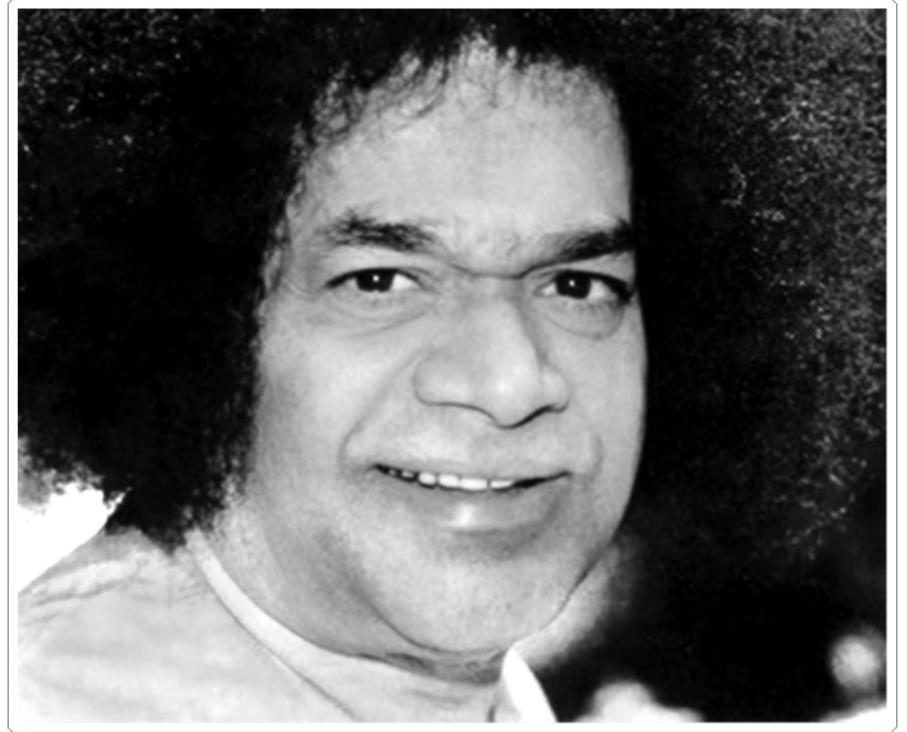


Bhagavan Sri Sathya Sai Baba



**Thought for the Day**

(April 2015)

1.04.2015

Every aspirant who seeks the Divine through the path of devotion should strive to keep away from the turmoil, cruelties, and falsehoods of this world and practice truth, righteousness, love, and peace. Those who seek union with God and the welfare of the world should discard as worthless both praise and blame, appreciation and derision, prosperity and adversity. They should courageously keep steady faith in their own innate reality and dedicate themselves to spiritual uplift. No one, including a Maha-purusha (Avatar), can ever escape criticism and blame. But such people do not bend, but hold on to truth. Those who indulge in criticism or blame later wade through unbearable trouble and then realise the real nature of great ones and start to praise them. Their weakness and ignorance is the root-cause for such criticism. So, keep away from doubters and ignorant people and desist from discussing your beliefs with them. (Prema Vahini, Ch. 17)

2.04.2015

We know a great deal about the cosmos. Physical sciences discovered much using the instruments of human mind and the eye. The eye and mind describe and analyze things as they are, as they see at that moment. However the objects they see are subject to constant flux and change. We have the least awareness about the truth that doesn't change. That unchanging principle is Brahman, the Eternal Divine Principle, on which the manifest Universe is based. Do not hesitate to accept this fact or doubt it just because your eye or mind cannot perceive it. A person who sees the dry stump of a tree at night is afraid that

If you incessantly chant the divine name 'Rama', no harm can ever befall you. Do not fritter away this opportunity but put it to the best use. Remember that God is always with you wherever you are. [Divine Discourse, 21 July 2005]

30.04.2015

When Prahlada's father, Hiranyakasipu drew him near and fondly asked the boy to repeat what he had learnt from his teacher, Prahlada replied, "I learned the secret essence of all learning." The father was glad and asked him, "Tell me the essential thing that you have mastered." Prahlada said, "Father! He who illumines everything, He who finally absorbs everything with Himself, is the One, Lord Narayana. Having Him always in mind and experiencing the bliss thereof awards fulfillment to all." He further said, "Father! You conquered the entire world, but you failed to conquer your senses. How then can you receive grace from Narayana? These material skills and worldly achievements are hollow possessions. The knowledge and experience of the One Divine (Brahma-vidya), that alone is worthy to be pursued," said the child prodigy. (Sutra Vahini, Ch 2)

28.04.2015

If the world is real, it must be cognized even during the stage of dreamless deep sleep, but we are not conscious of the world during sleep. Hence, the visible world is as unreal as the dream world. The Universe is a reflection of the Divine (Brahman). The sky might be reflected in a pot of toddy but that does not defile it. Similarly, in this vehicle called body, the Atma dwells pure and undefiled. The fruits of action, good or bad, adhere to the vehicle and not to the indweller. When such wisdom dawns, the dark shadows of the three types of Karma flee before it (The three being Sanchita - the entire accumulated Karma; Prarabdha - the Karma whose effects we undergo in the present and Aagami - the Karma we perform now whose results will be felt in the future). The suffering and travails of this world are illusory and transitory. Fix your mind firmly on this great fact and set out bravely on the path of spiritual practice, the practice of devotion. [Prema Vahini, Ch. 25]

29.04.2015

Chant the name of God day in and day out. That alone will protect you at all times. Just as air is all pervasive, God is present in you, with you, around you, below you, above you. Hence, be in constant communion with Divinity. When you develop faith in Divinity, you will naturally have unity. Consequently, there will be no scope for enmity. You need not perform any rituals in order to win the grace of God. It is enough if you do namasmarana (chant the Divine Name) from the depth of your heart. Hari Bhajana bina sukha shanti nahi... (You cannot attain peace and happiness without singing the glory of God).

it may be a ghost or a bizarre human being. It is neither, though it is perceived as either. The reason for this misperception is 'darkness'. Darkness imposes on something, something else that is not there. Similarly false perception (maya) veils and renders Divine (Brahman) as unreal. (Divine Discourse, 18 March 1999)

3.04.2015

Three types can be recognised among those who seek to do good deeds and tread the path of self-realisation - those who are too frightened by troubles, losses, and difficulties to even begin the endeavour; they are of the lowest type. The next are those who, after having undertaken the journey and gone some distance, are depressed and defeated by obstacles and disappointments and give up in the middle; they are of the middling type. Lastly, those who steadfastly adhere to the path with calmness and courage, whatever the nature of the travail or however hard the road; these are, of course, of the highest type. This steadfastness, faith and constancy, is the characteristic of the devotee. You may be deluded by attachment to this illusory world and attracted by temporal joy, but never barter away the means of achieving permanent and complete happiness. And carry on your spiritual duties with full devotion. (Prema Vahini, Ch 17 and 18)

4.04.2015

Love can be cultivated through two methods: Always consider the faults of others, however big, to be insignificant and negligible. Always consider your own faults, however

insignificant and negligible, to be big, and feel sad and repentant. Through this path, you avoid developing bigger faults and defects and acquire the virtues of brotherliness and forbearance. Next, whatever you do, with yourself or with others, do it remembering that God is omnipresent. He sees and hears and knows all. Remember that God hears every word; discriminate between the true and the false and speak only the truth. Discriminate between right and wrong and do only the right. Endeavour every moment to be aware of the omnipotence of God. The body is the temple of the individual, so whatever happens in that temple is the concern of the individual. So too, the world is the body of the Lord, and all that happens in it, good or bad, is His concern. (Prema Vahini, Ch 19)

5.04.2015

Every object in Nature and every individual around you is constantly teaching you lessons of various sorts, every moment of your life. Recognise this truth. Marvellous, sacred and beautiful is Nature. Human beings, in deep involvement with mundane concerns, and in their insane conceit, regard themselves as the Master of Nature. Nature is your best teacher. It is Nature that presides over every aspect of your life and provides you with all nourishment. It can bless or punish you, its sway is extensive. God considers all things in creation as equal and He is immanent in all of them. Hence, do not regard God and Nature as distinct entities. They are inseparably interrelated like the object and its image. Ancient Indian scriptures regarded and worshipped every object in Nature as a divine manifestation. From a stone to a diamond,

as the cause of the awareness of the incomprehensible, immeasurable and inexpressible Brahman. The scriptures are numberless, and a lifetime is too short. Aspirants are plenty; doubts and hesitations are numerous; steadfastness is meager. As a result, no one can claim full mastery. But you need not drink the entire ocean to know its taste; one drop is enough. Similarly, it is impossible to understand all the contents of the scriptures. But it is enough to grasp the important lesson that it teaches and put it into practice. The lesson is: constant remembrance of the Divine. [Sutra Vahini Ch. 2]

27.04.2015

Scholars say, it is impossible to escape karma. What they say is true to a certain extent. Now, you may wonder if there is a way to escape from the consequences of karma. Yes, it is possible for everyone, if they 'earn' the grace of God. Once you deserve and receive God's grace, you will not be affected by karmaphala (consequences of Karma). Hence, strive to earn divine grace. When you earn Divine grace, even if you have to experience the consequences of karma, you will not feel the pain. Consider the example of a bottle with medicine. The medicine will have an expiry date. After the expiry date, the medicine will lose its potency. Likewise, God's grace will make the karmaphala 'expire', and nullify the effects of karma. The most important aspect here is to 'deserve' His Grace. You must cultivate necessary strength and willpower to deserve divine grace, and be free from the shackles of karma. [Divine Discourse, July 21 2005]

through love can God's heart be moved and softened. Every devotee has that power. Instead of resorting to extravagant adulation of God or seeking petty favors from God, yearn for God alone and you will get everything. Endeavour to make God your intimate friend. [Divine Discourse, 9 Oct 1989]

25.04.2015

Many people slander image worship, but its basis is really one's capacity to see the macrocosm in the microcosm. The value of image worship is testified by experience; it doesn't depend on one's imaginative faculty. What is found in the form of the Lord (Virat-swarupa) is also found, undiminished and unalloyed, in the image form (Swarupa). Images serve the same purpose as metaphors and similes in poetry. They illustrate, amplify, and clarify. Joy comes not through the shape of things but through the relationship established. Not any child but her child makes the mother happy. So it is with each one and all things! With each and every thing in the universe, if one establishes that kinship, that Godly love (Iswara prema), then truly an overpowering joy can be experienced! Only those who have felt it can understand. [Prema Vahini, Ch. 20]

26.04.2015

People yield to delusion and become one with the darkness caused by false values and attachment to the unreal, the 'me' and 'mine'. But the scripture (Shashtra) is like a mother; she does not give up. She persists and pursues; she reminds you of your goal so that you will be saved. The scriptures are to be considered

from an ant to an elephant, from a simple person to a sage, everything and every being was considered worthy of worship. (Divine Discourse, 3 Sep 1988)

6.04.2015

Because Nature is a reflection of the Divine, its laws cannot be transgressed by anyone. Human beings are gifted this birth to realise their own true nature. Instead of seeking to understand the truth about the cosmos, people lose it in the pursuit of material possessions. They do not realise that the human body made up of five basic elements, is bound to perish. This temporary and perishable body should be regarded only as a means for realising the eternal Reality. The body should be considered as an iron safe, in which the precious jewels of good qualities and good actions are kept. It is these qualities that should be cherished. If today, the state of the world appears deplorable, it is because people's actions and conduct are not good. People should return to the ways of righteousness and lead a good and godly life. (Divine Discourse, 3 Sep 1988)

7.04.2015

Difficulties, troubles and worries come in the natural course as a consequence of past actions. Human birth is the result of Karma (past actions); there can be no escape from its consequences. As is your action, so is the reaction. When you stand before a mirror and offer salutation, your salutation gets reflected to you. If you address harsh words to the mirror, the harshness again comes back in the same manner. It is evident that the fruits of our actions are determined by the nature of our

actions. Man is an image of God. ‘God appears in human form (Daivam maanusha rupena)’ declares the scriptures. God does not come down as Avatar to relieve specific individuals of their troubles and sorrow, and to confer joy and happiness on them. God takes a human form from time to time to show humanity how human lives can be divinised. (Divine Discourse, 3 Sep 1988)

8.04.2015

The devotee’s feelings determine their concept of God. When a devotee prays, “Oh Lord! I am suffering intensely. Can’t you see the troubles I am going through?” The Lord appears to him only as a pair of eyes. Today, most people meditate and during meditation, they appear like yogis. After the meditation is over, they return to their daily activities, immersing themselves in mundane pleasures. This is not the way of life the Lord preached. Lord Krishna declared: Sathatham Yoginah (Be yogis at all times). Think of the Divine at all times, in all situations, in whatever you see, do, say or experience. To pray to God when you are comfortable and to blame God when you are in trouble reflects a selfish and narrow outlook. What is bound to happen cannot be prevented. Regard anything that happens as a gift from God. It is only when you develop such faith and love for God that true spirituality can grow. (Divine Discourse, 3 Sep 1988)

9.04.2015

People want to get all they desire and get disillusioned or disappointed when their desires don’t materialise. You cannot always have pleasure. Pleasure is an interval between two

23.04.2015

For this universal ailment of the cycle of birth and death (bhava-roga), listening to spiritual discourses (sravana) and singing God’s name (kirtana) is a mandatory prescription. God’s Name, Vedas and Puranas must be recited and listened to. Performing all these, if you do not awaken your own inner consciousness (antah-karana), you will fall into perdition. Hence, to attain God’s Grace, the feeling of ‘I-ness’ (ahamkara), which makes you say, “I am the doer”, should be rooted out from your heart. Everyone learned or illiterate, should feel an overwhelming urge to know God. God has equal affection toward all His children, for to illumine is the nature of light. So too, uttering God’s name, one can progress in the realisation of God, another may perhaps do wicked deeds! It depends on your usage of the light. Remember - the Lord’s name is without blemish, always and forever. [Prema Vahini, Ch. 21]

24.04.2015

God is omnipresent and is within you. The primary requisite to find Him within you is having pure and selfless love. Chant His Name with love. All living beings are bound by karma in this world. God loves the human form. Hence Avatars come in human form. You can experience His vision by following your duties (Karma marga), as declared in Bhagavad Gita. The Divine is being worshipped as a decorated idol or image, with an artificial form. You should experience the Lord in His natural form, in a natural manner. All the ornamentation a devotee resorts to does not please God. It may please the heart of other devotees, but God’s heart is not moved thereby. Only

experienced through Dhyana (meditation) or Japa (recitation); this is a delusion. These practices may give momentary peace of mind. To experience permanent joy, develop your Divine nature. For this, your environment must be congenial and have pure and Divine vibrations. It is not necessary to go to a forest to concentrate on the Divine Atma dwelling within your heart. The key to inner peace is within you and not outside. In the atmosphere of a sacred divine presence, you can promote your quest for peace more effectively. [Divine Discourse, 14 Aug 1990]

22.04.2015

Many call themselves devotees, but this claim means nothing by itself. When you write a letter, unless it is acknowledged by the recipient, you cannot be sure of where you stand. Likewise, whether one is a devotee or not should be declared by the Lord Himself. Arjuna did not say to Krishna: "I am Your devotee." Nor was Lord Krishna content in announcing: "Arjuna, you are my devotee." Why did Lord Krishna choose to say: "You are My friend and devotee", instead of calling Arjuna either a 'friend' or a 'devotee'? There is a profound spiritual significance in this declaration, which will become clear only when you practice the spiritual life. If Krishna were to say to Arjuna, "You are My friend", Arjuna's ego will be inflated and he will take undue liberties with Krishna. If He were to say, "You are my devotee," Arjuna will become extremely submissive. Hence Lord Krishna declared, "Arjuna, you are My devotee and friend." [Divine Discourse, Thrayee, July 1988]

periods of pain. They are like sunshine and shadow. Accept both with equanimity. Sandalwood gives more and more fragrance when it is subjected to more and more grinding. Sugarcane yields tasty juice when it is nicely crushed. Gold gets purer and refined when it is burnt and melted in fire. So also a true devotee will never falter in their love for God even when faced with troubles and obstacles in their life. God tests His devotees only to lift them up to a higher level in the spiritual ladder. True devotees lead sacred lives which gets sanctified when they face obstacles and problems with full faith in the Divine. (Divine Discourse, 14 April 1993)

10.04.2015

A person filled with greed, fear and anger cannot achieve anything in this world. Excessive desires degrade man. You cannot give up desires entirely. But there should be a limit to them. When they exceed the limits you will go astray. Desires are dreadfully dangerous. Today's enemy may become tomorrow's friend and vice versa. But desire and greed are your perpetual enemies. They will haunt ceaselessly. The Gita clearly declares desire as the Nithya-shathru (eternal enemy) of man. Hence keep desire under control. Embodiments of Divine love! Always remember, the person without egoistic pride will be liked by everyone (Maanam hithvaa priyo bhavathi). The secret to be free from grief is to be without hatred (Krodham hithvaa na sochathi). One who has given up desire is free from worries (Kaamam hithvaa aarthona bhavathi). If you overcome greed you will become happy (Lobham hithvaa sukhee bhavathi). (Divine Discourse, 1 April 1995)

11.04.2015

Becoming a prey to peacelessness, you seek Divine through various means. What is the cause of your sorrow? Is it due to unfulfilled desire or the failure of your efforts? Are you miserable because you have not got various possessions, or failed to win a lottery? Lamenting over trifles, you are forgetting your divinity. These are not real troubles at all. The real cause of sorrow is attachment to the body, identifying oneself with the body. All sorrow arises from the feelings of 'I' and 'Mine'. It is very essential to reduce deha-abhimaanam (attachment to the body). Desires are a source of pleasure, but they are also the cause of your grief. You must bring your mind under control. Even thousands of men cannot hold back a fast-moving train. But the train comes to a complete stop the moment brake is applied. The vagaries of your mind are just like that. When you control your mind, all sorrows will cease. (Divine Discourse, 3 Sep 1988)

12.04.2015

There is no special membership that entitles you to a Divine Life. Every struggle to realise the unity behind all the multiplicity is a step on the path of Divine Life. You have to churn the milk if you wish to separate and identify the butter that is immanent in it. So too, you must carry on certain processes of thought and action in order to get to the hard core of faith that this world is false; it is a funny mixture of real and unreal (Sathyam and Asathyam). To lead a Divine Life, you cannot permit the presence of the slightest dross in character or delusion in intellect. People dedicated to it must exemplify this

from feelings of expectation. Love which arises out of a desire for something in return is not true love. Develop totally selfless and motiveless love. [Divine Discourse, 9 Oct 1989]

20.04.2015

Your love for God should be firm and unchanging, unaffected by trials and tribulations and the vicissitudes of life. Pandavas are supreme examples of unwavering love for Krishna. When Draupadi was being humiliated in Duryodhana's assembly hall, when Abhimanyu was attacked and slain by the Kauravas, when Aswathama massacred the Upa-pandavas (Pandavas' children), or when they performed the glorious Rajasuya sacrifice at the height of their power, or when they were in exile in the forest, without succumbing to the difficulties and troubles they were subjected to, they adhered firmly to the name of Krishna, with unwavering faith in Him. They relied only on Krishna's love. Difficulties and troubles are passing clouds which come and go. Do you remember all the kith and kin from your previous lives? The only relationship that remains unchanged is the one with God. Attach yourself to Him. [Divine Discourse, 9 Oct 1989]

21.04.2015

The Gopikas did not concern themselves with the question whether the Divine was attributeless or full of attributes. They preferred to worship the Divine in the form of Krishna and they wanted their forms to merge in the Divine. "Thereby we shall be formless," they declared. It is when we forget our form that we can merge in the Formless. The Divine cannot be



18.04.2015

You should not pray to God seeking this favour or that. The reason is no one knows what immensely precious, Divine and magnificent treasures lie in the treasure-house of Divine Grace. You can never know what God intends or desires to give you, His devotee. Under such situations by asking for trivial and petty things, you are demeaning His Divine estate. Hence do not seek from God, nor desire, nor pray for petty trinkets. More precious and desirable than anything else is God's love. Hence Mother Meera sang: "Oh heart, drink the nectar of Divine love." If you must ask for anything from God, then pray to Him thus: "O Lord! Let me have You alone." Once you have secured the Lord, you can get anything you want. When you can get the precious Divine love, why crave for anything else? [Divine Discourse, 9 Oct 1989]

19.04.2015

An unfortunate sign of the Kali age is that everyone goes to a temple or place of worship only to get trivial benefits. If you can win over the Lord Himself, what is beyond your reach? Sage Tyagaraja clearly declared, "Rama, if only I have Your grace (anugraha) no planets (navagrahas) can do any harm." The fortitude derived from love of the Lord, endows you with self-confidence. Self-confidence generates an immense internal power. Everyone must develop this power. Develop this self-confidence so that you can experience Atma-Ananda (bliss of the Self). The person filled with love of the Lord has great peace of mind, is pure at heart and is unruffled by any adverse circumstances, failures or losses. Love must be free

by precept and practice. Wipe out the root causes of anxiety, fear and ignorance. Then your true personality will shine forth. Anxiety is removed by faith in the Lord; the faith that tells you that whatever happens is for the best and that the Lord's Will be done. (Divine Discourse, April 1957, Venkatagiri)

13.04.2015

Sorrow springs from egoism, the feeling that you do not deserve to be treated so badly, and that you are left helpless. When egoism goes, sorrow disappears. Ignorance is just a mistake, a mistaken identity of the body as the Self! In fact, you must each one try to become ego-less, then the Lord will accept you as His very own flute. I encourage you to become His flute (the Murali), for then the Lord will come to you, pick you up, put you to His lips and breathe through you and, out of the hollowness of your heart due to the utter absence of egoism that you have developed, He will create captivating music for all of Creation to enjoy. Be straight without any will of your own, merge your will in the Will of God. Inhale only the breath of God. That is Divine Life! That is what I want you all to aspire and achieve. (Divine Discourse, April 1957, Venkatagiri)

14.04.2015

There is no need for a new religion or a new culture or a new philosophy, what is needed is only a pure heart. You should not give room for impurity or pollution in the heart. You can make your life sacred by following the golden rule: 'Help ever; hurt never.' Speak softly, sweetly and truthfully. There

are two eyes to see different things, two ears to hear good and bad, there are two hands to do good and bad, but there is only one tongue to speak only the Truth. Embodiments of Divine Atma! Spend your life in cherishing sacred thoughts, listening to good things, speaking good words, and doing good deeds. If all of you adopt this path, happiness and prosperity will reign in the world. (Divine Discourse, 14 Apr 1993)

15.04.2015

The Divine has come as Avatar only to teach mankind the truth about love. Love alone is the fruit of love. True Love has no trace of self-interest and knows no fear. The world displays the diversity that has emanated from the One. The Divine demonstrates the unity that subsumes the diversity. Recognition of this 'Unity in Diversity' can be learnt only from the Divine. Wherever you go, whatever you do or see, cultivate the sacred feeling that you will do only those actions which please God. The Gita has declared: Bear no ill-will towards any living being (Adveshtaa Sarva Bhoothaanaam). Hatred towards anyone is hatred for God. The scriptures have also clearly declared: The salutation that you offer to anyone reaches the Divine. When you fill your hearts with love, you will have no hatred towards anyone. Cultivate the faith that the Divine is in everyone and surrender unto Him in a spirit of true dedication. (Divine Discourse, 3 Sep 1988)

16.04.2015

As long as you have worldly desires in view, you cannot escape sorrow. Joy and peace are not present in external objects; they are within you. But in your foolishness, you search for them

outside yourself in the external world. For sure, you are bound to depart from this ephemeral world – perhaps today or tomorrow. Therefore realising its impermanence, try to know the essence of the eternal Truth. Try to experience the love that is God (Paramatma) itself. Discriminate at every turn, accepting what is true and discarding the rest. Anyone and everyone can easily grasp the relationship you (jiva) have with your Creator, if you acquire these three chief instruments - (1) a mind unsullied by attachment and hatred (2) speech unsullied by falsehood and (3) a body unsullied by violence. Arise and awaken yourself, here and now! [Prema Vahini, Ch 19]

17.04.2015

In dealing with devotees, the Lord has to maintain a balance. Here is an example from the life of Ramakrishna Paramahansa. In olden times or the present, there are always some people who indulge in calumny against good men. Once, two of his disciples experienced some villagers abusing the noble sage in two different incidents. In response, Brahmananda, a young gentle devotee, shed tears. Vivekananda retorted and threatened the villagers. Sage Ramakrishna disagreed with both their actions! Explaining, he taught, "There are four tyres for a car. The pressure in the front tyre and rear tyres must be as prescribed. If there is excessive pressure in some tyres, it should be reduced. If some tyres have low pressure, they have to be inflated. Only then the car will run smoothly. Vivekananda suffers from excessive pressure; he requires to be deflated. Brahmananda is too weak, so he has to be inflated." [Divine Discourse, "Trayee", July 1988]