed in a husk. A tamarind seed is sheathed by tamarind pulp, which in turn is sheathed by the outer shell. Thus when one thing hides another thing and its identity, it is called as a Sheath. Every human body is made up of five sheaths – The Annamaya (food) Kosha sheath covers the Pranamaya (life) Kosha. Pranamaya sheath covers Manomaya (mind) Kosha, which in turn covers Vijnanamaya (intellect) Kosha. The Anandamaya (bliss) Kosha is the kernel hidden in Vijnanamaya Kosha, wherein the soul resides. Thus the Divine Soul is safely secured within each being without exception. Hence, everyone has the equal right and opportunity to seek the soul within them. But then one has to feel an urge to attain it and direct their activities towards it. By birth, the urge to attain and experience the Atmic status has been gifted to everyone, automatically.(My Dear Students, Vol 2, Ch 16, July 23, 1989)

24.08.2014

All five elements are present in the human form. From the Element of Space, emotions, prejudices, apprehensions, shyness and the like are born. The Element of Air within the body causes the reflexes and movements like walking, respiration, etc. Hunger, thirst, sleep and fear are aspects of Fire. Blood, mucus and saliva emanates from the Element of

fruit and relish it, it gives the greatest joy! (Pramodam). Thus, Priyam is the pleasantness or happiness that arises due to the affection you have on a particular thing, person or object. Modam is the happiness you experience when you come in contact with the things you like. Pramodam is the ecstasy, the real happiness you experience when you actually enjoy the object of your liking. Similarly, the thrill you experience by knowing God's powers – the manifestation of His Divinity and His love from scriptures and epics is called Priyam. When you put into practice what you heard, you derive the happiness of Modam. You experience Pramodam, the everlasting state of joy and bliss, when you are in Union with God. (My Dear Students, Vol 2, Ch 16, July 23, 1989)

22.08.2014

A devotee without the faculty of observation and discrimination fails to ascertain what is real and unreal. They cause pain to others, though they have no intention of troubling others, as they lack the capability of understanding. Such people and many others preach about devotion beyond attributes. Anyone who does not have the quality of being helpful to others, and is devoid of compassion and pity is said to be possessing demonic devotion. Some other people lose the relationships with people who are near to them, thinking that the object that is dear to them is far away. Such devotees can be called as practicing devotion with hatred. Stay away from all of these practices. The true aspirant is the one, who has love, compassion and concern for all, including those who are less privileged than

the underlying reality, and as a result have different opinions. For example: one says a rupee consists of 4 quarter rupees and another says it is 2 half-rupees and the third says it is ten 10 paisa. All these denominations mean the same rupee. Only ignorant people, who become dogmatic and fail to perceive this oneness, imagine differences and resort to criticizing each other. Sacred scriptures have taught that there should be no arguments or debates on religious matters. They must be resolved peacefully. The guidelines of all religions lead to the end goal of Truth and Righteousness. (My Dear Students, Vol 2, Ch 16, Jul 23, 1989)

10.08.2014

The Reality which sustains the cosmos and the cell is one, the all-pervasive Consciousness (Brahmam). When this infinite vastness is related to the cosmos, it is called the 'Supreme Divine' (Paramatma). It is called Atma when it is considered as the core of individual beings. All three are one entity, but they 'appear' different and delude the short-sighted. This characteristic is known as Maya. The Supreme Power uses the three Gunas, serenity (Satwa), activity (Rajas) and inertia (tamas) to express Itself differently. The Gunas urge a person towards knowing, desiring or working. When Maya impels Brahman to project itself, leveraging Satwa Guna, it appears as Eshwara or God. Brahman projects itself as living beings (Jivi) leveraging Rajo Guna. It becomes Nature (Prakriti) when associated with Tamo Guna. Thus Brahman is the basis of all three – Nature, Living Beings and God. Maya is the mirror in which Brahman is reflected. (Divine Discourse, Sep 7, 1985)

11.08.2014

Love is a precious diamond that can be got only in the realm of love and nowhere else. The kingdom of Love is located in every love-filled heart. Love can be experienced only in a mind flowing with love. The precious diamond of Love cannot be obtained merely through meditation or following prescribed sacred rituals. At best they only give mental satisfaction. The greater your love for God, the greater is the bliss you experience. When love declines in you, your joy also declines proportionally. Hence you must fill your heart with love for God. Love will not enter your heart if it is already filled with selfishness and self-conceit. Hence forget your petty self and concentrate your thoughts on God. If you love God, you will see Him everywhere. The essence of all spiritual disciplines is contained in Love. (Divine Discourse, Sep 2, 1991)

12.08.2014

Tell your hand, “Oh hand, how sacred you are? You are unity personified. One finger cannot lift a cup; when one finger moves to pick it up, all of you, though different in sizes and shape, rush to help and hold the cup! You don’t care for or observe any difference. Such is the unity inherent in you, amongst your fingers. Oh hand, you are very helpful in preserving the human body, you remove troubles through your hard work and you help others. Why do you sometimes act in a manner that develops enmity? Today there is no unity in any congregation, society or religion. However, you know no hatred. Please never indulge in wrong actions.” Thus instruct and guide your hand so that your actions become sacred. When your thoughts,

reason is our own karma (action). When the background of the event is known, the impact can be lessened or even negated. Hence you must welcome with equal-mindedness fame and blame, respect and ridicule, profit and loss, and such other responses and reactions from the society in which one has to grow and struggle. (Divine Discourse, Sep 7, 1985)

20.08.2014

The easiest means to achieve love for God is to worship God as having a form. Worship of God is of three important types: Satvic, Rajasic and Tamasic. In the Tamasic form of worship, the individual prays to God but continues violence, anger and pomp, causing pain. Any worship that is done for the sake of name, fame, with pomp and ego is called the Tamasic worship. Rajasic worship is done for the sake for fulfilling selfish interests and to attain great heights in one’s life. Devotion with the feeling that one alone should be safe, happy and should be blessed involves utter selfishness. Such a devotee does not even aspire or think about the well-being of the family or the society. A Satvic devotee performs all daily tasks to please God, with total surrender and offers all tasks performed during the day as loving service to God. (My Dear Students, Vol 3, Ch 7, July 9 1989)

21.08.2014

Priyam, Modam and Pramodam are three types of happiness. For example, when you recall your favourite fruit, you experience some happiness. When you spot the fruit in the market, you feel greater joy! (Modam). Finally, when you procure the

all beings with selfless love and compassion, you are offering to Krishna the worship He most gladly accepts and He will bestow grace on you. (Divine Discourse, Sep 7, 1985)

18.08.2014

All have faith in the power of love. But how is this love to be fostered and developed? This question may arise in the minds of many. When people ask, “How can we develop our love for the Lord?” The answer is: “There is only one way. When you put into practice the love in which you have faith, that love will grow.” Because you do not practise what you profess, your faith gets weakened. A plant will grow only when it is watered regularly. When you have planted the seed of love, you can make it grow only by watering it with love every day. The tree of love will grow and yield the fruits of love. Often people today do not perform those acts which will promote love. When you wish to develop love for the Lord, you must continually practice loving devotion to the Lord. (Divine Discourse, Sep 2, 1991)

19.08.2014

You must welcome both summer and winter, for they are both essential for the process of living. The alternation of seasons toughens and sweetens us. Birth and death are both natural events. We cannot discover the reason for either birth or death. They simply happen. Hence we must learn to welcome the field of natural ups and downs (Prakrithika). The second is the field of social equanimity: We often try to blame some person or some incident for the injury or loss we suffer but the real

words and deeds are sanctified, all the other instruments also follow suit and thus you attain liberation. (My Dear Students, Vol 5, Ch 2, Mar 9, 1993)

13.08.2014

The Supreme Lord can assume countless forms including that of the entire cosmos. Hence scriptures declare, “The entire cosmos is God’s dwelling. All are forms of the Divine.” Seeing a Divine Incarnation people doubt whether God has such miraculous powers while He has the same body as themselves. People who find it difficult to perceive their oneness with the Self (Atma), fail to recognise the Avatar. Such people reviled Lord Krishna as a philanderer and a thief. Such accusations, born of delusion, will never undermine His greatness. Lord Krishna’s leelas were intended to reveal His Divinity. People make the same mistake about themselves; forgetting their inherent Divinity, they identify themselves with their bodies. Lord Krishna’s Avatar is to teach mankind to transcend their body consciousness. (Divine Discourse, Aug 28, 1994)

14.08.2014

The external is the creation of the internal. Brahman manifested itself as the Universe. God created the world; the world conferred the glory of ‘Creator’ on God. Through his yearning, imagination and intensity man endowed God with a form and name, and a bunch of attributes from which he hopes to benefit. But, God is above and beyond human traits and characteristics known as Gunas. Krishna told Arjuna in the Bhagavad Gita, “I have no need to engage Myself in any

activity. But yet, I am busy acting, in order to promote the well-being of the Universe.” The Gita refers to its chapters as Yoga. Yoga means union of the Self with its source. How do the eighteen chapters, each a Yoga, help man to fulfill his destiny? The Gita provides the answer: “Samathvam Yogam Uchyathe” (Yoga is being in a state of equal-mindedness or equanimity). (Divine Discourse, Sep 7, 1985)

15.08.2014

In three situations, you do not have freedom: the discharge of duties (karthavyam), actions done under compulsion (nirbandham) and obligatory actions arising out of certain relationships (sambandham). If a poor man, unable to get food, resorts to stealing, he cannot claim that he is exercising his freedom to appease his hunger. Even if, for his own selfish reasons, he may try to justify the stealing, his conscience will tell him that he is committing wrong. Any action performed against one's conscience is not an act of freedom. True freedom happens only when one is free from the impulses of the mind. Freedom (Swechcha) is made up of the words: Swa + ichcha. ‘Swa’ means Atma. Only when the will of the Atma prevails can there be real freedom. God and you are not separate. This oneness should not be a mere intellectual concept. It should be a living reality. Then you will experience true freedom - the freedom of the Spirit. (Divine Discourse, May 31, 1990)

16.08.2014

In ancient times, the sages performed rigorous penance in the forests, living among wild animals. With no weapons in

their hands, they relied on their spirit of love to protect them. They performed their penance with love for all beings. Their love transformed even the wild animals to be at peace with the sages. Love transformed even tigers into friendly beings. People in those days had soft and loving hearts. Thus since time immemorial, love has been serving as a powerful force to transform one's nature from the animal to the human. Today because people have lost the feeling of love, they are filled with selfishness and greed. It is to teach mankind the truth about this Divine Love that Love itself incarnates on earth in human form. The scriptures declare that the Divine descends on earth to teach mankind the path of Righteousness, Truth and Love. (Divine Discourse, Sep 2, 1991)

17.08.2014

One of the meanings of the name ‘Krishna’ is: ‘The one who cultivates the land of the heart’. Krishna draws people, sows, grows and harvests love in broken hearts, conferring supreme delight. Lord Krishna loved cattle and tended the cows. While His brother Balarama had the plough as his inseparable weapon. The plough is not a destructive weapon; it is a tool that helps agriculture that feeds humanity. So both of them give themselves to all living beings. The message for you is: “Apply your knowledge into practice and harvest essentials that elevate all beings.” Always question yourself: “How have I contributed to the happiness of my fellow beings?” Expand your heart; let your love enfold everyone. Maintain self-respect. Develop self-confidence. Krishna is also worshipped as Gopala (Go refers to living beings). So when you serve fellowmen and