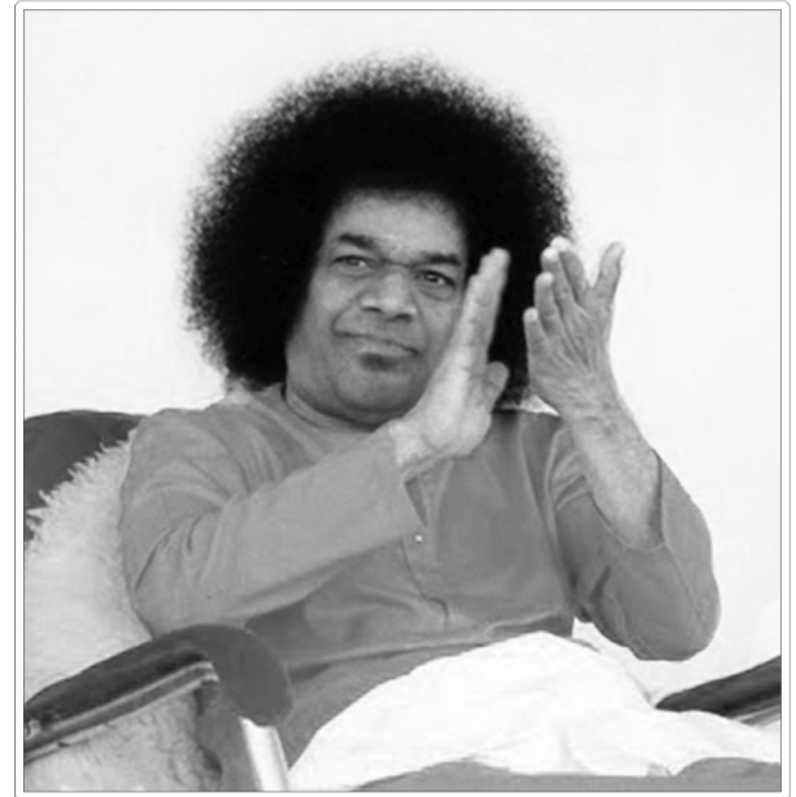


Peace. Be careful to not exaggerate the importance of things that have material utility. They fade, even while you grasp them. Search for truth (Sath) - that which suffers no change, and Awareness (Chith) - the state of consciousness which is pure, unaffected by gusts of passion and is free from egoism or the desire to possess. Then you will experience Light, and illumine the Path for others. Experience the joy that emanates from Love with no blemish of attachment. (Divine Discourse, 25 April 1961)

## Bhagavan Sri Sathya Sai Baba



**Thought for the Day**

(March 2015)

1.03.2015

Today whatever good work we undertake in the world is being done in a casual manner without understanding its significance and imprinting its essence in our hearts. In the worldly aspect, we do several things either to attain a high position or reputation, or just for the sake of exhibition or in the hope of some material gain. Such types of effort are temporal and will yield only transitory benefits. Of the many things that we do daily, those intended to attain self-satisfaction are very few. Self-satisfaction will result only when we have confidence in our own Self. When there is Self-confidence and Self-satisfaction, you will be able to do Self-sacrifice, resulting in Self-realisation. Thus, immortality is the result of sacrifice (tyaga). It is for this reason that all the yajnas and other rituals in this country have been intended to symbolise sacrifice. They have a definite purpose of promoting divine strength. (Divine Discourse, Summer Showers in Brindavan 1974, Ch 1-13)

2.03.2015

A piece of mysorepaak (an Indian delicacy made of gram flour) has sweetness, weight, and shape; the three cannot be separated from the other. Each little part of it has all these three aspects. When it is placed on the tongue, taste is recognised, weight is lessened, and shape is modified - all at the same time. So too, the individual soul (jiva), the Atma, and the Supreme Lord (Parameswara) are not separate; they are one and the same. "I am the worshiper. The world is the offering. God is the Master who is worshiped." Hold this vision high before the mind's eye every day and lead your life accordingly. Then your life is one

becomes clear and the knowledge of the reality awakens within you. Until then, you will swirl in the meaningless noise of argumentation, disputation, and exhibitionist flamboyance. (Prema Vahini, Ch. 16)

30.03.2015

Since many separate religions have spread worldwide, they have lost fraternal feelings and thereby have suffered in validity. There is an urgent need for harmony. The principle of harmonizing is the very heart of all religions and faiths. The principles of coordination and reconciliation must be expanded and expounded. Though religions have separate names and distinct doctrines, in essence, all are one emphasising a common core. The experience and wisdom of great seers who have unveiled the mystery of the cosmos and their feelings of universal love are not appreciated, accepted, and respected. The same God is extolled and adored in various names through varied ceremonial rituals. In every age, in every race, God sent prophets to establish peace and goodwill. All great people are images of God. They form one single caste in the realm of God; they belong to one nation, the Divine Fellowship. (Sutra Vahini, Ch. 2)

31.03.2015

The vehicle of human life is drawn by the senses, driven by the intellect, with discrimination and detachment as the reins on the two wheels of Time and Action. The spokes of the wheel are the rules of righteousness, bound by the rim of Love. Your journey will be smooth, if your axle is Truth and your goal is

28.03.2015

Today is a sacred day to recapitulate the Glory of God and His relationship with human beings. Ramayana is not a story that had an end. You are living it. Ramayana must be experienced in the heart; not investigated as a mental phenomenon. As you go on reading and ruminating, its inner meaning will become clear even as your mind is cleansed. Rama is the son of Dasharatha (one with ten chariots). The ten chariots are the senses, the five Karmendhriyaas (sense organs of action) and the five Jnaanendhriyaas (organs of perception). Sathya, Dharma, Shanthi and Prema are the four children of King Dasharatha. Rama is Sathya; Bharatha is Dharma; Lakshmana is Prema and Shatrughna is Shanthi. Take these great characters from Ramayana as your life's ideals, your life will be filled with peace and joy. (Divine Discourse, 25 April 1961)

29.03.2015

If the I-consciousness in you, produces the pride "I know all", a fall is inevitable; the delusion causes death. The secret of salvation lies in the realisation of this danger. Rebirth is inevitable if this danger is not averted. Immerse yourself in spiritual practices, then the world and its worries will not affect you. It is only when you are far from this truth that you suffer, feel pain, and experience travail. At a distance from the bazaar, one hears only a huge indistinct uproar. But as you approach it, you can clearly distinguish the separate bargainings. So too, till you get to know the reality of the Supreme, you are overpowered and stunned by the uproar of the world; but once you enter deep into the realm of spiritual endeavour, everything

long unbroken service to the Lord. Over time, the feeling of I and You will soon disappear; all trace of self will be destroyed. Life then transmutes itself into a veritable devotion to the Lord (Hariparayana). (Prema Vahini)

3.03.2015

A matchstick produces fire. Where is the fire? Is it in the matchstick or the matchbox? Fire is latent in both and it is ignited when the stick and box come in contact. Similarly effulgence latent in the heart and the mind emerges as Divinity when the heart and the mind act in unison. Just as the same fire is latent in the matchbox and matchstick, the effulgence encased in the mind and the heart is the same. If the matchstick is dipped in water, no fire emanates from it, as the matchstick loses its capacity to aflame. Similarly, the human mind sunken in materialistic desires, loses its capacity to radiate the Divine Atmic splendour. When the matchstick is dried in the sun, it regains its original capacity. Similarly, the human mind steeped in sensual pleasures, regains its original potency and radiates divine effulgence when it is dried in the sun of detachment (Vairagya). (Divine Discourse, Summer Showers in Brindavan 1993, Ch 6)

4.03.2015

People may have performed a variety of Vedic rites and sacrifices; they might even expound the contents of vedas and scriptures; they may be endowed with prosperity, own vast wealth and heaps of grain. But without moral character, they cannot earn a place in the Kingdom of God. Virtues are the most

effective means for purifying the inner consciousness, for they prompt the person to discover what to do and how to do it. Only those who have earned good destiny can claim their excellence in discrimination. Adherence to virtues and discrimination is the raft that will ferry you across the ocean of flux and fear (bhava sagara). The person of virtues is automatically granted a place in the Kingdom of the Liberated. Whatever residual activity the virtuous person is engaged in, the impact of that activity will not impinge them. They will merge in Brahman, the embodiment of Supreme Bliss. (Sutra Vahini, Ch 1)

5.03.2015

Spiritual practices should be done consistently with an ever expanding heart full of devotion and spiritual wisdom. There is no distinction between devotion to God (bhakthi) and spiritual wisdom (jnana). Just as materialisation (sa-guna) becomes formless (nir-guna), devotion becomes spiritual wisdom. I don't agree that dedicated action (karma), devotion, and spiritual wisdom are separate. Dedicated activity is devotion and devotion is spiritual wisdom. So too, the individual soul (jiva), the Atma, and the Supreme Lord (Parameswara) are not separate; they are one and the same. Therefore, every single deed of yours must be full of the spirit of selfless service (seva), divine love (prema), and spiritual wisdom (jnana). Your life's activities must be saturated with dedicated action, devotion to God (bhakthi), and spiritual wisdom. This is verily the yoga of the Supreme (Purushothama-yoga). (Prema Vahini)

security only when your heart is filled with love. Most people today are bereft of gratitude, which is one of the most essential qualities. They forget the help rendered to them by others. As long as you are alive, you should be grateful for the help you received from others. There are two things you must forget: the help you rendered to others and the harm others have done to you. If you remember the help you rendered, you will always expect something in return. Remembrance of the harm done to you by others generates in you a sense of revenge. Always remember only the help you received from others. The one with these sacred qualities is an ideal human being. (Divine Discourse, 18 March 1999)

27.03.2015

The almanac (calendar) might indicate that ten units of rain will fall, but even if the daily sheet on the calendar is folded ten times and squeezed, not a drop of rain can be extracted. The purpose of the calendar is not to give rain but only to give information about rain and its quantity; its pages do not contain the ten units of rain which is there only in the clouds above. So too, the scriptures (shastras) can only give information about doctrines, axioms, rules, regulations, and duties. The sublime characteristics of the Vedas, the Upanishads, and scriptures are that they give instruction in the methods of attaining peace and liberation. But they aren't saturated with these essences of bliss; one can't collect the essences by squeezing the texts. One has to discover the path, direction, and goal as described in them, and then tread the path, follow the direction, and reach the goal. (Prema Vahini, Ch. 16)

out, you will continue to visualize the form of God at all times. The ancient rishis (seers) adopted this form of meditation. That is why God manifested before them whenever they wished, talked to them and fulfilled their desires. (Divine Discourse, Feb 23, 2009)

25.03.2015

Every human being has the evil tendencies of kama (lust), krodha (anger), lobha (greed), etc. in them. The epics teach us to control these real enemies. Hiranyakasipu was a great scientist. He had control over all five elements, but became a victim of his anger. His anger was directed at God and ultimately, he ruined himself. He subjected his son to many trials and tribulations and sought to kill him by throwing him from the hilltop, casting him into the sea, pushing him into a pit of poisonous snakes and making elephants trample on him. Prahlada chanted the name of Narayana ceaselessly, and emerged unscathed and victorious. That is why it is said, Yath bhavam, that bhavathi (As is the feeling, so is the experience). God manifests on the basis of the feelings of the devotee. If you pray to God with purity of heart and love, you will experience Him as such. (Divine Discourse, 18 March 1999)

26.03.2015

Everyone in this ephemeral and transient world aspires for peace and security. But money, education, position of authority and physical comforts cannot confer peace and security. Peace originates from the heart. You can experience peace and

6.03.2015

Desire and bondage to the objects desired and the plans to secure them are attributes of the individualised selves, not of the Self or Atma resident in the body. The sense of me and mine and the emotions of lust and anger originate in the body-mind complex. Only when this complex is conquered and outgrown can true virtue emanate and manifest. The sense of 'doer' and 'enjoyer', of 'agentship', might appear to affect the Atma, but they are not part of the genuine nature of the Atma. Things get mirrored and produce images, but the mirror is not tarnished or even affected thereby. It remains as clear as it was. So too, a virtuous person might be subjected to some contaminating activities due to a backlog of acts in previous lives, but they cannot obstruct the person's present nature or activities. The virtuous person has these genuine, basic attributes: purity, serenity, joy and is ever cheerful. (Sutra Vahini, Ch 1)

7.03.2015

A time may come when you become tired and weak. Then you should pray thus: "Lord, things are beyond my capacity. I am finding it difficult to do any effort. Please give me strength!" At first, God stands at a distance, watching your efforts, like the invigilator teacher watching students write answers during examination. Then when you shed attachment to sensual pleasures (bhoga) and take to good deeds and selfless service, God comes nearer to you. Like the Sun, He waits outside your closed door. Like a servant who knows their master's rights and their own limitations, God doesn't bang the door but simply waits outside. When one opens the door just a little, like the

Sun, God rushes in and promptly drives darkness out from within. So all you need is the discrimination (viveka) to pray and the spiritual wisdom (jnana) to remember Him. (Prema Vahini, Ch 1)

8.03.2015

A bird in flight in the sky needs two wings; a person walking needs two legs; an aspirant eager to attain liberation needs two qualities: renunciation and wisdom — renunciation of worldly desires and wisdom to become aware of the Atma. When a bird has only one wing, it can't rise up into the sky, can it? In the same manner, if one has only renunciation or only wisdom, one cannot attain the Divine. The sense of 'mine' is the bond of deluding attachment. How long can one cling to what one fondles as mine? Someday you must give up everything and leave, alone and empty handed. This is the inescapable destiny. Hence give up as quickly as possible assumed relationships and artificial attachments through rigorous analysis of their nature. Attachment breeds fear and egotism. The wise will never bow to the fancies of objective desire. Constantly stick to the everlasting truth and adhere to the immortal virtues that the Atma represents. (Sutra Vahini, Ch 1)

9.03.2015

When you perform an activity (kriya) as an offering to the Lord, your own good, what is good for others, and the highest good (swartha, parartha, and paramaarth) all merge! First, you and I become we. Next we and He becomes One. The individual soul, the 'I' (jiva) should accomplish identity first

23.03.2015

The entire Universe is suffused with Divinity. Since your mind is steeped in Prakruthi (worldly objects) you are not able to see Paramatma (Divine). Just as when you focus your attention at a necklace, you shut your eyes to what it is made of, similarly as long as you look at the world with a materialistic attitude, Divinity shuts itself off from us. Once you gaze at the world with a divine attitude you see only Divinity. Who are the thieves that steal from every human being their peace and joy? They are the thieves of desire, pride, greed, infatuation, anger and jealousy, who rob a man of all his riches. But the worst of all thieves who inflicts the worst damage is matsarya (envy). We must win over our internal enemies and turn our gaze to Divinity who pervades the entire Universe. (Summer Showers in Brindavan 1993, Ch 6)

24.03.2015

There are three stages of sadhana (spiritual practice). They are concentration, contemplation and meditation. Concentration entails fixing your gaze on one form. Contemplation occurs when you are able to perceive the form within you, even in its absence. Meditation means when, as a result of this exercise, this form is permanently imprinted in your heart. If you continue to meditate in this manner, the form will constantly be fixed in your heart. You should not confine your spiritual practices only to concentration and contemplation. While it is true that these are the first steps in your spiritual practices, you must progress further; you must transform concentration to contemplation, and then contemplation into meditation. When you carry this

festival, such as having a sacred bath, wearing new clothes, cleaning the house and decorating it with buntings of green leaves. Greatness lies in purifying our thoughts, not merely the transient human body. The significance of a festival does not lie in wearing new clothes but in cultivating new and noble thoughts. The house should be decorated not merely with the buntings of green leaves, but with buntings of love. Share your love with everyone who visits your house. Only then would we be celebrating the festival in its true spirit. This is the beginning of Nuthana Samvatsara (New Year). Vatsara is another name of God. Time is God. (Divine Discourse, 18 March 1999)

22.03.2015

Love is God, love is Nature, love is life and love is the true human value. It is on the basis of the principle of love that sages declared: Loka samastha sukhino bhavantu (May the whole world be happy!). Love even the worst of your enemies. Sanctify every day by cultivating sacred thoughts and broad feelings. Today, humanity is stricken with fear and restlessness. Courage and strength are on the decline, because you have unsacred thoughts and wicked feelings. Your enemies are not outside. Your bad thoughts are your worst enemies and thoughts based on Truth are your best friends. You must make Sath, the eternal Truth, as your best friend. Worldly friends and enemies change with passage of time, but God is your true and eternal friend. This friend is always with you, in you, around you, above you, below you and protects you just as the eyelid protects the eye. (Divine Discourse, 18 March 1999)

with the creation (prakriti) and then with the Supreme Divine (Paramatma). This indeed is the significance of the mantra Om Tat Sat (which connects the identity of the individual with the Universal Brahman). 'He' and 'I' are always there; the spiritual practice (sadhana) is always there too. Just as the sun is inseparable and is never apart from its rays, under no circumstances should any aspirant part with one's sadhana. It is only then they can be said to be one with Om. (Prema Vahini)

10.03.2015

In order that one might do selfless service (seva), a little eating (bhoga) has to be gone through. Such eating is a part of sacrifice (yajna). To make this body-machine function, the fuel of food (anna) has to be used. Food is not sacrifice, but it makes sacrifice possible. Therefore, eating food is not to be laughed at as catering to greed, as feeding of the stomach. It is part of worship. Worship (puja) is not merely plucking a flower and placing it on top of the image; the gardener who toiled to nurse the plant that gave the flower is also a worshipper. Even the means for a sacrifice is an offering. Eating doesn't mean placing food on the tongue; it is worthwhile only when chewed, swallowed, digested, assimilated into the bloodstream, and transformed into muscle and bone, into strength and vigour. So too, spiritual understanding must permeate and invigorate all moments of life. It must be expressed through all the organs and senses. (Prema Vahini)

11.03.2015

The Divine is the base, and also the superstructure. The beads are many, but the interconnecting, integrating string of the

rosary is one. So also for the entire world of living beings; God, the permanent, omnipresent Parabrahman, is the base. The scriptures proclaim, “He who realises Divine verily becomes Divine (Brahmavid Brahmaiva Bhavathi)”. The bubble born of water floats in it and bursts to become one with it. All the visible objective worlds are like bubbles emanating from the vast ocean of Divinity, Brahman. They are on the water and are sustained by water. How else can they arise and exist? Finally, they merge and disappear in water itself. For their origination, subsistence, and mergence, they depend only on water. Water is the basis; bubbles are delusive forms of the same imposed on it. (Sutra Vahini, Ch 2)

12.03.2015

Today people are too immersed in the all-pervasive delusion to take advantage of the natural characteristics in the Universe and elevate themselves. They are unable to hold on to the good and avoid the bad, and establish themselves on the righteous (dharmic) path. They are ignorant of the path of peace and harmony in the world. The scriptures clearly teach: From which you are born, by which you live, into which you dissolve - ‘That’ is Brahman. God is ‘That’ from which the manifested cosmos emanated with its moving and unmoving entities; ‘That’ prompts, promotes and fosters your progress. The cosmos is not one continuous flux. It progresses persistently toward achieving totality in its evolution. Everyone can transform themselves from their present status only through their own self-effort and discrimination. The moral forces permeating the cosmos will certainly promote your achievement. (Sutra Vahini, Ch 2)

(Atma) is obscured by ego. When ego is destroyed, all troubles end, all discontents vanish, and bliss is attained. Just as the Sun is obscured by mist, so the feeling of ego hides eternal bliss. Even if the eyes are open, a piece of cloth can prevent vision from functioning effectively and usefully. So too, the screen of selfishness prevents one from seeing God, who is nearest to you. (Prema Vahini, Ch 14)

20.03.2015

God is not found separately in a temple or in an ashram. Truth is God. Love is God. Dharma is God. When you worship God by following these principles, He will manifest Himself then and there. Do not doubt this. Love God wholeheartedly. Pray to God and make friends with Him. You can achieve anything if you have God as your friend. Learn today to fill your heart with love and adorn your hand with the ornament of sacrifice. Sacrifice is the jewel for the hands. Truth is the necklace one should wear. You must develop the habit of adorning these jewels. Develop divine love and foster peace in the country. Pray with a broad feeling: Loka samastha sukhino bhavantu (May the whole world be happy)! Start every day with this prayer. Then, you will lead a blissful and peaceful life which is full of enthusiasm. Love God and make friendship with Him, and you are bound to be successful in all your endeavours. (Divine Discourse, 18 March 1999)

21.03.2015

You would have celebrated many Ugadi (New Year day) festivals in your life. Certain traditional practices go with every



that omnipotence, and deluding yourself that the little power you acquired is your own — is indeed is selfishness, conceit and pride (ahamkara). (Prema Vahini, Ch 14)

18.03.2015

The scriptures are as affectionate to us as a mother. They teach lessons as a mother to her children, in conformity with the level of intelligence and according to the needs of time and circumstance. A mother of two children gives the healthy one every item of food for which it clamours, but she takes great care not to overfeed the sick child and gives it only items that can restore it soon to good health. Can we accuse her of being partial to one and prejudiced against the other in conferring love? The scriptures also draw the attention of those who know the secret of work (karma) to its innate value. Karma can improve life and set its ideals aright. Everyone must be instructed on how to transform work into beneficial activity. Yet, work is not all. (Sutra Vahini, Ch 2)

19.03.2015

In everything you do, speak and act truthfully, using all the strength and talent you are endowed with. At first, you might fail in this and encounter difficulties and sufferings. But ultimately, by virtue of your behaviour, you are bound to succeed, and achieve victory and bliss. A person who is a genuine vehicle of power can be recognised by the characteristics of truth, kindness, love, patience, forbearance and gratefulness. Wherever these reside, ego (ahamkara) cannot subsist. Therefore, seek to develop these. The effulgence of the Divine

13.03.2015

In this material world, one cannot appreciate the value of spiritual endeavor without experience in spiritual life and its purity. It may be said that one can undertake spiritual endeavor only after appreciating its value, but this is like saying that one should get into water only after learning to swim. Swimming can be learned only by getting into water with a float attached to the body. In the same way, with some float attached to the mind, plunge without fear into spiritual discipline. Then, you will yourself understand the value of spiritual endeavor. The nature and conditions of the spiritual path are known only to those who have journeyed along the road. They know that the path of truth and discrimination (Sathya and Viveka) leads to God (Paramatma). Those who have not trodden that path and those who are not aware of its existence cannot explain it to themselves or to others. (Prema Vahini, Ch 14)

14.03.2015

The cosmos is a magnificent wonder, a source of continuous amazement. It will impress anyone, whoever you are, as a supreme marvel. When an object has to be made, we know it needs someone with skill, intelligence, and power to make it. Without a maker, it is just impossible. Therefore, how could these visible objects — the sun, moon, stars, and constellations— move and behave as they do without a Supreme Creative Designer? Can they exist and function with any ordinary power? No. After observing the creation with such mighty capabilities, intelligent people can easily infer how immeasurable the power of the Maker must be. Not just

that, look at the uniqueness and variety in creation! No one thing is the same as another; no one person resembles another. This can only be the sport (leela) of the phenomenon with limitless glory - God! No lesser power could be the source. From the mystery inherent in creation, understand the Creator. (Sutra Vahini, Ch 1)

15.03.2015

All action (karma) done for the sake of three goals viz. to leverage the Universe for the worship of the Lord, to establish peace and justice in society, and to control and coordinate the functions of the body, is sacrifice. The first is called a holy, sacrificial ritual (yajna); the second, charity (dhana); the third, penance (tapas). All human acts must subserve these three needs, and an ethical life is the foundation for attaining that stage. This ethical life is based upon discrimination between truth and falsehood. Just as the pearl is retained while the shell is discarded, the essence that is Truth must be accepted and the nonessential rejected. For this, individual exertion and divine grace, both should be present. One should also constantly practice the great lesson that the body and the Atma are separate. This is a highly beneficial exercise. Such discrimination is necessary for secular as well as spiritual life. (Prema Vahini, Ch 1)

16.03.2015

When the moon is just a little arc in the sky and one desires to see it, a person indicates it by pointing a finger towards it. Or, when one desires to look at a particular star, a person says,

“There, just above that branch of this tree.” The moon is far away, and the star is much farther. At the moment it could be seen just above the branch, but that is only a temporary location. Soon, the location changes. The finger can no longer be correct, for the star or moon moves across the sky. But the genuine characteristic never undergoes change. The form may suffer change; the name may change; times may change; and the space it occupies may change. But the core of Truth will not change. That core is denoted as existence, luminescence, and attractiveness (asthi, bhatih, priyam) in Vedantic texts. The above three together are the nature of God. On these as the basis, forms are constructed by the mind, and names for the forms follow. (Sutra Vahini, Ch 2)

17.03.2015

People create and develop in themselves an abounding variety of selfish habits and attitudes, causing great discontent for themselves. The impulse for all this comes from the greed for accumulating authority, domination, and power. Greed for things can never be eternal and full; it is just impossible for anyone to be satiated in fulfilling greed. Omnipotence belongs only to the Lord of all (Sarveswara). You may feel elated to become the master of all arts, owner of wealth, possessor of all knowledge, or repository of all the scriptures, but where did these come from? You may claim that you earned this through your own efforts, labour, and toil. But surely, it was given to you by someone some way or other. The source from which all authority and all power originate is the Lord of all. Ignoring