

God Is

DEDICATED WITH LOVE AND REVERENCE
AT THE DIVINE LOTUS FEET OF

Bhagavan Sri Sathya Sai Baba

God Is

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“God Is” (Five-Letter Mantra)

On this *Guru Poornima* day I do not intend to give you any *Ashtakshari* (eight letter) or *Panchaakshari* (five-letter) *mantra* based on any particular deity’s name. Nor am I enjoining you to study any Upanishad, or the Gita or the *Brahma Sutras*. There is a simple five-letter pronouncement. “God is” (“*Devudunnaadu*,” in Telugu). Make this your sheet-anchor. If you go on reciting it, thinking over it, acting up to it and conveying it to others, immersing yourself in the bliss of this experience, you will be making the greatest contribution to the welfare of the world. (Swami recited a poem on the glories of God’s creation to prove “*Devudunnaadu*”).

Consider this *mantra* as the message for this *Guru Poornima* and proclaim it in all circumstances and at all places with all the conviction and strength you can command. The world can be turned into an earthly paradise if you strengthen your faith in God and demonstrate it in your actions. You must have the courage and determination to face any kind of problems and difficulties. By propagating this *mantra* you can promote the love of God and the fear of sin among the people. The *mantra* “God is” can be more powerful than a *mantra* based on any particular deity’s name.

– Sathya Sai Speaks, Volume 19; Chapter 14: The Five-Letter Mantra

You feel that *arpitham* (total surrender) to God is rather difficult, but according to Me, nothing is easier than this. It may be difficult to make a garland out of flowers or to pluck the petals of a flower, but total surrender to God is easier and simpler than this. You find it difficult because you do not have steady and firm faith in God. God “Is”.

There is no place without God. There is no being without divinity. Each and every being is the embodiment of God. If you have total faith in this truth, you will never have difficulties. When your faith is defective, you find it difficult to achieve anything. Have faith in God and love Him. Love is God. You are bound to be successful in all your endeavours if you have faith in God. Any task, however difficult it may be, can be accomplished with God’s grace. That is what happened in the case of Hanuman. With Rama’s grace he leapt across the ocean, reached Lanka, and found Sita.

– Sathya Sai Speaks, Volume 32, Part 1; Chapter 3: Manifesting Divinity in Lingodbhava

God Is . . . Love

Love all, love all as you love yourselves. No harm can come to you then. It will only spread joy and happiness to all. God is present in all beings as love. So the Love is directed to and accepted by, not the individual but by God who is resident there. The seeker of God who relies on the path of devotion and dedication soon becomes aware of this fact.

Some love God as the Mother, some others as the Father, and some love God as “dearest and closest Friend.” There are others who regard God as the Beloved, the only desired Goal. They all endeavour to merge their Love with the Ocean of Love that God is. Wherever Love is evident, take it that it is God’s own Love. God is the greatest Lover of mankind. Therefore, when anyone decides to serve man whom He loves, God showers Grace in plenty. When the human heart melts at the suffering of others and expands as a result of that sympathy, believe that God is present there. That is the sign of the validity of the path of devotion, the *Bhakthi Yoga*.

– Sathya Sai Vahini; Chapter: The Yogis

There is an imperative need for man to control his mind. You should not leap into action immediately, listening to the promptings of the mind. We should discriminate and progress further. But there are people in the world, who listen to the commanding call of the mind and translate it into practice immediately. Man is transformed into God when he makes efforts with his mind. Who is ‘*Manava*’ and who is ‘*Deva*’? The one who is not bound by the day is ‘*Deva*,’ for the day symbolises morning and night. Hence ‘*Deva*,’ is the one who transcends morning and night. The lord is beyond pleasure and pain, merit and sin. We besmirch God today by our wrong conduct. But God is beyond pleasure and pain. He goes beyond our ken. He exceeds our grasp. Dogs bark when elephants walk. What does an elephant lose when dogs bark? What does God lose when people carp at him? It is man who is the loser but not God. The man who has fastened his faith on God should foster Divine feelings and Divine actions. God is the embodiment of Love.

Love is God. Live in Love. Start the day with love. Fill the day with love. Spend the day with love. End the day with love. This is the way to God.

– Summer Showers in Brindavan – 1993; Chapter 7: The Malady and the Remedy

There is no God beyond Love. God is Love and Love is God; live in Love. Do not give any room for undesirable traits like hatred, jealousy, and anger. Instead, assiduously cultivate the feeling of Love in such a manner that you radiate its effulgence all around you.

Start the day with Love! Fill the day with Love! Spend the day with Love! End the day with Love! This is the way to God!

You must develop this Love Principle. Education must transform you into an embodiment of compassion. What is the use of education if it does not foster compassion? Once, Gandhi was feeling very depressed. When an Englishman asked about the reason for his gloom, Gandhi replied, "I am disturbed by the fact that education today is making people hard-hearted." That is the problem; instead of breeding compassion, education these days is making people stonehearted. True education must touch the heart, release a torrent of selfless love, make a person compassionate, and foster divine feelings. Such education alone is the need of the hour.

– Summer Showers in Brindavan – 2000; Chapter 1: Seek Educare Instead of Just Education

Consider love as your life and truth as your breath. There is an intimate and inseparable relationship between love and truth. Today, man uses the word love without actually knowing its meaning. As he does not know the value and meaning of love, he is utilising it for trivial and mundane purposes. He is under the mistaken notion that worldly and physical attachment is love and considers such love as his life. True love will reign supreme only when he gets rid of selfishness and develops spirit of sacrifice. Love is God, God is love. But you are craving for worldly love, which is bereft of life. You should aspire for divine love which is your very life.

Today, there are many who are highly educated. But what is the help they are rendering to society? Practically nothing. They are acquiring degrees for the sake of earning money. They do not serve society with the spirit of love and sacrifice. Love is the very form of Brahman. True spiritual discipline lies in connecting your love with Divine Love. Your life will be sanctified when you have steady and selfless love.

Modern students are taking to wrong path in the name of love. They do not understand what true love is. Love is the gift of God to every man. It should be utilised for the service of society. Unity is very essential for the progress of community. Man should share his love with others. Only then will he have the right to be a part of society.

Love is a small word, but it is pregnant with profound meaning. But people use it in the worldly sense, "I love you, I love you." You should be prepared to sacrifice for others all that is dear to you. That is true love. Love is God, live in love. Only then will you be able to understand the true nature of love. Do not misinterpret love in the worldly sense. Do not equate love to physical relationship. You should be prepared to give up your love for love. But today, nobody is prepared to sacrifice their life for love. People are ready to take others' life to meet their selfish ends.

– Convocation 2003 Discourse (Divine Discourse on November 22, 2003 in Prasanthi Nilayam.

Nowadays, wherever you go, you will hear a lot of noise and sound in the name of Sivarathri. You will not find anywhere in the world this type of divine atmosphere surcharged with devotion. Every activity undertaken in Prasanthi Nilayam is divine and in perfect peace and harmony. Everything is surcharged with love and devotion. God is love and love is God. God has to be attained only through love. Hence, all of you should become Premaswarupas (embodiments of divine love). You should live in perfect harmony wherever you are. Never give room for hatred. Even if you come across an opponent, greet him with love. He will automatically respond with love, since the whole world is filled with reaction,

reflection and resound. Suppose there is unrest in your mind. It is not because of external factors. Your own deficiencies and faults are being reflected in the form of unrest.

If you wish to attain happiness, live in happiness. The universal family of Lord Siva, Mother Parvati, Subramanya, and Vinayaka are the perfect example for this principle. Cultivate their example. Worship them. But a caution: you may worship a picture as God, but not God as a picture. Therefore, you worship the Easwara family by following their example.

– *Let Unity be the undercurrent everywhere (Divine Discourse on March 2, 2003 (morning) in Prasanthi Nilayam. Occasion: Mahasivarathri)*

If you are able to win the grace of God, all your worries will be removed. You may pursue worldly education; nothing wrong in that. But you must be prepared to sacrifice your life, even, for attaining Divine love, which is permanent, changeless, and eternal. Several great and noble souls have traveled throughout the world and strove to uplift the world by their sacred teachings. What would have been the fate of the country of Bharat if such great souls were not born! Every individual shall, therefore, strive to emulate the ideals of such great souls and elders. Whatever they say, must be taken as an authority of the scriptures. You may perhaps think that you are able to speak eloquently in English and therefore feel proud that you know everything. Pride and arrogance are most reprehensible qualities. They land you in abysmal depths. It is only by the quality of love does a human being becomes great.

Therefore, cultivate love and strive to attain the grace of God and sanctify your lives by humility, devotion, and faith in God. Love is the sole refuge for a human being, which will take him to God. Several elders have reached their goal only through love. You follow their example. Never lose your wealth of love. Make love your primary objective in your life. Love may appear to be a very simple thing to you. But there is no force greater than love. **Love is God, God is Love; therefore, live in Love.** That is what you have to learn.

– *Live In Love Divine (Discourse on September 15, 2004 in Prasanthi Nilayam.)*

Love is your only true and eternal property. But, you are diverting it on mean and worldly pursuits. It should be treasured in your heart and utilised for sacred purposes. You may share it with any number of people; it will never diminish. You are unable to understand and experience love in its true spirit. Love is the life-breath of every being. In order to understand love, you have to dive deep into the ocean of love. Love cannot be understood from a superficial level; you have to immerse yourself completely in love. Worldly love is such that you can just taste it and give it up, but once you taste divine love, you will never give it up. **Love is God, God is love.** Hence, you cannot separate love from God. **Live in love.** That is the only way you can understand love and experience God.

– *Love and Unity – your true and eternal property (Divine Discourse on April 9, 2005 in Prasanthi Nilayam. Occasion: Ugadi)*

Divinity never encourages differences among men. **God is Love and Love is God.** There are several thousands of people gathered in this Hall. However, the love that permeates every individual is only one. There may be differences in the names and forms of people and their relationships, but the Divinity permeating all people is one and the same. Hence, all should lead a life filled with love like brothers and sisters.

In educational institutions where the system of co-education is in vogue, the boys and girls should move like brothers and sisters. Nowhere should any difference on account of gender raise its head. When the children get into the higher secondary stage, these differences crop up. You should not give scope for such things. Whoever entertains such differences is sure to fail in the examination, the examination of “pure love”.

– *Control of Senses is the Real Sadhana (Divine Discourse on February 23, 2006 in Prasanthi Nilayam)*

You should never cause inconvenience to God in the name of devotion. If you earn the displeasure of God, it will reflect on you. Consider that God’s happiness is your happiness and your happiness is God’s happiness. Imbibe this spirit of oneness. “God and I are one.” Today most of the devotees are selfish. They have only *swartha bhakti*. They are concerned with their own happiness and not that of God’s. **God is the embodiment of love.** Such divine love is present in all. You should see to it that your love is always pure. Share your love with everyone. This is what God expects from you.

– *Sathya Sai Speaks, Volume 35; Chapter 6: Celebrate Ugadi By Purifying Your Heart*

Being the embodiments of love, you should not hate anybody. Only through love can you attain immortality. There is love in everybody, but it is used in a perverted manner. With love, one can achieve anything. One can even control the five elements. When you gain control over the five elements, the whole world will be under your control. It is out of ignorance that you consider yourself weak. In fact, all powers are in you. It is only love that can dispel the darkness of ignorance. Love is God. **God is love.** Love can unite the entire world. What is the relationship that exists between you and Me? This body was born in a remote village of Andhra Pradesh. You belong to the State of Maharashtra. What is the connection between you and Me? It is love and love alone. It is only out of your love for Swami that you have all gathered here. Your love has made Me very happy. How much is the power of love? It is infinite. None can fathom its depth.

– *Sathya Sai Speaks, Volume 34; Chapter 14: Love Can Unite the Entire World*

All that is happening in this world today is destructive, divisive and extremely unnatural to man. Everywhere, we find atrocities, killings, conflicts and quarrels. Having been born as a human being, what happened to your humanness? What happened to your compassion and kindness? What happened to sacrifice, love and non-violence? There is no trace of all these. We find only useless exhibitionism. You have to repent wholeheartedly and pray. **God is the personification of Love and compassion.** Sometimes He may appear unkind, but there is kindness in that too. You do not have the capacity to understand this kindness. You can understand kindness only with kindness, Love with Love and hatred with hatred alone. You are born as humans and therefore, you must live as humans. You must practise humanness,

propagate and experience humanness, and enjoy and share with your fellowmen, the bliss that results. When you have such sacred thoughts in you, naturally, you will become a divine person. You call yourselves human, but, in reality, there is no trace of human qualities. The behaviour is always perverted and the mind is full of bad thoughts. Where are the good feelings of love and compassion? We should share and sustain Love and compassion. One without compassion is a demon (*danva*). One with compassion is man (*manava*). With compassion and love, you can achieve anything.

– Sathya Sai Speaks, Volume 34; Chapter 16: Vinayaka – the Master of Siddhi and Buddhi

Love is God, God is love. So, live in love. Love your parents. Serve them, obey their command and satisfy them. They have immense love for you. But, sometimes, they may try to put you on the wrong path unknowingly. In such a case, explain to them, what is right and what is wrong and convince them. If they want you to go abroad to earn more money, tell them that character is important, not money. If you explain to them in a proper way, there will certainly be a transformation in them.

– Sathya Sai Speaks, Volume 33; Chapter 4: Sanctify Your Life by Chanting Gayatri Mantra

Man is experiencing trouble because he is not contented with his lot. Thinking of the past and worrying about the future, man becomes restless. **God is the embodiment of love.** Love can be attained only by love. Love knows no doubt at all. Divine love is selfless. Where there is selfishness, there is fear. Love has no fear. It does not expect any reward. Love is in all. Tread the divine path of love. You cannot experience this as long as your heart is filled with selfishness. Love of God always gives and never receives. Worldly love always receives and never gives. Spiritual love gives, and goes on giving. Worldly love never gives, but is only ready to receive with full of greed.

In my opinion, in the ephemeral world, it should not be a one-way traffic. You have to receive from God and give to the world.

– Sathya Sai Speaks, Volume 31; Chapter 20: Install Divinity in the Heart

A heart without love is a cemetery. Love demonstrates the existence of the Divine. It is all-pervasive. It is the basis for human unity. Only when selfishness goes and faith in the Divine grows will human unity be achieved. Hence, every human being should fill his heart with love.

God is love; Love is God. Love is linked to love. When one is full of love He is fit for oneness with God. It is most vital for everyone to recognise and practice this Love Principle.

– Sathya Sai Speaks, Volume 29; Chapter 52: Fill Your Hearts With Love

A pure mind is like a pearl in the oyster. Worldly life is like an ocean. In that ocean you can find the pearl of a pure mind within the oyster of the human body. This pearl is the *Atmic* truth. It is immaculately pure, without attributes, eternal and unchanging. Its effulgence and purity are beyond compare. The *Atma* has no legs but moves faster than anything else. It has no hands but can grasp anything. It has no eyes, but there is nothing in the universe it cannot see. To experience this *Atma*, the

only means is the way of Love. When you are filled with Love, the Lord is easily attained. Love is God. Live in Love.

Our life must be lived in Love. Years may come and go. Seasons may change. Wars may be going on. But if only you have a drop of Divine Grace, you will be able to accomplish anything. To receive the benefit of such grace, you have to direct your vision inwards. Unfortunately, all your vision is turned outwards. What you see depends on the direction of your vision. Therefore, convert your vision into *Premadhrishti* (a vision of Love).

It is said that the cosmos is *mithya* (illusory) and the Brahman (Absolute) alone is real. This is not correct. The *Jagat* (Cosmos) is also real. When you have the love-filled vision, the whole cosmos appears *Brahmamayam* (permeated by the Absolute). When you see the world with the physical eye it appears as a bundle of miseries from birth to death. Love of God is the only way out of this misery. Acquire this love at least now. There is nothing greater than this that I can convey to you.

– Sathya Sai Speaks, Volume 25; Chapter 10: Hold Fast to the Lord

Divinity is present in everyone in an unmanifested form. All human beings are sparks of the Divine like the waves of the ocean. Every man is the embodiment of the Divine *Sat-Chit-Ananda* (Being-Awareness-Bliss). This has been described categorically in the Bhagavad Gita.

As God is the embodiment of love, man is also an embodiment of love. But man today does not manifest it fully and properly because of his selfishness and self-centredness.

Though humanity has advanced considerably in the material and scientific spheres, it has gone down grievously, morally and spiritually. Selfishness is predominant in every action. Behind every thought, every word, self-interest is prominent. It is only when this selfishness is eradicated can Divinity reveal itself.

In rendering *Seva* (service), there should be recognition of the omnipresence of the Divine in all human beings. Men have not developed the spirit of *Thyaga* (sacrifice) or aversion to *Bhoga* (sensual pleasures). True service calls for a spirit of sacrifice. Sacrifice has been declared to be the only means to achieve immortality.

– Sathya Sai Speaks, Volume 22; Chapter 6: Live Up To Your Role

Man is the embodiment of divine consciousness. Only when he is pure, he can experience that consciousness. Through attachment to worldly pleasures man gets bound to the physical and becomes oblivious to his essential divinity.

Man knows that God is the very embodiment of love. Only through the cord of love can God be bound. But it is only when love is for love's sake that this cord can bind God to man. If love is motivated by desire for worldly objects, God will be beyond our reach. You must become embodiments of love. If you are merely loving, your love will be confined to a few. Only when you become the embodiment of love can your love comprehend all. Only then will you realise that it is the same God who is the Indweller in all beings.

God is complete love incarnate. This love shines equally in every human being. The fragrance of a flower remains the same whether it is held in the right hand or the left. Likewise God has no distinctions such as the favoured and the excluded. Different persons, proceeding from their own likes and dislikes, attribute to the Divine the differences existing in their own minds. God has no feelings of difference such as the good and the bad, the likable and the unwanted, the wicked and the virtuous. The sandalwood tree imparts its fragrance even to the axe that fells it. Likewise **God is ever prepared to love, foster and protect equally everyone without any distinction.** But narrow-minded persons cannot easily grasp the Divine's equal-mindedness. Indeed, how can a fishmonger know the value of diamonds? Everyone apprehends God's powers and attributes according to his own limited conceptions and experiences.

To get rid of such narrow ideas, the first requisite is the cultivation of love. How is love to be promoted? By "giving and forgiving" man develops love within himself. In relation to God, this implies that you should always have the attitude of offering your heart to God.

– Sathya Sai Speaks, Volume 22; Chapter 38: Where to Find God

As long as God is regarded as different from the devotee, the true nature of *Bhakti* cannot be understood. It is this feeling of difference which ultimately leads to loss of faith in God, despite the practice of *bhajans, japas, dhyana and yoga*. One who regards himself as different from God can never become a true devotee. He must consider himself divine in substance, even as a spark is not different from the fire from which it came.

God is the embodiment of Love. Man, who is an image of the Divine, should have love as his basic quality. Why, then, is man infected with qualities like hatred, envy, pride and self-conceit? The reason is man's heart gets polluted by his love being turned towards external objects.

The image of the Lord cannot be imprinted on a heart that is impure. It is only when man realizes the omnipresence and omniscience of God that he can comprehend the nature of Divinity. Only then will he recognise the Divinity within him.

To experience the joy that springs from a devotee who has developed *Sannikarsha Bhakti*, one has to show love and reverence towards elders and serve them with humility and respect. Towards equals, one should show love and friendliness. Towards the young, one should extend sympathy and loving care. By these means, we demonstrate our love and regard for the divine that is in each of them and in us.

– Sathya Sai Speaks, Volume 19; Chapter 18: The Lord and the Devotee

When your thoughts emanate from a mind purified by love, they will result in Right Action, which is *Dharma*. When Love becomes part of your experience, thought and action you get *Shanthi* (Peace). When we comprehend Love clearly, *Ahimsa* or non-violence will result automatically. So Love is the

unseen undercurrent binding all the four values. It can be summarised thus: Love plus thoughts is *Sathya*; Love plus feelings is *Shanthi*; Love plus action is *Dharma* and Love plus understanding is *Ahimsa*. Love is the common denominator for all these values. **It is the form of God, for God is love.** One who gives Love is a man and one who fails to nourish this love is a beast. Love, or absence of Love makes one an animal, man or God.

The nurturing of Love is possible only in a tender heart. Because of attachment to worldly objects, that tenderness is lost. When the mind is directed towards the sensual world, life becomes artificial. When you go to your office, you greet people artificially. The *namaskaram* is done with *ahamkaram*. Respect is given artificially for the position and does not emanate from the heart. That which emanates from the heart is Truth. When you see a person doing service to others with Love, you have to respect him. It is not the formal action that counts. Only the good heart behind the action is entitled to respect and regard. So we should develop a tender heart filled with love rather than act mechanically. **If there is no love in the heart, there is no use in doing anything whatsoever.**

– *Sathya Sai Speaks, Volume 18; Chapter 2: Seva Is the Highest Sadhana*

Samskaras (right actions) make human life meaningful and edifying. The goal of man is to realise the divinity that is in him. This can be achieved only by getting rid of all bad qualities and filling one's mind and heart with love and compassion. **"Love is God and God is Love."** A life without love is sterile and barren. Whatever one's difficulties or troubles, one should try to help others to the extent possible. **Selfless, loving service to others, is the highest form of *sadhana*.** It represents true *devotion-Bhakti*. Such *Bhakti* is not affected by the reverse of fortune or changes in circumstances. One should not be concerned only about one's own welfare, career and prosperity. It is not for the enjoyment of personal possessions and comforts that man has taken birth. He has greater goal to achieve, something more permanent and lasting. **It is the realization of oneness with the Divine, which alone can give lasting bliss.** Even while being engaged in the activities of the secular world, we should strive to sanctify all actions by dedicating them to the Divine.

– *Sathya Sai Speaks, Volume 18; Chapter 6: Unity: Key to Rural Progress*

Those who are filled with envy and ostentatiousness are really the children of conceit. The first requisite is to get rid of *ahamkara* (egoistic conceit). All evil traits arise from this *ahamkara*. What is the basis for this conceit? If one is conceited, there must be something which justifies the feeling. If there is nothing in one which warrants his conceit, what is there to gloat over? You may be a scholar or a wealthy person, or very clever and intelligent. But all these do not help you to secure God's grace. Saint Tukaram sang: "Oh Swami! I am not endowed with knowledge. I am incapable of performing *Yajnas* and *Yagas* or doing severe penance. Here is one easy path that I know to win your grace. That is the path of Divine Love. It is the royal road that will lead me to the Presence of Rama." Tukaram declared emphatically that Rama cannot be realised by any other path except the path of love. This is the inner meaning of the statement: **Love is God and God is Love.**

Hence, in this precious period of your youth, in this sacred golden time, you must cultivate sacred thoughts and holy attitudes. You must be filled with a sense of selfless dedication. This can come only through *seva* (service to others) in which there is no egoistic pride. **You must revel in giving rather**

than receiving. When the Divine is there to give all that you need, why seek or receive anything from others?

– Sathya Sai Speaks, Volume 18; Chapter 10: Revere Truth and Love As Your Parents

From today, “as messengers of God,” you have to demonstrate to the world the purity, the Truth and the Love that the Divine symbolises. When you lead a life of purity and morality, you are entitled to regard yourselves as “Sons of God.” **God is the embodiment of Love** and you should not do anything which is contrary to the love that God represents. You should develop those good qualities which can make you worthy “sons of God.”

In the Bible it is recorded that Jesus washed the feet of His disciples. When they asked him why He was doing so, Jesus answered: “I am washing your feet as your servant, so that you may learn to serve the world.” Every man is, to begin with, a messenger of God. When he fulfills his duties as a messenger, he realises that he is a son of God and then achieves oneness with the Divine.

God’s love is boundless and Universal, unlike human love, which is narrow and selfish. Swami’s love is “beyond reason.” It is unlimited and unchanging. **I am promoting love all around through My love.** Those of you who have been nourished by this love should not deprive yourselves of its beneficence. I do not seek anything. I impose no hardships on anyone. In such a situation, if you understand the real nature of Swami’s love and utilise that love to transform yourselves into embodiments of love, you will be setting an example to the world.

– Sathya Sai Speaks, Volume 17; Chapter 30: Secure God’s Love

Giving up the little ‘I’ is what renunciation or *thyaga* means. *Thyaga* does not mean running away from hearth and home into the jungle. It means sublimating every thought, word and deed as an offering to God, and saturating all acts with Divine intent. This is the best *sadhana*, to cultivate *prema*. Love gives itself for ever; it never asks another to give. Shower it and you will be showered in return. Stop sharing *prema*; there will be no more to share. **Prema thrives on thyaga; they are inseparable.**

The essential reality of man rejects the ego as a blemish. When we investigate into the problem, “Who am I?” and find that everyone is I, love expands limitlessly. In the Sanskrit alphabet *a* (as in hard), the two together form *aham*, meaning the ‘ego’. The ego should not be allowed to express itself, as it smothers the spring of love. **God is love;** so, all things created by God are filled with love.

– Sathya Sai Speaks, Volume 15; Chapter 15: The Universe, the Guru

Man has not come into this world to strut about for a while on the stage, consuming food and gaily gallivanting. **Man comes into the world so that he may bask in the Presence of God, through the exercise of love and the cultivation of love.** The earth is a great enterprise, a busy factory, where the product is love. By means of *Sadhana* (spiritual practice), it is possible to produce love and export it to millions and millions of people, in need of it. The more it is shared the deeper it becomes, the sweeter its taste, and the vaster the joy. By means of love, one can approach God and stay in his presence, for **God is love**, and when one lives in love, he is living in God. If you deny God angrily, you

are drying up the springs of love in your heart. If you declaim that God is nowhere, you are installing night in your heart and making it ready for dark schemes and misdeeds.

– Sathya Sai Speaks, Volume 11; Chapter 1: Nut and Bolt

Man is a spark of the Divine; he must manifest in every activity of him, the Divine. Activity is his lot; he cannot exist without the physical activity of breathing, or the mental activity of thought. With every breath, he must inhale the experience of *Soham*; with every thought, he must express and experience his Divine affiliation. **God is Love**; Love is the Divinest quality that man can cultivate and confer on himself. Be born in Love, die in Love; live in Love. That is to say, emerge from God and merge in God; be the wave on the Ocean of Love. **You should not die; you should merge and fulfil yourself. That is the destiny, that is the destination.**

– Sathya Sai Speaks, Volume 11; Chapter 25: Who I am?

There was once a heavy downpour of rain in a small village. A lonely monk was caught unawares and he ran helter-skelter seeking some shelter from the hard-hitting drops and the chilly wind. He found a short length of dry floor, on the raised verandah of a house, the inmates of which were fast asleep behind closed doors. Being a *yogi* with no weight on his mind, he fell asleep soon, and was lost within himself. Very soon, another forlorn man, who also had no shelter, espied the verandah and came on to it. The *yogi* woke up and finding another claimant for the space sat up and said, “There is sitting room for two; come, we shall sit the night through!” Within a few minutes, another desperate man arrived and he had to be accommodated. The two who were sitting agreed that there was standing room for three! They decided to stand until dawn; that is the spirit of tolerance that has to be cultivated, by the children of God, towards brothers in distress. **God is love; so, you must become love**, in order to merge in Him. **He is beauty; so, be beauty**, with no ugliness in you. Then, you can be one with Him, **He is compassion, be compassionate**. Water mixes easily with water, not with oil. Oil mixes with oil only.

– Sathya Sai Speaks, Volume 11; Chapter 29: Constant Divine Communion

I shall leave one message for you to ruminate upon, which is the message of *Prema*. **Love is God, God is Love**. Where there is Love, there God is certainly evident. Love more and more people, love them more and more intensely; transform the love into service, transform the service into worship; that is the highest *sadhana*. There is no living being without the spark of love; even a mad man loves something or somebody intensely. But, you must recognise this love as but a reflection of the *Premaswarupa*, (the embodiment of Love) that is your reality, of the God who is residing in your heart. Without that spring of Love that bubbles in your heart, you will not be prompted to love at all. Recognise that spring, rely on it more and more, develop its possibilities, try to irrigate the whole world with it, discard all touch of self from it, do not seek anything in return for it from those to whom you extend it. In your daily affairs, do not create factions, or revel in hatred. See the good in others and the faults in yourselves. **Revere others as having God installed in them; revere yourself also as the seat of God. Make your heart pure so He can reside therein.**

– Sathya Sai Speaks, Volume 5, Chapter 17: This Joy and That

The Lord is *Prema*—Love unsullied, inexhaustible, universal. He has no predilections or prejudices. You have no reason to fear Him; fear rather the tendencies in you that drag you into vice and sin. Books that prompt persons to love God and fear vice are most beneficial. Love towards God must be witnessed by love towards man, for man is the visible manifestation of God, a manifestation whose grief and pain you can understand as akin to your own.

– Sathya Sai Speaks, Volume 7, Chapter 33: Books as Benediction

Human lives are now passing on and on, filth over filth, bent, broken, diseased, distressed, disheartened. To ennoble these lives and to make the human heritage worthwhile, I have come. I am evincing all this enthusiasm to teach you the proper attitude to *Seva*, for, Love expresses itself as *Seva*; Love grows through *Seva*; Love is born in the womb of *Seva*. And God is Love. The *Avatar* (Divine incarnation) is a Child to the children, a Boy to the boys, a Man among men, a Woman among women, so that the *Avatar*'s message might reach each heart and receive enthusiastic response, as *Ananda* (bliss). It is the compassion of the *Avatar* that prompts His every activity.

– Sathya Sai Speaks, Volume 10, Chapter 23: The Crucial Years



God Is . . . Truth

Some professors of Benaras University once ridiculed another of the same seat of learning for wasting ten minutes in the morning and ten in the evening in meditating on a non-existent God. He replied, “Brothers, if God is, as you say, non-existent, I agree I am wasting twenty minutes every day. But if God exists, as many believe, I am sorry you are wasting your entire lives!”

As a matter of fact, God alone is; the changing world is what we have superimposed on the Divine Entity. Turn your vision away from the superimposition onto the base upon which it has happened through your ignorance. *Pashu* is the Sanskrit word for *beast*, and has *pashyathi* as its root. *Pashyathi* means, “That which sees only the outer world.” When man is content to use his senses merely to enjoy the outer world, to what little extent he can, he is not living up to his real destiny. Even spiritual efforts, *sadhanas* have been reduced to external rituals by man in all lands. Morning and evening, and on days set aside as holy, they do *puja* (ritualistic worship) with special pomp, heaps of flowers, rows of lamps and strings of loud *stotras* (hymns). The impact of these rites is mostly thin and superficial.

– Sathya Sai Speaks, Volume 14; Chapter 35: Mine and Thine

God is present as the Indweller in every living being belonging to each of these very large number of species. How come? Because He is the One that became many. When the forms of God are so numerous, in what particular form should we worship God? By what Name should we call Him? Forms are the result of our physical perception, and Names are what we have given to these various forms. By Himself, **God is just Truth.**

Here is a flower, a pad, and a cloth [Swami points out to various objects on the table before Him]. To the eye, they all appear quite different. The flower is a flower, the cloth is cloth, and the pad is a pad. Despite the varying names and forms, there is common underlying factor – they all exist. This existence is the basic Truth. It is the unifying substratum behind the different names and forms. IT IS! It is the same with God. God there certainly IS, And visible also He is!

God IS, IS, IS! He exists!! You should have complete and total faith in His existence. If you have this faith, you can see Him everywhere. How is it that you have faith in your mother? Do you ever doubt whether she is your mother or not? Never! How come you have faith in your father? Do you ever have doubts about his being your father? You prefer to believe in all worldly things but are unwilling to accept spiritual truths. This is the biggest mistake and the weakness of modern man.

– *Summer Showers in Brindavan – 2000; Chapter 10: How to Become Dear to the Lord*

Several people have come here as devotees. They have, no doubt, deep devotion towards Swami. But what is devotion? What is the hallmark of a devotee? This has to be analysed first. First and foremost, you have to develop faith.

Where there is faith, there is love; Where there is love, there is truth; Where there is truth; there God is. Truth is God. You need not have to make any special efforts to know Truth. In fact, eleven seconds are enough to realise truth. Just contemplate in your mind for a period of eleven seconds on Truth and you will be able to have God's darshan.

– *Always Be Happy and Peaceful (July 28, 2007 in Prasanthi Nilayam. Occasion: Youth Conference)*

Daivadheenam jagatsarvam (the whole universe is under the control of God). *Sathyadheenamtu Daivatam* **(God is governed by Truth).** Everything is contained in the principle of Truth. When you uphold Truth, all the divine powers will manifest in you. *Tatsathyam utthamadheenam* (Truth is controlled by the virtue of noble souls). Who is a noble soul? He is one of peace, love and compassion. *Utthamo paradevata* (such noble souls are verily the supreme divine).

– *Sathya Sai Speaks, Volume 35; Chapter 5: Realise the Magnetic Power Within*

In any house, there will be a switch in every room for the light to glow. All these switches are controlled by one main switch. Similarly, the eyes, the ears, the tongue, etc., are like various switches which are controlled by the main switch 'I'. Only when this main switch is turned on, will there be life in each of the limbs in the body. This 'I' is verily the truth. **Truth is God. God is truth. Love is God.** Live in love. No other spiritual practice is needed if you understand this truth and put it into practice.

When Jesus was born, three Arabian kings came to see Him. They were overjoyed on seeing the newborn babe. While returning, the first king said to Mother Mary, “Mother, you have given birth to a child who loves God.” The second king said, “Mother, you have given birth to a child who will be loved by God.” The third king said, “Mother Mary, your child is not different from God; both are one and the same.”

Once we understand the inner meaning of these three statements, we will know the truth. The one who loves God is the Messenger of God. The one whom God loves is the Son of God. The one who understands the principle of unity becomes one with God. Today, there are only a few who are propagating the message of God, but the majority of the people are doing just the opposite. Having been the recipient of divine love, man should propagate the same principle to his fellow men. This is what Jesus proclaimed at the time of leaving his mortal coil, “All are one, my dear son! Be alike to everyone.” Give up body attachment. The body is bound to change and will ultimately perish. **God is the embodiment of Truth.** Truth is that which does not change in all the three periods of time. One has to follow the path of truth to propagate the Principle of Truth and Divine Love. God loves those who follow the path of truth. Jesus propagated the divine message of Love.

– Sathya Sai Speaks, Volume 31; Chapter 46: Sacrifice Leads to Immortality

The heart is the seat of the *Paramatma* (Supreme Self). The Ganga that flows from it is the river of Truth. Actions are the harvest that is reaped from the field watered by Truth. Hence, it is said that the high-souled beings are marked by harmony in thought, word and deed. Unfortunately, today people think in one way, speak in another way and act differently. As a result, humanness has been degraded today. To raise it to its proper level, the triune unity of thought, word and deed is essential. This is the penance for our times. This is the means to realise peace. This is the truth. This is everything. The cosmos was born out of Truth and merges in Truth. This is the Truth that is a manifestation. **God is Truth.** The human form is an expression of the Divine. Having emanated from the Divine, man should manifest his Divine origin by manifesting his inherent divine qualities. But, man is behaving in a demonic manner.

– Sathya Sai Speaks, Volume 28; Chapter 18: Manifest Divine Qualities

Cultivate love. Love is the form of the Divine and God can be realised only through love. Of all the myriad names given to God, the one which is most to be cherished is *Sat-Chit-Ananda* (Being-Awareness-Bliss). *Sat* represents Truth. *Chit* represents *Jnana* (wisdom). Where *Sat* and *Chit* are present, *Ananda* (Bliss) is bound to be present. **As God is Truth,** He has to be realised through Truth. As **God is Jnana,** He has to be realised through *Jnana Marga* (the path of Knowledge). As **He is Ananda (Bliss),** He has to be realised through bliss. Follow the path of Love and achieve the goal of Unity. Banish all differences. This is the supreme message for you today.

– Sathya Sai Speaks, Volume 23; Chapter 36: Love: Sacrifice: Unity

Uttering the truth is easy. But indulging in falsehood is a tortuous process. One has to take a lot of trouble to cover up one lie with more lies. That is why it has been said: “*Sathyam bruyath; Priyam bruyath; na bruyath Sathyam Apriyam*” (Speak the truth, speak what is pleasing. Do not utter truth that is unpleasant). **God is the embodiment of truth.** Truth is the foundation of the universe. This truth transcends the mind and speech and is beyond the categories of Time and Space. *Vedanta* has described it as *Ritam*. It is also called Transcendental Truth. Truth is that which remains unchanged over time. **You must live up to this truth. You must realise that the Divine is present in everything.** Only when you can recognise the omnipresence of the Divine will you be able to experience the Divine.

– *Sathya Sai Speaks, Volume 21; Chapter 26: Devotion Is Panacea*

Whatever studies you may pursue, do not give up your faith in God. **To give up God is to give up life itself. Life is God. Truth is God.** All that you do as an offering to God will be an expression of human values.

The educationists and Vice-chancellors who have assembled here have come to some decisions as a result of their high-minded deliberations. They are firmly convinced that human values have to be promoted. Whatever their limitations, they should strive to the extent possible to implement their decisions. The Divine is installed in their hearts. It is enough if they follow the promptings of the Divine. They are bound to achieve their objectives. **If faith in God is strengthened, all values will develop in due course. Sublimate your lives by remembering, worshiping and adoring God.**

– *Sathya Sai Speaks, Volume 20; Chapter: 21: Teaching Values by Example*

The individual is *Chith* (Consciousness), **God is Sath (The Eternal Absolute).** When *Sath* and *Chith* combine, you have *Ananda*. *Sath-Chith-Ananda*. Only the *sadhana* undertaken to realise *Satchidananda* is true *sadhana*. **Where is this Sath? This Sath, the Divine, is in everybody. So, you must be prepared to serve everybody, regarding everyone as the Divine.** You may have normal relationship with your kith and kin. There is nothing wrong in this. You must perform *sadhana* in the spirit that the One pervades the many. In this process, you must cultivate the feeling of Love. There is no higher *sadhana* than the cultivation of Love!

– *Sathya Sai Speaks, Volume 18; Chapter 31: Students and Satwik Purity*

Live in God, with God, live on God and for God. Drink God, eat God, see God, reach God. **God is the Truth, the substance, the Heart of Man.** “I am the occupant of your heart”, says Krishna. Every cell in the human body is God, though under a microscope you cannot find Him. You are now recording my speech in the cassette. But can you see my voice or words now on the cassette? No. When you play it back, you can hear the words. So too, **the body is the tape, the voice of God is immanent. Equip it with faith and tune it with Love. Then, you can imbibe My voice and words. A pure heart, a cleansed mind, a God-filled consciousness will help you to listen to the voice of the God within you.**

– *Sathya Sai Speaks, Volume 16; Chapter 2: Daily Prayer*

All our ideas and inferences are but products of the period between birth and death. When the girl you married was seriously ill as a child, you did not worry for she had not become 'yours.' We ourselves develop this attachment, as a cohesive and stabilising factor in life. But we then allow it to grow into huge dimensions, till it hinders our spiritual progress. Cultivate love, not delusion. Love your wife and children and do your duty towards them as a husband and a father. But always hold on to the true values. Do not lose your sense of proportion.

Take this illustration: There is an areca-nut palm, swaying, tall and slim, in the wind, It has a long shadow, also swaying, on the sandy ground below. **God is the truth and the world is His shadow.** You desire to pluck a few nuts, but mistaking the shadow for the tree, walk along the thin dark line and clutch the shadow nuts. This is your delusion. But climb the tree, the truth. You get the fruits, while your shadow also appears hopping along the thin dark line plucking nuts. So proceed on the path of love, the path of God, and you can get both the worlds. Love will expand your heart so much that you cannot escape from your duties to your kith and kin. Remember always that wife, son, mother—all kinship is basically only physical, body-bound, time-limited.

– Sathya Sai Speaks, Volume 14; Chapter 12: Enemy Number One

Truth gets hidden, appears distorted, is declared as failing, so, the *Avatar* (divine incarnation) asserts its validity and value, once again. God wears Truth; the good seek Truth; the bad are rescued by Truth. Truth liberates; Truth is power; Truth is freedom. It is the lamp that illumines the heart and dispels doubt and darkness. **The effulgence of God is Truth.** Welcome God in your heart. Install Him there as a result of Yearning. Be always concerned with *Brahman*; then, you are entitled to be known as a *Brahmin*.

– Sathya Sai Speaks, Volume 9, Chapter 14: The Voice of the Ocean

This is the sign of a genuine Sai *Bhaktha*. He should have compassion, tolerance and sympathy; if he does not possess these, he will be the target of ridicule. And with good reason. People ask sneeringly, "Where is your God? How does He look? What does He do?" etc. They sneer because those who have experienced the majesty and glory of God are very few. **God is Truth, Goodness and Beauty**, but only those who have had experience of Him can assert so and convince. You may have a pot full of *amritha*, but unless you place a drop on your tongue, how can you assert about its fragrance and sweetness? Through you, Sai *Bhakthas*. a transformation has to be brought about in the minds of people; so your responsibility is very great.

– Sathya Sai Speaks, Volume 10, Chapter 7: The Dead Satellite

Doing service in the right spirit is *Dharma*. Service is also path to God-realisation. **God is embodiment of Love, Truth and Peace.** Therefore, to realise God, one has to develop Love, adhere to Truth and experience Peace within oneself. The human body is like a chariot and the *Atma* is the charioteer. The

bodies may have different forms and names. But the *Atma* is one and the same. It is essential to recognise the unity that underlies the apparent diversity. For instance, hunger is common to all, though the kind of food through which it is appeased may vary from an emperor to a beggar. Likewise, joy and grief, birth and death are common to all. The *Atma* is common to everyone.

– *Sathya Sai Speaks, Volume 20; Chapter: 26: Born to Serve*



God Is . . . Bliss

Elders are so much immersed in thinking of their body and things that involve the body that even if they want to laugh, they cannot do so. They only put up pretence of laughter. It is in this context that the *Bhagavad Gita* says that one who laughs is Narayana and one who cries is *Nara* (man). When Nara, represented by Arjuna was crying in a despondent mood, Narayana, represented by Krishna was at ease, even in the battlefield.

We laugh only when we are happy. When we are happy, we not only laugh but also try to sing some songs. Those who have a sweet voice will sing in public. Those who do not have a sweet voice, will at least sing in the bathroom. Krishna had a sweet voice and perfect knowledge of *Raga* (musical tune) and *Tala* (rhythm), and so he was singing the *Gita* even in the battlefield. The word *Gita* means song and amidst many difficulties in the battlefield, it is only a Krishna who can sing. This shows that **God is the embodiment of happiness.**

– *Summer Showers in Brindavan – 1973; Chapter 16: All Differences in This World Relate to Name and Form Only*

Brahmananda is one of the Names of God. It conveys the idea that **God is ever in a state of Supreme Bliss.** Bliss is thus the Form of God, and therefore it is that God who is called *Brahmananda*. There are many other such names, and these were mentioned in the beginning. The next in the list is *Parama sukhadam*, meaning real ecstasy. What is this *sukham* [happiness or ecstasy]? Is it connected with the body? Is it physical, sensual, or intellectual? It is beyond all these. Our ancients said, “*Tasmai Namaha.*” It means, “I offer my salutations to the Embodiment of Happiness”. Our ancients did not try to describe this supreme ecstasy but knew that God is its very Embodiment. So, they hailed God as *Parama Sukhadam*. **God is the personification of Happiness** that is beyond the constraints of space and time, and also human reasoning. If one is to describe this *Parama Sukhadam* or Transcendental Bliss, all one can say is that it is neither physical nor has it a form that can be comprehended. Nectar has an appearance, and its taste could possibly be described; but *Parama Sukhadam* is beyond both form and words. **God is Eternal Bliss** – what else can one say? He is totally unaffected by all pairs of opposites like praise and blame, [worldly] joys and sorrows, etc. He is ever supremely happy.

– *Summer Showers in Brindavan – 2000; Chapter 10: God Is Pure Bliss*

God knows no sorrow, has no pain, and is beyond thought. Sorrow and grief come only to those with thoughts, while the one without thoughts is always happy. God is beyond thoughts and is therefore always in Bliss. No matter what people tell Him, Swami always responds by saying, “*Santosham, santosham*”[meaning ‘I am happy to hear that’]. That is because Swami is *Parama Sukhadam*. A lady comes to Swami and cries, “Swami, my husband died”. Swami replies, “*Santosham*”. The shocked lady asks, “What Swami! I am telling you that my husband has died and You are saying You are happy!! Are You happy that my husband died?” Swami replies, “No matter what you say, for Swami it is always *santosham, santosham, santosham!*” Once, a person told Swami, “Our people met with an accident”. Swami said, “*Chala santosham* [very happy]”.

Swami is always happy. What is there to be unhappy about? Whatever has to happen according to destiny, will happen. Why then bother and feel sad about it? Life and death are natural. They are common to all and not meant specifically for this person or that. Therefore, one must calmly face the verdict of destiny and accept with equanimity whatever happens. People suffer not because of destiny but because of desires and attachments. If you have attachments to the things of the world, you are bound to experience joy and sorrow in alternation. Pleasure and pain are an integral part of the dual world.

– *Summer Showers in Brindavan – 2000; Chapter 10: God Is Pure Bliss*

Everything happens according to the will of God. He gives and He takes back what He wants when He wants. You might have seen railway goods wagons carrying a marking: Date of Return. It means that on the due date, the wagon has to be returned to the parent railway department. The body is like the goods wagon. When it is sent here, a return date is stamped on it though you might not be aware of it. When the due date comes, the body goes back where it came from – that is all. Thus, when there is birth there is also death. The two form a natural pair. So, no one should give way to sorrow on account of death. There is Bliss in every aspect of life, and God is Pure Bliss. Since God is in you, you should always be happy. You should ever be full of love. Never allow that love to become polluted or degraded into hate.

– *Summer Showers in Brindavan – 2000; Chapter 10: God Is Pure Bliss*

What is the form of God? *Daivam manusha rupena* (God manifests in human form). But man is getting deluded by his physical form and considers himself to be a mere mortal. All that we see is the form of God. He is the embodiment of bliss. *Nityanandam paramasukhadam kevalam jnana murtim* (God is the embodiment of eternal bliss). He is wisdom absolute, the One without a second). The entire world is pervaded with bliss. There is no trace of sorrow anywhere.

But you may not agree with Me. You say, “Swami, you do not see sorrow, but we see it everywhere.” Whether you see or I see, there is only bliss everywhere. As you think of only sorrow, forgetting the bliss, you find only sorrow. But I don’t find sorrow anywhere. I see only bliss, bliss, and bliss alone. When we are the embodiments of Divinity, how can we ever be afflicted with sorrow? You are afflicted with sorrow because you don’t realise the temporary nature of the world. Whatever you see and experience is only the reflection of God. Do not criticise anyone, for criticising others amounts to criticising God,

whom you worship. *Easwara sarva bhutanam* (God is the indweller of all beings). *Isavasyam idam jagat* (the entire universe is permeated with God).

– Experience innate divinity to attain peace and happiness (Divine Discourse on March 16, 2003 in Brindavan)

You do bhajans and think that you are doing it in order to please God. But God does not need anything. You do bhajans for your own happiness. Share your happiness with others. God is the embodiment of bliss. Hence, He does not require anything from you. When He is the embodiment of eternal happiness, what else is required for Him? He is not interested in worldly and ephemeral happiness. When you do bhajans, your heart becomes purified. The worship and the bhajans that you sing are meant for your own happiness and not for the happiness of God.

It is enough if man leads the life of a true *Manava* (human being); because there is *Madhava* (God) in him. Unfortunately, man today is leading the life of a *danava* (demon). He is filled with demonic tendencies from top to toe. Such being the case, how can he attain happiness? You should purify your heart, experience bliss therein, and share your happiness with those who come to you. Sometimes evil qualities like anger, greed, and jealousy may try to overpower you. They are like passing clouds. Do not get carried away by them. Hold on to the true and eternal feelings that originate in your heart.

– Experience innate divinity to attain peace and happiness (Divine Discourse on March 16, 2003 in Brindavan)

It is only a pure and loving heart that is the source of bliss. The holy festival of Sankranti signifies change or transformation of the heart. It is experiencing bliss arising out of the realisation of the changeless, Eternal Principle. Divinity is the only principle that is changeless. God is ever blissful. In fact, He is the Embodiment of bliss.

– Your true nature is Bliss – realise it (Divine Discourse on January 14, 2005 in Prasanthi Nilayam. Occasion: Sankranti)

This Sankranti is Prema Sankranti and Ananda Sankranti. Hence, welcome this Sankranti festival. Welcome God, who is the embodiment of Bliss. God is not satisfied with the appellations like “*Karunanidhi* (the treasure house of Compassion)” and “*Premaswarupa* (Embodiment of Love)”. God is always blissful. You should not pray to God to fulfil your umpteen number of desires. Just pray, “Oh! God! Share Your bliss with me. Make me blissful!”

– Your true nature is Bliss – realise it (Divine Discourse on January 14, 2005 in Prasanthi Nilayam. Occasion: Sankranti)

Devotion is not merely performing certain forms of worship or undertaking religious vows or doing *japa*. Real devotion presupposes unshakeable love toward God, devoid of delusion. You have to cultivate such steadfast love toward God. Then you will certainly attain Divinity.

Since people are at present attached to the world, demonic qualities are growing in them. Both *kama* (desire) and *krodha* (anger) are the worst enemies of a human being. Always be happy, smiling, and loving. When you are smiling, love will automatically develop in you. There are, of course, some people who will put up a “castor oil” face. You must always be smiling and cheerful. **God is always blissful.** He does not at all worry for anything.

Sorrow and worry are nowhere near God. Observe Me. I am always cheerful and smiling. I have no pain or suffering. I am revealing the truth.

– *Always Be Happy and Peaceful (Divine Discourse on July 28, 2007 in Prasanthi Nilayam. Occasion: Youth Conference)*

Sanctify all the limbs of the body in selfless activities. But it is not that easy to practise. There is always some self-interest in whatever man does. Self-interest is also necessary, but it should be within certain limits. **God is the ocean of bliss.** As is the size of your container, so is the amount of water that you can collect from an ocean. If you want to collect more bliss from the ocean of bliss, i.e., God, you have to increase the size of the container, which means you have to cultivate expansion love. Expansion love is life; contraction love is death. Develop love in you and share it with others. That is true sacrifice. *Na Karmana Na Prajaya Dhanena Thyagenaikena Amrutatthwamanasu* (Immortality is not attained through action, progeny or wealth but it is attained only by sacrifice). Everything belongs to God. There is nothing that you can lay claim as yours.

– *Sathya Sai Speaks, Volume 34; Chapter 18: The Life Principles of Man*

Happiness is union with God. **God is eternal bliss.** Get rid of your evil tendencies and fill your hearts with love of God. You will become one with God. I am ready to give you all happiness. Are you prepared to receive what I wish to offer? Banish all worries. They are temporary like passing clouds. Do not allow any one – whether it is the father, the mother or the preceptor – to come between you and your duty to God. This is the lesson taught by Prahlada, Bharata, and Emperor Bali. Their allegiance to the Lord transcended all other obligations. God takes care of such devotees. Surrender yourselves to God and dedicate yourselves to the service of mankind. You have my blessings. Foster love and serve society.

– *Sathya Sai Speaks, Volume 31; Chapter 8: A New Way of Life*

Self is *Atma*. One must know this reality and discard attachment to the body, mind, and intellect. *Atma* is the master, recognize this and be the mastermind. Don't identify yourself with your instruments. All the organs or the instruments of the body are propelled by vibration, which originates from *Atma*. But for this, man can't survive. It is a pity that man forgets this principle of *Atma* and is bereft of happiness. Men only pretend to be happy and smiling. But they are not really happy. **God is the master of happiness,** and unless you identify with the Divine, you cannot be happy. When you think of God and pray to Him, you should not ask for trivial things. You should ask for a thing that is not in you and is in God. It is bliss that isn't in you, and **God is the embodiment of bliss.** So, you should pray only for this.

Today, since science is progressing, doubts are also increasing in the human mind. The more intelligent you are, the more doubts you have. So, do not aspire for more intelligence (*medha shakti*). Make proper use of the intelligence God has given you. Then you will be happy in life. Happiness lies in union with God. **God is the embodiment of bliss**, which is eternal, unsullied, pure and non-dual. It is most unfortunate if you forget God. Never give up Sai. Make the best use of the chance given. Once you lose the opportunity to serve the Lotus Feet of Partheesha, you will not get it back. Sai grants you devotion, strength, and liberation.

Man has become a slave to money. He may forget God but will never forget money. You provide yourself with an air-conditioner, a good bed, fans and other accessories with a view to having a comfortable sleep. But you do not get sleep. Why? You should have mental peace to sleep well. Your body, mind, *chittha* (will power) and *Ahamkara* (egotism) being the Inner Instruments must all be oriented towards peace as well as the external limbs and sense organs. This can be achieved only by developing Divine love, which is selfless love and which always gives and never takes, while worldly love is keen on getting and then forgetting.

Divine love has no equal. It stands supreme. You pray to God for trivial worldly things. You should ask for something that you do not have. You are not having selfless love; hence you should only ask for love which the Divine has in plenty. **God is the embodiment of bliss**. Pray for love, peace and bliss. You should be able to distinguish between earthly happiness and Divine Bliss.

Human life is supremely precious in this world. But not all are alive to this truth. Wherein lies this preciousness? Humanness does not consist merely in the physical and the mundane. “*Shareeram Aadhyam khalu Dharmasadhanam*” (Verily, the body is the primary requisite for the realisation of *Dharma*). It is for the pursuit of Righteousness that this body has been given to man. **God is the repository of Ananda (Bliss). He is eternal**. Among the myriad names of the Divine, the greatest is *Sath-chith-ananda*. *Sath* means that which is unchanging at all times—past, present and future. It remains the same irrespective of time, place and circumstance. It transcends time, space and conditions.

Chith means *paripurna jnana* (complete awareness). It comprehends full knowledge of everything—social, moral, physical, scientific and spiritual. It is the undercurrent of every kind of knowledge. Where *Sath* and *Chith* exist together, there is *Ananda* (Bliss).

Humanness originates from *Ananda*, grows in *Ananda* and merges in *Ananda*. This bliss is the goal of man. Man is born in bliss. To manifest bliss is the duty of man. This is the secret of the human saga.

You should not choose God for the benefits He can shower on you. Do not expect God to satisfy your worldly or material ambitions; and when they are not realised, do not desert the path towards God. “Baba, appear in my dream this night,” you demand, and if it does not happen, He is not Sai Baba, he is Rai Baba (stone Baba) and you go in search of some other God who will be at your beck and call. You must hold on to your faith, whatever might happen, success or failure, appointment or disappointment. When God is your very core, irremovably fixed in your consciousness, there will be no room for elation or dejection. **God is bliss, and when God is the undying spring in you, you will have bliss forever.**

– *Sathya Sai Speaks, Volume 12; Chapter 21: Choose Your God*

When you talk of God to some people, they ask, “We will believe, only if we can see Him.” When the *Vidhwanmahasabha Pandits* (scholars on scriptures) go to the villages for their mission of spreading the truths of the *Vedas*, this question will crop up. Then you have to ask them: “I won’t believe that you have pain unless I can see pain with my eyes.” **God is Bliss**, how can bliss be shown and seen? Whether others believe or not, 2 plus 2 is equal to 4, you may agree or refuse to agree, but, that is a fact, proved by the experience of all those who agree. So too is the fact of God.

– *Sathya Sai Speaks, Volume 3, Chapter 33: It Will Not Last*

Remembrance of the Lord’s name is the method of crossing over the ocean of the worldly life for this age; remembering the Lord by means of His Name is enough to save man. **The Lord is Anandamaya (of the nature of Bliss); He is also Ananda (divine bliss)**, which is to be tasted through the Name. It is *Sath-Chith-Ananda* (Being-Awareness-Bliss Absolute). You may doubt whether such a small word like Rama or Sai or Krishna can take you across the boundless sea of worldly life. People cross vast oceans on a tiny raft; they are able to walk through dark jungles with a tiny lamp in their hands. The Name, even the *Pranava (Om)* which is smaller, has vast potentialities. The raft need not be as big as the sea.

– *Sathya Sai Speaks, Volume 5, Chapter 1: Close the Windows and Save the Lamp*

God Is . . . Pure – Beyond Attributes

The story of Rama is as sacred as it is surprising. Although *Vedas, Sastras, Ithihasas* and *Puranas* have tried to describe the qualities of Narayana, they have only succeeded in saying that this is not God, that is not God, and so on; but they have never been able to pinpoint and state what God is and describe His attributes and qualities by positive statements. However great the person concerned may be, it is not possible for him to say that God is like this or like that. God is beyond all description in terms of words we know and use.

Many poets and many speakers could talk about God, God's *leelas*, God's powers and God's manifestations in their writings; but it was not possible for most of them to experience the true greatness of God. Till now, no one could find either an individual or a text, which has described truly the great form of God. To some extent, limited by their own beliefs, based upon their own faith, they can say God is like this. They can only point a finger as we point at the moon, which we can see only from a distance. Such a description is of limited validity, within the context of their own faith and their own belief.

– *Summer Showers in Brindavan – 1977; Chapte 2: God Is Beyond Description Through Words*

“Ever blissful, granting happiness, embodiment of wisdom, beyond duality, infinite as the sky, primordial, final goal, One, eternal, stainless, immovable, omnipresent witness, beyond feeling, devoid of the three *gunas*” —such is God.

God is an ocean. The feelings and desires of devotees are streams. When both merge, the ocean remains the same but the streams get purified. The ocean is never disturbed. Another example. If you mix one cup of milk in ten cups of water, you decrease the value of milk. But when one cup of water is mixed with ten cups of milk, the worthless water acquires the value of milk. Thus, when two entities merge, the purer and greater one lends its qualities to the other.

God is beyond the three *gunas*. Will He behave like one trapped in *gunas*? Whatever thoughts anyone entertained towards Krishna, He was totally pure and unattached. It is true that the *gopikas* related to the body of Krishna but even that was not in any immoral sense. The *gopikas* were pure and unsullied. The meaningless interpretations of scholars have stained people's perceptions of the *Bhagavatham*. God is ever pure and selfless. These scholars cheat people when they look upon God as anything less than Purity itself.

– *Summer Showers in Brindavan – 1995; Chapter 5: Dhurva*

God is changeless, pure, and eternal. He has absolutely no trace of selfishness in Him. He is always concerned about the welfare of the devotees. Do not superimpose your selfishness on God and get deluded. When everything is in His hand, how can there be selfishness in Him? Whatever He does is for

the welfare of all. *Loka samasta sukhino bhavantu* (May all the people of the world be happy)! This is what God aspires for. He is known as *Aprameya*, since He is beyond all measure. He is present in man's *hridaya* (heart) in the form of bliss. He shines as *prema swarupa* (embodiment of love). He practises dharma, being the embodiment of dharma. He leads from the front, setting an ideal for humanity and helping everyone. He says, "Oh man! Why fear when I am here. Follow Me." Why should one fear when God has given such an assurance? If you follow Him, He will certainly bestow on you pure and unsullied bliss.

– *Chanting God's name – the royal path to liberation (Divine Discourse on April 14, 2003 in Brindavan. Occasion: Tamil New Year)*

People attribute a particular place as the birthplace of God and consider it as a *kshetra* (a sacred place of pilgrimage). But no single place can be ascribed as the birthplace of God. He is *Swayambhu* (Self-emergent). There is no specific place that can be ascribed as place of birth, place of upbringing, etc., for God. He is omnipresent. God will manifest in such a place where people get rid of their bad qualities and sincerely pray to Him with devotion. He is *Gunatheetha* (beyond attributes). He is *Nirgunam*, *Niranjanam*, *Sanathanam*, *Niketanam*, *Nitya*, *Shuddha*, *Buddha*, *Mukta*, *Nirmala Swarupinam* (God is attributeless, pure, final abode, eternal, unsullied, enlightened, free and embodiment of sacredness).

– *Obtain Divine Grace By Obeying Your Parents (Divine Discourse on September 18, 2004 in Prasanthi Nilayam. Occasion: Ganesh Charurthi)*

Whatever I speak, it is only love. I do not know any other word. There is no other quality greater than love. Hence, we have to love that quality of love, which is God.

The different ways by which we describe God such as *Nirgunam*, *Niranjanam*, *Sanathana Niketanam*, *Nitya*, *Shuddha*, *Buddha*, *Mukta*, *Nirmala Swarupinam* (God is attributeless, pure, final abode, eternal, unsullied, enlightened, free and embodiment of sacredness) are only for our satisfaction. They cannot, however, describe God in full. In fact, God is beyond description. The only word by which we can describe God is "love". Nothing better can describe Him.

You are all the "Embodiments of love". Your form is love. God's form is also love. I am very much distressed to see those physically challenged children seated on the tricycles. They are, in fact, "Embodiments of Divinity". To look down upon those divine children with contempt is a great sin. In fact, there are no lowly people in the world at all! That low thinking is in us only. It cannot be attributed to God. God has only one attribute, which is love. That is His form.

When someone converses with Me lovingly, My joy knows no bounds. If people employ empty rhetoric without love to describe My qualities, I am not at all pleased or impressed. Talk to Me with a loving heart. Pray to Me with a love-filled heart. Whatever you pray for with a loving heart, I will readily respond. You call Me "Sai" with love; I will readily respond saying "Oyi". Any amount of prayer devoid of love cannot move Me. If you call Me with love, I will respond immediately, wherever I am. There is nothing greater than love. Therefore, if you wish to have the darshan of God and experience Him, pray

to Him lovingly. You may have any amount of wealth and virtues, but they are no match to the quality of love. The sweetness inherent in the word prema (Divine Love) is not to be found anywhere else in the world. The more you cultivate and practise it, the sweeter will be your personality. Therefore, cultivate love as the foremost quality in you.

– *The Form of God is Love (Divine Discourse on July 2, 2004 in Prasanthi Nilayam. Occasion: Guru Purnima)*

God is unblemished and pure. In fact, He corrects the mistakes that are there in the devotees and takes them into His fold. He will not distance Himself from anyone. Lord Krishna is a *Leelamanusha vigraha* (donning a human vesture as part of His divine sport).

Both Radha and Prabha firmly decided that they would not move away from the company of Lord Krishna. In fact, Krishna gave a glimpse of His Divinity to Radha on one occasion and explained to her, “Radha! Human beings are entangled in *maya* (illusion). They are deluded to think that God in human form is also a human being like them. You cannot develop love toward a person without developing attachment to him. This is true in the case of God in human form also. Hence, first you will have to develop attachment to a particular form of God, in order to love God. In order that people should develop attachment to the form of their choice, God assumes several forms. However, God is unblemished and remains an embodiment of purity.”

– *Vision of the Divine (Divine Discourse on October 11, 2005 in Prasanthi Nilayam. Occasion: Dasara)*

Considering the *prapthi* (deservedness) of the concerned individuals, God interferes to bring about transformation in them. While doing so, God will conform to some form of self imposed norms. Transformation of the human mind cannot be brought about by a human being or by chanting some mantra. Only when God wills so is it possible. God can accomplish anything and everything. He can be present anywhere and everywhere. In keeping with the declaration “*Ekam eva advittheeyam Brahma* (Brahman is only one, without a second),” God does not change. If He changes, the whole universe will change. It is a serious misconception to think that God has changed. **God is truth, eternal, and unblemished.** None can change such a *Paramatma* (supreme self). It is not easy to comprehend the divinity.

– *Vision of the Divine (Divine Discourse on October 11, 2005 in Prasanthi Nilayam. Occasion: Dasara)*

God is formless and attributeless. It is the devotees who attribute some names, forms, and attributes to God and feel satisfied. All names and forms are *anithya* and *asathya* (evanescent and false). **The only eternal and true form of God is Atma.** Everything in the world may change; but the *Atma* will never undergo a change. The entire universe is contained in the *Atma*. This is also called divine consciousness or *Aham* or Brahman. People misunderstand this eternal truth, ascribing several names and forms to it.

When the formless God assumes a form, it is natural for human beings to meditate and worship that form. People derive great satisfaction and experience bliss by doing so. It is alright as long as that form remains. Once that divine form ceases to exist, what will you do? **The happiness and bliss derived from**

the worship of a particular form of God are born out of your illusion only. The physical vestures last for a particular period and then cease to exist. Divinity takes different forms later.

For example, you are now attached to this physical body. You worship this body and derive great satisfaction and bliss thereby. But, after sometime, this body may disappear like the earlier Avatar. Then you should not feel sad. When the divine *Atma* embodied in this physical body reaches its eternal abode, it is a matter of joy, not sorrow.

– *Divine Discourse on February 23, 2009: Install God on the Altar of Your Heart and Meditate on Him*

I am beyond all attributes. Believe it or not, I am bliss personified. If you think otherwise, the defect lies in you. Whatever I do is for your own good, for your welfare and for your happiness. Lead a blissful and unblemished life. That is what I desire from you. I have no worries or suffering at any point of time. Why should I worry when I have everything? I have no desires. Whatever I tell, whatever I do, is good for you, not for Me. I have come for your sake. Hence, make full use of Me. I am always ready, provided you develop sacred thoughts. Lead a divine life.

Sometimes, I do not talk to you. You think, “We might have committed some mistake. That is why Swami is not talking to us.” But truly speaking, it is not My nature to look for defects in others. My vision is highly sacred. I always see good in you. The bad you see is your own imagination. Because there is bad in you, you are seeing the same in others. But to Me, even bad appears as good. Hence, do not entertain any doubts regarding Swami. *Samsayatma Vinasyati* (one with doubts will perish). Have firm faith.

– *Sathya Sai Speaks, Volume 35; Chapter 22: Listen to the Master of the Universe and Transform Yourselves into Ideal Human Beings*

Many animal qualities are rampant in human beings today. This is a situation that must be corrected. What are the human qualities? Compassion, truth, forbearance, empathy, etc. These are the human qualities that we must cultivate. God’s actions vary and their significance is not evident to all of us. So, we form our own reactions and attitudes to these situations. Such reactions are our own creation and do not conform to the reality of the event. The anger in you appears as if it is that of the other person. In the same manner, the various attitudes like greed, jealousy, pride, delusion, etc., are our inner attitudes projected on others. God is pure, attributeless and selfless and on such a Divinity, you project your own inner defects. You attempt to repress and suppress such negative impulses in you. There is no use in such attempts for, sooner or later, they are bound to erupt. Your effort should be to prevent the very entry of such attitudes and feelings in you.

– *Sathya Sai Speaks, Volume 34; Chapter 17: Happiness Is Union With God*

You should pray to God to grant you that which He possesses and you do not. What do you lack? Peace and bliss. Ask and it shall be granted. Do not ask God for the fulfillment of mean desires. All the worldly things are fleeting and momentary. Only God is immutable, pure, eternal, and immortal. So, spend your time in singing the glory of God. By sincere prayer, you can discover your latent divinity.

You must practice the *sadhana* of unification of thought, word, and deed. If you achieve this with love in your heart, it itself is a good penance. Do everything as an offering to God and to please God. There is no greater worship than doing your duty with love, as an offering to God. **God is infinite and vast.** Do not limit Him into a small frame. Widen your vision. Make your love expand to cover the whole humanity. Realise all beings as divine. Then you realize all are one. Go on adding “I plus you, I plus you,” and it will become “We”. Then go on adding “We plus We” —we are all one. All are children of God. This is brotherhood of man and fatherhood of God.

– Sathya Sai Speaks, Volume 31; Chapter 16: We are All One

Those who consider the jewels as more important than the gold, out of which they have been made, belong to the category of those with half-knowledge. The truth is that without gold there can be no ornaments. Ornaments can be of various kinds and may have various forms and labels. But gold has no specific name or form like the jewels. **God is without attributes, is eternal, infinite and immutable.** Everyone born in the world has a form and name. But the divinity within him has no name or form. The individual with name and form is filled with egoism and possessiveness. This egoism and possessiveness are the cause of one’s pleasure and pain, happiness and sorrow. Hence everyone must strive to curb these two tendencies.

– Sathya Sai Speaks, Volume 28; Chapter 26: Hanumaan the Ideal for Mankind

When I came down to the Mandir this morning, the children greeted me with the words, “Happy Birthday!” I told them, “I am always happy, it is you who are unhappy, who should get happiness.” It is only when each one realises his inherent divinity and leads a Godly life that all will be happy. Divinity is not confined to any specific place or form. Each one should realise that this all-pervading, all-powerful Divinity is within him. There must be realisation that the Principle that is Omnipresent in the subtlest form and in the grossest form is the *Atma* or *Brahman*. **God is the eternal Reality, without birth, growth or death, without beginning, middle or end, and who is immutable.** It is only the bodies that are subject to change. Making use of the body that is mutable, the immutable Divine has to be experienced.

– Sathya Sai Speaks, Volume 22; Chapter 37: The Cosmic Indweller

God is Omnipresent. So, do not act differently when you are away from My presence. Be always and everywhere conscious of the presence. Be vigilant, even while engaged in little tasks. Maintain silence, in the recesses of the heart, as well as outside. The Gita says, God’s hands and feet are everywhere. You can hear his footfall only when no other sound hinders. God, out of His infinite Grace, assumes the Form that the devotee yearns for. **He is Purity. He is the Supreme Wisdom, He is ever-free, ever merciful.** Develop the awareness of God, see Him and serve Him in every living being.

– Sathya Sai Speaks, Volume 14; Chapter 59: The Search for Fulfilment

There was a *sadhaka* (spiritual aspirant) once who called Krishna by various names, each describing some facet of His magnificence. He prayed, "Come away from the herd of cows that you are tending; come to me for just a moment and quench my thirst." He was pining under a tree, shedding tears of anguish, when an old fakir came to him; the *sadhaka* poured out his heart to him and prayed for his blessings to realise his fondest desire. But the fakir told him, "**God is beyond all forms; He cannot be limited by form. He is all this and more.**" How can He appear before you in the form you pine for?" This heightened the anguish of the seeker, and he craved even more earnestly for the vision he had fixed in his mind. Who can speak of God as only this and not that? No one can limit His freedom. Is He bound by what the fakir thinks of Him? He assumed the form wanted and gave him the ecstasy he deserved. **Bear this in mind when you get the urge to decry others for their faith in other forms and names.**

– *Sathya Sai Speaks, Volume 8, Chapter 40: Inspiration, Not Imitation*

The dominion of God is horizonless; it envelops space and even beyond it. So do not allow the needs of worship or *puja* to put blinkers on your eye. Do not hate other names or other forms of the same Supra-Cosmic Magnificence, the *Purushottama*. For, hate breeds fear, hate is the seedbed of anxiety, scandal and falsehood. It drains your mind of peace. You may have light without oil, fire without smoke, breeze without a bearer fanning you, a chillness in the air of your room in the sizzling heat of summer—but, unless you are at peace with yourselves and with those around you, your pulse will be quick and your blood will be racing in rage and rancour. **Love alone can alleviate anxiety and allay fear.**

– *Sathya Sai Speaks, Volume 10, Chapter 14 : Objective, Not Object*

God is beyond Name and Form; He is all names and all forms and yet, incomprehensible and mysterious. How then can God be apprehended by means of *dhyaana* (meditation) on name and form? This is a legitimate question. It can be answered by means of a simile. Water drowns man; water also helps him to swim. It draws in and it buoys up both. Only, man has to learn the process by which he can keep afloat. **In the same way, name and form which appear to be limitations and handicaps can serve as instruments and helps to transcend Name-Form and realise God.**

– *Sathya Sai Speaks, Volume 12; Chapter 54: The Mind Stuff*

God Is . . . Sat-Chit-Ananda

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 one 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.

Everyone wants to be happy. Such a desire is natural and it springs from the fact that man's true nature is Bliss. Bliss is God but man does not understand that. He does not understand that he originated from God, that life's undercurrent is God, and that his final destination also is God. Man is born of *ananda*, the basis of his life is *ananda*, and his goal also is *ananda*. Truly speaking, it is not difficult to know what the basis of life is, and what should be the goal of life. Bliss should be the goal, and one must seek it in all earnestness. The human body is temporary; the pleasure that it can give also is fleeting. Therefore, one must seek that which is permanent, that is to say, God, or, what is the same thing, Bliss. It is meaningless to seek this Bliss by way of instruments that are impermanent. The body can give only bodily pleasure, and the mind can at best give only mental satisfaction. But these do not represent Bliss.

– *Summer Showers in Brindavan – 2000; Chapter 8: Buddha's Message*

It is not all that important how much you love God; what is more important is how much God loves you. *God is the embodiment of Sat Chit Ananda*. *Sat* means that which is eternal. *Chit* is total awareness. When water and sugar are mixed with each other, you get syrup. Likewise, the combination of *Sat* and *Chit* results in *Ananda* (bliss). The *Ananda* that you experience out of worldly pleasures is momentary. You will attain true and everlasting bliss, only when you turn your vision inward and experience the *Atma*. It has no form, but is full of bliss.

– *Sathya Sai Speaks, Volume 32, Part 2; Chapter 13: Importance of Mother's Grace*

God is Sath-Chith-Ananda. With the *Sath* (eternal feeling), you should seek *Chith* (spiritual wisdom). Then you get *Ananda* (bliss). You can get *Ananda* only from *Ananda* and not from a state of depression. You should worship the Lord with love, since *love is God and God is love*. This gives you real happiness. Today people pretend as if they love while their inner feeling is not filled with love.

– *Sathya Sai Speaks, Volume 31; Chapter 15: Going Beyond the Mind*

The *Ramayana*, the *Mahabharatha* and the *Bhagavatha* teach the lesson that desire, anger and greed cause destruction. Fix your faith on God and not on the things of the world. When you have faith in God, your discrimination will be perfect. You will be guided by your conscience, which will always lead you properly. In Vedantic parlance, this conscience is called *Chith*. *God is Sath-chith-ananda*. *Sath*

means Being, *Chith* means Awareness. Where the two are combined there is bliss. That is the meaning of BABA = Being + Awareness + Bliss = *Atma*.

You are all aspirants of Bliss. You should enjoy bliss. You have to combine *Sath* and *Chith* to realise *Ananda*. Without *Sath* (purity), there can be no divinity. Without divinity there is no bliss. Always think of God.

– *Sathya Sai Speaks, Volume 25; Chapter 29: The Three Cardinal Vices*

This is the role of Bharat,—to assert that God is a present and persistent factor in human life, in every atom, in the Universe and that God is *Sath*, *Chith* and *Ananda* (Existence, Consciousness and Bliss Absolute). She must nurse the tree of *Dharma* and garner from it, for the welfare of the whole world, the fruits of *Ahlada* (spiritual exhilaration), *Ananda* (bliss) and *shanthi*.

– *Sathya Sai Speaks, Volume 7, Chapter 34: Nurse the Ancient Tree*

When one enquires into the reality earnestly and objectively, he will realise that Divinity pervades everything. God is eternal and bliss incarnate. Among the myriad names of the Lord, the most significant is *Sat-Chit-Ananda*. This means that the cosmos is the embodiment of *Sat-Chit-Ananda* (Being-Awareness-Bliss) and vice versa. They are inextricably united.

Everything in the universe, from an ant to the Absolute, is a manifestation of *Sat-Chit-Ananda*. *Sat* is that which transcends the three categories of Time – Past, Present, and Future. *Chit* refers to *Paripurna-jnana* (total awareness). Where these two are shining in unison, there is the Bliss Divine. Hence, *Ananda* (Bliss) is not something separate from the other two. They cannot be trisected.

The One is radiant in the three as an integral expression. For instance, fire has three qualities: heat, light and redness. These are not separate from each other. Likewise, the Divine is the unified form of *Sat-Chit-Ananda*.

– *Sathya Sai Speaks, Volume 24; Chapter 22: Honour the Plighted Word*

God Is . . . All Pervading

God permeates the entire universe in the form of *Sat-Chit-Ananda* (Existence-Knowledge-Bliss). The five elements, earth, water, fire, air and ether are the embodiments of God, who manifests in the entire creation as *Sathyam, Sivam, Sundaram*. Every human being is therefore a manifestation of *Sat-Chit-Ananda*. God manifests as sound, touch, form, taste and smell in the elements – ether, air, fire, water and earth, respectively. Since He permeates all the five elements and the entire creation, the Upanishads declare, *Isavasyam Idam Jagat* (the entire world is permeated by God). **God is omnipresent.** There is no place in the world where He does not exist. *Sarvata Panipadam Tat Sarvathokshi Siromukham, Sarvata Sruthimalloke Sarvamavruthya Thishthathi* (with hands, feet, eyes, heads, mouth and ears pervading everything, He permeates the entire universe).

– *Summer Showers in Brindavan – 2002; Chapter 11: Sense Control is the Highest Sadhana*

There is milk in the body of the cow. The milk has ghee in it. But the cow cannot derive any strength through that ghee. The milk has to be taken out of the animal, it has to be boiled, and a little sour curd poured into it in order to curdle it. Then, when the milk is transformed into curds, it has to be churned and butter separated and rolled. Afterwards, the butter has to be melted and clarified, to get the ghee. The ghee thus prepared can be fed to the cow and then, it would be rendered stronger. So too, just consider— **God is omnipresent.** Yet, He is not amenable to man, unless man does *sadhana*.

There is oil in the sesame seed. There is butter in milk. There is water underground. There is fire latent in wood. **Similarly, the Omnipresent God is in the human body and the human mind.** When we seek to separate him and identify Him, one has to make efforts and do *sadhana*. Then, as a consequence of the effort and the *sadhana* one will realise that God is oneself and there is no difference between the two. This is liberation, wisdom, realisation, according to *Adwaita*. Sankara names this process the *Upasana* of *Adwaita*.

– *Sathya Sai Vahini; Chapter: Values In Later Texts*

In your daily life, you are saying that **God is omnipresent**, but you are not putting it into practice. What you should do is to regard God as being present in everyone, everywhere and you should love everyone as you love God. The right thing is to have a broad vision of God and regard Him as being present everywhere. To think that He is confined in some small place is to bring down the whole status of God Himself. Because your ideas are narrow and are very small, you are thinking that God is narrow and small.

Do not have such narrow ideas and narrow views. You must broaden your vision and regard **God as being present everywhere;** and in that context, you should serve and love everyone. In developing such broad ideas, young people should put in all the effort possible. The young people are the saviours of the world. Swami's ambition and hopes rest on the young people. The future of the country depends upon

the faith of the young people. If you turn out to be good people, the country will turn out to be good. If you promote your narrow ideas and keep them narrow for all the time, you will harm this country.

– *Summer Showers in Brindavan – 1977; Chapter 24: Live and Work for the Good of the Community Around You*

There is no need to go on pilgrimages to search for God. **God is present everywhere.** *Sarvatah panipadam pat sarvathokshi siromukham, sarvatah sruthimalloke sarvamavrutya tishthati* (with hands, feet, eyes, head, mouth and ears pervading everything, God permeates the entire universe). **Wherever you see, God is present there.** There is no place where God is not present. There is no form that does not belong to Him.

Man searches for God, thinking that He is at some distant place. **But God is in front of you, behind you, beside you.** All are the embodiments of God. However, you do not consider the people around you as embodiments of Divinity. You look at their form and consider them as mere human beings. Forget the form. Be firmly established in the feeling that wherever you see it is God only. It is only He who provides everything for our sustenance.

Hence, whatever work you undertake, consider it as God's work and dedicate it to Him. If you perform your actions as an offering to God, they will turn out to be pure and sacred. God is not somewhere in a distant corner. You are God. You are society. You are the world. You are the sky. You are the earth. You are the stars. You are everything. Hence, develop the feeling, "I am everything." You see duality in the world since you go by names and forms. If you see beyond names and forms, you will find unity everywhere.

– *Do Not Burden Yourself with Limitless Desires (Divine Discourse on May 2, 2006 in Brindavan)*

No one can know the origin of anything. For example, there is a green gram seed. Who can trace its genealogy? But one can recognise its future. The moment it is placed in the mouth and munched, that will be its end. Its origin is not known, but its end is in our hands. This is the reason why man is enjoined to concern himself about his end. **Do not worry about rebirth because that is not in your power.** Strive only to ensure that your end is pure and sacred. That calls for *sadhana* (spiritual practice). Many imagine that the quest for God is *sadhana*. There is no need to search for God. When the **God is all-pervading, inside and outside,** where is the need to search for Him? The only *sadhana* one has to practise is to get rid of the *Anatma bhava* (identification of the self with the body). *Anatma* is that which is impermanent. When you give up the impermanent, you realise what is permanent and eternal.

Man today foolishly seeks to enjoy all things indiscriminately. This is wrong. **One must enjoy what is good and wholesome and eschew what is bad and unwholesome.** In spiritual, terms, this means that one should give up the impermanent physical objects and realise the *Atma* that is permanent. This alone is true *sadhana*—not various forms of worship and meditation, which are not genuinely concentrated on God.

– *Sathya Sai Speaks, Volume 26; Chapter 2: Sanctify Sports and Games*

God is Omnipresent. The *Gita* asserts that His hands and feet are everywhere; so are His eyes, head and face. No one can deny God or ignore Him. When a person denies God, he is denying himself. You must foster faith in God and know that He exists in all. That faith will plant in you, humility, courage and reverence.

Like the electric current which activates the mike, the fan, the bulbs, the unseen God can be inferred through His manifestations and brought closer to the consciousness. In a glass of water, sugar lies at the bottom and so, the water tastes bland. But when the water is stirred well, the sweetness pervades all over. Now, consider the heart as the vessel of glass. Worldly desires and designs form the water. The Divine *Atma* is the lump of sugar. With your intellect as the spoon, if you perform the vigorous *Sadhana* of stirring, you can recognise the manifestation of Divinity in every drop.

Students! Expand your Love so that you recognise God in every being. This is the goal, the purpose and the fulfillment of *Vidya* (education).

– Sathya Sai Speaks, Volume 20; Chapter 3: Guidelines to Goodness

What exactly is the Divine? What are its characteristics? How can it be defined? No person can claim authority to announce the attributes which mark out Divinity, the activities through which Divinity can be identified, and the Form in which Divinity can be recognised. And no one has the power to assert that no other attributes or activities or forms can be divine. It is sheer effrontery and foolishness to make pronouncements on the nature and work of God. When **Divinity is immanent in everything, conscious and unconscious, in every form of being and becoming,** how can a thing be condemned as bad or commended as good?

Water quenches thirst and also drowns people. Fire gives light and warmth but also burns and reduces things to ash. Sound terrifies and also thrills. They are all three Divine; Divinity is inscrutable. The Divine Will is ever free and fresh. The Divine has no selfishness or pride or greed or envy. But, you suffer from all these illnesses. So, your judgment is narrow and crooked. The Divine can function as It pleases and wills, for, It has no wants.

– Sathya Sai Speaks, Volume 15; Chapter 53: The Ultimate Attainment

There is no need to exhaust yourselves in the search for the Lord; **He is there like butter in milk,** like the chicken in the egg, immanent in every atom of creation. He does not come from somewhere or go somewhere else. **He is there, here, everywhere.** From the *anu* (atom) to the *ghana* (great), from the microcosm to the macrocosm, **He is everything.** To realise this grand Truth, *sadhana* or karma is needed. That is *Karmayoga*, karma performed with this end: '*karmasu kousalam*,' "the karma done in an intelligent manner." A millionaire may have various vehicles: cars, coaches, etc., in plenty; but for his health's sake the doctor advises him to walk a few miles every morning. Otherwise he will fall ill, the doctor says. So also, for removal of *Ajnana* (the disease of ignorance), one has to do karma, Dharma-directed karma (virtuous action). The oil in the lamp is the fat derived from the actions of previous 'lives'. The stronger the flame, the brighter the light and sooner the oil is used up. Do vigorous karma and exhaust the effects of the past and be free from the weight hanging round your neck. There is more

joy in the doing of karma than in the fruit it may give; the pilgrimage is often more pleasurable than the actual experience of the temple to which the pilgrim went.

– Sathya Sai Speaks, Volume 1, Chapter 30: Sathya Sai Geetha (ii)

God is all-pervading, but, yet, we have some scientists who assert, “We have searched all outer space, we have looked for Him on the Moon; no; He is nowhere to be found. He does not exist.” They do not know what to seek and where; still, they have the impudence to assert that it is not found. Is God an occupant of an identifiable body or Form? Has He a habitation and a habiliment that is traditionally His? God is all this and more, He is in all this and beyond. He is the inner motivator of the very scientist who ‘denies’ Him! Man himself is God; all matter, even in the Moon, is suffused with the Divine Presence.

To search for God with the instruments of the laboratory is like trying to cure pain in the stomach by pouring drops into the eye! There is a technique and a special instrument for that purpose, which the pastmasters in that science have developed and spoken about. Equip yourselves with a clear eye, through detachment and love, sharpen your sense of discrimination, *Viveka*, so that it has no prejudice or predilection, then, you can see God in you, around you, in all that you know and feel and are. The doctor asks you to remove your shirt, before he applies the stethoscope and tries to diagnose your illness. You have another shirt covering your chest, the desires that surge in your heart! Remove that shirt, so that your real nature, that is Divinity, can be revealed to you and all who seek to know you.

– Sathya Sai Speaks, Volume 9, Chapter 11: The Five Hoods

Air is all-pervasive. It is within you and outside as well. Similarly God is pervading everywhere in the Universe. If you look at everything with the divine feeling you will not fail to see Divinity, pure and unsullied. If you see the idol of Krishna in this hall with a divine feeling, you feel you are seeing the form of Krishna.

But if you are keen on finding out the material from which it is made, you see only the bronze or other metal of which it is made and not Krishna. You can realise that what you visualise depends on the nature of your vision—*Drishti is Shrishti*. If you look at the world with coloured glass you see everything differently and not in its real colour. The mind is the cause for feelings. If you see with the feeling that this *Vishwam* (Universe) is *Vishnu Swarupam* (embodiment of God), it will be so!

– Sathya Sai Speaks, Volume 26; Chapter 13: Sparks From the Divine Anvil

If you do not notice or experience the grace of God, you think that God is not close to you. You also sometimes say that you have tried your best in many ways to go close to God and God is going farther away from you. This is a meaningless statement. There is no point in saying that you are going close to God and God is going farther away from you.

Here is a small example for this. A person who is standing close to me may be thinking that Swami is far

away from him. We can examine this statement on the basis of the laws of physics. If the distance from a person to me is small, the distance from me to that person cannot be different and larger. Similarly if I hit a piece of wood, I say that I have hit the piece of wood but that is not all. The piece of wood has also hit me equally hard. This is in the nature of a reaction. It can never be that the reaction is unequal to the action. In the same manner, in the spiritual aspect as well, there is no question of your thinking that you are going close to God and that God is going away from you or your thinking that God is keeping at a distance in spite of your getting closer to Him. As close as you are to God, so close is God to you. If you understand this truth, then you will realise that **God is everywhere**. There is no such thing as God being far away from you when you are close to Him. Those who recognise the truth in this statement and realise that God is omnipresent will experience the proximity to Divinity.

– *Summer Showers in Brindavan – 1974, Part I; Chapter 12: Ghora and Aghora Aspects of God Are Only Reflections of Your Thoughts in the Mirror of Brahman*

God Is . . . the Embodiment of Dharma

God is the embodiment of dharma: His grace is won by dharma. He is ever fostering dharma, He is ever establishing dharma, He is dharma itself. The Vedas, scriptures (*sastras*), epics (*Puranas*), and traditional accounts (*itihasas*) proclaim aloud the glory of dharma. In the scriptures of the various religions, dharma is elaborated in the language familiar to the adherents. The duty of everyone, everywhere, and at all times, is to pay homage to the personification of dharma (Dharma-Narayana).

The stream of dharmic activity should never run dry; when its cool waters cease to flow, disaster is certain. Humanity has reached this stage only because dharma, like the river Saraswathi, flows unseen, below the ground, feeding the roots and filling the springs. Not only humanity, but even birds and beasts have to adhere to dharma, so that they may be happy and survive in comfort and joy.

Therefore, the waters of dharma have to be kept flowing perpetually and fully, so that the world might enjoy happiness. Disaster now dances madly on the world stage, because right is neglected and there is disbelief in the essentials of *dharmic* life. So, one has to understand clearly the very heart of dharma.

– *Dharma Vahini; Chapter 1*

Whatever kinds of strength we have, if we do not have the strength of *dharmā*, all is futile. Real strength is *Daiva Bala* and *Dharma Bala*, the strength that comes from God and from *dharmā*. The Pandavas were prepared to sacrifice their lives in the pursuit of righteousness. **Where *dharmā* is, God is and where God is, there will be victory.** Where God is not, it is impossible to gain success.

– *Summer Showers in Brindavan – 1972; Chapter 14: Customs and Character*

Sathya (truth) sustains the Cosmos, *dharma* (virtue) protects and promotes the peace of mankind. All activities have to be infused with the ideals of *sathya* and *dharma*. *Dharma* never suffers decline; only the practice of *dharma* declines. So, Divine Incarnation takes place to restore faith in *dharma*, to revitalise the practice of *dharma*, and to demonstrate that the practice of *dharma* confers peace, joy and prosperity. If *dharma* is ignored, it amounts to sacrilege, for ***dharma is God and God is dharma.***

People see God in a picture, an icon, or a plaster of Paris figurine but ***God is most manifest in dharma.*** Only those who believe in *dharma* can be called ‘the faithful’; those who do not, are the genuine atheists, though they indulge in profuse use of the word ‘God.’ They may spend enormous sums for pilgrimages and for rituals and ceremonies but that will not take them any nearer God. What profit can they earn in the spiritual field, if they adore God and at the same time, insult and injure their fellowmen?

– *Sathya Sai Speaks, Volume 14; Chapter 26: Out of the Workshop*



God Is . . . the Witness

When the world is ruled by God, how does He permit it to be so wicked and vile? The answer given is that ***God is not responsible for the grief and the pain.*** The sins we commit are the progenitors of the grief we suffer. Joy and sorrow are the consequences of the good and the evil that man perpetrates. ***God is the Witness.*** He does not punish, nor does He cause grief. The *Jivi* is beginningless, that is to say, he has no birth; but he involves himself in incessant activity and so he has to go through the inevitable consequences of that activity. This is the experience of everyone, the characteristic of everyone’s mind. This is the unbreakable law of the objective world or *Prakriti*. Grief or joy is the image of the activity one engages in. It is the resound, the reflection, the reaction. ***The Jivi can be the witness without concerning himself with the good and the bad of the activity. When involvement happens, good will have to be experienced when good is done, and evil will have to be experienced when evil is done.***

– *Sathya Sai Vahini; Chapter: Bondage*

The Lord is impartial: you punish yourself, you reward yourself. A young student who was nervous about the examination in the English language went to a temple and prayed to God for making the questions easy for him. He promised in exchange a Thanksgiving Feast. It happened so, and he could answer all the questions to his entire satisfaction in half the time allotted for the purpose. He did not give in the answer sheets immediately; he called for extra sheets and wrote down a list of articles he must purchase for offering the Thanksgiving Feast to God: jaggery, rice, cardamom, ghee, etc. He had many more minutes at his disposal; he noted down the cost and finding it beyond him, he revised the list and found many items which he could score off. While busy with this flippant assignment, the bell rang and the supervisor ran up to him to collect the answer sheets. In the hurry of the moment, he handed over

the sheets whereon he had written the list of articles and through sheer miserliness, scored out most of the items! So, the young man failed; it was all his doing. **God is impartial; He is like the thermometer that cannot misinterpret, or exaggerate or falsify.** Success or failure is your own making, you decide your destiny; the Lord has no share in deciding it.

– *Sathya Sai Speaks, Volume 5, Chapter 20: Undernourishment and the Cure*

The true devotee is deeply aware of the transitoriness of earthly triumphs. He knows that death is the final arbiter, that **God is the only dispenser,** and so, he is firm and calm, whether it is foul or fair. He will not slide or climb whatever happens. He knows that the **God whom he adores is the indweller in the blade of grass and in the most distant star.** God gives ear to the prayers that rise in all languages and even from the silence of the dumb. **He has no trace of anger or worry. You too have no reason to develop anger and anxiety.**

– *Sathya Sai Speaks, Volume 8, Chapter 24: Light the Lamps of Love*

God is not involved in either rewards or punishments. He only re-flects, re-sounds and re-acts! He is the Eternal Unaffected Witness! You decide your own fate. Do good, be good, you get good in return; be bad, do bad deeds, you reap bad results. **Do not thank or blame God. Thank yourself, blame yourself!** He does not even will that creation, protection and destruction shall take place. They follow the same law, the innate law of the *maya-ridden* universe.

This electric current, for example, can be used by us, to turn the fans and give us coolness in this sultry weather; it can be used to give light, to magnify human speech and take the sound nearer to you; it can be made to produce many copies of a printed sheet. In all these cases, it creates. But, if you are so overcome by all the good that it does and your admiration goes a little too far and you grasp the wire that carries it to you, you are killed! The current creates; it protects; it destroys; it depends on how we utilise it.

– *Sathya Sai Speaks, Volume 10, Chapter 8: “Stone as God,” Not “God as Stone”*

Man may fancy that he is capable of achieving anything. But his achievements are solely related to the nature of his actions. The Creator sends each one at birth with a garland made of the results of his good and bad deeds in his previous birth. The scriptures exhort men to adhere to good thoughts and good deeds as the only way of realising a good life. The fruits of your actions will be reaped only by you and none else.

You alone are responsible for your joys and sorrows. God is in no way responsible. **He is only a witness.** But if you pray to Him with all your heart and soul, the effects of all *karmas* will disappear like mist. Devotion will free man from the consequences of his deeds. If man devotes a small fraction of the enormous time he devotes to his wealth, family and position, to thoughts of God, he need have no fear about the Lord of Death. **If one does not think of God even for a moment, how can he hope for peace of mind?**

For all the confusion and conflict prevailing in the world today, it is the feelings and thoughts of people that are responsible. To take offence when someone criticizes you or to think of retaliation when one does some harm to you, is not the right way of reaching to them. Consider whatever good or bad that happens to you as the consequence of your own actions. Do not attribute them to acts of the Divine.

God is like a postman. The postman delivers one letter to one address and the people in the house rejoice over the good news contained in it. He delivers another letter at a second house and there is lamentation over the sad news contained in the letter. Is the postman responsible for the joy or the sadness of the recipients, of the letters? No. It is the content of the respective letters that is responsible. What you experience by way of joy or grief is a consequence of your own actions. **God is only a witness.**

– Sathya Sai Speaks, Volume 27; Chapter 31: The Avathaar and the Devotees

All the pains and pleasures man experiences are the results of his own actions and not due to any act of the Divine. **God is only a witness.** **God is like a postman.** He delivers to you whatever letter is addressed to you. The grief or joy you derive from the contents of the letter are your own. Likewise the suffering or happiness one experiences are the results of one's own bad or good deeds and are not derived from God.

However, there is the operation of special grace on certain occasions. When you pray to God with a pure heart, without a trace of selfishness and with sacred feelings, God confers special favour. Moreover, when a person has done some unique act of sacrifice in a previous life or at any time in the past, the Divine confers an appropriate reward for it at the proper time.

– Sathya Sai Speaks, Volume 29; Chapter 23: As You Sow, So Shall You Reap

The Divine cannot be expected to act according to your thoughts or desires. God is fully aware of the needs of the family, country, and world at large and confers the requisite benefits at the appropriate time. Let us take an example of how one gift of nature proves beneficial to some people, while it is not so for some others. Suppose a marriage function is being celebrated in one house, the family prays for the rain to stop to facilitate them. At the same time, a neighbour who has cultivable land, which is dry, prays for the rain to continue to pour in torrents to facilitate his cultivation of the land. **God is impartial** and will not submit to a particular individual's needs. **He weighs the needs of all and maintains a balance.**

– Sathya Sai Speaks, Volume 31; Chapter 16: We are One

God is watching all that you do. You may think that others do not know what you are up to. You may hoodwink others, but can you ever hoodwink God? He knows everything. So, always do good. **All your sins will be atoned when you make proper use of your senses.** When you become angry, you lose all your power of discrimination and behave in an inhuman manner. So, whenever you are angry, leave the place immediately. It is better to be away from sin rather than commit sin and repent later.

People think that it is God who is the cause of their happiness and sorrow. But it is not really so. Each one is responsible for his actions and reaps their consequences, good or bad. **God is the eternal witness** and does not interfere in this. He gives neither happiness nor sorrow. If you talk endearingly to someone, that person will also speak to you in the same loving manner. But if you talk in an arrogant way, you will get a similar response.

As is the action, so is the reaction. The reaction, reflection, and resound are based on your own thoughts, words, and actions; God is not responsible for them. If you stand before a mirror, you will see your own reflection. In whatever way you speak to others, you will have the resound in the same way. Whatever thoughts you have in your mind, they will be reflected back to you. It is therefore essential to know whether your thoughts and actions are good or bad. Whatever good or bad you experience is the result of your thoughts, words, and actions. **When any bad thought comes into your mind, give it up immediately. If you conduct yourself in this manner, you will become a true devotee of God and achieve liberation.**

– *Atma is the Nameless, Formless Divinity (Divine Discourse on March 20, 2006 in Prasanthi Nilayam. Occasion: Ugadi)*

The people around you may not be able to see what you do, but He is watching you. Others may not hear what you speak, but **He is listening to you. He is the eternal witness.** Unfortunately, you are unable to realise this truth. Some people argue, “How can you say that God is present everywhere when we do not actually see Him? How is it possible for Him to hear our prayers?” In fact, **sound is the very form of God. There is no place where there is no sound. He can hear everything since sound is His own form. Light pervades the entire world. God can see everything in this world because the very light is His vision.** Hence, never be under the mistaken notion that God does not know what is happening. Do not doubt or deny His existence just because He is not visible to the naked eye. How does *sankalpa* (will) originate in your *hridaya* (heart)? It happens as per the Will of God. There may be ups and downs from the worldly point of view, but divine principle always remains steady.

– *Limit not the all-pervading Brahman with Names and Forms (Divine Discourse on February 26, 2006 in Prasanthi Nilayam. Occasion: Sivarathri)*

We think that the qualities of anger, envy, jealousy, pride, etc., are God-given, but it is not true. God does not make any distinction between people by granting positive attributes to some and negative qualities to others. All these differences are man-made. God has nothing to do with them. When our wish is fulfilled, we praise God. On the other hand, if something goes wrong, we attribute our failure to God and blame Him. **God is only a witness to everything that goes on in the world, good or bad.** He neither gives nor receives anything. **All our sorrows and difficulties are of our own making.**

– *Divine Discourse on November 22, 2009: Be Good, do Good, and See Good*

God is the eternal witness of our thoughts, words and deeds. Each one worships God in the name and form of his choice. In fact, all forms are His. Hence, respect and love everybody. Expansion of love is life. Do not give scope for narrow-mindedness.

– Sathya Sai Speaks, Volume 35; Chapter 14: The ‘I’ (Aham) Is Brahman



God Is . . . the Shining Spirit

The *Vedas*, *Sastras* and *Puranas*, besides many scholars and saints and others who have a right to speak about such matters, all describe God as *Sarva-vyapi* and *Sarva-bhoothantharatma*, that is, as present everywhere and as the Inner Reality in every being. On the basis of this, some people argue, “If he is so present everywhere and in everything, why is He not seen by everyone?” For all such, the reply is: how can the physical eye composed of the Five Elements see beyond the five?

Nothing can illumine an object that does not reflect light. But a flame illumines itself and sheds light all around. God is self-luminous. He illumines all, He is beyond Nature, which is but a manifestation of His Glory. So, He can be seen only by the Eye of Wisdom, an eye that can be won only by His Grace. Hence, worship of God is an essential part of *sadhana*. He who fails in seeing himself can never succeed in seeing others, in seeing anything outside him. Engage yourself in *sadhana* that will secure the Grace of God; through that Grace, the *Jnana Nethra*, the Eye of Wisdom will be granted. He is easily reachable by the path of Devotion.

– Geetha Vahini; Chapter XX

God is extolled as, *Sabda Brahmanamayi*, *Characharamayi*, *Jyotirmayi*, *Vangmayi*, *Nityanandamayi*, *Paratparamayi*, *Mayamayi* and *Sreemayi* (embodiment of sound, mobility and immobility, light, speech, eternal bliss, perfection, delusion and wealth). Hence, even the words that we utter manifest our innate divinity. It is God who speaks through each one of you. You should have this firm conviction. If someone accuses you, think that God in that form is accusing you. When you develop such spirit of oneness and tolerance, you will never be perturbed by censure and blame. Your mind will always remain in peace. Whatever may happen, accept it wholeheartedly as the Will of God. Have firm faith that it is God and God alone who is the doer.

Do not consider your fellow human beings as mere individuals. When you talk to someone, think that you are talking to God. When you do not see God in others and treat them as your own, you will be giving room to evil qualities like anger, jealousy, hatred, etc. Develop the spirit of oneness. Only then will your life be redeemed.

– Develop the Spirit of Oneness (Divine Discourse on November 19, 2005 in Prasanthi Nilayam. Occasion: Ladies Day)

God is the embodiment of all forms of opulence and so is man. *Sampada* (wealth) *aiswarya* (authority/control), *yashas* (fame), *shakti* (power), *jnana* (wisdom) and *ananda* (bliss) — all these are the gifts of God. They are latent in every man, but he is losing them, as he is unable to put them to proper use. Divinity shines resplendently in man when he makes proper use of these *shadaiswaryas* (six forms of wealth). There is divine effulgence on the face of every man.

– *Sathya Sai Speaks, Volume 35; Chapter 5: Realise the Magnetic Power Within*

Some people say that since God has no form, He does not exist. But, God has form. In this world, there is nothing that exists without form. According to science, the entire world is made up of atoms. They too have form. The *Vedas* say, *Anoraneeyan Mahatomaheeyan* (God is smaller than the smallest atom and bigger than the biggest object). The atom is God. Right from the water you drink and the food you eat, everything is pervaded by atom. It took thousands of years for the scientists to understand this truth. But the same truth was proclaimed by the tiny tot Prahlada ages ago. He said, “Do not have the feeling that God is here and He is not there. In fact, He is everywhere. You can find Him wherever you search for Him.”

– *Sathya Sai Speaks, Volume 32, Part 1; Chapter 5: Glory of Bharatiya Culture*

When the Sun enters the sign of Capricorn, it begins its northward motion. The Sun shines in every human body, illuminating the six *chakras* (spiritual centres in the body). Of these *chakras*, two are most important: the *hridaya* (heart) *chakra* and the *sahasrara chakra*. The *hridaya chakra* has eight petals. God is the Lord of the eight-petaled *hridaya chakra*. These eight petals are regarded as eight consorts of the Lord. In this context, the Lord is adored in the form of the Sun. The world cannot survive without the Sun. The solar system is derived from the Sun. Hence, the Sun is worshipped as divine.

The ancient sages adored the eight-petaled divine centre in the heart and thereby reached the *sahasrara chakra* and enjoyed supreme bliss. The *sahasrara chakra* has a thousand petals. Each petal carries sixteen phases (*kalas*). Thus the *sahasrara chakra* is said to represent 16,000 cowherd maidens (*gopikas*), while the eight petals of the *hridaya chakra* are adored as the eight consorts of Krishna.

– *Sathya Sai Speaks, Volume 31; Chapter 2: Promotion of Unity: Student’s Duty*

The ancient sages reached the thousand petaled *Sahasrara* through the adoration of the Lord in the eight-petaled lotus of the heart. They used all their God-given intelligence for this spiritual goal. But modern man uses his intelligence only for worldly ends. The sages considered cultivation of virtues, good qualities, and righteous conduct as true education.

What do the eight petals of the heart represent? They are: love (*prema*), truth (*sathyam*), forbearance (*sahanam*), sacrifice (*thyaga*), compassion (*daya*), beauty (*sundaram*), bliss (*ananda*) and peace (*santhi*). To realize the bliss of the Divine, all the other qualities have to be fostered. God is the embodiment of all these eight attributes. Sacrifice is the most important of them.

Oil is present throughout the sesame seed. Ghee is present in every drop of milk. Fragrance is present in an invisible form in a flower. A fruit is filled with sweet juice. In every piece of wood fire is latent. In the same manner the Divine is immanent in the entire cosmos in a subtle form. God is present not in some country or some body. Like vision in the eye and hearing in the ear, **God is present in the mind as Chaithanya (Consciousness)**. The cosmos is the visible manifestation of the invisible Supreme Self.

While the Divine is in such close proximity to him, man in his ignorance goes seeking God everywhere. The Divine is effulgent in every man as *Sat-Chit-Ananda* (Being-Awareness-Bliss), the Cosmic Consciousness.

Reflections of the sun shining in the sky can be seen in the oceans, rivers, the lakes and in wells. Though the reflections are varied, the sun is one alone. The Divine is present in man like the unseen thread which holds a garland of gems together. The entire cosmos is permeated by the Divine and is the visible manifestation of the Divine.

God is said to be of blue colour. It does not mean that His skin is bluish! **He is Jnana Bhaskara (the embodiment of wisdom or shining with the light of wisdom)**. **He is also Anantha—endless like the sky or fathomless like the Ocean**. Since both are of blue colour God is also described as bluish. He is not born with blue-coloured skin. He is infinite and fathomless.

The heart of the human being is like the sky in which the 'Self' is the sun shining constantly. Just as passing clouds obstruct the vision of the sun temporarily, attachment to world and worries and troubles will obstruct the vision of the Inner Self; but once the clouds clear, you can have vision of the Inner Self which is resplendent within. **By means of Dhyana Shakthi and Prana Shakthi, you can experience Divinity in the Bliss sheath, which fosters the five human values.**

Today, we parade devotion which has no human sympathy and patriotism which has no morality. Both are barren. Egoism cannot tolerate love for others, nor can it be happy with itself. If the harvested grain is neither consumed nor shared, it will only rot. Egoism reduces man into a demon. At the least provocation, egoism gets irate against one's parents, children or wife or teacher! It thrusts aside everyone who comes in its way.

God is the vastest among the vast, the minutest among the minute. Yet, God has no ego. How then can man who has no claim to even the tiniest glory parade himself as great? It is really a ridiculous pose. The egoist ignores the source which can bring respect to him. He loses the chance of developing his skills and talents on right lines.

Education must result in humility. Humility is the best credential one can earn. That yields wealth and through wealth one can promote righteousness and engage in charity. This ensures happiness here and hereafter. Humility cannot grow through poring over books.

– Sathya Sai Speaks, Volume 15; Chapter 44: Love of the Motherland

God is described as *Aprameya* (not measurable). It means that God cannot be measured like any limited phenomenon. Only the *Vedas* can give a satisfying glimpse of the Glory. To indicate this, God is designated as *Vedavith* (known through the *Vedas*). There are three authentic means of acquiring knowledge as mentioned in the sacred texts. They are (i) *Prathyaksha* (direct perception) (ii) *Anumana* (inference), and (iii) *Shabda* (authoritative voice). When milk becomes curd after being treated with yeast, one can see it happening. The phenomenon is therefore accepted as true, as proved by *prathyaksha*. When clouds of smoke rise from mountain range, one infers that the forest is on fire. When someone who has been at Prashanthi Nilayam describes the place to one who has not, the latter, too, is able to picture for himself the Nilayam and its environs. This is an example of ‘authoritative voice’ being a means of knowledge.

Shabda becomes authoritative and acceptable when it emanates from experience and from honest communication of that experience.

– Sathya Sai Speaks, Volume 14; Chapter 43: The Task Will Triumph

The Divine is the core, the essence of your being. God is everywhere; when He is recognised and adored as the Indweller of your body, it becomes a Temple, and it is no more a burden. God is shining, announcing Himself through you; He is expressing Himself through every thought, word and deed that emanates from you.

In the temple that is built and put together, we have an idol that is sculpted and moulded by man. But, in this temple that is gifted by God, God shines in His own Light, and manifests in His own Glory as Love, Power and Wisdom. He shines and manifests thus not only in a single body, but, in all bodies. He is the Indweller in each; so, when you insult, injure or inflict infamy on another, remember you are inviting the pain to visit your own self, for, the other is none other than your own self.

– Sathya Sai Speaks, Volume 13; Chapter 12: Why I Love Villages Most

The Moon has no inherent light of its own; the stars are sources of enormous quantities of light. But, starlight is so hazy and indistinct that it is as bad as non-existent, whereas, the Moon with borrowed light is able to help man much more and to brighten his nights with a delighting quantum of light. The secret is the nearness of the Moon to the source of light, the Sun, and to those who need it, namely, mankind on earth. The stars are too far off from either, to be of any service. And, of what use is all that brilliance if what they can offer is just a twinkle? The sky is studded with a billion stars but the illumination they shed is infinitesimal!

God is more than a billion Suns but, if you are far away from Him, you cannot have either the warmth or the light. Of course, with God it is not special distance that counts; one has to endear himself to God. That is the process of *Bhakthi*.

– Sathya Sai Speaks, Volume 11; Chapter 41: “My People”



God Is . . . the Essence

Many people do not see faults in them as their own and try to hide them. By way of excuses for their failings, they blame God. Such defects or faults are not present in God. In fact, God is like fire and whatever goes near the fire is burnt up and so also all bad qualities are burnt up in the presence of God. This is the reason why Brahman is often compared with fire by saying *Agni Brahman*. There is a significant meaning here in recognising Brahman as the fire of wisdom. To associate an impurity with such sacred and effulgent wisdom is a sign of our own impurity. Therefore, we must purify our thoughts and ideas. We can then recognise the aspect of Brahman.

– Summer Showers in Brindavan – 1974, Part I; Chapter 7: Karma and Dharma Lead to Realisation of Brahman

The universe is full of many powers. An omniscient, omnipotent and omnipresent power pervades all of Creation. This divine Force is immanent in every atom, like sugar in syrup. The *Upanishads* call this *Raso Vai Saha* or all-pervading sweetness. God is an embodiment of sweetness. Although this sweetness is everywhere, it is not possible to recognize its omnipresence. However, it is possible for all to observe the existence of Divinity.

Sweetness in sugarcane, bitterness in *neem* leaves, burning in chili, acidity in lemon and fire in wood—all these are direct proofs of God’s existence. A plant germinates from a seed. A bird emerges from an egg. The newborn infant becomes a mother one day. These are all living proofs of the existence of Divinity. Man experiences exhilaration upon seeing majestic peaks, gurgling rivers, the deep ocean, lush forests and colorful gardens. What is the basis of these phenomena? It is God’s existence alone.

– Summer Showers in Brindavan – 1995; Chapter 12: The Essence of Education

God has a special name: *Raso vai saha*. It means that in the human body, God is present as the Divine Essence. This divine essence spreads all over the human body, to every limb and organ. Therefore, God is also given another name – *Angirasa*. *Angam* means limb; *Angirasa* therefore means One who pervades over all the limbs, soaking them with His divine power and essence. Thus, God is within you as *Angirasa*. You think you are taking care of yourself and protecting yourself. This is not true! It is God who really does so. Who do you think protects you when you are fast asleep and do not know what is

happening around you? Who takes care of you then? It is God who does so. In fact, He cares for you at all times, at all places, and under all circumstances. Since God always protects, there is no need to be afraid of pain and sorrow. Difficulties are bound to come, but they also will go away. They do not stay forever; they are like passing clouds. But **God is steady and permanent.** Make Him the basis of your life and think of Him always. This is the lesson you must grasp today, as a part of your pilgrimage to this place.

– *Summer Showers in Brindavan – 2000; Chapter 8: Buddha’s Message*

Body is like a water bubble. Mind is like a mad monkey. Do not follow the body; do not follow the mind. Follow the conscience. Conscience is your God. You are forgetting **God, who is present in you in the form of conscience** and who is protecting your body in the form of *Angirasa*.

– *Chanting God’s name – the royal path to liberation (Divine Discourse on April 14, 2003 in Brindavan. Occasion: Tamil New Year)*

Accept only all that is good. Then good only will remain with you forever. **All that is related to God is good.** Only that is eternal and sacred. Absorb all that is sacred and base your life on these eternal values. God’s teachings are full of sweetness. His words are nectarine. One should never ignore the teachings of God. You may even give up the body, but not the teachings of God.

The human body is made up of five elements. Nobody knows when it meets its end. It is bound to fall one day or the other. Do not give importance to the body. Life is not meant merely to sustain your body.

– *Association with sacred company confers mental purification and bliss (Divine Discourse on August 10, 2006 in Prasanthi Nilayam. Occasion: Athi Rudra Maha Yajna)*

Divinity is not easily perceived or realised. It is easy to talk about the Divine. It is easy to comment on the miracles and sports of the Divine. But to understand them in their fullness is very difficult. To look at something evil and shout about it like crows is not a good thing. It is better to sing like the cuckoo over something good. Tastes differ from person to person. One man’s sweet is another man’s poison. With such diverse tendencies, how can men recognise the Divine?

The ancient sages of Bharath carried out many spiritual investigations and through the study of the scriptures proclaimed their experience of the Divine. The Upanishads declared: “*Raso vai saha.*” That is, the Divine is present in all things as their essence like sugar in sugarcane and butter in milk. **God is present both in the good and the bad, in truth and untruth, in merit and sin.** That being the case, how is one to determine what is false and what is unrighteous? The Gita declares: “My Spirit is the indwelling spirit in all beings.” The individual who realises this truth will experience *samathvam* (equal-mindedness).

– *Sathya Sai Speaks, Volume 29; Chapter 5: Spiritual Significance of Shivaraathri*

God is known as Easwara, since He is the source and store of prosperity and power. He is known as Sankara, for He is the embodiment of sanctity and auspiciousness. God has no birth or death. He has no wants, no desires. There is no single thing which He lacks and longs to acquire. But, man ignores God who is the very basis of his life and refuses to recognize things as mere things. His mind has become a bundle of desires.

In Vedantic parlance, this striving and yearning, this desire which prompts men, is called *Kama*. When the spirit of inquiry gets sharper and deeper, it leads man beyond realms of the senses and even the feeble faculty of reason, beyond the stars and space, and helps him to dive into the boundless ocean of Bliss. Instead, if *Kama* gets bogged down in the distracting objective world, it plunges man into misery. When *Kama* is directed towards spiritual progress, it rewards man, filling his heart with Divine Delight. For, the Divine is free from mental modes or physical forms; It has no likes or dislikes; It is not bound by time or space. It is ever pure, ever conscious; It is free from the blemish of duality. Only persons endowed with *Satwa guna* (unruffled serenity) can have a Vision of the Divine (*Sakshatkara*), and achieve the heroic victory.

– Sathya Sai Speaks, Volume 18; Chapter 25: I Will Be Closer to Devotees

You can call Me *Premaswaruupa* (Embodiment of Divine Love)! You will not be wrong! *Prema* is the wealth I have and which I scatter among the miserable and afflicted. I have no other riches. The Grace of the Lord is always flowing like the electric current through the wire. Fix a bulb, and the current, to the extent of the wattage, will illumine your home. The bulb is the *sadhana* you perform; the home is your heart. Come to Me gladly; dive into the sea and discover its depth; there is no use dipping near the shore and swearing that the sea is shallow and has no pearls. Dive deep and you will secure your desire.

– Sathya Sai Speaks, Volume 1, Chapter 10: Viveka and Vairaagya

God is the embodiment of sweetness. Attain Him by offering Him, who resides in all, the sweetness that He has showered on you. Crush the cane in the mill of seva, boil it in the cauldron of penitence; decolorise it of all sensual itch; offer the crystallised sugar of compassionate Love to Him.

– Sathya Sai Speaks, Volume 9, Chapter 12: Mirror and Comb

The Glory and Majesty of the Lord is immanent in the Universe, as fragrance in the air, of heat in fire, or as butter in milk. He is the string that passes through and holds together all the beads. To know Him as such, to realise that He is the source, sustenance and *summum bonum* of all this Creation is the end and aim of human life. That is the sum and substances of the teachings of all the scriptures that man has inherited from the past, in all languages and in all climes.

– Sathya Sai Speaks, Volume 9, Chapter 5: Love and Reverence

God Is . . . ONE without a Second

You should experience *ananda* (bliss) by being in the company of God. God is your true property. When you experience *ananda*, you become God yourself. Give up differences. All are in God. Keep this unity in mind.

Being students, you may pursue your studies. All your studies take place at the physical level. Along with your studies, contemplate on the principle of oneness at the mental level. Allah, Jesus, Rama, Krishna – names are different, but God is one. Have unflinching faith in the unity of divinity. Undertake *sadhana* that will enable you to realise the changeless and eternal principle of Truth.

– Experience of Unity is real satsang (Divine Discourse on March 1, 2003 (evening) in Prasanthi Nilayam. Occasion: Mahasivarathri)

Some people desire to worship God as Venkateswara and realise Him in that form. Who created that form? It is the human mind that picturised God in that form; for example, painters like the famous Ravi Varma. He painted God in different forms — Rama, Krishna, etc. These are all man-made, but not original. You may worship God as Rama, Krishna, or Shiva and realise Him in that form. But, fundamentally, God is one and only one. He is formless, nameless, and attributeless Brahman. This fundamental truth has been explained in the aphorism, *Ekameva Adviteeyam Brahma* (God is one without a second).

Yet, different people at different times are deluded by names and forms. One can say it is all their imagination. In fact, that imagination itself is the root cause for all the troubles in the world. Though names and forms are different, God is only one.

You think so and so is bad and he looks bad. On the other hand, if you think that he is a good person, he will really appear good. It is your feeling toward him that makes all the difference between good and bad. These are all born out of your thoughts, for which the mind is the source. Hence, you have to take things as they are.

– Divine Discourse on July 20, 2009: Realise Atma Thathwa By Constant Practice

I am very much aware that you think of Swami always. It does not matter whether you sing the divine Name loudly or silently. I see only the feeling behind it. Nothing can come in the way of God and His devotee. *Rishis* of yore went to the Himalayas in order to spend their time in contemplation of God. Wherever you are, God listens to your prayers. Do *bhajans* sincerely. Swami will certainly listen to you. Never give room for any type of weakness. Be always courageous. When you adhere to Swami's words, the power of Sai will manifest in you. Chant any name of your choice, Easwara, Rama, Krishna, etc., but always remember that God is one. I will never force you to chant a particular name. One should not limit God to a particular name or form. You may call Me by any name, I shall respond.

– *Everything depends on God’s Grace (Divine Discourse on July 21, 2005 in Prasanthi Nilayam. Occasion: Guru Purnima)*

Giving up narrow idea and feelings, people should show compassion towards their fellow-beings. Compassion is the hall-mark of *Bhakthi* (devotion). No one can hope to please God without showing *dhaya* (compassion) towards his fellowmen. A loving heart is the temple of God. God cannot dwell in a heart without compassion.

God is one. The goal is one. People have to change their outlook. They have to develop love towards all. There is nothing greater in the world than this *Premadhrishti* (feeling of universal love). There are many eminent scholars and intellectuals in the world today who are adept in seeing the diversity in the world. But why don’t they try to see the unity that underlies this diversity? They alone are good who see the unity in the apparent diversity. But those who see only the diversity in the One are mere clever intellectuals. The uniqueness of every being is one of the marvels of creation.

– *Sathya Sai Speaks, Volume 29; Chapter 7: Let Everyone Do His Duty*

God is one; goal is one. The same is conveyed in the following statements: “I am in the light; the light is in me, I am the light.” Here ‘I’ symbolises love and devotion and light stands for wisdom. When you say, “I am in the light,” it means devotion is contained in wisdom. The statement “the light is in me” reflects the truth that wisdom is contained in devotion. Light and love – you have to understand the unity of these two. Devotion is an essential prerequisite to know the reality.

– *Experience of Unity is real satsang (Divine Discourse on March 1, 2003 (evening) in Prasanthi Nilayam. Occasion: Mahasivarathri)*

God is one without a second. There is only unity everywhere; multiplicity is your own imagination. Mistake lies in your vision, not in the creation. We should make efforts to understand the underlying principle of oneness. Firstly, develop faith in yourself. See only goodness in others. If you see bad in others, it is the reflection of your own feelings. Develop *Atmabhimana* (love for the Self) and *Atma Shakti* (will power). Exercise self control. Only through self control, can you achieve self satisfaction. Visualise unity in multiplicity.

– *Have Faith in God, the Only True Friend Divine (Discourse on October 17, 2004 in Prasanthi Nilayam. Occasion: Dasara)*



God Is . . . Residing in the Heart

Wherever you look, God is present. From stars to hillocks, from insects to elephants, everything is pervaded by Brahman. Fill your heart with divine feelings. God is known as Hridayavasi (resident of heart). Here heart does not mean the physical heart. If there is enlargement of physical heart, it results in a disease. What I refer in this context is the spiritual heart which is present in every individual. When there is an expansion of heart, it gives rise to broadmindedness. On the other hand, when there is contraction of heart, you will have only narrow feelings. Hence, never entertain mean qualities.

The human birth is highly sacred. That is why God assumes the human form. Hence, develop purity of heart and lead your lives in a sacred manner. When I give a discourse or involve you in *bhajan* singing, it is only meant for the expansion of your heart. When you participate in *nagar sankirtan* in the early hours of the day, your heart will be brimming with bliss. It is not enough if you merely sing for your own satisfaction. You should participate in community singing wholeheartedly and share your joy with one and all. Sing His glory full-throated and make everyone drink the nectar of the divine name. Your aim should always be to attain expansion of heart in every endeavour. Only then will the title of “human being” befits you. Be broadminded and share your happiness with everybody.

At present, selfishness and self-interest are on the rise. People are not striving to purify their hearts. On the other hand, they are trying to cover up their mistakes and pose to be men of eminence. They are interested only in the welfare of their own family and friends. You should have concern for the feelings and well-being of others also. Love is God. Live in love. Love should not be tainted with narrow feelings of I and mine. All should live in amity with the spirit of oneness. It is possible only when you have firm faith that God is present in all. Without the presence of divinity within, one cannot live. With such awareness, live always in God consciousness.

Consider the suffering of others as your own. Do not do unto others what you do not want others to do unto you. Consider love as your very life-breath. Grow in love. Be broadminded and share your love with everybody. Pray that others should not undergo the suffering you have undergone. Let everybody be happy and make progress in life. It is possible only when you develop love.

– *Develop the Spirit of Oneness (Divine Discourse on November 19, 2005 in Prasanthi Nilayam. Occasion: Ladies Day)*

In response to the prayers of sages and seers, God comes down in human form. He strives for the welfare of humanity and bestows joy on one and all. The Avatar is a manifestation of *Brahma Swarupa* and *manavatwa* (humanness). The same principle of Brahman is latent in all. One has to develop inward vision in order to experience Him. *Easwara sarva bhutanam* (God is the indweller of all beings). In this cosmic drama, God alone is the director and also the actor. He is donning all the roles such as mother, father, husband, wife, daughter, son, etc.

– *Develop the Spirit of Oneness (Divine Discourse on November 19, 2005 in Prasanthi Nilayam. Occasion: Ladies Day)*

Easwara Sarva Bhutanam (God is present in all beings). Formless God can be visualized in the form of all beings. He is the Reality and all the forms are His reflections. He is one, but you see many reflections.

You may find the projection of earthquakes, floods and volcano eruptions on the cinema screen but the screen is unaffected by all this. You may find a river on the screen but the screen does not get wet. Likewise, all the multiplicity appears only to the external vision; the Illumination Mind sees only oneness. That oneness is the Divine Power. It is present in one and all. You search for God at various places as you are unable to understand this truth. **To know this truth, love all.** Then you can visualize unity in diversity. Lord Krishna declared, *Mamaivamsho Jeevaloke Jeevabhuta Sanathana* (the eternal *atma* in all beings is a part of My Being). Do not get deluded by the differences in physical form. Treat everyone alike. Consider all that you see as your own reflection.

– Sathya Sai Speaks, Volume 33; Chapter 19: God Incarnates to Serve Mankind

Man cannot exist without love. This Principle of Love is *Hiranyagarbha*. This *Hiranyagarbha* is situated on the right side of the human body, with the physical heart is on the left. The physical heart on the left side has to be left one day or the other, in some circumstance or the other. *Hiranyagarbha*, located on the right side of the human body is always right. It is immortal, divine, eternal, and all-encompassing. It is present not only in human beings but also in birds, beasts, and all other living beings. The *Vedas* declare: “*Eswara Sarvabhoothanam* **(God is present in all living beings)**,” “*Isavasyam Idam Jagat* (God pervades the entire cosmos).”

Love is the reflection of *Hiranyagarbha* and originates from it. The three principles of reaction, resound, and reflection have also originated from *Hiranyagarbha*. Unable to recognise his true identity, man is wasting his life in this pursuit of temporary, fleeting, transient, and ephemeral pleasures.

As I told you yesterday, gold loses its value, brilliance, and identity when it is mixed with different metals such as silver, brass, and copper. So also, the heart, loses its value, brilliance and identity on account of its association with the impurities of worldly desires.

– Sathya Sai Speaks, Volume 32, Part 1; Chapter 3: Manifesting Divinity in Lingodbhava

Don't imagine God is somewhere remote from you. **He is within you. You are God.** People want to see God. “*Satyam Jnanam Anantham Brahma*,” say the scriptures. Truth is God. Wisdom is God. Both these are present everywhere. They transcend the categories of time and place. Truth is that which is valid at all times – past, present and future. That truth is Gayatri. Gayatri is thus the indweller in the *Hridaya* (heart). *Hri-dhaya* contains the word *Dhaya* meaning compassion. There is compassion in every heart. But to what extent is it shown in real life? Very little. All the while only anger, jealousy, pride and hatred are displayed. These evil qualities are not natural to man. They are opposed to human nature.

It has been declared that one who bases himself entirely on the mind is a demon. One who bases himself on the body is an animal. One who follows the *Atma* (the Self) is divinely endowed. One who relies on the body, the mind and the *Atma* is a human being. **Humanness is the combination of the body; mind and *Atma*.** Man should strive to ascend to the divine and not descend to the demonic or animal nature.

– Sathya Sai Speaks, Volume 28; Chapter 22: Unique Potency of Gaayahtri Manthra

There is no need to search for the Divine elsewhere. There is no need to go to a forest and lead an austere life to experience the Divine Who is within each one. When man turns his vision inward he can experience eternal Bliss. The source of Bliss, the Spirit, is within himself. God is nearer to everyone than one's parents, spouse or children. Kith and kin are outside one, but **God is within the body**. Forgetting the **God who is nearest and closest** to them, people are trying to seek for an invisible God elsewhere "*Daiwam manusha rupena*" (God appears in human form).

It is sheer human fancy to imagine that God is effulgent light or that he has four arms with conch and discus, and dwells in some remote place. A man who is attached to the body can never experience a formless, incorporeal God. Only when he gets rid of the body consciousness can he recognise the transcendental Divine. Hence, as long as one has attachment to the body, one must adore God in a physical form.

– *Sathya Sai Speaks, Volume 27; Chapter 27: Divine Potencies in Man*

Most people today have no real idea of what is devotion and what is spiritual discipline. Different forms of worship, pilgrimages, meditation and the like are equated with devotion. These are not the indices of *Bhakti* (devotion). They are all actions which can confer some mental satisfaction. To realise your inner nature, your efforts must be directed internally. As long as you think God is somewhere outside you, you cannot qualify for Divine Grace. The true mark of devotion is to recognise that **God is within you and around you, everywhere**. You must develop the faith that you are a manifestation of God. The scriptures call upon everyone to find out, "Who are you?"

There is no other path than the path of dedication to God and complete surrender to the Will of the Divine. The emperor Bali was an exemplar of this doctrine of *Saranagathi* (complete surrender) to God. Despite the protestations of his preceptor Sukracharya, Bali felt that it was his duty to offer everything to the Lord and, acting against the advice of his *guru*, he made a gift of all he had to the Lord who had come in the form of Vamana (the young celibate). In making an offering to God there is no need to abide by the instructions of the preceptor. The Lord is the supreme preceptor manifest in every Divine form.

– *Sathya Sai Speaks, Volume 24; Chapter 22: Honour the Plighted Word*

Really **God is delighted to reside in your hearts**. Keep the heart pure, unsullied by evil or vice. Let the rays of Love illumine it. Let the foul bats of hatred and greed fly away from the cavity of your hearts; let the clean air of mutual cooperation and help render the cavity safe and sweet.

You see these trees; they are able to stand firm and grow, because of the roots that have spread out of your sight. You see this garland in my hand. The hundreds of flowers are held together by a thread, which you do not see. You see this building over there; the walls have risen so high, because the foundations inside the earth are also high, though you cannot see them. So also, this world is so plentiful, so charming, so rich, so comfortable, so regular in its movements and moods, because it has an unseen master and law-giver, God. The unseen is the sustainer of the Seen.

You may be ‘unafraid,’ you may not fear anything else, but you have to fear Truth. There is nothing so awe-inspiring as Truth; your Truth, for example, for your Truth is the Truth of the Universe.

This day, you may feel you have no need of the Lord, but when the pangs of hunger gnaw, you start pining for food. Therefore, wash your hearts with tears of joy so that the Lord might install Himself therein. A *zamindar* (landowner) may own all of the fields up to the very horizon on all sides, but he will design to sit only on a patch that is clean! In the same way, when the Lord chooses the heart of a *bhaktha* (devotee), it does not mean that all other hearts are not His. They are not clean, that is all He means. **He is everywhere, everything is His**, His gaze is on all. If God was not all this how could they shine, or exist even as much as they do now?

Therefore, have full faith in God and in yourselves, engage always in good deeds, beneficial activities; speak the truth, do not inflict pain by word or deed or even thought. That is the way to gain *shanthi*; that is the highest gain which you can earn in this life.

Once a person came to Me and argued that there was no God and he was not prepared to believe in one. Well. I asked him, “Have you faith at least in yourself? Which is your self? Your self is God. You have faith in your judgment, your intelligence, your ability, because God within you tells you not to falter or fear. That assurance wells from within, from your basic truth, which is otherwise called God. It does not matter if you do not call it God; it is enough if you believe in Yourself; that is the real test of theism”, I told him.

I say the same thing to you also. The body is the temple of God; **in every body, God is installed**, whether the owner of the body recognises it or not. It is God that inspires you to good acts, that warns you against the bad. Listen to that Voice. Obey that Voice and you will not come to any harm. A lady wept that her necklace was lost or stolen; she searched everywhere and became inconsolably sad. Then, when she passed across a mirror, she found the lost necklace around her neck. It was there all the time. **Similarly, God is there, as the Inner Dweller whether you know it or not.**

God is in us, with us, above, below, and around us. In fact, you are God. Your mind alone is responsible for your joy or sorrow. We think these are thrust on us by someone from outside. No, all these experiences flow from you only. You are responsible for everything. If you realize that these experiences emanate from your own mind and think that you are God, you will become God. On the other hand, if you identify yourself with the world and think “I am so and so,” you will remain separate from God.

Do not cultivate excessive desires. “Less luggage, more comfort makes travel a pleasure.” Hence, reduce the luggage of your desires. It is natural for people to have some desires, but one has to enquire which

one of those desires is good for one and which causes harm. Unfortunately, this sense of discrimination is lost in present times. All these desires, which are the result of *kama, krodha, lobha, moha, mada, and matsarya* (desire, anger, greed, delusion, pride, and envy), have their origin in the mind.

– *Divine Discourse on November 22, 2009: Be Good, do Good, and See Good*

You should consider self-confidence as the most important asset in life. Without self-confidence you can never attain bliss. Therefore, try to develop self-confidence in order to lead a good life. You are God yourself, **God is the eternal resident of your heart.** Therefore, there is nothing greater than your own heart. You should love everyone and hate none. They may hate you but you should not hate others. That is what I demonstrate in my life. My life is My message. Some people may hate and criticise Me, but I will not hate or criticise anyone. When you practise this principle, you can also attain the Divine that Sai Baba is. If Sai has attained such fame and reputation, what is responsible for it? It is His Love Principle alone. This Love is My real property and treasure. You should also set ideals in the society by developing self-confidence and by sharing your love with others.

– *Sathya Sai Speaks, Volume 34; Chapter 23: Self-Confidence and Equanimity Lead to Divine Bliss*

People look for short cuts in everything, even in spirituality. But, surprisingly, spirituality does have a short cut. There is no need to wander here and there. **God is residing in your heart.** Turn your vision inward. You can see God instantly. This is the easiest path. Have full faith that Divinity resides in you. If you keep reminding yourself constantly that you are a part of Divinity, you are bound to become Divine yourself. On the other hand, if you harbour the feeling that you are something apart from the Divine, you shall remain far from Divinity always. There is no need for you to give up your vocation.

– *Sathya Sai Speaks, Volume 32, Part 2; Chapter 16: Complete Surrender Confers Bliss*

In this vast cosmos, you must develop a universal outlook based on an understanding of the spiritual principle. You cannot aspire for the spiritual from a narrow point of view. All forms of worship and meditation, which are regarded as spiritual exercises, are in fact mental excursions intended to please the mind. God is described as father, mother, brother, friend and so on. But all these are unnecessary epithets if it is recognised that we and God are one. **You are in God and God is in you.** There is no room for the feeling of duality.

Spirituality essentially means realising oneness with God. God and you are not separate. Once you acquire this conviction there is no need for any kind of spiritual *sadhana*. This oneness should not be a mere intellectual concept. It should be a living reality. Then you will experience true freedom—the freedom of the Spirit, divorced from any association with the body and the mind. When you experience your inherent divinity, you will be free from sorrows and difficulties.

– *Sathya Sai Speaks, Volume 23; Chapter 21: The Spirit of Freedom and Freedom of Spirit*

God Is . . . Almighty

God is *Mahashakthi* (Supreme Energy) and *Jiva* (individual being) is *Mayashakthi* (Deluding Power); He is the genuine, the *jiva* is but the shadow, the appearance, the delusion. Even I have to put on *Mayashakthi* to come into your midst, like the policeman who is compelled to wear the dress of the thief so that he can get entry into the gang of thieves to apprehend them and bring them to book! The Lord cannot come down with His *Mahashakthi* unimpaired; He has to come with diminished splendour and limited effulgence, so that He can become the object of *Bhakthi* and Dedicated Service.

– Sathya Sai Speaks, Volume 1, Chapter 3: God As Guide

It should be recognized that the ways of God are governed by *Shasanam* (cosmic laws). Even the Divine cannot act against these laws. Men today violate the code of moral behaviour. But the divine cannot act against His own moral code. So, on different occasions, God waits for the appropriate time to enforce the code. On that account, you cannot say God is powerless or incompetent. God is omnipotent, but that does not mean He can act arbitrarily. He acts according to the cosmic code. God is not like a lecturer who teaches a lesson and leaves the classroom. God is like a physical director who teaches by his own example. That is why I say: “My life is my message.” God teaches by demonstration.

– Sathya Sai Speaks, Volume 28; Chapter 5: God: The Trinity and the Cosmos

Vivekananda said: “Give me ten men who are pure and perfect. I can change the whole world.” But I say, “I can bring about transformation even with one truly perfect human being.” You should have divine as the base number one. Any number of zeros placed alongside the figure of one will carry value; value increases many fold with its additional zeros. But, without the number one, if you put zeros, they carry no value at all. The Divine is ONE. Sun, moon, earth, etc., are all mere zeros. They get value only because of the primary number ONE, which represents the Divine. So God is the hero and the rest are all zeros! Have full faith in God and surrender to God. Do serve with a spirit of dedication as an offering to God. Spread the message of the glory of God in every village by chanting the name of God. Then the atmosphere and climate of the world will change for the better and become sacred.

– Sathya Sai Speaks, Volume 30; Chapter 15: Love God, Fear Sin, Guard Human Values

Who is hero? God is hero and the world is zero. So, you should make friendship with that hero. The eternal nature of Divine Love, which is blemishless, selfless, and pure, alone stands the test of true friendship. When you enjoy the proximity of such a friend, you will be free from fear even in the face of insurmountable difficulties. Lack of faith is the cause of fear in man. So, cultivating faith in the Divine is the foremost task of man. Endowed with such faith, one can achieve success in every kind of task.

God is the only leader for the entire universe. God is the only leader and judge. It is only God who can decide justice or injustice. You should not forget such an omnipresent, omnipotent and omniscient God. Do not entertain feelings of difference like “mine” and “thine”. Develop equal-mindedness. May all people live together happily and bring good name for themselves and the country.

(Bhagavan created a gold ring with a green stone embedded in it and presented it to the student standing in front of Him). Everyone should thus earn the grace of God. The green colour is a sign of peace and welfare. I wish that all of you should earn such peace, welfare, love, devotion, and grace of God. Only when you drive away the bad qualities in you will you be able to live in the divine Presence.

May you make proper use of the *panchabhutas* (the five elements of earth, water, fire, air, and ether). May you control your *panchendriyas* (five senses). Then God will be constantly with you guarding and guiding you.

– *Control of Senses is the Real Sadhana (Divine Discourse on February 23, 2006 in Prasanthi Nilayam)*

God is all-powerful. But, at the same time human effort is also necessary. Without it, man cannot enjoy the benefit of God’s grace. It is only when you have both Divine grace and human endeavour that you can experience bliss, just as you can enjoy the breeze of a fan only when you have both a fan and the electrical energy to operate it.

In the great drama of cosmic life, the Cosmic Director, God, is also an actor. The Cosmic play is governed by certain rules and regulations. Because He is the Almighty, God cannot behave in an arbitrary manner. His actions have to be in accordance with His role in the cosmic play. There are certain rules as to how one should act according to the time, the place and the circumstances. He cannot behave according to His whims just because He is all-powerful. For instance, the officer who lays down the rules for controlling traffic cannot disobey them on the ground that he is their author. Likewise, the Creator has to conform to the rules laid down by Him for creation.

– *Sathya Sai Speaks, Volume 26; Chapter 26: The Divine and Destiny*

The Divine is both protector and destroyer. For Prahladha, who was a staunch devotee, the Lord was a protector. To Hiranyakashipu (Prahladha’s father), who hated God, the Divine became the destroyer.

God showers His grace according to one’s deserts. He is the embodiment of Love. One’s bad qualities prevent one from realising the grace of God. The fault lies with the individuals and not with God.

Hrishikesha sevanam Bhakthiruchyathe (Service to the Lord is called devotion). If you fill your heart with love of God, you will secure all powers. Therefore, live in love. Redeem your lives through love. Let love become your life-breath and the sole goal of your life.

– *Sathya Sai Speaks, Volume 27; Chapter 22: Devotion Is Pure Love for God*

Never forget God. Do not believe in the world, which is perpetually changing. Don't fear death. If you learn to observe these three maxims, you can accomplish anything. Swami will take care of you. When students complain that Swami is not talking to them, they should understand that Swami does not want to talk to those who do not heed His words. If you are good, Swami will talk to you of His own accord. If you act up to Swami's words, Swami will take good care of you. Avoid bad friends. Cultivate good friends. Above all, cherish faith in God. **God is your sole protector.** Do not trust anyone else. Today distrust of each other has become universal. Esteem God alone as your true friend. You forget God at your own peril.

– *Sathya Sai Speaks, Volume 29; Chapter 9: Make Swami's Words Your Beacon-Light*

How can anyone give a specific name to **God, who is all powerful and all-pervasive?** The earth absorbs rainwater and supplies it to the crop. As a result, we reap the harvest. Thus, mother earth sustains our life by providing our sustenance. Water is very essential for our survival. One may live without food for a few days, but no one can live without water. Water is the gift of God. It can be acquired only through prayer and not by any other means. People in many places perform worship and offer special prayers to invoke divine grace for water. Pauper or millionaire, everyone must pray to God, for He is the one who gives us food and water. Man cannot create food and water by himself. He does not even know what type of food is essential to lead a healthy life. He should make efforts to understand this.

Whatever God does is for the welfare of the world. You must understand that world is the very form of God. The creator and the creation are not different from each other. **One should not worship God for the fulfilment of worldly desires.** One should pray to God to attain Him. He showers His grace on the devotee and gives the devotee everything they require. He alone knows what is good for the creation. Everything needed is provided by Him when the time is ripe. Without any overt effort from you, He gives you what you deserve. It is not the quality of a true devotee to feel disappointed and blame God if desires are not fulfilled. It is the duty of devotees to find ways and means to earn divine grace and make efforts to attain Him.

– *Love and sincere prayers bring success in your life (Divine Discourse on December 25, 2004 in Prasanthi Nilayam. Occasion: Christmas)*

God is all-powerful and can melt even stony hearts, yet he will not undertake to do so. But man has the strength to correct his path by the *Purusharthas* (Goals of life—*dharma, artha, kama, moksha*), and so God will expect that man should first set right his thoughts by his own efforts. In this context, man should not go on arguing about God's capacity but should examine his own capacity and use it to set things right. **God behaves like a human being when he comes amidst them, understands the psychology of the behaviour, and investigates the manner in which He can change the minds and hearts of men.**

– *Summer Roses on the Blue Mountain, 1976; Chapter 7: A Good and Peaceful Death is Coveted by All Sainly People*

Your heart must stand firm like a rock. There are rocks on many sea shores. Huge waves constantly dash against these rocks but the rocks remain firm. Waves repeatedly bash the rocks but they do not give way. Your heart must be like those boulders on the oceanfront. You may be constantly bombarded by worldly problems, but your faith in God must remain firm like a rock. That is true devotion.

You can give up everything but never give up God! Never forget God! Engrave this lesson in your hearts. God is your most assured insurance and source of protection.

– *Summer Showers in Brindavan – 2000; Chapter 6: The Exalted Nature of Devotion*

There was a great (Italian) violin manufacturer by name Anthony (Stradivarius). He used to take a whole year to produce a single violin, perfect in every aspect. Once a friend asked him, “Anthony, if you take one year to make a single violin, how can you make a living?” Anthony replied, “Brother! God is the embodiment of perfection. In harmony with His perfection I must make a perfect violin. If I do not make a perfect violin, I shall be a traitor to God. God is fullness, total perfection. If you want to please God, your thoughts, words and actions must be entirely pure.” That is perfect, and this must also be perfect. It is in this spirit that some of the great figures in the western world worshipped and served God.

God is all perfection. Hence, in worshipping Him, the feeling should be total. God should not be worshipped in halves and fractions. The devotee should achieve total involvement with the Divine. Quantitatively there would be a difference between God, who is the ocean of love, and the devotee whose love is a drop in that ocean. But the quality of love is the same.

– *Sathya Sai Speaks, Volume 28; Chapter 21: Dedicate All Actions to God*

God Is . . . Master of Time

When one does not attempt to transform oneself thus, he is apt to blame God for his sorrows, instead of blaming his unsteady faith! He blames God because he announces himself as a devotee too soon, and expects plentiful grace. Grace cannot be claimed by such; God must accept the devotee as his own. One has to use his talent of discrimination to sift the trash and discard it in preference to the valuable. Doing *punyam* or good deeds means doing selfless service to others. One has to flee from bad persons to search for and win the friendship of the good, who can cleanse us and heal us.

Man is consumed by time; **God is the master of time**. So, take refuge in God. Let God be your *Guru*, your path, your Lord. Adore Him, obey His commands, offer Him your grateful homage, hold Him fast in your memory. This is the easiest way to realise Him as your own reality. This is the one and only way.

– *Sathya Sai Speaks, Volume 18; Chapter 14: God Is the Only Sadguru*

I want you to be active, fully engaged. For, if you have no activities, time will hang heavily on your hands. Do not waste a single moment of the allotted span of life, for time is the body of God. **He is known as Kaalaswaruupa (of the Form of Time)**. It is a crime to misuse time or to waste it in idleness.

– *Sathya Sai Speaks, Volume 1, Chapter 9: Examine: Experience*

You have heard about the four aeons called *Krita Yuga*, *Treta Yuga*, *Dwapara Yuga* and *Kali Yuga*. These are not distinct from each other. The divisions are based on experiences. Whether it be *Krita yuga* or *Kali Yuga*, it has no separate form. According to the conduct of the people at the time, the name is given for the *Yuga*. Even during *Krita Yuga* there were people filled with attachments and aversions. There are even in *Kali Yuga* people wedded to truth and leading virtuous and peaceful lives. For all *Yugas*, **God is the origin**. Hence one of the names bestowed on **God is Yugadi (One from whom the Yuga begins)**. The *Yugadi* festival is celebrated for this reason.

Everything is a manifestation of the Divine. Not realising this, man becomes elated when he gets something and feels depressed when he loses something. You should develop the state of equanimity which leaves you unaffected by gain or loss.

– *Sathya Sai Speaks, Volume 24; Chapter 1: Time Is God*

For man to recognise the *Brahman*, he has to comprehend the nature of that which transcends Time. Time is consuming the body. **God is the Consumer of Time itself**. Hence, the *Vedas* have declared that

“Kala-Kalaprapannanam, Kalah kim karishyathi” (Time is powerless against those who have taken refuge in the Over-Lord of Time).

Man’s joys and sorrows, happiness or misery are not dependent on Time. They are based on man’s actions. Time has no relations or friends. Time is not subordinate to anyone. All are subject to Time. Hence, if one has to realise the Divine, who is the Lord of Time, one has to carry out His injunctions. God looks with love only at such a person.

– *Sathya Sai Speaks, Volume 26; Chapter 1: Purity – the Path to Divinity*

You are all wasting time which is divine. **God is described as Kala-kalaya namah. He is the master of Time.** The four days that you have spent here are just a minute fraction of time. The same individual passes through stages when he is termed as boy, adult, old man, etc., due to the passage of time. Time is God. Therefore you should not waste time. Excessive talk is waste of time. When you switch on the Radio and listen to all unnecessary programmes the current is wasted. The body is like a Radio Receiver. Chanting the name and singing the glory of God are useful. But while you indulge in unnecessary gossip, the energy is wasted. In doing wicked deeds also, you waste energy, thereby facing dangerous consequences too. By adhering to the twin ideals of *Sathya* and *Dharma* (Truth and Righteousness) you can sanctify your life and avoid wastage of the precious energy that you are endowed with.

– *Sathya Sai Speaks, Volume 30; Chapter 16: Adhere to Truth: Realise Divinity Within*

You need not glorify God because that may keep you at a distance from God. **God is not new.** He was there before your birth and He will be there eternally. Where is the need to glorify Him? You must take Him as your old friend. When you acquire friendship newly with a person, you speak to him with respectful words. When he becomes an old friend you treat him with liberty and privilege. Consider God also as an old friend, so that you can enjoy the liberty and be free with Him.

– *Sathya Sai Speaks, Volume 31; Chapter 12: Man, Truth, Love and God*

Love all, do not hate anybody. This is the teaching of our ancient culture. Sage Vyasa gave the essence of 18 Puranas in a few words: *Paropakaraya punyaya papaya parapeedanam*. So “Help ever, Hurt never.” It is enough if you put this into practice. Along with worldly education, spiritual education is also essential. It is said, *“Adhyatma Vidya Vidyanam”* (spiritual education is true education). That alone can confer the knowledge of Brahman, which transcends dualities and the three attributes, namely, *satwa*, *rajas* and *tamas*. **Only God is permanent.** Everything else is temporary. Today people have faith in world, but not in God. Do not take pride in your youth and physical beauty.

– *Sathya Sai Speaks, Volume 33; Chapter 5: Sheaths of the Self*

Spiritual practices done without the principle of love are useless. Some people sit for hours together in meditation but are unable to experience Divinity because their mind is unsteady. Instead of wasting time in this manner, it is better to do some useful work. **God is the embodiment of time.** So, do not

waste time. “*Sarvada Sarvakaleshu Sarvathra Harichinthanam* (think of God at all places, at all times, under all circumstances.)” Pure and selfless love is the only way to attain Divinity. Fulfillment of worldly desires will confer only temporary happiness. So, put a check on your desires. Your goal is permanent and eternal bliss. It is within you and can be attained only through love.

Every cell in your body contains the details of your whole being. In fact, every cell in your body holds your whole form. There are billions of cells in your body. While your form is immanent in each cell and in each limb in the microcosm, your body is your own macrocosmic form. In the same manner, each one of you is the cosmic divine form (*Viswa Virat Swarupa*). You must make efforts to fully appreciate this reality.

– Sathya Sai Speaks, Volume 32, Part 2; Chapter 16: Complete Surrender Confers Bliss

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God Is . . . Guide and Guardian

You need not even read the Gita or the Upanishads. You will hear a Gita specially designed for you if you call upon the Lord in your own heart. He is there, installed as your own charioteer. Ask Him and He will answer. Have the Form of the Lord before you when you sit quietly in a place for meditation and have His Name, that is, any Name when you do *japam* (repetition of holy Name). If you do *japam*, without that Picture or Form before you, who is to give the answer? You cannot be talking all the time to yourself. The *Rupam* (Form) will hear and the *Rupam* will respond.

All agitations must cease one day, is it not? The *Dhyana* of the Form and the *japam* of the Name—that is the only means for this task.

– Sathya Sai Speaks, Volume 1, Chapter 5: Japasahitha Dhyana

The love that He has cultivated for men and things has to be sublimated into pure, divine worship. Then it gets transmuted as *Bhakthi* (Love of God). Convince yourself that the Lord is in you, as the charioteer, holding the reins of the five horses (the senses) and giving you constant counsel, as He did when Arjuna prayed to Him, to lead and guide. Then, it becomes easy for you to convince yourself that the self-same charioteer is leading and guiding all other men and even all other beings. When you are established in this faith firmly, you become free of hate and malice, greed and envy, anger and attachment.

– Sathya Sai Speaks, Volume 7, Chapter 27: Sweetness Invisible

When you intend going on a journey, you hand over the keys of your car to the chauffeur and sit in comfort and security in the back-seat, forgetting the possible troubles on the way. You have surrendered your life into the hands of that man, his intelligence, alertness and skill. Some men do not fully surrender; they are too egoistic for that! They interrupt him every minute with tips, hints, and

suggestions about driving; with questions and doubts regarding the condition of the car or the road! And, so, they confuse him and confound his confidence so much that they inflict accidents upon themselves! Be steady, have Faith, and reach the goal safe. Life is the car, your heart is the key. God is the sarathi (chauffeur). Surrender to Him and be rid of further bother. Travel safe and arrive happy.

– Sathya Sai Speaks, Volume 11; Chapter 12: Love, The Sine Qua Non

To experience God you have to proceed from meditation to concentration and then to the *amanaska* state where the mind is virtually non-existent and one is free from attachment to the body. In that state one experiences *samadhi*. *Samadhi* has two meanings. One is equal mindedness in all situations—whether of pain or pleasure, loss or gain. You should not feel distressed by a calamity or elated by a happy event. This state of mind is conducive to the development of extraordinary powers. Certain activities have to be carried on in the day-to-day world. But the teachings of some *Gurus* in regard to these activities lead to dehumanisation. The term *Guru* means one who dispels the darkness of ignorance. *Gu* means one who is beyond *gunas* (attributes). *Ru* implies one who is beyond *rupas* (forms). This refers only to God. That is why the *Guru* is hailed as Brahma, Vishnu or Shiva. Only God is the true *Guru*. All others are merely teachers, like the teachers of different subjects in a college. *Guru* is the one who reveals the *guri* (target) to the disciple. *Guri* here refers to *Athmik* Principle.

– Sathya Sai Speaks, Volume 30; Chapter 18: Manifest the Divine Within You

Be always immersed in the Divine, not in deep wine. Only those who are immersed in the Divine are dear to Me and are My dear friends. If you want to be dear friends of Swami, conduct yourself in the divine manner. In such a case, you do not need to come here; I will come to you wherever you are. I will come there, wherever you stay. I am with you, in you, around you and behind you. I am not separate from you. I and you are one. *Vahe Guru* means there is only one *guru* and He is God. He is the goal. Do not go hither and thither from one *guru* to another. Under all circumstances, hold on to God steadfastly. *Guru Brahma Guru Vishnu Guru Devo Maheswarah ... God is your true Guru*. You can call Him by any name. In the word *Guru*, *gu* stands for *Gunatheetha* (attributeless) and *ru* for *Ruparahita* (formless). So *Guru* is formless and beyond attributes. So, God is your true *Guru*.

Having come here spending lot of money and energy, put into practice whatever you have learnt here. Once you return to your respective places, share the experiences and joy with your fellow youth. Only then will the purpose of attending the conference be served. Serve your fellow beings and sanctify your lives.

– Sathya Sai Speaks, Volume 32, Part 2; Chapter 14: Seek God Within

The fate of the country will depend on the character of its people and character is elevated and purified by *sadhana*, the hard way of regulation of behaviour and the control of desire. God is the guardian, and as guardian, He has to warn and punish to wean people away from harmful habits. If it is necessary, the guardian will resort to the infliction of pain too, as a curative and corrective treatment.

The Gita says that if you give up all *Dharma* and take refuge in Him alone, then He will save you from sin and wipe your tears. Giving up *Dharma* does not mean that you can bid farewell to virtue and righteous action; it means, you have to give up the egoism that you are the ‘doer,’ be confirmed in the faith that He is the ‘doer’ of every deed. That is the genuine ‘giving up.’ There are in the world *Bhojanalayas* (hotels), *Vaidhyalayas* (Hospitals), *Vilaasalayas* (Homes of Entertainment, Theatres), *Viharalayas* (Places of sport, gymkhanas), *Vichithralayas* (Museums, Palaces of Art, etc.), etc. But, however they are named, they are all *Duhkhalayas* (Homes of Sorrow). The only *Aanandanilaya* (Home of Joy) is the *Devalaya* (Temple of God), that is to say, one’s own body where **God is the inner Guide and Guardian.**

– Sathya Sai Speaks, Volume 9, Chapter 14: The Voice of the Ocean

When you go to a petty officer armed with tiny authority, you bend your heads low and kow-tow in fear, or approach him in awe and reverence afraid that he will reprimand you for your failings and defects. When you approach God, the source of all authority, whose ukase runs over the entire Universe, how humble, honest and sincere you should be in reverence, awe and purity! Remember, **God is your guardian**, when you sleep; when you are helpless; even when you have forgotten or neglected or discarded Him. He has no need for the things you offer, or promise to offer. He is ever content, ever blissful, ever full, ever free. **Do your duty to yourself—that is enough offering for Him.**

– Sathya Sai Speaks, Volume 10, Chapter 27: Maaya and Mayaa

The Truth that there is perfect identity between the individual and universal is proclaimed at every breath by the silent announcement your breath makes *Soham* (I am He). **God is the closest, the fondest, the most reliable companion.** But Man, in his blindness, ignores Him and seeks the company of others. **God is present everywhere, at all times. He is the richest and the most powerful guardian.** Yet you ignore Him. The Lord is here, near, loving, accessible and affectionate. But, many do not open their eyes to the great opportunity. The Name will bring Him nearer to you.

– Sathya Sai Speaks, Volume 8, Chapter 8: Atom of Majesty

The Divine has in its vision all mankind; it cannot be bound by the limits of one caste or one creed. This *Avatar* (Divine Incarnation) might have taken birth in a particular community, but it has come for the weak, the diseased, the distressed, the downtrodden, the devoted, the divinely oriented, among all mankind. You describe yourself wrongly as *Anatha* (without a guardian)! For, to guard you and foster you, there is God, He is ever ready to respond to prayer, to virtue, to goodness. **God is the only Anatha, for He has no natha (guardian). He is the guardian of the Universe!** No one can control Him or command Him or claim to guide Him.

Every being who is handicapped by hunger has the right to ask God for food! He has inflicted hunger; so, it is His duty, His pleasure to provide the food, which can assuage it! So, you have also the right to pray that He helps you realise Him. That is the *vidya* (education), which you must encourage among yourselves.

– *Sathya Sai Speaks, Volume 11; Chapter 26: Raajas as Raajarishis*

Virtue can grow only in an atmosphere of theism; you must have faith in the omnipresence of God, that **God is the witness, the guide, and the guardian.** Self-confidence, confidence that you are the pure unlimited self, is the great reinforcement that religion can endow you with. When you establish this in your hearts, you can be entrusted with any type of responsibility, and any type of work.

– *Sathya Sai Speaks, Volume 12; Chapter 41: Instruments of the Divine Will*

This day is set apart for the worship of the *Guru*. Who is the *Guru*? How can a person who has not reached the goal guide you towards it? When he is himself groping in the dark, how can he illumine your path? Most *Gurus* who profess to lead are themselves not quite sure of the road or quite convinced of the rightness of their path. ‘*Gu*’ means darkness, or ignorance; ‘*ru*’ its removal. So the *Guru* must know the process by which ignorance can be removed in another. How can he do it when he has not done it for himself? The blind cannot lead the blind.

Guru has a further meaning too. ‘*Gu*’ means *gunatheetha* (beyond the three strands of energy of which the Cosmos is composed) and ‘*ru*’ means *rupa-rahitha* (devoid of any particular form). Now, no mortal has transcended the *guna* (quality) and *rupa* (form). God alone can be described as unaffected by these. And, **God is the *Guru*,** right in your heart, ready to lead and enlighten. **He is all-knowing, all-powerful, all-pervading.**

Scatter the dark clouds of ignorance and egoism that cover the face of the Sun shining in the sky of your heart. Your parents might disown you, your kinsmen might desert you, your friends might give you up; your treasure possessions might be lost. But, God will be ever near, ever dear, ever ready with counsel and courage. People will gather around you so long as you have pelf and power; you will be left severely alone, when you lose these. They are like swarms of frogs that infect a full lake, croaking flattery, but, disappearing, when the lake is dry.

– *Sathya Sai Speaks, Volume 12; Chapter 42: Many Voices and the Voice*

Turn your mind Godward and you will experience the bliss of the Divine. It is for this reason that Swami gives you advice from time to time as to what you should do and what you should avoid. All this is not for my sake but for your own good, to make you take to the path of God Realisation, to teach you the Supreme truth about the Brahman and to make your sacred life an ideal one.

Every man should strive to become an ideal human being. This means that everyone should testify to his Divinity. Imagine how happy everyone would be if the entire world was filled with this pure, sublime and sacred ideal.

Recognise that God is your preceptor. He is the preceptor of preceptors. **When you have such an all-**

pervading guru, why should you hanker after gurus of lesser breed?

– Sathya Sai Speaks, Volume 29; Chapter 30: Seek the Guru Within You

Sarvada sarvakalesu sarvatra Daiva chintanam. (Think of God at all times, and at all places.) **God is in you, with you, above you, below you, around you; and He will always take care of you.** Do you know why? Because He is your best Friend! Your so-called worldly friends are always selfish and have their own axes to grind but God is not like that. He is totally free from desires and expects nothing. He only helps, supports, and protects. And in return He only wants your love. He has absolutely no desires. His heart is filled with love and compassion for His devotees. Is this treasure of selfless love available anywhere else [except with God]?

Right from today, develop sacred feelings, serve your parents, respect elders, and adopt God as your friend. With God as your friend, you are sure to find fulfilment in life. Cheerfully accept all tests He may subject you to, remembering that they all are meant for your own good. No matter how difficult or painful the test, always repeat to yourself: “This is good for me, this is good for me.” **You must have full faith that everything that God does is only for your good and welfare.** You have a disease and you undergo surgery. The doctor cuts you with a sharp knife; he does so not out of hatred for you but because he wants to cure you. In the same way, understand that God too is curing you out of love for you; there is thus no room for grumbling or complaints.

– Summer Showers in Brindavan – 2000; Chapter 7: God Is the Only True Friend

I do not perform actions for My sake; nor do I gain anything out of them. There is nothing that I need to achieve by performing actions. Whatever I do is for the welfare of the world. You should understand this and emulate My example. **God is teaching you everything not merely by precept but by practice.** Only through proper enquiry can you understand this truth. You should enquire with sincerity and steadfast faith. If you lack faith, you cannot understand anything, however long you may try. Each step of Mine has a definite purpose. Each act of Mine reflects a certain facet of dharma. Nothing can happen in the world without My *sankalpa* (Will). But you are unable to understand My *sankalpa* and *dharma*. God has incarnated not for His sake but for the sake of all beings. **God is the reality and the world is its reflection.** It is natural that the reflection follows the reality. Whatever God does is for your welfare. Likewise, whatever you do should be pleasing unto Him.

You may proclaim in public that all your actions are meant to please God. But that does not mean that He is really pleased with you. God will be pleased only when you cultivate *papa bheethi*, *Daiva preethi*, *sangha neethi* (fear of sin, love for God, morality in society). Bereft of morality, you cannot be called a human being in the true sense of the term. Morality is the hallmark of a human being. That which adheres to *neethi* (morality) is true *manava jathi* (human race).

– Uphold Truth Under All Circumstances (Divine Discourse on April 11, 2004 in Brindavan. Occasion: Kerala Youth Conference)

God Is . . . Father, Mother, Friend

A father gives his wealth to the son, who respects his wishes and obeys his orders, not to the rebel son who flouts him. **The Lord is Loka-pitha** (the Father of All). If you are an *Aasthika* (a person who accepts that there is God and shapes his life accordingly), then you will get the *Aasthi* (wealth or property). If a person is an idiot, ignorant of his true interests, unaware of his own downfall, then he is not entrusted with his own *Aasthi*, a guardian has to take care of his affairs until he proves himself able to manage it with care.

– *Sathya Sai Speaks, Volume 3, Chapter 1: Climb the Right Tree*

The tongue should not talk evil; the eyes should not look out for evil; the ears should not seek evil. The presence of God in every being makes everyone holy; thinking low of others amounts to thinking low of God. When you follow the convention of addressing others as *Sodara Sodarimanulaara*, (“Brothers and Sisters”), you must cultivate the feeling that **God is the Father** and that you are all brothers and sisters, each to the rest. This brotherhood is more real and binding than the blood brotherhood, for here the paternal property for which you struggle can be shared without the share of each being diminished in any way. When the *Poorna* (full) is subtracted from the *Poorna*, *Poorna* is found to be the balance.

– *Sathya Sai Speaks, Volume 6, Chapter 32; Poorna Minus Poorna is Poorna*

In the name “Rama,” the three deities—Agni, Sun and Moon—are present. From where have these three deities originated? The Sun has the power to scorch the earth from millions of miles away.

Who are the parents of the Sun? Should they not be even more powerful than the Sun? There is, then, the Fire principle. Fire can destroy anything. Who are the parents of Agni? The Moon is the source of coolness and light. Who are the parents of the Moon? If the enquiry is made regarding the parents of these three powerful entities, it will be found that **God is the parent.**

Everything has come from God. The common people do not make this basic enquiry into the root cause of all things. Nothing can exist without a basis. Even scientists are now engaged in trying to discover this basis. In fact, the Name is the basis and the entire cosmos rests on it. The Name is the easiest means to identify anything or any person. Hence, the best way to recognise God and envisage His form is through the Name. The Name is always auspicious.

– *Sathya Sai Speaks, Volume 25; Chapter 7: The Power of Divine Name*

The whole of mankind belongs to one Religion—the Religion of Man. For all men **God is the Father.** As the children of one God all men are brothers. This Conference is therefore a family gathering. It is not a

meeting of nationalities and religions. It is a meeting of minds. It does not relate to any one culture or philosophy. It is concerned with the divine way of life that is implicit in the teachings of all religions. Its purpose is to see Unity in Divinity.

The basic truth in all religions, irrespective of country or race, is one and the same. The philosophic ideas or the practices and methods of approach may vary. But the final objective and goal is only one. All religions proclaim the Unity of Divinity and preach the cultivation of Universal Love without regard to caste, creed, country or colour.

– Sathya Sai Speaks, Volume 16; Chapter 29: Unity in Divinity

Believe that All are God, through *Jnaana*; even then, compassion compels you to love and serve. Believe that **God is Master or Father and that you are His children or servants, through *Bhakthi***. Even then, His command is to wipe the tears, nourish the sick and help the lame to climb over the stile, through pity and sympathy. Believe, through faith in *Karma*, that God has to be adored through dedication; even then, Love says the highest form of adoration is by means of *Seva* (service), done in Love.

– Sathya Sai Speaks, Volume 10, Chapter 31: The Ray of God

Have the conviction that **God is with you always**. A mother may forget her child, but God will never forget you. **He is closer to you than any mother**. Never forget God. Are all those who are coming to Prashanthi Nilayam experiencing “*Prashanthi*”? No. They are engaged in too much talking, moving about from one place to another. What for have you come? For whose abode have you come? Why should you wander about restlessly? Make use of this golden opportunity to acquire peace of mind. Gather as much spiritual experience as you can while you are here and ruminate over it when you go back like a cow chewing the cud.

You have come here to strengthen your relationship with the Divine. Hold on to it firmly. Put into practice at least one of the things you learn here. Of what avail is a mountain of book knowledge without a modicum of practice?

– Sathya Sai Speaks, Volume 30; Chapter 32: Recognise Your Divine Identity

There is the story of a rich man, who was being led away on death to the world beyond. He pleaded with his angelic escort that he may be allowed to halt a while, and turn back once. They allowed him to do so; he turned and had a good look, then, he said, “Well, now I am ready; lead me on!” The messengers were surprised at his strange willingness to accompany them; they asked him what had happened to make him so resigned and determined. He said, “I amassed vast wealth through sin and crime; I fed and fostered a large brood of friends and kinsmen. I looked back to see whether at least one among them is now following me, eager to help in my sorrowful plight! Not a single one is worried about me. I shall now walk forward to wherever you take me.”

God is the truest friend. A sage has described the spiritual family, which will never hurt you with such ingratitude. Truth is the father; Love is the mother. Knowledge is the son; Peace is the daughter.

Devotees are brothers; *Yogis* are the friends. Cultivate this type of family; you can be happy in their midst.

– *Sathya Sai Speaks, Volume 11; Chapter 23: The Two Poles*

God has graciously willed to establish peace and prosperity on earth. Let us see the purpose behind the alternation of day and night. After the activities of the day, night is provided to man and animals for rest and recoupment. Sleep refreshes the mind as well as the body; without sleep, man is in danger of being too exhausted. Night, which restores health, is a gift of God to man. Placing faith in God's compassion, one can measure the benefits one derives even from stars and galaxies, the waves and the sea.

In fact, the best teacher is one's own heart. Time is the best preceptor and awakener; the world is the best scripture; **God is the best friend for man**. So there is no need to wander in search of a guru (preceptor). Learn lessons from every living being, everything that you find around you. Learn faithfulness and gratitude from the dog, patience and fortitude from the donkey, perseverance from the spider, farsightedness from the ant and monogamy from the owl.

– *Sathya Sai Speaks, Volume 15; Chapter 15: The Universe, The Guru*

What you have to seek from God is God Himself and not any small and worthless benefits. Even while praying to God for His grace, you should not indulge in extravagant praise and flattery to win His approbation and seek His favours. "Oh Lord! You are the Ocean of Compassion! Your mercy is boundless! You are the refuge of the distressed and the protector of the abandoned!" Addressing the Lord in this manner palls on Him.

Such praise for securing favours has a commercial tinge. Even the favours got through such praise are not proper at all. It is because the *rishis* and the *yogis* in the past resorted to such praise that they had to perform penance for hundreds of years to get a vision of the Lord.

God has a partiality for the human form. "*Daivam manusha rupena*," it is said. (God has to be experienced in the human form). It is only when **God is regarded as friend and a companion** that He is pleased most.

– *Sathya Sai Speaks, Volume 22; Chapter 34: Yearn for God Alone*

Have faith in *Atma* alone. The body, mind and intellect are all like the dresses you wear. Do you cry when you change your old clothes to new? Death is a change of dress. Because of the long association you have established with the body, you cry at the time of death. If you consider the relationship as temporary, you won't cry. You must attach yourself only to God and not to anyone or anything in the world. **God is permanent friend.**

– *Sathya Sai Speaks, Volume 26; Chapter 18: Tame the Mind and Realise the Self*

Friendship towards the Lord is one of the nine forms of devotion. Starting with listening to the glory of the Lord, friendship forms the penultimate stage before *Atma-nivedanam* (utter self-surrender to the Lord). Every devotee must aspire to reach the stage of *sneham* (friendship). What kind of friendship is it? It is not something new. It is an old friendship. Only such friendship can bring about familiarity and intimacy with the Lord. You maintain formal relations with a friend, But, because **God is an ancient friend,** the devotee can experience an unrestrained intimacy. When you recognise this truth, you can behave with natural ease and freedom towards God. You are free to confess your lapses to such a friend. You have to receive His counsel. You can then get your heart purified. Offering your sullied heart to the Lord is like presenting a soiled currency note to the Reserve Bank for getting a new one. A note which is not acceptable to others will be accepted by the Reserve Bank. Only God can accept it and replace it with a new one. Therefore, offer all your bad qualities to God and receive from Him all good qualities. Don't pass on your bad qualities to others.

– *Sathya Sai Speaks, Volume 28; Chapter 19: Acquire Friendship of God*

There is no greater teacher than your heart. Time is a great preacher. The world is a scriptural text. **God is the great friend.** With full faith in these four entities, one should lead his 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 in your enjoyment of the fruit. But, before tasting a fruit, you have to remove the skin and 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).

– *Sathya Sai Speaks, Volume 30; Chapter 15: Love God, Fear Sin, Guard Human Values*

Today, man reads sacred books to attain bliss, but all these books have their own limitations. One cannot get infinite bliss by studying scriptures. One must study an infinite book in order to experience infinite bliss. This world itself is an infinite book. There are so many things to be learnt from this world.

Who are your friends? Not your classmates or roommates. **Only God is your true and eternal friend.** It is only with the help of this friend that you will be able to study the infinite book, the world. When one undertakes the study of this infinite book, one has to put into practice the five important teachings of Buddha. They are *samyak drishti* (right vision), *samyak bhavam* (right feeling), *samyak sravanam* (right listening), *samyak vak* (right speech), and *samyak karma* (right action). A true human being is one who follows the path of truth. Truth, righteousness and sacrifice should be the way of life. Buddha said, *Buddham sharanam gachhami, dharmam sharanam gachhami, sangham sharanam gachhami*. It means: *buddhi* (intellect) should follow the path of *dharma*, and *dharma* should be fostered in society. Only then the country will prosper.

This is also the inner meaning of the word SAI. **S** denotes spiritual change, **A** denotes association (social) change, and **I** denotes individual change. Man's mind will become pure and sacred only when these three changes take place.

– *Sathya Sai Speaks, Volume 32, Part 1; Chapter 15: Control Your Senses*

If you have selfless love, you need not be afraid of anything. Even if the sky were to fall on your head, be fearless. Never be afraid of following the truth. Truth is God, love is God. Live in love. Get immersed in the divine love. The wicked and evil-minded people cannot understand the divine love. Do not enter into friendship with such people. Only **God is your true friend**, who has no trace of selfishness and who helps you always under all circumstances. Have the firm conviction that God always helps and never hurts anyone. Whether you are in the forest or in the sky or in a city or in a village or on the top of a hill or in the middle of a river, **God is always with you, in you and around you.**

Worldly friends are such that they say hello to you only when you have money and power. Hello becomes hollow once you lose both. As long as there is water in the pond, thousands of frogs gather there. Once the pond gets dried up, not even a single frog will be seen around. Same is the case with worldly friends. But God's friendship is not like that. He is with you at all stages and in all situations. Love him from the depth of your heart. Take refuge in Him. He will definitely protect you.

– Sathya Sai Speaks, Volume 32, Part 1; Chapter 9: Do Sadhana With Pure Feelings

There are no beggars in this world. If someone seeks financial help or asks for food, they are treated as beggars. In fact, we are responsible for making somebody a beggar. We consider them to be inferior to us and ill-treat them. Bharat is a land of plenty and prosperity. You must realise that there are no beggars in this country and must conduct yourself accordingly. Some people bring down even God to the level of a beggar. When their desires are fulfilled, they eulogise God. They pray, "Oh God, I will offer You cash or in kind if You fulfil my desires."

God is not poor, and, hence, people created by Him cannot also be poor. It is man who makes beggars out of his fellowmen and ill-treats them. Such low and mean practices should be given up. Some people think that Lord Venkateswara is in need of money. They think He would do their work and fulfil their desires for the sake of money. In this manner, they bring Him down to the level of a beggar. It is a grave mistake.

God is not a beggar. You should consider Him as your father and mother. Cultivate love for God and your fellowmen. Never consider someone a beggar and ill-treat him. Extend help to those who are in distress. Develop love for God and fear of sin. Just because someone approaches you for help, do not consider him to be weak and inferior. Do not humiliate him. Your innate divinity will manifest before you when you develop love and respect towards all. Treat everybody as your brothers and sisters. Never consider anybody a beggar. It is a great mistake to think that you are the giver and someone else is the beneficiary.

– Uphold The Dignity And Honour Of Bharat Matha (Mother India) (Divine Discourse on October 22, 2004 in Prasanthi Nilayam. Occasion: Vijaya Dasami)

God Is . . . the Director

Dedication is to be carried out in various ways. Take the food that we consume. Offer it to God, before you partake of it. Then it is rendered pure and potent. Any act done for the glorification of God is thereby rendered pure and potent. It is incapable of harming the doer, the beneficiary, or society, for, it is saturated with Love, which is God. **God is the director of this puppet show, the manipulator of the strings.** Go behind the screen and see Him. It is now hiding Him; you have only to peep behind a flower, peer behind a cloud, to see Him pulling the string, to show us the beauty, to show us the darkness of heavy moisture. So also, you have only to peer behind your thoughts, to peer behind your feelings; you will find there the Inner Motivator!

– Sathya Sai Speaks, Volume 9, Chapter 23: Forsake the Fete of Fancy

Some of you may be wondering, “How does Swami arrange these elaborate festivals and functions? Whom does he charge with the various items of work?” I do not allot work to this person or that, or consult any one for ideas and suggestions. All this is done by the Divine Will, operating through the force of Love. For example, though there are thousands gathered here, absolute silence prevails. Under what compulsion? Only the compulsion of Love. In other places, where a hundred people collect, a hundred and fifty constables are present to keep them quiet! Here, there is no need for anyone to see that silence is maintained. **For, here God is the Master, and Creation dances in joy.** There is no third entity here. Only *Purusha and Prakrithi* (God and Nature) are here. A glance from the corner of the eye is enough to get things going towards successful conclusion. Love activates, Love fulfils.

– Sathya Sai Speaks, Volume 10, Chapter 30: The Commentary on the Message

You can hold fast to Him, either through *jnana*, *Bhakthi* or *Karma marga* (paths of knowledge, worship or work). You may travel first or second or third class in the train; the destination is the same, for all *jnana* proceeds on the assumption that God is immanent and transcendent. *Bhakthi* believes that **God is Creator, Preserver and Destroyer**, that He is to be adored, and propitiated by deeds that He appreciates, that **God is Master** and you are privileged to serve. *Karma* takes into account a third category—Nature! It is not simply God and man. Man has to manipulate Nature, live in Nature, live by Nature—always dedicating his activity to the further Glory of God, resigning himself to the worshipful activity, unconcerned with the fruits of his activity, for they are in the hands of God. **Do your duty; leave the rest to God.**

– Sathya Sai Speaks, Volume 10, Chapter 31: The Ray of God

The human body is spoken of as a temple where the individual *jiva* is installed. I would prefer to describe it as a house taken on rent by you. **God is the master, the owner.** *The jivi* (tenant) has taken it on rent and is occupying it. The rent has to be paid in the form of good deeds, good thoughts, good speech and good conduct.

– *Sathya Sai Speaks, Volume 15; Chapter 1: “Kingdom of Mother Sai”*

Whatever help is rendered, with a selfish motive behind it, is no help at all. Because the Divine is totally free from self-interest, whatever He does is utterly blameless and is solely for the welfare of the world. It is foolish to question the propriety of God’s actions. There is nothing beyond His powers. **He is the creator, the protector and the destroyer.** When He protects, no one asks why He protects. But when He does not protect, questions are asked about His inaction. When the Lord punishes, the question is asked: “Why does God inflict punishment? Is it not wrong on His part to do so?” Such questions are motivated by selfishness and self-interest. **God is totally free from any taint of self-interest.** To indulge in controversies over the Divine actions is supreme folly.

– *Sathya Sai Speaks, Volume 21; Chapter: 8: Karma and Divine Grace*

God is the Creator. He created everything in the Cosmos. But He did not retain within His hands the responsibilities relating to the Creation. He gave to human beings all capacities. But He laid down a condition relating to the use of these capacities. Men are free to live as they like. They can utilise all the material objects in creation. There can be no objection to this from anyone, not even from God. But, the Divine has declared that there is no escape from the consequences of one’s action. This has to be properly understood.

For instance, in the morning’s lecture a good illustration was given. The wind blows; rains fall. In the *Dwapara* age, Indra caused a heavy downpour. The people who were affected by the deluge, prayed to the Lord: “Oh Lord! We and our cattle are suffering from this downpour. Save us from the rain.” The Lord replied: “I cannot stop this rain. Whatever has to happen in nature has to go on. But I have the right to protect you from its adverse effects. Rain comes according to the laws of Nature. These natural phenomena should go on in their respective ways. But, having regard to your devotion and prayers, I shall lift this hill and provide shelter to all of you. But I will not stop the rain.” (The reference is to the lifting of the Gowardhana mountain by Sri Krishna).

Now, the wind has the power to blow out a lamp. The Divine has endowed the lamp with the power to shed light. The powers of the wind and of light are derived from God. But it is foolish for anyone to order the wind not to blow out the lamp. What one can do is to protect the lamp from the blast of wind by fixing a chimney. This is within human capacity.

– *Sathya Sai Speaks, Volume 25; Chapter 14: From Knowledge to Wisdom*

Prahlada said that a father can be proud of his son not at the time of the son’s birth but only when the son attains fame as a good man. It is only then that his birthday can be celebrated. Those of you who have had this sacred teaching of Gayatri today are very lucky. On this very auspicious day you have all

taken a second birth. You must forget the past. The present is very important. From today onwards you must develop love of God and get a good name. Though **God is the Creator of all beings**, you must understand that while God created mud and water, it is the potter that is responsible for creating a pot by mixing the mud and water. Similarly God has created *chaithanya* (consciousness) and *jada* (matter). Your father and mother have together given you your body and brought you up. It is, therefore, your duty to make your parents happy.

– Sathya Sai Speaks, Volume 28; Chapter 11: Nearness to God

The photographer asks you to be ready when he snaps your picture, and he gives you time to ready yourself. But the divine cameraman will not give you any notice. You should always be ready to meet the situation. If you engage yourself in *bhajan* and *daivachintanam* — *keerthanam* and *smaranam*—you will not be caught unawares. Suppose you have a master who has an Alsatian dog at the gate and he himself is at the first floor. There are two ways of reaching him. One way is to befriend the dog and enter the house; the other way is to call out to the master from the ground in a loud voice so that he will come out and allow you to come in by controlling the dog. *Maya* (illusion) is the dog. **God is the master**. You either control the *maya* or chant His name and sing His glory so that He will come down. You have to treasure Him in our heart, since the heart is His altar.

– Sathya Sai Speaks, Volume 31; Chapter 17: Love of God with Service to Society

God is the creator of this world. He is the residing deity of action (*Karmadhyaksha*). You cannot have a table unless there is a carpenter to make it. You cannot construct a house unless there is a builder. Likewise, for everything there is a creator. All that you see, mobile and immobile, is the creation of God. That is the reason, He is extolled as *Karmadhyaksha*. He presides over every activity.

Today, spiritual aspirants undertake various types of *sadhana* (spiritual exercise) such as meditation, penance, *yoga*, and chanting *Vedic* hymns. Love should be the undercurrent of all these spiritual exercises or else it will be a sheer waste of time. No benefit accrues from chanting *mantras* if they are not coupled with the feeling of love. The *Vedas* declare: *Na karmana na prajaya dhanena thyagenaikena amritatmanasuhu* (neither wealth nor progeny nor good deeds can confer immortality; it can be attained only through sacrifice). Immortality is nothing but love. Love is nectarine, it is infinite and all bliss.

Today people are not making any effort to understand this principle of love. It is only the power of love that can nullify a curse or a sin. It is only love that can remove all the bitter feelings and enhance the sweetness of life.

– Sathya Sai Speaks, Volume 32, Part 2; Chapter 2: Power of Love

Man is born with three types of debts – debt to God, debt to sages and debt to parents. **God is present in each and every cell of human body** in the form of *Angeerasa* and it is **He who protects and sustains human life**. Man is therefore deeply indebted to God who vibrates in every limb of his body in the form of divine energy. The only way man can clear his debt to God is by undertaking sacred actions and by

working for the welfare of fellow human beings. That is why the path of service has been prescribed for man to clear his debt to God. Man should serve not with the feeling that he is doing favour to others, but with the understanding that he is repaying his debt to God. Every little act of service reduces a certain amount of your debt to God.

– *Sathya Sai Speaks, Volume 33; Chapter 8: Install Rama Principle in Your Heart*

We think money and wealth can do anything. But money is not important; your mind is important. If only you can control your mind, everything will turn out to be good for you. Whatever work you undertake, do it with a sense of dedication to God. *Sarva karma Bhagavad pretyartham* (do all actions to please God). Always remind yourself that **God is the doer** and you are just an instrument in the hands of God. You can achieve anything in life only when there is the Will of God. Perform your duty and remain a witness to all that goes in the world.

– *Divine Discourse on January 14, 2009: Money Comes and Goes, But Morality Comes and Grows*

What we have to do in the present-day world is constant prayer to God. If only you develop faith in your own self, everything will accrue unto you. If you do not have that faith, all your wealth and property is a mere waste. We hanker after worldly possessions with ego and arrogance, but they lead us to nowhere. They are sure to land us in peril one day or other. Hence, always conduct yourself with humility and faith in God thinking, “everything is God’s gift; **God is the doer of everything.**”

– *Contemplate on God, the Real Hero, for Victory (Divine Discourse on December 25, 2008 in Prasanthi Nilayam. Occasion: Christmas)*

If we cannot love and respect the one God who has given us life, our existence and by whose strength we live and die, and if we cannot prosper in the thought of God, we cannot reach or comprehend truth. **God is the Master of everything that we see around us.** It is wrong for us to think that man is the Master and that he alone is responsible for everything. While God in the form of *Atma* inside your body, is making you utter the word “I”, it is utterly foolish on your part to identify such a divine “I” with your destructible and material body. Any feeling of attachment to the body and the illusion that the body is real is tantamount to death. On the other hand, the realisation that you are the *Atma* is tantamount to immortality and permanence.

– *Summer Showers in Brindavan – 1974, Part II; Chapter 18: Bharat Is of Vedic Origin and is a Sacred Name*

The kind of work which wise men do may appear to be the same as that done by an ordinary person. Although in appearance they may be the same, yet the result will be different in the two cases. The work done by an unwise man is always accompanied by a feeling on his part that he is doing work for his benefit and he is wanting to get for himself the benefit of that work. That kind of work is mixed up with ego, and a feeling of selfish benefit will lead to trouble and sorrow. The kind of work which a wise man does always carries a feeling which makes him identical with the divine aspect and that the work that he

is doing is being done in the name and on behalf of God. He thinks that **God is really doing the work**, and that he is only an instrument. This will always give a good result and satisfaction to all.

Some people demonstrate an amount of synthesis between their thoughts and the work that they do. This represents the true type of good human nature. The unity and the synthesis between thought, word and deed is important. Man's ideas, talk and action must become one. This is the true basis of real human nature.

– *Summer Showers in Brindavan* – 1977; Chapter 10: *Be Good, Do Good, and See Good: This Is the Way to God*



God Is . . . Sole Refuge

For the bird in mid-ocean flying over the dark deep blue waters, the only resting place is the mast of a ship that sails across. In the same way, the **Lord is the only refuge** for man who is swept by storms over a restless sea. However far the bird may fly, it knows where it can rest; that knowledge gives it confidence. It has the picture of that mast steady in its mind; its form is fixed in the eye. The Name of the Lord is the mast for you; remember it, even associate it with the Form and have that Form fixed in the mind's eye. It is a Lamp shedding light in the recesses of your heart. Have the Name on the tongue and it will drive away the inner darkness as well as the outer. Peace within, brotherliness without—that is the sign of a person engaged in *Naamajapam* (repeating the Name of the Lord).

– *Sathya Sai Speaks, Volume 2, Chapter 33: Near and Far*

For those who have no refuge, God is the refuge. That is exactly the reason why I had to take on the disease that one helpless *Bhaktha* was to get. He had to suffer this dire illness, as well as the four heart attacks that accompanied it; and he would not have survived it. So, according to My *Dharma* of *Bhakthasamrakshana* (protection of devotees), I had to rescue him. Of course, this is not the first time that I have taken on the illness of persons whom I wanted to save. Even in the previous *sareeram* at Shirdi, I had this responsibility. The suffering that you saw was too much for this particular devotee and so, I had to save him, by Myself going through it. This is My *Leela*: My nature. It is part of the task for which I have Come: *Sishyarakshana* (protection Of disciples).

– *Sathya Sai Speaks, Volume 3, Chapter 15: Shiva Shakthi*

Do not grieve that the **Lord is testing you** and putting you to the ordeal of undergoing them for, it is only when you are tested that you can assure yourself of success or become aware of your limitations. You

can then concentrate on the subjects in which you are deficient and pay more intensive attention, so that you can pass in them too, when you are tested again. You should not study for the examination at the last moment; study well in advance and be ready with the needed knowledge and the courage and confidence born out of that knowledge and skill. What you have studied well in advance must be rolled over and over in the mind, just previous to the examination; that is all that should be done, then. This is the pathway to victory.

– Sathya Sai Speaks, Volume 3, Chapter 7: Bend Before Prema and Sathya

God is as eager to save you as you are eager to be saved; He is prema. He is *karuna* (loving and compassion), for all who flounder on the road. He is called *Bhaktha-abheesta-pradha* (He who grants the desires of the devotees).

– Sathya Sai Speaks, Volume 6, Chapter 22: Of Him, To Him, By Him

In a world torn by factions based on the flimsy grounds of caste, creed and colour, you have to prove that it is possible to have faith in Sai being the motivator for every living being, and get inspiration for genuine service from that faith. Service to the Sai in the other person must be your daily act of worship. Of all *sadhanas*, this is the most effective. Seek out the slum dwellers, the poor, neglected dwellers in hamlets, and take love and light to them in plenty. “God is the refuge of those who have no place to rest,” says a proverb. Go to places where you can find such, and carry the message of hope and strength into their hearts. Be grateful to them when they welcome you and provide you chances to serve them. Your happiness depends on their happiness; your health depends on their health. You keep your houses clean; their houses, too, are yours, for the same Sai that resides in you resides in them. Until all houses and their surroundings are bright and clean, how can you feel clean and bright?

– Sathya Sai Speaks, Volume 13; Chapter 20: Why Organise?

Doctors should serve the poor with spirit of sacrifice. There is no greater service than this. God is the sole refuge of the destitute and the forlorn. As man is the embodiment of God, it is his primary duty to help the destitute and the forlorn. Medicine should not be commercialised. It is meant to promote heart to heart and love to love relationship between doctor and patient. A true doctor is one who realises this truth and conducts himself accordingly. One with commercial outlook is not a doctor at all. In fact, he is a patient himself! Spirit of sacrifice is the hallmark of a true doctor.

– Spirit of Sacrifice is the Hallmark of a True Doctor (Divine Discourse on July 5, 2003 in Brindavan. Occasion: Doctor’s Day)

God does not waste even a single moment. All the time, He is engaged in action for the welfare of all. He is the sole refuge of all at every moment of time. Nothing is impossible for God, who permeates *anda*, *pinda*, and *brahmanda* (terrestrial, celestial and cosmic planes). Every second of our life is dependent on

the Divine Will. Every breath of our life is governed by God. We cannot take even one breath without His Will. People are unable to recognize such omnipresent, omnipotent God and waste their time in vain argumentation regarding His existence. They do not experience even an iota of joy due to their lack of faith in all-powerful God.

– *Uphold Truth Under All Circumstances (Divine Discourse on April 11, 2004 in Brindavan. Occasion: Kerala Youth Conference)*

You are like pure gold. You are people of noble qualities. You are precious. But some of you are misguided by bad elements. Even if others try to mislead you, do not deviate from your chosen path. Stand firm. Only then will you acquire name and fame. This is My advice to the students. In today's education, you are taught skills that will enable you to rise up in your career, but nobody teaches moral education. Morality is the most important aspect of education. Money comes and goes, morality comes and grows. Therefore, cultivate morality. That will earn you respect from society.

God is your sole refuge, wherever you may be,
be it in a forest or in the sky or in a city or in a village
or on the top of a mountain or in the middle of a deep sea.

(Telugu Poem)

Cultivate noble qualities. I shall give you everything. Nay, I shall give Myself to those who cultivate noble qualities and also to those who teach them. In fact, I am living only for their sake. I do not seek anything in return from them. Lead a life of character and nobility. Bring good name to your parents, your institution, and to Swami.

– *Character Is The Goal Of Education (Divine Discourse on January 14, 2004 in Prasanthi Nilayam. Occasion: Sankranthi)*

God is your true relation. He comes to you in the form of your son, your daughter, your friend, and all other relations. God is your true relation in all your difficulties. That is why He is called *Apadbandhava* (a relation in times of difficulty).

– *Man without morality is verily a demon (Divine Discourse on May 1, 2008 in Brindavan)*

God Is . . . Giver of the Boon

The Lord is as the Kalpatharu (the Divine wish-fulfilling Tree) that gives whatever is asked. But you have to go near the tree and wish for the thing you want. The atheist is the person who keeps far away from the tree; the theist is the one who has come near; that is the difference. The tree does not make any distinction; it grants boons to all. The Lord will not punish or take revenge if you do not recognise Him or revere Him. He has no special type of worship which alone can please him.

– Sathya Sai Speaks, Volume 1, Chapter 9: Examine: Experience

The Lord is ever ready to answer the prayers of the devotees. But what passes for “devotion” nowadays is only “deep ocean” (submergence in the ocean of worldly life). People talk about the “Divine,” but are interested only in “deep wine.” They talk of “compassion,” but are concerned only with “fashion.” They mouth the word “co-operation,” but indulge only in “operation.” Devotion has been reduced to a pompous show.

True knowledge can come only when one is confronted with an extreme moral crisis. This was the situation Arjuna faced when he was placed between the two opposing armies. Pareekshith faced a similar crisis when he learnt he had only one week to live. It is at times of such crisis that one thinks of God and seeks Divine help.

– Sathya Sai Speaks, Volume 16; Chapter 32: Devotion and Divine Grace

God is described as Siddhiswaroopa (the embodiment of wish fulfillment). He is also described as *Amogha* (One without a limit or measure). This means that the power of the Divine is infinite. He is also known as *Aprameya* (the immeasurable). Hence, everyone should treat whatever happens to him as a gift from God. Pleasure and pain should be treated alike as Divine gifts. There is a unique joy in this process. In daily life we tend to treat defeat, loss or grief as calamities. But, nothing occurs in the world without a cause. Hunger is the cause for eating. Thirst is the cause for drinking. Difficulties are the cause of sorrow. If man is to enjoy enduring happiness, he must discover the source of such happiness. That source is love (*prema*). There is nothing greater than love in this world. Everything has a price. The price to be paid for enduring happiness is Divine Love. Without Love, no object can give you real happiness. Hence, the primary wealth for man is Love. Everyone should seek to acquire this wealth. With this wealth anyone can enjoy enduring bliss.

– Sathya Sai Speaks, Volume 31; Chapter 1: Transform Yourselves and Transform the World

All the worldly *sadhanas* are only to sanctify the time. Time is God. Do not waste time. Be happy. This is the *sadhana* you should do. Never be narrow-minded. Expansion of love is life; contraction of love is death. Expansion of love is possible only if you have love for God. God can confer anything if you have love. There is nothing that He cannot give. **God is always ready to give Himself.** “Ask and it shall be given. Knock and it shall be opened.” But man does not ask, does not knock. He asks only demons and knocks at the doors of hell. **You should call out to God whole-heartedly. You should knock at the door of liberation.**

– *Sathya Sai Speaks, Volume 31; Chapter 40: Light the Lamp of Wisdom*

When the Pandavas were making arrangements to perform *Rajasuya Yajna*, Lord Krishna approached Dharmaraja and asked if everything was ready. Dharmaraja replied that all arrangements were over and he had allotted various duties to others. Then Krishna requested for an opportunity to render some service. He used the word service and not duty because duty relates to duality, whereas service to oneness. Dharmaraja said, “Swami, what service can I assign to You? Instead give us an opportunity to serve You”. Krishna said, “I don’t require others’ service. I serve everybody”. God assumes human form to serve and sustain humanity. I am your servant, not the master. Understand this truth. I come to you to give *darshan*, wherever you are seated. I never say that you should come to Me. It is said, God always stands at the entrance of your *puja* room ready to give whatever you ask for. **God is always ready to grant the wishes of His devotees. God is always with you, in you, around you.** God renders service to man, so that he may serve his fellow-beings. Dharmaraja asked Krishna as to what service He would like to do. Krishna said, He would remove the plantain leaves after everyone finishes partaking of food in them. By this act of His, Krishna demonstrated the ideal of service to mankind.

– *Sathya Sai Speaks, Volume 33; Chapter 19: God Incarnates to Serve Mankind*

Some of you may know how elephants are caught and tamed. In the forests, the elephant is a wild beast, moving in herds and charging anyone who dare go near. It is trapped, roped, and tied to a strong post, so that it cannot run away; it is made so tame that it stands on a small round three-legged stool, in the circus tent, or drags huge logs of timber, at the bidding of the mahout! When the elephant is tied to the post, all its strength and skill becomes yours, for you can use them for your own need. The tongue is a post; *Bhajan* of the Name of God is the rope; with that rope, you can bring God Almighty near you and tie Him up, so that His Grace becomes yours. **God is so kind that He will yield to your prayers** and get bound. **You have only to call on Him, to be by your side, with you, leading you and guiding you.**

– *Sathya Sai Speaks, Volume 9, Chapter 9: The Tell-Tale Tongue*

God is so merciful that He will come ten steps towards you, if you but take one step towards Him. Vibheeshana, the brother of Ravana, inquired from Hanuman whether Rama will accept his homage and take him under His protecting shade. He said, “I am the brother of His worst enemy, whom He has vowed to destroy; I am a member of the demonic race; I am unacquainted with the *Vedhas* or *Shasthras* or the rituals of the *Aaryas*.” Then Hanuman replied, “O you fool! Do you think He cares for ritual

correctitude, or family status or scholarship? If so, how could He accept me, a monkey”? That settled the matter. Vibheeshana was assured of Grace.

– *Sathya Sai Speaks, Volume 10, Chapter 24: Lost and Found*

When God is invoked by prayer that emanates from the heart, let it be but once, He responds immediately. But now the call emanates only from the lips, it has not the ring of sincerity and faith. From the lips, it must roll back on the tongue: from the tongue, it must go deep into the throat; from the throat, it must reach down into the heart. Continuous *sadhana* alone can grant success in this endeavour. You must become like an Infant with no inhibitions or stratagems. The mother may be attending to her daily chores on the first floor of the house, leaving the infant in the cradle on the ground floor. But when the child sends up a loud wail, either through fear or hunger, she rushes down to lift the child, fondle it, feed it and comfort it on her lap. She will not stay away because of the wail not being musical or melodious.

– *Sathya Sai Speaks, Volume 13; Chapter 24: Global Bhajan*

The type of food that you consume decides the degree of concentration you can command; its quality and quantity decide how much your self-control is lessened or heightened. Polluted air and water are full of maleficent viruses and germs and have to be avoided at all costs. There are four pollutions against which man has to be vigilant—of the body (removable by water); of the mind (removable by truthfulness), of reason (removable by correct knowledge) and of the self (removable by yearning for God). “*Vaidyo Narayano Harih*”, the *Shruthis* declare. God is the Doctor. Seek Him, rely on Him, you will be free from Disease.

– *Sathya Sai Speaks, Volume 14; Chapter 31: Food and Health*

In the love of a mother for the child or the affection of a preceptor to the pupil, there may be an element of self-interest. But there is no selfishness in the bounties which the Divine showers on mankind. God has no self-interest or selfish purpose to be achieved. He expects no return from anyone. God is conferring on mankind countless benefits which no human being can offer. Can all the man-made lamps in the world equal the light coming from the sun? Can all the pumps you may install produce the amount of water that came down in last night’s downpour? Who has given you the life-giving air that pervades everywhere?

Thus, innumerable superhuman benefits are conferred by God on mankind. Even electricity is an expression of the Divine. From magnetism to electricity, heat and light, all these various forms of energy are considered as different forms of matter. This is not so. God is the source of all energy. If this is not realised, we will be failing to appreciate the true source of the air we breathe, the light we enjoy and the heat that sustains life.

– *Sathya Sai Speaks, Volume 29; Chapter 15: Bhagavaan Baba’s Exhortation to Students*

Man is the beneficiary of innumerable gratuitous gifts of God: wind, rain, sunlight and so on. What gratitude is man showing to God for all these, while he is paying a big price for every small benefit he derives from services like water supply and electric power? **God is the provider of all that is essential for life.** What recompense is man making to God? On the contrary he goes on praying for more benefits. This insatiable desire is the cause of all man's evil qualities. The truly human qualities are calmness, forbearance and compassion. Man should lead a contented life.

– Sathya Sai Speaks, Volume 29; Chapter 24: Not Salaries But Service

Man leads his life on earth, depending on the mutually inter-related five elements: ether, air, fire, water and earth. Every object in the world, whether it is a bird or a sheep or anything else, has a value of its own. Man alone has lost his value because of his involvement in mundane pursuits. **Man has no gratitude to the five elements which confer on him gratis innumerable precious benefits like light, heat, air and water.** Man has to pay a price for so many small amenities like electricity and running water. But what price does he pay for the light of the sun who illumines the world? This light is a gift of the Divine. What price do you pay for a soft breeze or a heavy downpour of rain? **God is providing freely such precious benefits to man.** What gratitude does man show to God for all these? The only way to show one's gratitude to the five elements is *Smarana* (to chant the Lord's name incessantly). For so many trivial services in life we express thanks, but what thanks do we offer to God who is the provider of the most precious benefits in life? **In expressing your gratitude to God by chanting His name, you should do the chanting from the depth of your heart and not as a musical performance.** Ravana, for instance, used to repeat the five-syllable *Shiva Manthra* "Namah Shivaya" constantly, but did not give up any of his demonic qualities because the recitation was done mechanically.

– Sathya Sai Speaks, Volume 30; Chapter 21: Welcome God's Tests

There is no constraint of time, place, distance, or complexity to the actions of God. No creature can impose limitations or constraints on God. **God is utterly selfless.** All His actions are sacred, whether they seem pleasant or unpleasant to you. Students are sometimes confused. They feel that if Swami is God, will He do this or that? **How can you decide what God should do? No one has the authority to question the powers of God. He alone decides whether to reward, punish, protect, or destroy anything.**

– Sathya Sai Speaks, Volume 32, Part 2; Chapter 16: Complete Surrender Confers Bliss

Do not spend all your lifetime in acquiring degrees. All your physical, mental and spiritual powers come from God. **God is the giver and also the receiver.** He is the one experienced. **Understand the truth that everything, be it good or bad, happens according to the Divine Will.** Do not develop craze for acquiring degrees, going abroad and amassing wealth. The true wealth is within you. Never forsake your motherland. For the simple reason that your mother is not beautiful, can you forsake her and consider another lady who is beautiful as your mother? Preferring a foreign land to one's own motherland amounts to doing the same. *Janani Janma Bhoomishcha Swargadapi Gareeyasi* (the mother and the motherland are greater than even heaven). So, one should have love for one's motherland. Develop *desabhimanam* (spirit of patriotism), not *dehabhimanam* (attachment to the body).

Any mighty task can be accomplished by prayer. Hence, pray to God silently. Do not pray for the fulfilment of your petty desires. Give up all desires and pray to God wholeheartedly with love. You will certainly find fulfilment in life. You can understand and experience divinity only through love. Some people complain, “Swami, God is not coming to our rescue in spite of our incessant prayers.” I tell them, “The mistake lies in your prayer and not in God.” If your prayers are sincere, they will certainly be answered. There is nothing that God cannot accomplish.

– Love and sincere prayers bring success in your life (Divine Discourse on December 25, 2004 in Prasanthi Nilayam. Occasion: Christmas)

Do not give room to worry and anxiety. God is not stone-hearted. He will certainly take care of your needs. His heart is filled with compassion. Swami’s concern for you is hundred times more intense than the concern you have for yourselves. You need not be worried at all. Develop the feeling that difficulties and suffering are for your own good. Even insurmountable difficulties will vanish like thin mist when you have firm conviction. Hence, do not be unduly perturbed about your problems. Difficulties come and go. Not only the poor, even a millionaire cannot escape from difficulties. Swami confers His blessings on you so that you will be relieved of your suffering soon.

– Do Constant Namasmarana for Mental Peace (Divine Discourse on August 23, 2004 in Prasanthi Nilayam)

The family life is like a chariot. Husband and wife are the horses. Dharma is the charioteer. Family, or the bundle of worldly desires, is the path and moksha is the goal. Thus the horses, namely the husband and wife, can lead the chariot of life to moksha if they follow the path of dharma. It is not right and it is a weakness to think that only yogis, jnanis, and rishis are entitled to moksha. The destination is available for everyone. Whether one is a brahmachari or a vanaprastha or a sanyasi, the destination is the same for all of them. From one point of view what we see in our daily life the four states—Brahmacharya, Grihastha, Vanaprasatha, Sanyasi — may be different but in the aspect of Brahman, they are one and the same. The four have taken the paths arthi, artharthi, jijnasu, and jnani, and by journeying on these four different paths, they all reach the same goal. When one aspires to reach the right destination, God is always ready to respond to everyone with the same attitude. He is even prepared to lead them to the destination. God does not have different thoughts or opinions about different people. Such differences arise only from the different ideas which we have. It is wrong to attribute differences to God.

– Summer Showers in Brindavan – 1974, Part I; Chapter 7: Karma and Dharma Lead to Realisation of Brahman

In order to save his devotees, God plans so many different actions in several different ways. Devotees, not being able to recognise and understand the inner meaning of such actions, misunderstand and think

that God is giving them unnecessary difficulties. Man has only external vision. God has inner vision. *Paramatma* is always caring for the well-being and good of His people. Whatever He does, He does it for the well-being of his devotees. Even if a son, who has been brought up very carefully by the mother, makes a mistake, the mother will punish the son by giving a slap. When we see this, we feel that a mother who has brought up the son with such care, love, and tenderness is harsh in beating the child; but the mother who beats the child does so with affection. In the same manner—God, the universal father, will punish His devotees, when need be with *prema* and with love. Just as a consequence of that, we should not get the idea that God wants to punish people. **God is always full of grace. He never gets angry.** However, at times He uses words which are harsh, but He is not harsh. It is only the words that are harsh, His heart is soft like *Amritha* (Divine nectar).

We must first acquire competence to understand the kind of love and tenderness which God entertains towards His devotees. Pleasure comes out of pain. We should recognise that all pain will ultimately end in pleasure.

– *Summer Roses on the Blue Mountain, 1976; Chapter 2: Dharma Never Declines. It is the Practice of Dharma That Declines*

God makes you cry only to give you extreme happiness after that. We will be able to eat more food, if we are hungry, and are able to digest well. If the food we take is not digested, how can we eat more food? In this manner, at first God gives troubles, sorrow and pain and then after your digesting these, he gives happiness and bliss. In this context, we must realise that it is not possible to easily understand the divine actions of the Lord. Only those who can experience them will be able to enjoy them, and others can never understand this. Because of some external troubles, we think God is a very unkind person. This is not so. Actually **God is preparing you to receive eternal happiness.** Material pleasures are momentary and transient.

– *Summer Showers in Brindavan – 1978; Chapter 6: God Is Not Happy Unless He Gives You Some Occasional Sorrow*

God Is . . . He Is Yours, and, You are HIS

Every second is a new moment in your life. Do not wait for a whole year to celebrate the New Year and make New Year resolutions. Utilise every second to purify your heart and fill it with love. You will then realise that **God is yours and you are with love.**

True devotion is the means to realise the Divine. Devotion means love of God without any desire for reward. Such devotion can be developed only through good conduct. There can be no devotion without righteousness. Purity of mind is essential for enjoying Divine Bliss as purity of body is essential for bodily health.

Higher than all the knowledge that can be acquired in the world is the *Atmajnana* (knowledge of the Self). There is nothing equal to the bliss that comes from Self-realisation. It is attained only when the ego-sense is destroyed and there is prayerful submission to the Divine. Prayers must issue not from the lips but from the heart. Prayers from the lips are like a telephone number call. They will not reach the person you want. Prayers from the heart are like a “particular person call.” They will go straight to God.

– Sathya Sai Speaks, Volume 16; Chapter 32: Devotion and Divine Grace

There are three entities in the Universe, with which man has to deal: *Paramaathma*, *Prakrithi* and *Jeevaathma*—God, Nature and Man. Of course, **God is to be worshipped by man, to be realised by man through Nature (Prakrithi).** Nature is the name for all the various items that impress upon man, the glory and the splendour of God. It is called *maya* too. *Maya* is the vesture of God which hides as well as reveals His Beauty and Majesty. Man must learn to use Nature not for his comfort or entanglement to the utter forgetfulness of the God behind the joy he derives, but for the better understanding of the intelligence that guides the Universe. How does a tree grow or a flower bloom? How does man learn about the stars and space, except by the inspiration of the joy and the intelligence which He who resides within endows? Approach Nature in a humble, prayerful mood; then your future will be safe. Raavana coveted Sita, who represents *Prakrithi* (Nature), and stealthily brought her over; but that selfishness and greed led him into the deepest fall. If only he had coveted the God behind Nature, Rama, he could have earned eternal joy.

– Sathya Sai Speaks, Volume 7, Chapter 12: The Prop You Need

Life is a pilgrimage, where man drags his feet along the rough and thorny road. With the Name of God on his lips, he will have no thirst; with the Form of God in his heart, he will feel no exhaustion. The company of the holy will inspire him to travel in hope and faith. **The assurance that God is within call, that He is ever near, will lend strength** to his limbs and courage to his eye.

Remember that with every step, you are nearing God; and God too, takes ten steps towards you when you take one step towards Him. There is no stopping place in this pilgrimage; it is one continuous journey, through day and night; through valley and desert; through tears and smiles; through death and birth, through tomb and womb.

When the road ends, and the Goal is gained, the pilgrim finds that he has travelled only from himself to himself, that the way was long and lonesome, but the God that led him unto it was all the while in him, around him, with him, and beside him! He himself was always Divine. His yearning to merge in God was but the sea calling to the Ocean! Man loves, because He is Love! He craves for melody and harmony, because He is melody and harmony. He seeks Joy, for He is Joy. He thirsts for God, for he is composed of God, and he cannot exist without Him.

– Sathya Sai Speaks, Volume 8, Chapter 9: The True Tablet

It is said, that aspirants are avidly searching for God; this may or may not be true; but this at least is true: **God is avidly searching for a sincere aspirant—and He has not yet found one!** Devotees are all play-actors; their devotion breaks down at the first touch of disappointment or distress. Or, they are only part-time devotees! A few minutes or hours for God and the rest for themselves and the free play of their sensual likes and dislikes! **Speak what you feel, act what you speak—then, thought, word and deed will confirm and complement each other and contribute to your spiritual success.**

– Sathya Sai Speaks, Volume 10, Chapter 21: Ganga Is the Sea

You may have cows of different breeds and bands, colours and continents, but the milk they give is everywhere the same in composition! You may get gold from different places and engage different goldsmiths to make for you different types of ornaments but the basic substance does not undergo any diminution in value. It remains gold for all time. Living beings belong to widely different species but, the Spark of Life, the *Jeeva* (individual being) in each is the same. **God is the goal of every prayer**, in whatever language or dialect it is spoken.

– Sathya Sai Speaks, Volume 13; Chapter 13: The Basic Error

All appear as devotees and all proclaim their spirit of sacrifice. Everyone declares himself or herself as a *sadhaka* (spiritual aspirant). Every believer claims that he is seeking God. One must enquire whether it is the so-called devotee who is seeking God or whether it is God who is searching for a true devotee. Is the *sadhaka* serving God or is God serving the *sadhaka*? – that is the question. The service that the *sadhaka* is doing is trivial. Offering to God what God has provided is like offering to the Ganga water from the Ganga. The truth is it is God who is rendering service to the devotee. All the capacities given by God should be used in the service of the Divine. There is no need to go in quest of God. **God is all the time searching for the genuine and steadfast devotee.** The *sadhaka* is approaching God for the fulfillment of his desires. He is after petty and transient benefits. He does not seek to understand the nature of true love or the Divinity that underlies everything. Today's *sadhaka* proves himself to be a self-deluded being with no moral commitment.

The real criterion of moral conduct is harmony between one's profession and one's practice. Morality consists in acting up to the rules of right conduct prescribed by society at a particular time and place for an individual or group. If there is no connection between what one professes in words and his actions, morality cannot exist.

– Sathya Sai Speaks, Volume 17; Chapter 1: The Most Precious Period

Today, man aspires for God and contemplates on Him constantly, but mere aspiration and contemplation are not enough to experience God. **God is not pleased by contemplation alone; one has to totally offer oneself to experience Him.** Once you offer yourself completely to God, you and He become one.

What are the spiritual pursuits to be followed to become one with God? When fire and coal are placed apart, they remain as they are. Only when they are brought together and fanned can coal get transformed into fire. Likewise, go closer to God and love Him whole-heartedly. Such nearness and dearness to God will ultimately make you one with God. This is what *Vedanta* declared, “*Brahmavid Brahmaiva Bhavathi* (the knower of *Brahman* becomes *Brahman*).” The food eaten gets digested and its essence is supplied to all parts of the body. This means that the food partaken becomes one with the body. Similarly, you have to offer yourself completely to God. Only then can you become one with him. All your thoughts should become divine.

– Sathya Sai Speaks, Volume 31; Chapter 38: Offer Yourself to God

When the milk is boiled on a stove, the water gets evaporated. The milk, unable to bear the separation from water, tries to jump into the fire. The moment you sprinkle some water on the boiling milk, it gets pacified. The milk is happy on being united with its friend. The same relationship exists between *nara* (individual) and *Narayana* (God). **God is very happy when the individual joins His company.** But God feels very sad when the individual diverts his attention from Him and gets immersed in worldly pleasures. Once the individual surrenders completely to God, He is happy again. Due to the effects of *Kali* age, the individual separates himself from God. The individual may not feel sad, but God feels sad because His friend, the individual, is parting ways with Him.

– Sathya Sai Speaks, Volume 31; Chapter 38: Offer Yourself to God

The sunlight illuminates the entire world and helps the people to carry out their tasks. But the sun has nothing to do with the pleasures and pains of human beings. Likewise, the innumerable problems man faces are related only to his senses and the mind; his consciousness has nothing to do with them. It is said that the devotees search for God. But there is no need for a devotee to go in search of God as He is everywhere. **In fact, God is in search of a true devotee whose heart is filled with the spirit of oneness.**

When you touch a hot iron ball, you say, that your hand is singed by it. But it is not the ball that singed your hand. The fire present within the ball singed your hand. The world, like the iron ball, is not the

cause either for the pain or for the pleasure you experience. The divine power is present within you. You do not recognise that power and wail over your sufferings and difficulties.

– *Sathya Sai Speaks, Volume 33; Chapter 6: Sanctify Your Life With Sacred Feelings*

It is said that the word is itself *Rig Veda*. It is all effulgent. The mind is the *Yajur Veda* and life is itself *Sama Veda*. Life gives breath. From this breath comes the song. Hence *Sama Veda* is the form of life itself. The *Yajur Veda* is the form of the *Manthras* that originate in the mind. The three *Vedas* hence collectively state that God who is the effulgent One (as stated by *Rig Veda*) must be prayed to and worshipped with the *Manthras* (as stated in *Yajur Veda*) and pleased by sweet songs that are most endearing to Him (as said in the *Sama Veda*). **God is most pleased by songs alone and not by words or speeches.**

– *Sathya Sai Speaks, Volume 26; Chapter 24: Essence of Shad-Dharshanas*

Worship, offerings, incense, waving of lights—these are all preliminary steps, the first few rungs in the ladder. If you are ever on the alphabet, when are you to learn to spell and read words and sentences? Does the Lord need the things you offer? Does He require articles of comfort or luxury? No, it is you who need them! Does He live upon the food you place before Him? **Remember, it is the person who goes beyond the externals, that wins the victory.**

The Lord is not pleased with externals; He searches for the feelings, the internal urges. I do not want the flowers and fruits and the miscellaneous packets that you bring in your hands when you come to Me. Come with your hands empty, saying “What can I give You which has not come from You Yourself? When You gave me this heart, it was clean and pure; now, after preparing in that vessel the food for life so far lived, I am offering it to You, as clean and as pure as when You gave it to me, after removing all traces of the *vaasanas* or smells of the things cooked in it.” Say that, and offer that heart.

– *Sathya Sai Speaks, Volume 2, Chapter 22: Madhura Nagara*

People speak about *Sathsang*. What is *Sathsang*? It is not mere assemblage of ten devotees. ‘*Sath*’ refers to that which exists in all the three categories of time—past, present and future. The term applies to the Divine. *Sathsang*, therefore, means association with the Divine. Each word has profound and sacred meaning. But common people do not relish such interpretations. They enjoy what is trivial and pleasing to the ears. I do not want to please people in this way. The truth has to be taught. Some day or other people will understand it. Worldly sayings may please people for the moment, but they are of no value spiritually. **God is pleased with the inner feeling** and not the external show. But most people are interested only in the external and do not bother about the inner feeling. If you break the branch of a tree and plant it in the sand, will it grow into a tree? It must be planted in soil where it can strike roots. Similarly, the feeling must arise in the heart and get deeply rooted in it. Then the fruits will appear in the external world. Therefore, cultivate the feeling inside and enjoy the fruit outside.

– *Sathya Sai Speaks, Volume 28; Chapter 8: Install Raama Raajya in Your Hearts*

Yesterday and today the overseas devotees filled everyone with joy by their music programmes. **God is a lover of music and enjoys music.** Saintly devotees like Narada and Thumburu, who are always in the proximity of God, are always singing the glory of God. Nothing else can give so much joy as music. You can please God with your music. God revels in music. Music is therefore holy. It reflects the state of one's inner being. Singing the glories of God, render service to the people. **You will derive the greatest joy when you sing and serve.**

– *Sathya Sai Speaks, Volume 30; Chapter 33: Dedicate Your Lives to the Divine*

The total dependence on God is considered as *Saranaqathi* (absolute self surrender). What is sought to be surrendered is your mind, but when it is itself turbulent and beyond your control, then how can you surrender it? Mind can only be surrendered when it is serene. In that stillness of mind one apprehends the all-pervasive aspect of God. Knowing that God is present in everything, then where is the question of surrendering? Who is to surrender and to whom is he to surrender? It is only when you have the idea of duality that this word has some significance. If you reach the stage of non-dualism in your mind, then there is nothing to surrender.

– *Summer Showers in Brindavan 1973; Chapter 28: Self- Confidence Leads to Self- Realisation*

Whatever is done from sunrise to sunset must be consecrated, as if it is the worship of the Lord. As care is taken to pluck only fresh flowers and to keep them clean and unfaded, so too ceaseless effort should be made to do deeds which are pure and unsullied.

If every day, this vision is kept before the mind's eye and life is lived accordingly, then it becomes one long unbroken service of the Lord. The feeling of I and Thou will soon disappear; all trace of self will be destroyed. Life then transmutes itself into a veritable *Hariparayanam*. **"I am the *sevaka* (servant). This world is the offering. God is the master who is worshipped" — when one attains this stage of thought, feeling and action, all difference between mine and thine will disappear.**

– *Prema Vahini; Sub-chapter: The Real Nature of the Life of Man*

Sai is *Sarvajanapriya* (beloved to all people) and so any name which gives you joy, you can take up. Tastes differ according to temperament and the character one has earned by generations of activity as a living being in this world. The proprietor of a coffee house goes to the nearby druggist for a pill to ward off his headache, and the druggist when he gets a headache goes to the coffee house for a cup of coffee which he thinks will cure him. Men are like that; *loko bhinna ruchih* (tastes of people differ). The *Jnani* says, "*Sarvam Brahma mayam*"; **"In God is All"**; another, a yogi, says all is energy; a third, who is a *bhaktha*, says all is the play of *Bhagavan* (the Lord), each according to his taste and according to his progress in *sadhana* (spiritual practice). **Do not hurry or ridicule them, for they are all pilgrims trudging along the same road.**

– *Sathya Sai Speaks, Volume 1, Chapter 1: Manase Bhajare*

You should understand My ideal. Once I say that you are Mine, I will never forsake you. You may forget Me, but I will never forget you. You may develop hatred toward Me, but I do not have any hatred toward you. In this world, I have no enemies, and I have no dislike toward anybody. I always uphold My promise. I always go forward to protect, never do retreat. But, some may question that even after Swami accepts them as His, why do they have problems? Why should they suffer? This is not My mistake. I always keep My promise. They suffer because they forget their promise and lose their sacredness. I never go back on My word. I never make anyone suffer. Till the last moment, I will be with you, in you, below you, above you, and around you.

Many are not making an effort to understand this truth. They do not enquire into the reason for their suffering. The change in their heart is the main cause. Their wavering mind and their ingratitude are responsible for this. The previous speaker, Ravi, said, **God is nearer to you than your mother**. Though I shower much more love than their own mothers, some people do not show their gratitude. I do not look forward for your gratitude. But, when I do My duty, you also have to discharge your duty from your level.

– Sathya Sai Speaks, Volume 31; Chapter 35: Bhagavan's Assurance to Devotees

