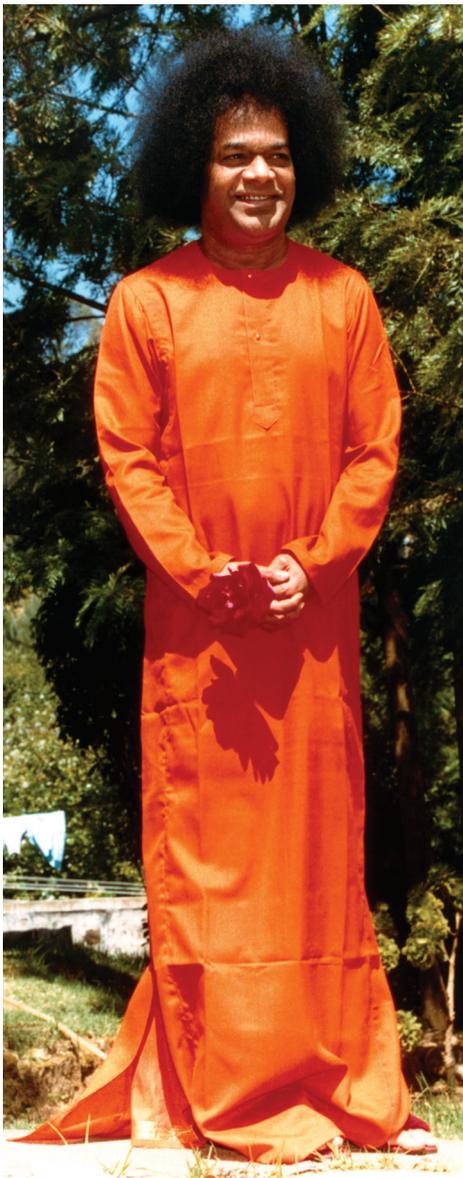


# DIVINE TEACHINGS OF Sri Sathya Sai Baba

VOLUME 6



## Ten Types of Purity

(1) Purity of the Residence

(2) Mutual Understanding

(3) Pure Food

(4) Pure Drinks

(5) Pure Thoughts and Feelings

(6) Pure Vision

(7) Pure Reading and Writing

(8) Pure Service

(9) Pure Spiritual Discipline

(10) Do Work That Benefits the Nation



*Divine Teachings*  
*of*  
*Sri Sathya Sai Baba*

**Volume 6: Ten Types of Purity**





©2021 Sri Sathya Sai World Foundation.

Published by Sri Sathya Sai World Foundation.

All Rights Reserved.

If an official Sri Sathya Sai Organization wishes to translate this book into its local language, please write to us at: [info@sathyasai.org](mailto:info@sathyasai.org)

We would love to hear your comments about this book. Please send them to:  
[info@sathyasai.org](mailto:info@sathyasai.org)





**Dedicated with love and reverence**  
**to**  
***Bhagawan Sri Sathya Sai Baba***





# Contents

Preface .....	5
Ten Types of Purity .....	7
Glossary .....	13



## *Divine Teachings of Sri Sathya Sai Baba*

- Volume 1: Silence
- Volume 2: Contentment
- Volume 3: Forgiveness
- Volume 4: Forbearance
- Volume 5: Ceiling on Desires
- Volume 6: Ten Types of Purity

## *Topics for forthcoming issues*

- Compassion
- Eight Flowers of Worship
- Twenty Virtues Essential for Wisdom
- Who Is Dear to the Lord



# Ten Types of Purity

## Preface

During His sojourn on Earth, Sri Sathya Sai Baba delivered more than 2,000 discourses, most of which were subsequently compiled in *Sri Sathya Sai Speaks* and *Summer Showers*. In addition, He wrote 16 books in the *Vahini* series. You can find these at this website: <http://sssbpt.info/>.

Sri Sathya Sai Baba was born in a small village in India on November 23, 1926. He left His body on April 24, 2011, having become one of the most revered spiritual teachers in the world. He exhibited love, wisdom, and knowledge beyond our comprehension. His devotees regard Him as an incarnation of God in human form (an *Avatar*).

Sri Sathya Sai Baba did not come to establish a new religion. Instead He exhorted people to practice their own religion and to respect the differences among faiths. His mission is best described in His own words:

*I have come to light the lamp of love in your hearts, to see that it shines day by day with added luster. . . . I have not come on any mission of publicity for any sect or creed or cause; nor have I come to collect followers for any doctrine. I have no plan to attract disciples or devotees into My fold or any fold. I have come to tell you of this universal unitary faith. . . . this path of love, . . . this duty of love, this obligation to love.*

*All religions teach one basic discipline: the removal from the mind of the blemish of egoism, of running after little joy. Every religion teaches man to fill his being with the glory of God and evict the pettiness of conceit. It trains him in the methods of detachment and discrimination so that he may aim high and attain liberation. Believe that all hearts are motivated by the One and Only God; that all faiths glorify the One and Only God; that all names in all languages and all forms man can conceive, denote the One and Only God; His adoration is best done by means of love. Cultivate that attitude of Oneness, between men of all creeds, all countries, and all continents. That is the message of love I bring. That is the message I wish you to take to heart.*

His discourses and writings focused on what He had come to give us: a path toward realizing our own Selves, toward realizing and experiencing the oneness of

all creation. His discourses and writings are filled with simple explanations of how we should live and how we should treat our fellow humans in order to further ourselves along the path to enlightenment.

We are pleased to offer our readers *Divine Teachings of Sri Sathya Sai Baba*, Volume 6. It includes the topic, “Ten Types of Purity.” The discourse is selected from *Sri Sathya Sai Speaks* and the reference is provided.

In one of His Divine discourses Sri Sathya Sai Baba said: “Practice what I teach. That is enough. That is all I ask.” Let us imbibe His words, apply them in daily practice, and find fulfillment in life.



# Ten Types of Purity

The following are highlights of the full quotations that begin on page 9.

## ***Purity of the Residence***

*First: The first is purity of the place in which one lives. It is necessary to fill the room in which one resides or studies with a satwic (pure) atmosphere. The pictures or other objects you see should fill you with peace and pure thoughts.*

## ***Mutual Understanding***

*Second: In the family in which you live, there should be mutual understanding and cooperation and a sense of harmony. There should be no discord in the family that will create a bad atmosphere. A harmonious atmosphere will give you true peace of mind.*

## ***Pure Food***

*The third need is satwic (pure) food. This means that none of the edible items should be excessively sour, bitter, or hot. You should eschew rajasic (passionate) food like fish or meat. Even good satwic food should not be taken in excess.*

## ***Pure Drinks***

*Fourth: Whatever fluids you take should also be satwic (pure). You should not drink whatever water is available. It should be pure water. Alcoholic spirits should be eschewed.*

## ***Pure Thoughts and Feelings***

*Fifth: Satwic (pure) thoughts and feelings are of great importance. Students tend to neglect this factor. Only if your thoughts and feelings are pure, can you get the full benefit of a clean room, a good family, and pure food.*

## ***Pure Vision***

*Sixth: If you want to develop satwic (pure) feelings and thoughts, your vision must be pure. All srishti (creation) is based upon drishti (sight). It is only when you have wrong vision that you have wrong thoughts.*

### ***Pure Reading and Writing***

*Seventh: Whatever books you read or whatever you write should be pure. This is the spiritual practice relating to study—sahitya satwika. If you read or write that which is not pure, it warps your mind. A good book makes for a good mind.*

### ***Pure Service***

*Eighth: Pure satwic service. With regard to service, you have to decide what is satwic and what is rajasic (passionate). We clean streets, build roads in villages, or dig wells and do them all as a service to the community. But the kind of service that we do should give real happiness to the people.*

### ***Pure Spiritual Discipline***

*Ninth: Sadhana. The individual is Chith (Consciousness), God is Sath (the Eternal Absolute). When Sath and Chith combine, you have Ananda (Bliss)—Sath-Chith-Ananda. Only the sadhana (spiritual practice) undertaken to realize Sathchithananda is true sadhana.*

### ***Do Work That Benefits the Nation***

*Tenth: Your occupation or profession. What is the kind of work you should take up? It should be work that can benefit the nation, the community. The nation enables you to earn a living. You must see what you can give to the nation in return.*



# Ten Types of Purity

To develop one's moral and mental strength, one should practice *sadhana* for disciplining the mind. For this purpose, one has to promote ten kinds of purity.

## Purity of the Residence

The first is purity of the place in which one lives. It is necessary to fill the room in which one resides or studies with a *satwic* (pure) atmosphere. The pictures or other objects you see should fill you with peace and pure thoughts. Objects that arouse agitation and bad thoughts should have no place. The room should be clean and free from anything that is impure.

## Mutual Understanding

Second: In the family in which you live, there should be mutual understanding and cooperation and a sense of harmony. There should be no discord in the family that will create a bad atmosphere. A harmonious atmosphere will give you true peace of mind.

## Pure Food

The third need is *satwic* (pure) food. This means that none of the edible items should be excessively sour, bitter, or hot. You should eschew *rajasic* (passionate) food like fish or meat. Even good *satwic* food should not be taken in excess. Some people consume so much *satwic* food that even though it is *satwic*, it develops *rajasic* qualities. It is only *satwic* when you sit for the meal with a light stomach and get up from it with a light stomach! If you sit with a light stomach and get up with a heavy stomach, it becomes *tamasic* (slothful).

## Pure Drinks

Fourth: Whatever fluids you take should also be *satwic* (pure). You should not drink whatever water is available. It should be pure water. Alcoholic spirits should be eschewed.

## Pure Thoughts and Feelings

Fifth: *Satwic* (pure) thoughts and feelings are of great importance. Students tend to neglect this factor. Only if your thoughts and feelings are pure, can you get the full benefit of a clean room, a good family, and pure food.

## Pure Vision

Sixth: If you want to develop *satwic* (pure) feelings and thoughts, your vision must be pure. All *srishti* (creation) is based upon *drishti* (sight). It is only when you have wrong vision that you have wrong thoughts. You must look upon every elderly woman as your mother and all women who are younger as your sisters. When you are filled with such pure thoughts, you will have pure feelings. It is because you are students that you have to be told this. Imagine how offended you would feel if someone looked at your mother or sister with an evil eye. Realizing this, you have to entertain pure feelings toward other women. You should not commit the sort of offences that you would not tolerate in others.

## Pure Reading and Writing

Seventh: Whatever books you read or whatever you write should be pure. This is the *sadhana* (spiritual practice) relating to study—*sahitya satwika*. If you read or write that which is not pure, it warps your mind. A good book makes for a good mind. Any book you may study about physics or chemistry or other subjects does not affect your character. But books that are literary are not always good literature. If improper books are prescribed for study, treat them as mere textbooks and do not attach any high value to them as guides for life.

## Pure Service

Eighth: Pure *satwic* service. With regard to service, you have to decide what is *satwic* and what is *rajasic* (passionate). We clean streets, build roads in villages, or dig wells and do them all as a service to the community. But the kind of service that we do should give real happiness to the people. In the name of “social work” you go to a hospital and approach a patient. This is not real service. Any person whom you wish to serve, you should regard as an embodiment of the Divine. Going to the help of the destitute and the neglected is rendering service to God.

Narayana has two forms: one is “Lakshmi Narayana,” the other is “Daridra Narayana.” This “Lakshmi Narayana” is full of wealth. He is able to help any number of people. He will be able to get many persons to serve him. But for “Daridra Narayana,” there is nobody to serve him. It is to such persons that we should do *satwic* (pure) service.

## Pure Spiritual Discipline

Ninth: *Sadhana*. This is spiritual discipline. This must be *satwic* (pure). Some people do *hatha yoga*. Some strive to develop the *kundalini sakthi*. Some invoke evil spirits to do harm to others. These forms of *sadhana* are not *sadhana* at

all. The individual is *Chith* (Consciousness), God is *Sath* (the Eternal Absolute). When *Sath* and *Chith* combine, you have *Ananda* (Bliss)—*Sath-Chith-Ananda*. Only the *sadhana* undertaken to realize *Sathchithananda* 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 a 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!

### **Gopikas' Devotion to Krishna**

Uddhava was an adept in the path of *jnana yoga* (knowledge and wisdom). He wanted to teach the *gopikas* (the cowherd maidens of Brindavan) the path of wisdom. So he approached Krishna. Krishna told Uddhava: “The *gopikas* are totally devoted to me. Their devotion is fundamental to their life and reaches My heart! Their purity and devotion are like a light that shines! You cannot understand the hearts of such devotees! I am completely enshrined in their hearts.” Uddhava doubted whether ignorant illiterate *gopikas* could understand the Divine. To dispel the doubts of Uddhava, Krishna sent him to Repalle.

Uddhava summoned the *gopikas* and told them: “I will teach you the path of *jnana* (wisdom) to realize the Divine.” The *gopikas* came to Uddhava and told him: “We are not interested in learning any *sastras* (scriptures)! Teach us one simple means by which we can realize Krishna! We are not aware of any *yoga* or *bhoga* (enjoyment) or *mantra*. Krishna is everything for us, our *yoga* or *bhoga*. Please, therefore, tell us the means by which we can obtain Krishna! We do not want to waste our time on *yoga*.”

Uddhava asked the *gopikas*: “How can you become one with Krishna?” One *gopika* answered: “If Krishna were a flower, I would be a bee whirling round Him. If He were a tree, I would be a creeper twining round him. If He were a mountain, I would be a river cascading from its top! If Krishna were the boundless sky, I would be a little star, twinkling in the firmament. If He were the deep ocean, I would be a small stream, joining the ocean. This is the way I would be one with Krishna and merge with Him.”

Another *gopi* said: “If Krishna were a flower, I would be a bee that goes on sucking every drop of honey in the flower, tasting the nectar that is there! This is our approach to God.” So, spiritual *sadhana* means to regard a mountain or a tree or a flower or the ocean as a means of God-realization.

## **Do Work That Benefits the Nation**

Tenth: Your occupation or profession. What is the kind of work you should take up? It should be work that can benefit the nation, the community. The nation enables you to earn a living. You must see what you can give to the nation in return. You must ask yourself: "What is the service, what is the help I can do for the community?" You must see that there is no untruth in any work you do, no unfairness, no fraud, no evil motive.

## **Ensure Freedom from Birth by Present *Karma***

These are the pure things that you have to observe in your life. If you engage yourselves in right action, you will not be bound by the consequences of *karma*. Because of past *karma*, you have your present life. By your present *karma* you can ensure freedom from birth. Through love, you develop faith; through faith and earnestness, you acquire knowledge; through knowledge, you develop *sadhana*, and through *sadhana*, you achieve the goal. So for practicing *sadhana*, you require wisdom, and for acquiring wisdom, you require *sraddha* (earnestness and faith), and for *sraddha*, you must cultivate love. So love is the means, and for this you must acquire control of the senses. If you gradually reduce your desires, you will be able to bring the senses under control.

Every student should prepare himself to serve as an ideal for the community. There should be no discord among your college-mates and no room for hate or ill-will. You should discharge your duties and please your parents by your conduct. Strive to bring credit to your educational institute. Above all, try to earn the grace of God by being helpful to your fellow-beings. Only these constitute true education.

Different branches of knowledge are like rivers, while spiritual knowledge is the ocean. Even as the rivers merge in the ocean, all types of knowledge merge in spiritual knowledge. You must bear in mind the company you keep. Kabir said, "I salute the bad and also the good!" Kabir was asked: "We can understand your offering salutations to the good, but what is the point in offering salutations to the bad?" He replied, "When I salute the bad, I am saluting them, saying, please remove yourself from my presence. I salute the good, saying, please come to me!" You must avoid the company of the bad and cultivate the company of the good. Association with the good is pure *yoga*! I desire that you should pursue this kind of *yoga* and confer happiness on all people with whom you are associated!

You should strive to get rid of all your bad thoughts, give up all your bad traits, discharge your obligations to your parents, render selfless service to the community, and thereby redeem your lives and earn the grace of God. This is My blessing for all of you.

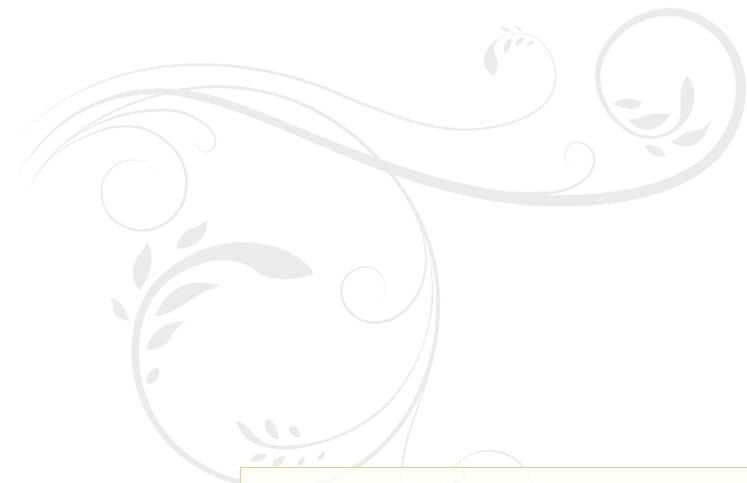
Sri Sathya Sai Speaks, Volume 18, Chapter 31: Students and *Satwic* Purity.



## **Glossary**

For a comprehensive translation of Sanskrit words into English, please go to the following website: <http://sssbpt.info/vahiniglossary/entries.htm>





## Ten Types of Purity

Sri Sathya Sai Baba, one of the most revered spiritual leaders in the world and regarded as an incarnation of God in human form by His devotees, delivered more than 2,000 discourses, most of which are compiled in *Sri Sathya Sai Speaks* and *Summer Showers*. He also wrote articles for His devotees in the spiritual monthly *Sanathana Sarathi*, which were later published in 16 books under the *Vahini* series. This compilation of Divine Teachings of Sri Sathya Sai Baba, Volume 6, contains the topic “Ten Types of Purity” selected from *Sri Sathya Sai Speaks*. Sri Sathya Sai says: “To develop one’s moral and mental strength, one should practice *sadhana* for disciplining the mind. For this purpose, one has to promote ten kinds of purity.”

