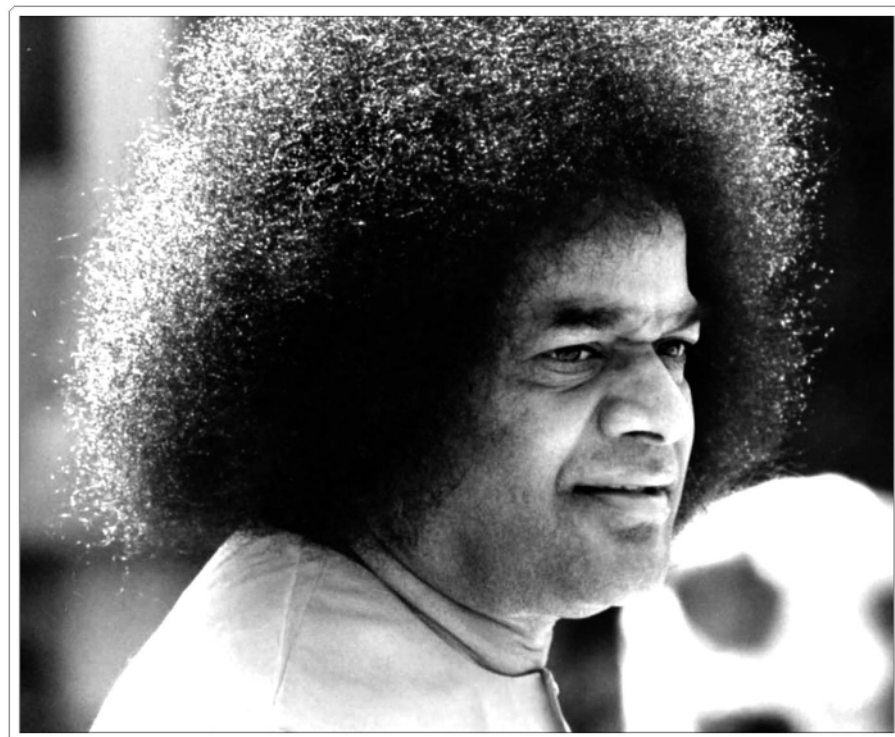


harming the Divine. Love is as vital for a human as fire is vital for a lump of coal to sparkle. Get rid of all your weaknesses by concentrating on Divine Love, as grace is ever flowing and confers the greatest strength. God is the Cosmic Director and all humans are mere actors. So perform your role to please Him! (Divine Discourse, 17 July 1997)

31.05.2015

The human body is a cover, a receptacle for the Atma. Elements like water and wind are intimately bound up with the body. Therefore, the Atma Principle, which is the core, is not cognised. People have lost awareness of this Principle, which is Truth. The Atma is in the body, but not of it. The Atma Principle, though active in the body, does not belong to the body. The ability of the eyes to see and the ears to hear are given by the Atma. The eyes and ears are sustained by the Omni-Consciousness, the Divine Principle. Your Soul (Divine Self) is the real 'You', the Will (Sankalpa). The elements (ether, wind, fire, water, and earth) that constitute the cosmos operate only as prompted by the supreme wisdom, which energizes them. The entire world of living beings - both fixed and moving are sustained by supreme wisdom. That supreme wisdom is Atma, the Brahman and the visible, objective world. (Sutra Vahini, Ch 5)

Bhagavan Sri Sathya Sai Baba



Thought for the Day

(May 2015)

1.05.2015

A merchant calculates the debit and credit at the end of a week or month or year, and draws up the balance sheet to arrive at one figure — their earnings. So too, in the business of life, the end may result in some earnings, after the receipts and disbursements are tallied. At the point of death, if one yearns to cater to the tongue, it is proof that throughout their life, the tongue has been the master. Thus, of the inborn desires (samskaras) in life, some are stronger than the rest and stand out to the last. Life is like that; this lesson must be learnt and digested well. The net result of all this living and toiling is whatever comes to memory at the last moment of life. Therefore, direct the current of life towards the acquisition of the mental tendency (samskara) that you want to have during the last moment. Fix your attention upon it, day and night. (Prema Vahini, Ch 27)

2.05.2015

You may undertake any number of spiritual practices, but never forget God's name even for a moment. Then you will be protected. Never do anything that will take you away from God. You can achieve anything through prayer. You need not pray loudly; it is sufficient if you pray mentally. Some people misunderstand that God will not rescue them if they do not pray loudly. God resides in your heart. He listens to your prayers all the time. If you aspire to attain His grace, you must contemplate on Him incessantly. Worldly difficulties come and go. Do not attach much importance to them. Through prayer you can overcome any difficulties. Only God's grace is true

29.05.2015

Vikshepa is an affliction of the mind that consists of worldly distractions; various spiritual exercises (sadhanas) are undertaken to overcome it and realise the Divine. The sadhanas include meditation, concentration and performance of good deeds for achieving purity of mind. When one succeeds in overcoming Vikshepa, one is confronted with avarana (akin to a thick covering in which one is enveloped). This covering is known as maya (delusion). It envelops everything in the universe. The eyes with which one can see everything that is outside cannot see themselves. Likewise, Maya, which reveals the entire universe, cannot reveal the Divine. Because we are enveloped in Maya, we seek worldly pleasures and do not seek our own Divine essence. 'Yaddhrushyam than-nashyathi - Whatever is perceptible, is perishable.' In the pursuit of fleeting and impermanent pleasures, we are throwing away the permanent, the unchanging and the real elements in human life. (Divine Discourse, 17 March 1983)

30.05.2015

You pray to God for trivial worldly things. Distinguish clearly between earthly happiness and divine bliss. Ask for selfless love, which you do not have, but He has in plenty. Pray for love, peace and bliss. God is the embodiment of bliss; His love is supreme without a parallel. He knows what is good for you and will give it. He is a witness to all your thoughts, words and actions. Therefore surrender wholeheartedly unto Him, and lead an ideal life. You are all embodiments of the Divine. So love all and never hurt anyone. If you harm anyone, you are

to carry sufficient money for expenses and when they finish the journey or reach the goal, they deposit or hand over the remainder to a trustworthy friend and sleep soundly. All of you are blessed with the wealth of love from the moment of your birth. In this field of worldly activity (Karmakshetra), it is very difficult to safeguard the treasure of love (Prema). Therefore you need to find a faithful friend to hand it over - and the only true friend is God. So hand over the wealth of your love to God, and lead a secured life filled with peace and joy. [Divine Discourse, July 17, 1997]

28.05.2015

The Gayatri mantra is the royal road to Divinity. There is no fixed time or regulation for reciting it. Nevertheless, the young celibates (Brahmacharis) would do well to recite it during the morning and evening Sandhya (twilight hours) to derive the greatest benefit. However because the Divine is beyond time and space, anytime and anyplace is appropriate for repeating God's name. The Bhagavata declares: "Sarvadaa, sarvatra, sarva kaleshu Hari chintanam - Contemplate on God always, at all places and at all times." You must learn to think of God in whatever you see, whatever you do and whatever you touch. You must realise that you are playing temporary roles on the cosmic stage. You must get back to your true Divine Selves when the play is over. By regularly reciting the Gayatri, you must purify your lives and be an example to the world in righteous living. (Divine Discourse, 17 Mar 1983)

and everlasting. God protected the lives of many devotees and alleviated their suffering in response to their prayers. So, make every effort to earn the grace of God. (Divine Discourse, 21 July 2005)

3.05.2015

Buddhists chant, 'Buddham saranam gacchami. Dharmam saranam gacchami. Sangam saranam gacchami'. These three maxims imply that firstly, you must sharpen the intellect and the capacity for spiritual discrimination. Next, intelligence must be used in the service of society. Thirdly, service must be based on righteousness. If you follow this, you will experience Bliss. Never harm any living creature in any way, whatsoever. Nonviolence is the supreme dharma. Never ever hurt or injure another person in your thought, word, or action. You may wonder: "Is such a thing possible?" Yes it is! With resolution and absolute determination, there is nothing in this world that cannot be achieved. Fear is a great obstacle to achievement. When you realise that the same Divinity resides in all, you will never be afraid of anything or anyone. The more you love your fellow beings, the greater will be your bliss and joy. "Help ever, hurt never" – this is the essence of Buddha's teaching. (Divine Discourse, 21 May 2000)

4.05.2015

People are so deeply involved in their lives that sometimes the span of 24 hours appears too short for a day. Drinking, eating, reading, walking, sitting, hating, dreaming, boasting, praising, weeping, laughing, craving, hoping — these fill up your day.

All these activities are intimately attached to the mind. Thus your life is a collection of inborn desires (samskaras), which impacts your character. The events and activities that transpired in your life, both good and bad, that you may have forgotten through other subsequent events – did leave a residual trace of their consequences in your mind. When you try to recall the day's events at bed-time, you remember a few – not everything. When such is the case with the happenings of a single day, what shall be said of the events in life of several months or years? When your end nears, you will remember only very few deep-rooted impressions. Hence, disciplined striving throughout the life is essential for a joyful consummation. (Prema Vahini, Ch 26)

5.05.2015

Everyone wants to be happy. Such a desire is natural and it springs from the fact that your true nature is bliss. Bliss is God but somehow people don't get that! You are born of joy (ananda), the basis of your life is ananda, and your goal must also be ananda. Truly speaking, it is not difficult to know what the basis and goal of life should be. Prahlada got it! He realised that God is Omnipresent and saw unity in diversity. He clearly perceived Narayana to be the substratum of everything in creation and happily surrendered to Him. His father Hiranyakasipu was just the opposite. He saw diversity in unity and became deluded by the multiplicity of forms in Creation, each with its own name. Clearly understand that you originate from God, that your life's undercurrent is God, and

love. Based on this truth we pray, “Samastha-Loka-Sukhino Bhavanthu” (May all the beings in all the worlds be happy). [Divine Discourse, July 17, 1997]

26.05.2015

There are three aspects in human beings called Mala, Vikshepa and Avarana. Of these, Mala represents the fruits of actions done in previous births and is the cause of ashanthi (mental disquiet). Until you eliminate this, it will give rise to trouble and sorrow. When you get rid of the burden of the evil effects of karma or past action, you can attain peace. To get rid of Mala, you must engage yourself in sacred tasks. The Lord judges you by the sincerity of your thoughts, not by the forms of your worship. The Lord sees your devotion (bhakthi) and not your power (shakti). He cares for your qualities (gunas) and not your caste, creed or lineage (kula). He looks at your heart (chittam) and not at your wealth (vittham). You must strive to purify your heart and engage yourself in righteous action, with devotion and integrity. No spiritual discipline (sadhana) will serve its purpose if you are involved in sinful deeds. [Divine Discourse, 17 March 1983]

27.05.2015

Youth today are becoming exceedingly greedy and totally selfish, harboring feelings of hatred and jealousy. Their lifestyle of enjoying worldly and carnal pleasures (bhoga) will result in diseases (roga). In ancient times, youth and saints alike, lead a life of sacrifice and sense control (thyaga and yoga) and enjoyed peace and joy. When going on a tour, people like

24.05.2015

The world is a scriptural text. Time is a great preacher. There is no greater teacher than your heart. God is the greatest friend. With full faith in these four entities, lead your life on this earth. Prema (love) is the natural possession of every human being. It is the fruit of the tree of life. There are certain impediments to taste a fruit. You first have to remove the skin and the rind covering the pulp inside and also cast off the seed. The fruit of love is covered by the thick skin of ego. You have to peel off this skin of 'mine' and 'thine'. Then only you can taste the sweet juice. That is why the Vedas describe God as Raso Vai Sah (Supreme Sweet Essence). So develop pure love, and through it establish unity with the Divine. The path of love is the shortest and the fastest road to realize the Divine. [Divine Discourse, July 17, 1997]

25.05.2015

So long as a person is puffed up with pride, none, not even their spouse and children will love them. You must shed your ego and arrogance, even to be loved by your own family. You will definitely suffer grief and misery as long as you are prone to anger. It is only when you give up anger, you can be happy. So long as you go on multiplying your desires, you will continue to be in want. Control your desires, you will attain prosperity. Greed makes a person unhappy and miserable. When greed and miserliness are given up, you can lead an enjoyable and peaceful life. The human race, the whole world and the objects therein are interrelated by the bond of love. God is love and resides in the heart of every one as the Embodiment of

your final destination also is God. Bliss should be the goal in your life, and seek it in all earnestness. (Divine Discourse, May 21 2000)

6.05.2015

The Vedas say, "Mathru devo bhava: Revere your Mother as God." You must revere your mother, who has brought you up with love, care and sacrifice. If one's heart is so hard that it does not melt at the pleadings of their mother, it deserves nothing but ridicule. Always, always, love and respect your mother, your motherland, your mother-tongue and follow its culture. Never develop hatred against others, their languages or culture. Nourish and enrich your mother-tongue and motherland with all your energy and progress as much as you can, without any hesitation. Keep yourself fit for this by making the best use of all available opportunities. Develop your character as well as intelligence and health. The most reliable source of strength is within you, not in money, kinsmen, or physical acumen, but in yourself - the Soul (Atman). Know it, delve into it, draw sustenance from it, and then see it in all and serve it in all. (Divine Discourse, 27 Nov 1965)

7.05.2015

God is wisdom. God dwells in all beings. God is known by various names and of these, the greatest and the most fitting is Satchitananda. Sat means that which remains unchanged in all the three periods of time – the past, the present, and the future. Strict adherence to Truth would enable you to experience Sat. Chit means total awareness or complete knowledge; it is that

which enables one to experience Divinity in all its aspects. Once Sat and Chit are experienced, Ananda or bliss would follow automatically. The human body is temporary; the pleasure that it can give also is fleeting. It is meaningless to seek eternal bliss by way of instruments that are impermanent. The body only gives temporary, bodily pleasure, and the mind can at best give only mental satisfaction for a little while. Therefore you must seek that which is permanent - Bliss. God is Truth, God is Bliss. Hence seek God and live in Bliss. (Divine Discourse, 21 May 2000)

8.05.2015

The inborn desires (samskaras) in life result in some tendencies that are stronger than the rest and stand out. The feeling that dominates the moment of death works with great force in your next lives. Therefore direct the entire current of life toward acquisition of the mental tendency (samskara) that will make your end a sweet Divine consummation. This truth must guide you for the journey of this life too, for inborn desires are the wherewithal for this journey as well as the next. Therefore from now, always keep death, which is inevitable, before the eye of memory. With this approach engage yourself in this life with good wishes for all, with strict adherence to truth, seeking always the company of the good, and with the mind always fixed on the Lord. Avoid evil deeds, hateful and harmful thoughts, and attachment to the world. If you live thus, your last moment will be pure, sweet, and blessed. (Prema Vahini, Ch 27)

anuraaga, bhakthi, ishtam) etc., based on the direction in which it is channelised. But whatever the form, the essence is the same. On the basis of this knowledge and experience, it is clear that the supreme Lord is the inner Atma of all created things (Sarva-butha-antar-atma). That which teaches the highest knowledge of this unity is known as nondualism (a-dvaita); that which teaches the principle of the lover and the Loved is known as dualism (dvaita); that which teaches about all three, love, lover, and loved — or nature (prakriti), individual (jiva), and Brahman— is known as qualified nondualism (visishta-advaita). But these three are one. [Prema Vahini, Ch 38]

23.05.2015

The attitude of the worshipper and the worshipped is the seed of devotion (bhakthi). First, the worshipper's mind is attracted by the special qualities of the object of worship. The worshipper tries to acquire these special qualities. This is spiritual discipline (Sadhana). In the early stages of spiritual discipline, the distinction between worshipper and worshipped is clear, but as the sadhana progresses, it diminishes and, when attainment is reached, there is no distinction whatsoever. Whatever be the object of worship that you love and seek through sadhana, have firm faith that you and He are one. You must entertain only one wish: the realisation of the Lord (Iswara Sakshatkara). Give no room in the mind for any other wish. Then regardless of joy and sorrow, without any worry about your own satisfaction, you will engage in spiritual discipline firmly, uninterruptedly, with full conviction; and once you understand the Reality, you will have full contentment. [Prema Vahini, Ch 39]

such names and forms are to one-self. Everyone should acquire the vision that all forms of the ideal are equally valid and true, without giving room to senseless hatred. Without internalizing this wisdom, it is impossible to realize the Divine. (Prema Vahini, Ch 36)

21.05.2015

The jivi (individual self) believing that it is divided from the whole, the Universal, is subject to desire and despair, love and hate, grief and joy, and is attracted by the world of name and form. Such a person is characterised as ‘bound’, and urgently needs liberation. To be liberated, you must give up dependence and attachment to the creation (prakriti). The blind cannot be saved by the blind. How can a person who is as helpless as the other, remove their poverty, suffering, and pain? The poor approach the affluent; the visually impaired seek guidance from those that can see. So too, one who is bound and blinded by the dualities of creation must take refuge in the inexhaustible treasure of compassion, power, and wisdom, namely, the Divine Soul (Atma). Then, you will be rid of destitution and grief, and revel in the wealth of spiritual bliss (Ananda). [Sutra Vahini, Ch 6.]

22.05.2015

Everything is suffused with love (Prema). So we can unhesitatingly declare that the Supreme Lord is the form of love (prema-swarupa). In all living things, love manifests itself in various forms and is known through many names such as love for offspring, affection, devotion to God, desire (vaatsalya,

9.05.2015

In Taittiriya Upanishad, Varuna directed his son Brighu to enter upon spiritual exercises that would ultimately reveal the Truth. Brighu, with full faith in his father’s words, immersed himself in concentrated spiritual practices. When he returned and declared what he had come to know, that food was Brahman, his father told him that his answer was not right. So Brighu continued the spiritual practices and came back with deeper answers, that Prana or vital air is Brahman, then the Mind, and later that the Intellect (Vijnana) is. But each time he was sent back by his father to search deeper. After undergoing a fifth course of spiritual practices, he became aware that spiritual bliss (ananda) was Brahman. Brighu stayed in the bliss of that awareness and never needed to consult his father again. The father then, himself sought Brighu, and congratulated him and said, “Son! You have merged in that vision.” Every being must march on to the goal, from food to bliss. (Sutra Vahini, Ch 2)

10.05.2015

It is an arduous process for people to become aware of the ‘One’ that is their core. The gross body is the product of the food consumed. But within, there is a subtler force, an inner vibration named vital air (prana). The mind (manas) within is subtler still, and deeper and subtler than the mind is the intellect (vijnana). Beyond the intellect, people have in them the subtlest sheath of spiritual bliss (ananda). When one delves into this region of spiritual bliss, the reality, the Brahman or the One can be experienced. That awareness is indeed the most desirable. In the Taittiriya Upanishad, while teaching

his son Brighu the Brahman phenomenon, Varuna says, “Son! Brahman cannot be seen through the eyes. Know that Brahman is that which enables the eyes to see and the ears to hear. He can be known only through extreme yearning in a cleansed mind and concentrated thought. No other means can help.” (Sutra Vahini, Ch 2)

11.05.2015

When the rains pour on the mountain peaks and water hurries down the side, no river emerges. However, when the water flows in a single direction, first a brook, then a stream, a torrent, and finally a flooded river is formed, and the rains reach the sea. Water that runs in one direction reaches the sea; water that flows in four directions soaks in and is lost. Mental tendencies (samskaras) are like this. Of what use are they if they are all over the place? The holy stream of noble inborn desires must flow full and steady along the fields of holy thoughts and finally at the moment of death abide in the great ocean of bliss. Worthy indeed is the one who reaches such a goal! Hence from now on, use your hands and feet to perform good deeds selflessly and fix your mind on Him. Chant His name from within and practice your duty (swadharma) with utmost sincerity. (Prema Vahini, Ch 28)

12.05.2015

Life is eternally stalked by death. Yet people don't tolerate the very mention of the word 'death'. It is deemed inauspicious to hear that word. Anything maybe uncertain, death is certain. It is impossible to change that law. However insufferable it is,

19.05.2015

Though religions have distinct names and doctrines, in essence, all are one. They emphasize the common core. Unfortunately, the apparent differences amongst religions have subverted the amity of all men. All religious dogmas, except a few, can easily be harmonized and reconciled. The experience and wisdom of great seers who expounded 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, for every race or community, God has 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. The principle of harmonizing is the very heart of all religions and faiths. Interest yourself in understanding the practices and beliefs of others. This cleanses your mind. Then, with a loving heart, you will attain the Divine Presence. (Sutra Vahini, Ch 4)

20.05.2015

People worship the Supreme Lord (Paramatma) as existing in some faraway place – say Ayodhya or Dwaraka and nowhere else, or as found in places where some image or picture exists and nowhere else. They worship that form itself as complete (Purna). Of course, it is not wrong to do so. What is wrong is to proclaim that only their belief is the truth, that the names and forms that they have ascribed are the only names and forms of the Divine, and that all other forms and names are worthless and inferior. It should be realized that the names and forms that are the ideals of others are as dear and sacred to those others as

forbearance, and truth. Love your fellow brethren. Develop the feeling of mutuality. Sweep away all jealousy and anger. All of you must realise your own faults and understand that there is no use in searching for faults in others. It is a mere waste of time; it also breeds quarrels. So give up that trait. If you miss this opportunity, when will you ever do it? Don't yield to dejection, but put an end to all the unrighteousness activities of your past. Repent sincerely and tread the path of prayer to God and doing good deeds, and develop brotherly love. (Prema Vahini Ch 34)

18.05.2015

The scriptures are as affectionate as a mother. They teach lessons like a mother would do for her children, in conformity with the level of intelligence and the needs of time and circumstance. A mother with two children gives the strong and healthy one every item of food for which it clamours, but she takes great care not to overfeed the unwell child and gives it only items that can restore it soon to health. Can we, on that account, accuse mother of being partial to one and prejudiced against the other in conferring love? Scriptures also teach you the secret and value of work (karma). All must be instructed on how to transform work into beneficial activity. Yet, work is not all. Human life lasts but a moment; it is a bubble on water. Upon this ephemeral bubble of life, do not build a structure of desires and attachments. Wisdom warns that it might collapse or crumble any moment. (Sutra Vahini, Ch 4)

every living thing received a ticket to death at birth and every moment is proceeding nearer and nearer to it. The samsar (life) train you are journeying on is taking you to that destination, whether you sit quiet or lie down or read or meditate or sing in the journey. Recognise this truth and turn your mind over to good mental tendencies (samskaras). Everyone must examine themselves rigorously, spot defects, and endeavour to correct them. When people uncover and realise their own defects, it is like being reborn. People then start anew, from a new childhood. This is the genuine moment of awakening. (Prema Vahini, Ch 27)

13.05.2015

Twenty hammer strokes might not succeed in breaking a stone, but the twenty-first stroke might break it. Does this mean that the twenty blows were of no avail? No. The final success was a result of the cumulative effect of all the strokes. Your mind is constantly engaged in a struggle with the world, both internal and external. Needless to say, you may not succeed always. But by immersing yourself in good work and saturating your mind with the love of God, you will attain everlasting bliss. When your mind dwells on the Lord, you will be drawn only toward good deeds automatically. The object of all spiritual practices is to destroy the mind, and some day, just as the twenty-first blow broke the stone, one good deed will succeed in destroying your mind. So no good deed is a waste, every little act counts. Infuse every moment of life with love. Then evil tendencies dare not hamper your path. (Prema Vahini, Ch 28)

14.05.2015

When you face hardships and struggle in life, cling and hold on to the Lord. To instill courage in an infant, its mother persuades it to walk a few steps and turn, but she won't allow it to fall. If it totters and is about to lose balance, she hurries behind and catches it! The Lord too has His eyes fixed on each individual (jivi). He has in His hand the string of the kite, which is humanity! Sometimes He may pull it, and at other times He may loosen the grip! Whatever He does, be confident and carefree, for it is He who holds the string of your life. That solid faith will fill you with the essence of love (prema-rasa). The string is the bond of love and grace and every individual (kite) is thus bound to the Lord. All you must do is to walk the path so that the bond of love and grace is strong. (Prema Vahini, Ch 29)

15.05.2015

Every living being starts on food and yearns slowly to reach the peak of spiritual bliss. Let all your efforts and undertakings be directed to the acquisition of spiritual bliss. The Taithiriya Upanishad clearly elucidates spiritual bliss as the urge for birth, growth, decay, and death. It calls out that all are born in spiritual bliss, will live for it, and will die in order to attain it. However how can Brahman be spiritual bliss (ananda)? Scriptures clarify, 'Om ithyekaaksharam Brahman - Om, the one imperishable letter is Brahman.' It is also said, Atma (Divine Self in individual) is Brahman (Divine). Therefore the three terms Atma, Brahman, and Om are all indistinguishably the same. The Scriptures (Brahma Sutras) reveal that the outer

universe, which has Divine (Brahman) as the base and the inner universe are identical and cannot be differentiated. (Sutra Vahini, Ch 2)

16.05.2015

Your inborn desires and impressions (samskaras) make or mar you, the individual (jivi). The Samskaras are the steps that take all individual souls to the goal. Your thoughts make you experience and wade through gain, loss and grief. Only through noble thoughts and righteous actions you can attain the Lord. So, every individual must be fully engaged in good action (sath-karmas). Righteous Conduct is the most authentic form of worship (puja). It is the best form of remembering the Lord. It is the highest devotional song. It spreads love, without distinction and difference. When one's duty is done righteously and selflessly, it becomes a loving service to the Lord. Be engaged in such noble actions (karmas). Revel uninterruptedly in the thoughts of the Lord. This is the royal road to the goal you have to reach. (Prema Vahini, Ch 29)

17.05.2015

Where have your good old human qualities gone? Truth, tolerance, morality, discipline - when would you accept them? Arise, awake! Establish the Kingdom Divine (Rama-Rajya), resplendent with mansions of truth, right conduct, and peace. Remember and learn from the rule of divine personages, and their characteristics. Quench the burning flames of ignorance, peacelessness, injustice, and envy with the waters of love,