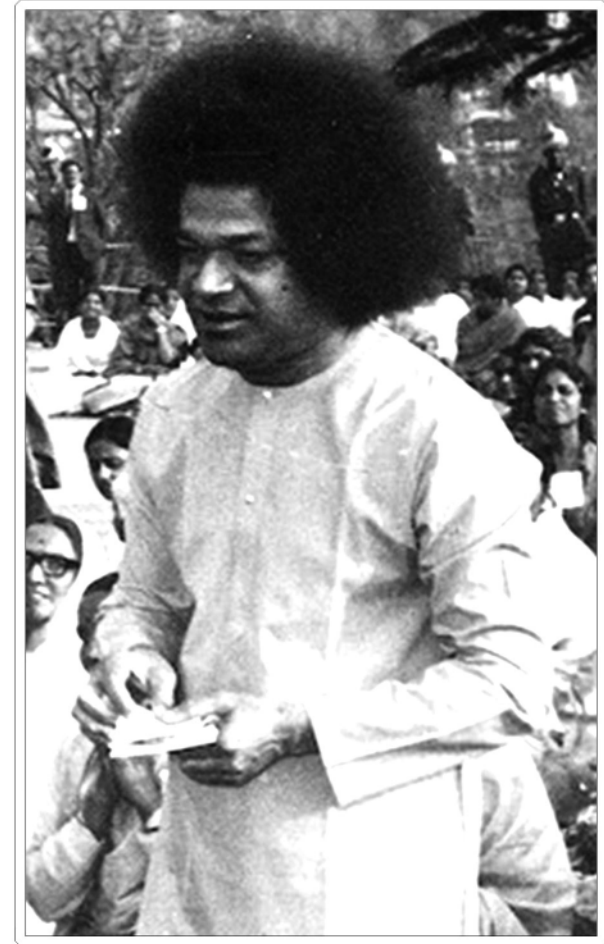


31.01.2015

If you stand at the same level as the ocean and look at it, it will appear as a vast sheet of water. On the other hand, if you look at the same ocean from a height, it will appear like a lake. Similarly, since the rishis (sages) were on a higher level in spiritual knowledge and away from the world, they could recognise this vast world as a very small and insignificant entity. When at a lower level, one thinks that the world is big, important and manifold. The diversity and the differences will be seen more clearly. But when one evolves to a higher state, everything will look smooth, small and even. When we have a narrow vision, our country, our people, our languages will all appear as full of problems and differences. If you can go to a high place and look at the world, it will appear in one unified aspect and all the people and all languages will appear as one. (Summer Showers 1974, Ch 22)

Bhagavan Sri Sathya Sai Baba



Thought for the Day

(January 2015)

1.01.2015

New Year must usher in a new step in spiritual discipline. The old must be rung out; the new must be brought in! How do you celebrate the New Year Day? Some clean their homes by removing the cobwebs, or decorate it by hanging up festoons and placing leaf or floral garlands. Some wear new dresses and others feast on new types of dishes. For one day, everyone feels fresh and renovated. In this festival of renewal, most people celebrate outwardly and continue with their old prejudices and tendencies, outworn habits and moth-eaten principles. Should they not attempt to brush the cobwebs from their minds? Should they not get rid of opinions and motives which tarnish and demean? Namasmaraṇa, remembrance of the Name of God, is the spiritual discipline prescribed by scriptures for the present age, Kali Yuga. This involves giving up all habits that interfere with the constant remembrance of God. So, on the New Year Day, you must resolve to accept it and practise it to the utmost. (Divine Discourse, Mar 27, 1971)

2.01.2015

Destroy all shoots and sprouts of desire; then your manasa sarovaram (Lake of your inner consciousness) will be sublimated into Ksheera sagaram (the Pure Ocean of Milk, where the Lord reclines on the serpent-couch). Your real Self will, like the celestial hamsa (swan), revel in the placid waters of that cool lake thus transformed, and discover endless delight. The story of God's miracles (leelas) is all pure nectar; everyone can drink their fill from any part of that ocean of nectar. The same sweetness exists in every particle. The love of god and

Will your hunger be relieved merely by looking at what has been cooked? Even if you just eat what has been cooked, will you be able to derive the necessary strength from the nourishment? Only if you digest the food that you have eaten, can you get the nourishment. As cooking, eating and then digesting are three essential processes to get the ultimate result, so also, sravana, manana, and nididhyasana must follow one another in that order, only then can you acquire some aspects of the Atma Vidya. (Summer Showers 1974, Ch 22)

30.01.2015

The Gita advises everyone to adopt 'inoffensive speech, which is truthful, pleasant and beneficial.' During the practice of the Sadhana of truth, at times, it may become necessary to reveal an unpleasant truth. At those moments, you must soften and sweeten its impact by consciously charging it with love, sympathy, and understanding. Help ever hurt never - that is the maxim. Revere truth as your very breath. Your promises are sacred bonds. Never break the vow of truth. The only obstruction to practicing truth anyone will face, is selfishness. Give up selfishness, adhere to truth and selfless love, let your heart be attuned to truth and the mind saturated with love. The triple purity - speech free from the pollution of falsehood, mind free from the taint of passionate desire or hatred, and the body free from the poison of violence - must be taken up by everyone as ideals and lived in accordance with. (Divine Discourse, Dec 5, 1985)

of joy welling up within you from a sincere and prayerful heart. God is pleased when any one of these is offered with sincere devotion. (Divine Discourse, 19 Jan 1983)

28.01.2015

Today, though in outward appearance people are human, in inner impulse they are sub-human and demonic; the one who has no charity or sacrifice (dana) is called a Danava (demon). Divine (Deva) and demon (Danava) are both present in the human make-up and now the devil rules the roost! Therefore people have lost their glow, power and splendour! Every one of you must strive and win it again by spiritual practices (Sadhana). So make yourselves pure by incessant striving. Remain convinced that the world can give you only fleeting joy; grief is but the obverse of joy. Strive now, from this very moment and develop full and everlasting happiness. Be true to yourself. Be bold and focused on your goal; be sincere in your practices from today, for time is rushing like a swift torrent. (Divine Discourse, Dec 28, 1960)

29.01.2015

There are three methods of learning namely sravana (listening), manana (constant contemplation) and nididhyasana (to assimilate). Truly, what you have listened to cannot be easily grasped and assimilated just by listening. You have to do some manana or think it over again and again and then absorb what you have listened to. This is nididhyasana. If you do all three then only can you enjoy the fruits of what you have listened to.

the love for god are both eternally sweet and pure, whatever be your choice of worship to accept or attain it. Sugar is sweet when you eat it during the day or in the night! To the person who eats, the time difference – night or day matters, but not for the sugar. Sugar is sweet and consistent in taste, always! So is Divine Love, holy and inspiring ever! (Bhagavatha Vahini, Ch 1, “The Bhagavatha”)

3.01.2015

God permeates the entire universe. God is present in every human being, nay in every living being. The entire creation is the manifestation of Divinity. It is not enough to simply have a human body. As God is present everywhere, in every being, practising human values are considered to be so sacred and important. Hence, you must cultivate the human values of truth (Sathya), righteousness (Dharma), peace (Santhi), love (Prema) and non-violence (ahimsa). Never tell a lie under any circumstances. If you adhere to truth, righteousness will follow. Where truth and righteousness go together, there peace will be. Where there is peace, there will be love too. There can be no place for violence when there is love. First and foremost, one has to develop love. ‘Love is God, God is Love. Truth is God, God is Truth.’ Truth and Love are verily the embodiments of Divinity. (Divine Discourse, 25 December 2009)

4.01.2015

People resort to vows and rites, hoping to ward off the evil that stars may bring about! But no effort is made to win the grace of God. Let the pomp and the paraphernalia of worship not

be merely superficial, if they are, they will not confer lasting benefits; at best, they prevent you from using that much of time and money in harmful ways! It is the 'why' of these rites that matters, not so much the 'how'. The 'why' has to be the realisation of the reality of the individual, which is also the reality of the Universal! So be devoted to the Universal; be eager to become 'That'. When you pray to God for a job, or a son, or a prize, you are devoted, not to God, but to the job, to the son or to the prize. Pray to God for God; love, because it is your nature to love. Expand your Self, take in all! Grow in Love. (Bhagavatha Vahini, Ch 1, "The Bhagavatha")

5.01.2015

For every being, life is a series of acceptances and rejections, of joy and grief, benefits and losses. Take everything that happens to you as gifts of grace. Of course, you must act with all the skill and devotion you are capable of. And you must do your duties with as much sincerity as you worship God. Then, leave the result to the all-powerful, all-knowing, all-merciful Lord. Why do you hold yourself responsible for the results? He prompted it, He got it done through you; He will give whatever result He feels He must! Can you store gold in a gold box? No! You store it in a steel or iron safe almirah, isn't it? So too, understand that the gift of joy comes packed in the rind of grief. Do not pray to God to give you only joy; that will be foolish. Pray for the fortitude to realise that grief and joy are but two sides of the same coin. (Divine Discourse, Mar 27, 1971)

26.01.2015

There are four components in the term 'Ceiling on Desires.' They are - curb on excessive talk, curb on excessive desires and expenditure, control of consumption of food, check on waste of energy. You need some essential commodities for your sustenance. You should not aspire for more. Learn a lesson in this respect from Nature. Only if air is available in sufficient quantity will it be comfortable and good. If it is excessive and there is a gale you will feel uncomfortable. When you are thirsty, you can consume only a limited quantity of water. You can't consume the entire Ganga! Doctors know that the body temperature is normally 98.4. If this goes up to 99 they say fever has set in due to some disorder in the body. So you find that if you cross the limits even to a little extent it is dangerous or harmful. (Divine Discourse, 19-Jan-1983)

27.01.2015

God only wants the flower of your heart that is filled with humility and devotion. Eight types of flowers can be offered to God, namely, (1) Non-violence (Ahimsa), (2) Control of senses (Indriya Nigraha), (3) Compassion towards all beings (Sarva Bhuta Dhaya), (4) Truth (Satyam), (5) Meditation (Dhyanam), (6) Peace (Shanti), (7) Humility (Vinaya) and (8) Devotion (Bhakti). In the Bhagavad Gita, Krishna has referred to 'Pathram, Phalam, Pushpam, Thoyam' (leaf, fruit, flower or water) that can be offered to God. 'Pathram' means offering yourself as a leaf. Flower is your heart, 'Hridaya Pushpam'. 'Phalam' is the fruit of your mind. 'Thoyam' refers to the tears

human form only to spread the message of love. Once you have love in your heart, you can conquer the whole world. There is love in you, but you are not able to express it in the proper way. Develop the spirit of brotherhood. Even when you come across your bitter rival, address him as brother and talk to him with love. When you address him as brother, his heart will melt and hatred will disappear at once. Hence fill your life with love. Nothing is superior to love in this world. (Divine Discourse, 17 Oct 2003)

25.01.2015

The greatness of an individual depends on the cultural perfection attained. 'Culture' does not connote mere diligence. It means the removal of evil thoughts and propensities, and the promotion of good thoughts and qualities. It is important that young students live a life characterised by peace and self-control so that they will have a peaceful and contented life later as a citizen. Human life is comparable to a tree and the kinsmen of the individual to its branches. On these branches the flowers of thoughts and feelings blossom. These flowers gradually develop into fruits of good qualities and virtues. The nectarine juice present in these fruits is character. Without roots and fruits, a tree is mere firewood. Self-confidence is the root of the tree of life and character, its fruit. With the hope that you will all become exemplary citizens, purify your hearts and reform society, I bless you all. (Summer Showers, Jan 1979, Ch 1)

6.01.2015

In ancient times, sages who performed severe penance to realise the Ultimate Reality, experienced Him and declared that the Supreme Lord is beyond Tamas. This means, to experience the Lord we must get rid of our Tamo-guna (the darkness of ignorance). The Lord is beyond the veil of Tamas. When the veil is removed, the Lord can be seen. If one is filled with Tamo-guna from head to foot, how can they experience God? You have a mountain of desires in your heart; you offer a petty coconut to the Lord! Is this love? Is this devotion? No! It is not the way to pray to the Lord. To seek a favour is not prayer at all. On the contrary, the person filled with selfless love will accomplish anything in life, and is ever ready to make any sacrifice. You are God. Get rid of your body consciousness, and you will realise your Divinity. Develop the qualities of love and sacrifice. (Divine Discourse, 1 Jun 1970)

7.01.2015

Embodiments of Divine Love! The Lord pervades everything in the cosmos with His myriad feet, hands, eyes, faces and ears. But not recognizing this fact, people imagine themselves to be the doer and indulge in all kinds of speculation and self-praise. The Lord sees everything. No one can conceal anything from Him. He dwells within and outside every living being. Hence nothing can be hidden from Him. God is present in all beings in one and the same form. Although living beings vary in appearance from each other, God's presence is consistent. The Sun shines over the water in the lake, in a well, in a vessel, in a river or over the ocean - it is reflected in many ways but

the Sun is one. So too, God is one and the same in all beings. There is no one in the world nearer to you than the Divine. (Divine Discourse, Jan 14, 1991)

8.01.2015

Your mind can cause bondage; it can also confer liberation. It is an amalgam of the passionate (rajasic) and ignorant (thamasic) attitudes. It is easily polluted. It relishes in hiding the real nature of things and casting on them the forms and values that it desires. Hence the activities of the mind must be regulated. The mind has two characteristics. First, it runs helplessly after the senses. Whichever sense the mind follows, it is inviting disaster. When a pot of water becomes empty, we need not infer that it has leaked away through ten holes; one hole is enough to empty it. So too, even if one sense is not under control, you will be thrown into bondage. Hence master all senses. Second, the potency of the mind can be promoted by good practices like meditation, repetition of the name, devotional singing, and worship. With the strength and skill thus reinforced, the mind can be tuned to help spiritual progress. (Sutra Vahini, Ch 1)

9.01.2015

The little infant (Parikshit) was placed on a gold plate for his naming ceremony. The child immediately started moving, as if searching for someone desperately and soon made a beeline towards Lord Krishna. He grasped Krishna's feet and pleaded, by his looks, to be taken by Him and fondled! The Lord responded to the yearning, laughed, graciously bent and lifted

that most actors claim they are the actual doers and enjoyers, plunged in ignorance of the basic truth. When will people ever realise that they are but bags of skin, executing His will?", rued Arjuna. (Ch 10, Bhagavatha Vahini)

23.01.2015

You may be subjected to calumny, insult and dishonour; you may be plunged into poverty or pain; but the person who has surrendered to the Will of God will welcome each of these gladly and bear it with equanimity. The Lord will never give up His children. Those devoted to God have to be patient and calm, under the most poignant provocation. The fact is, the pious and the God-fearing are those who are visited by travails and troubles: in order to teach mankind these great truths, Krishna enacted this drama with the Pandavas as the cast. Every incident in their lives is but a scene in His play. Intending to declare to the world their intense devotion and its efficacy, and also to hold them up as examples for the Kali age that was to come, the Lord contrived this thrilling drama. There is nothing more in this than that purpose of the Lord. (Ch 19, Bhagavatha Vahini)

24.01.2015

There is no point in talking sweetly if there is no sweetness in your heart. Sweetness in speech and bitterness in heart is not the quality of a human being. There should be sweetness in your thought, word and deed. This is the true sign of a human being. Human beings are considered most sacred because they have the unique quality of love in them. God incarnates in

21.01.2015

“When the Lord takes on the deluding human form, He moves with us, mixes and dines with us, behaves as our very own kinsman, well-wisher, friend, and guide; and also saves us from many a calamity that threatened to overwhelm us. He showered divine mercy on us and solved the toughest problems that defied solution, in remarkably simple ways. When He was near and dear to us, we were carried away by pride that we had His grace and did not try to fill ourselves with that supreme joy, to dive deep into the flood of His grace. We sought from Him mere external victory and temporal benefits, ignoring the vast treasure that could have filled our hearts. We never contemplated on His reality. We might be born many times over, but can we ever have such a friend and kinsman again?”, remarked Arjuna recounting the time he spent with Krishna. (Ch 10, Bhagavatha Vahini)

22.01.2015

“Every drop of blood coursing through the veins is but a drop from the shower of His grace. Can this material body composed of the five elements move or act without His prompting? Every muscle is but a lump of His love. Every bone and cartilage is but a piece of His mercy. Unable to understand this secret, we strut about boasting, ‘I achieved this; I accomplished this’. Most people forget that the all-ruling, all-knowing Lord is the puppeteer (sutradhari), the holder of strings that move the puppets and make them act their roles. Character cannot deviate even a dot from His directions; His Will guides and determines every single movement and gesture. It is indeed unfortunate

the child onto His lap. The prince stared at the Lord’s face without even a blink; he didn’t turn his head this way or that, or pull at anything with his hands or make any sound. Everyone, including Lord Krishna were amazed at this behavior, it was so unlike any child. Then, the Lord tried to distract the attention of the child from Himself by placing before him a variety of toys, and Himself hiding from view, expecting the child to forget Him. But the child’s attention was not drawn towards any play or objects. He sought the Lord Himself and no other. Such should be one’s focus. (Bhagavatha Vahini, Ch 3)

10.01.2015

People have three chief instruments for uplifting themselves: intelligence, mind, and senses. When the mind gets enslaved by the senses, you get entangled and bound. The same mind, when regulated by the intellect, can make one aware of one’s reality (Atma). The mental power gained from spiritual practice must be directed to turn the mind away from wrong paths. Direct your senses using the principle of intelligence (buddhi), and release them from the hold that the mind has on them. The mind (manas) is a bundle of thoughts, a complex of wants and wishes. As soon as a thought, desire or wish raises its head from the mind, the intellect (buddhi) must probe its value and validity — is it good or bad, will it help or hinder, where will it lead or end. If the mind does not submit to this probe, it will land itself in deep trouble. If the mind obeys your intelligence, your spiritual progress will be accelerated. (Sutra Vahini, Ch 1)

11.01.2015

It must be recognised that sports and music have been designed to confer health and happiness on man. Physical fitness and mental health are equally important. Together with the gross physical body everyone has a subtle body (sukshma sarira). Take good care of your subtle body by performing spiritual exercises which will help you to realize the Divine. True education consists in the acquisition of good qualities, cultivation of good thoughts, truthfulness, devotion, discipline and dedication to duty. Sports and games enable you to acquire these qualities, and they impart a healthy body, mind and joy. Three unique benefits can be derived from sports and games: team spirit, mutual understanding and joy. Even if people speak different languages and differ in their habits and cultures, through the field of sports you can easily build a common bond, and share a spirit of camaraderie. Hence sports and games should be encouraged. (Divine Discourse, 14-Jan-1991)

12.01.2015

Avoid spending precious time in useless pursuits and be ever vigilant. Engage the senses of perception and action, and the body in congenial but noble tasks to keep them busy. There should be no chance for sloth (tamas) to creep in. And, every act must promote the good of others. While confining oneself to activities that reflect one's natural duties (swa-dharma), it is possible to sublimate them into spiritual practices for the body and the senses. You must also withdraw from sensory objects. This implies having a state of mind that is beyond all

receptacle of pure love. A person without love is a living corpse. Love is not the relationship between man and woman, or between man and other objects. It is the inherent life-force in every being. "I am the Spirit immanent in all beings (Mamaatma Sarvabhootaatma)". The Divine Self is present in all beings and has no form. It is experienced as Love. Love is our lifebreath, our soul! Young and old alike, must cultivate steady, unchanging, and unwavering love. All of you must be filled with a sense of selfless dedication, arising from service to others (seva) in which there is no egoistic pride. Revel in giving rather than receiving. (Divine Discourse, 6-May-1985)

20.01.2015

Do not look at the world with a worldly eye. Look upon it with the eye of the Soul (Atma), as the projection of the Supreme Self (Paramatma). Then you can cross the horizon of dualities into the region of the Oneness. The One is experienced as many because of the forms and names people have imposed on it. That is the result of the mind playing its game. Withdrawal from sensory objects promotes inner exploration (nivritti), not outer inquiry and activity (pravritti). Along inner exploration lies the path of intellectual inquiry (jnana). The sacred activities like rituals and sacrifices laid down in the Scriptures help only to cleanse the consciousness. The freedom that makes one aware of the truth, is gained only by listening to the Guru, ruminating over what has been listened to, and meditating on its validity and significance. Only those who have detached their minds from desire can benefit from the Guru. (Sutra Vahini, Ch 1)

He has willed. He is the embodiment of time (Kala); He comes as the Master of Time. The force of Atmic faith is the bridge that spans the chasm, and for those who have developed that force and faith, floods are of no concern. With strong faith as their safe support, they can reach the other bank, braving all dangers. All this, is but a grand puppet show by the Creator, the Master Director! (Bhagavatha Vahini, Ch 9)

18.01.2015

Pure and unselfish love towards all living beings considering them as embodiments of the Divine, with no expectation of reward, is alone true love. Love must be free from dislikes, friendly, and compassionate towards all beings (Adweshtā sarvabhūtānām maitraḥ karuṇaivacha)! Whatever be the vicissitudes one may face, whatever be the personal sorrows and privations one may undergo, true love should remain unaffected. Today, when any difficulty arises or when some trouble crops up, love turns into hatred. True love is the sweet fruit that grows out of the fragrant flower of good deeds. Love rules without recourse to the sword. It binds without laws. Like the lotus which blooms when the Sun rises, the heart of man blossoms when love enters it. Like the glow of the flame in a fire, like the rays of the Sun, Divine Love is the natural quality present in every human being. (Divine Discourse, 6-May-1985)

19.01.2015

All your actions must be aimed at purifying your minds and hearts to experience the Divine. When the heart is pure, the light of wisdom shines. The illumined heart becomes the

dualities that agitate and affect, such as joy and grief, liking and disliking, good and bad, praise and blame. Such common experiences one encounters can be overcome or negated by means of spiritual exercises or intellectual inquiry. Endeavour to escape from the opposites and dualities, and attain balance and stability. (Sutra Vahini, Ch 1)

13.01.2015

Everyone appreciated the wonderful way in which Parikshith sought the lap of the Lord and praised the steady faith he already attained. Yudhishtira was puzzled at the child's act and requested Vyasa, the great sage, to explain. Vyasa said, "Yudhishtira! When this child was in the womb, the deadly arrow that Aswathama aimed at it to destroy it was about to hit its target. Lord Krishna entered the foetal home and saved it from destruction. This child has been eager to know who had saved him from within the womb. He started examining everyone to find out whether anyone had the same effulgence that he saw while a foetus in the womb. Today, when he saw that divine form with all its splendour, he went straight towards Him and prayed to be seated on His lap. The Lord too, immediately yielded to his prayer." Yudhishtira then shed tears of joy and thankfulness to the limitless grace of the Lord. (Bhagavatha Vahini, Ch 3)

14.01.2015

When Pandavas were in the forest, Krishna visited them. The brothers told Krishna that they took turns during nights to keep a vigil and control the activities of evil spirits and demons.

Yuddhishtra tried to dissuade Krishna from participating in sentry duty, but Krishna insisted. During the Lord's turn, no evil spirit appeared. Then came Arjuna, and Krishna watched him from a distance. To Arjuna's surprise, no evil spirit appeared while Krishna was there. Krishna later explained to Arjuna that evil spirits were only a reflection of one's hatred and fear, and when one is free from these, no evil spirit would appear or do any harm. Krishna revealed that the Divine existed even in the so-called evil spirits and that if a person gets rid of the evil qualities within him, the evil spirits cannot do any harm. Your anger assumes the form of a demon. If you develop love, everything you confront will have the form of love. (Divine Discourse, Jan 14, 1998)

15.01.2015

Today the Sun-God begins his northward journey, the auspicious Uttarayana. Let this Sankranti bring about a change in your attitude, so you sanctify your life. Ability to Change (Kraanti) and Peace (Shanti) both reside within your heart. Do not search for them in the outside world. Discover them within. Today is another pointer to the path to realise God. The Sun is the supreme example of selfless and tireless service. Life on earth is possible only because of the Sun. The Sun teaches everyone the lesson of humble devotion to duty, without any conceit. Sun God is a shining example and reminder for everyone that they should do their duty with devotion and dedication. Selflessly doing one's duty is the greatest Yoga, says Lord Krishna in the Gita. Serve your parents and society,

and lead a godly life! Hence let your actions and thoughts be good. You will certainly experience the Bliss Divine. (Divine Discourse, Jan 15, 1992)

16.01.2015

Your life may be compared to a stalk of sugar cane. Like the cane, which is hard and has many knots, life is full of difficulties. But these difficulties must be overcome to enjoy the bliss of the Divine, just as the sugarcane has to be crushed and its juice converted into cane-sugar (jaggery) to enjoy the permanent sweetness. Enduring bliss can be got only by overcoming trials and tribulations. Gold cannot be made into an attractive jewel without it being subjected to the process of melting in a crucible and being beaten into the required shape. When I address devotees as, 'golden one (Bangaru)' or Divine Embodiments of Love, I really mean it! You must go through the vicissitudes of life with forbearance and become attractive jewels. You should not allow yourselves to be overwhelmed by difficulties. Develop self-confidence and have firm faith in God. (Divine Discourse, Jan 15, 1992)

17.01.2015

We see the outer circumstances, the processes that result in the final event, and in our ignorance we judge that this set of causes produced these effects. We guess the nature of emotions and feelings from what we gauge from events. But circumstances, events, emotions, and feelings are all simply 'instruments' in His hands, serving His will and His purpose. When the moment comes, He uses them for His plan and brings about the outcome