

SADHANA OF LOVE

Love is the Source ♥ Love is the Path ♥ Love is the Goal



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The Sadhana of Love – Love is the Source, Love is the Path, Love is the Goal
is a spiritual discipline programme lovingly dedicated to

BHAGAWAN SRI SATHYA SAI BABA AND HIS MISSION

to help humanity realise its inherent divinity
through the manifestation of divine love

THE UNIVERSAL SADHANA OF LOVE

Love is the universal sadhana for realising our inherent divinity. Through the practice or sadhana of love, we realise our source is love, our path is love and our goal is love. We are love.

WHAT IS SADHANA?

Sadhana is the Sanskrit word for spiritual practice or spiritual discipline. Bhagawan Sri Sathya Sai Baba defined sadhana as “an activity undertaken for achieving one's goal or purpose in life” (SSS 18.15), which He said, “is to realise the inherent divinity” (SSS 21.11).

“How do you do sadhana? By making your outlook pure. ... It is ‘taking out’ from within you what is bad and evil, your negative traits. It is also ‘recognising and bettering’ what is good and godly in you, your positive traits” (Sanathana Sarathi, July 1996).

This universal process purifies your consciousness. Sadhana purifies your mind and heart so you know and experience your true Self as love. Sathya Sai Baba revealed that “every religion has, as its technique, this transformation, this cleansing process” (SSS 8.35). This process incorporates many spiritual practices, including meditation, devotional singing, service and the study of scriptures. The heart of all of these practices is love.

Importantly, Swami asked each of us to “Remember that you are that changeless original—the Atma (Self). All your sadhanas should be directed towards establishing yourself in this firm conviction and unwavering faith” (SSS 24.1). This is known as Self-confidence, which leads to Self-satisfaction and self-sacrifice. “A time will come when the mind will be extinguished and the merger with the Divine (Self-realisation) achieved” (SSIB 1993.6).

THE SADHANA OF LOVE

Sathya Sai Baba said, “Cultivating love is the true spiritual practice” (SSS 33.10). “You may perform any number of spiritual practices ..., but love should form the undercurrent of all these practices. ... Hence, give highest importance to love. Love is important. Love is God. Live in love. This is the spiritual practice that we have to undertake” (SSS 40.21).

“What, then, is true *prema* (love)? Pure, unselfish love towards all living beings, considered as embodiments of the Divine, with no expectation of reward, is true love” (SSS 18.10). “*Prema* is not mere reciprocal love. It is an extended and sublimated form of self-love. It is the extension of love to humanity and to the entire creation. The essence of *prema* as a sadhana lies in the cultivation of humanitarianism, universal compassion and altruism” (SSIB 1979.17).

“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” (SSS 5.17). “Try to subsume the many in the One, the physical bodies of yourself and others, the family, the village, the community, the state, the nation, the world, thus progressively march on towards more and more inclusive loyalties and reach the stage of Unity, in thought, word and deed. This is the sadhana of love, for love is expansion, inclusion, mutualisation. The individual has to be universalised, expanded into Vishwaswarupa (Cosmic form of God as everything)” (SSS 12.36).

“Expand into universal love, unshaken equanimity, and ever-active virtue. That is the path which will bring out the divinity in you to the fullest” (SSS 12.16).

Love is the Source ♥ Love is the Path ♥ Love is the Goal

A MESSAGE FOR ALL

Sai Ram dear Embodiments of Love

The *Sadhana of Love – Love is the Source, Love is the Path, Love is the Goal* is a spiritual discipline programme that presents a universal path to Self-realisation through the practice of love.

This divinely-inspired programme is based entirely on the teachings of Bhagawan Sri Sathya Sai Baba. Originally developed for the Sathya Sai World Youth Festival 2016, the programme was implemented and embraced with love around the globe, by youth and adults alike. Consequently, the festival resolutions initiated measures to expand the *Sadhana of Love* programme.

This revised edition is now made available to devotees of all ages, faiths and traditions. The programme can be used for pilgrimages, retreats and local events as well as for group and personal sadhana.

Sathya Sai Baba told us, “Every living being is on a pilgrimage—whether it is aware of it or not. ... The destiny of all beings is to return to their origin” (SSS 14.45). As such, the *Sadhana of Love* offers a divine opportunity to individually and collectively focus with full awareness on love, purify our minds and hearts, and realise love as our divine origin and essence.

Sathya Sai Baba’s teachings highlight countless ways to realise the love that we are and this is reflected in the 72 sadhanas contained in the programme. Each of these practices is like a glowing pearl that can illumine our whole life; and the shining golden thread that holds them together is love.

Through these seemingly different sadhanas, Swami has provided multiple paths for us, as embodiments of love, to manifest love and merge in love. It is love loving itself—and therefore, there is truly only one path. As Sathya Sai Baba explained during an interview, “The spiritual path is a very easy path—where there is love, there is the path.”

The guidelines for the *Sadhana of Love* programme are also very simple: Choose one sadhana from each of the four steps of the programme: Self-confidence, Self-satisfaction, self-sacrifice and Self-realisation. Guided by your conscience, choose sadhanas that will help you to manifest the most love in your life and respectively:

- cultivate the greatest faith and confidence in your true Self—Self-confidence
- cultivate the greatest satisfaction with your true Self—Self-satisfaction
- enable the sacrifice of the false self or ego—self-sacrifice
- lead to realisation of the Self—Self-realisation.

To realise the Self is to realise our true nature as love. Bhagawan Sri Sathya Sai Baba gave us the perfect example of a life lived in love. He first said, “My life is My Message, My Message is Love.” Swami later emphasised, “Your life is My Message.”

We humbly pray that, with His Grace, we will all take this divine opportunity to realise our true nature and make love the message of our lives. May our Loving Lord shine through us so that we live in love and become beacons of His love and light in the world.

Jai Sai Ram

Lovingly in the Service of Sai,
Narendranath Reddy, M.D.
Chairman, Prasanthi Council

Lovingly in the Service of Sai,
Shivendra Kumar, Ph.D.
International Young Adults Coordinator



CONTENTS

| | |
|----------------------|----|
| Introduction | 1 |
| Framework | 2 |
| Guidelines | 6 |
| A divine opportunity | 7 |
| Sadhana summary | 9 |
| Self-confidence | 14 |
| Self-satisfaction | 32 |
| Self-sacrifice | 50 |
| Self-realisation | 72 |
| Abbreviations | 96 |
| Recommended readings | 97 |

INTRODUCTION

Our Loving Lord, Bhagawan Sri Sathya Sai Baba told us that the purpose of the Sai Avatar, the Sathya Sai International Organisation and our human birth is to help us realise our inherent divinity.

Accordingly, the *Sadhana of Love – Love is the Source, Love is the Path, Love is the Goal* has been developed as a spiritual discipline programme to support the realisation of our true nature as pure love. It presents a divine opportunity to individually and collectively focus on love, purify our minds and hearts, and be the love that we already are.

All your actions must be aimed at purifying your minds and hearts to experience the Divine. When the heart is pure, the light of wisdom shines. The illumined heart becomes the receptacle of pure love. Love is everything. ... It is inherent in every being. 'I am the Spirit immanent in all beings.' The Divine Atma (Self or God) is present in all beings. The Atma has no form. It is experienced as love. If there is no love, there is no Atma, hence, love is our life-breath. Love is our soul. Love is our everything. It should be unchanging.

SSS 18.10: 6 May 1985, <http://www.sssbpt.info/ssspeaks/volume18/sss18-10.pdf>

The *Sadhana of Love* programme reflects this understanding and recognises that love is the underlying source, path and goal of all sadhanas. For regardless of the type of spiritual practice, it is love that is important.

You may perform any number of spiritual practices ..., but love should form the undercurrent of all these practices. ... Hence, give highest importance to love. Love is important. Love is God. Live in love. This is the spiritual practice that we have to undertake.

SSS 40.21: 15 December 2007, <http://www.sssbpt.info/ssspeaks/volume40/sss40-21.pdf>

Sathya Sai Baba told us how we can enact this essential spiritual practice with His profound description of the “sadhana of love” (SSS 12.36):

You create the world of your choice. You see many, because you seek the many, not the One. Try to subsume the many in the One; the physical bodies of yourself and others, the family, the village, the community, the state, the nation, the world, thus progressively march on towards more and more inclusive loyalties and reach the stage of Unity, in thought, word and deed. This is the sadhana of love, for love is expansion, inclusion, mutualisation. The individual has to be universalised, expanded into *Vishwaswarupa* (Cosmic form of God as everything). When you enter upon this sadhana, you have to suppress all tendencies of hatred, greed, envy and malice, and concentrate on expanding love towards all, at all times.

SSS 12.36: 10 June 1974, <http://www.sssbpt.info/ssspeaks/volume12/sss12-36.pdf>

Sathya Sai Baba emphasised that “There is no greater sadhana than love. That is the spiritual practice you have to adopt. That is the divine practice” (SSS 37.19). He pointed out that “God is the embodiment of perfect love; so, He can be known and realised, and won, only through love” (SSS 12.11).

Thus, the *Sadhana of Love* programme places supreme importance on love. The aim is to expand our love through our chosen sadhanas until we see that the love that we are is the same love in all.

FRAMEWORK

The *Sadhana of Love* programme is based entirely on Sathya Sai Baba's teachings. It is built around His four progressive steps of Self-confidence, Self-satisfaction, self-sacrifice and Self-realisation.

One can attain divinity only when one has steady faith. First of all, one should have faith in one's own Self. Develop Self-confidence, which will lead to Self-satisfaction. When you have Self-satisfaction, you will be prepared for self-sacrifice. Only through self-sacrifice, can one attain Self-realisation. Self-realisation means to realise that you are everything. Self-confidence is the foundation, Self-satisfaction is the wall, self-sacrifice is the roof and Self-realisation is life. No one can live in a building without a roof. Roof cannot be laid without walls and walls cannot be raised without foundation. So, Self-confidence, Self-satisfaction, self-sacrifice are very essential for Self-realisation.

SSS 34.18: 9 October 2001, <http://www.sssbpt.info/ssspeaks/volume34/sss34-18.pdf>

Each of Sathya Sai Baba's steps to Self-realisation helps to free us of limitations and manifest more fully the love that we already are, as shown in Figure 1.



Figure 1. Sathya Sai Baba's steps to Self-realisation

Sathya Sai Baba points out that the common word in the four steps is Self, which He defines as follows:

The terms 'I', Brahman (God), Atma and Self are all synonymous. The 'I' sans mind is the Atma, or the Self, in its pristine purity. The 'I' associated with the mind is the false self There is only one Atma or Self and that is the 'I'. ... There is nothing other than the Self in the universe. All the things you see as existing in the phenomenal world are but reflections of the One Self. ... What today's man needs to do is to constantly contemplate on the Self, to realise the Self, to be firmly established in the Self, and to experience the bliss of the Self.

SSIB 1990.11: 29 May 1990, <http://www.sssbpt.info/summershowers/ss1990/ss1990-11.pdf>

The real name of Atma (Self) is love.

SSS 40.21: 15 December 2007, <http://www.sssbpt.info/ssspeaks/volume40/sss40-21.pdf>

Thus, the word 'Self' in Self-confidence, Self-satisfaction and Self-realisation refers to our true Self or Atma. For this reason, 'Self' in these three steps has a capital 'S'. Whereas, the word 'self' in self-sacrifice refers to the false self, mind or ego that is sacrificed. This is why 'self' in self-sacrifice has a lower case 's'.



The symbols and colours for the four steps are based on Sathya Sai Baba's teachings and have deep significance, as shown in Figure 2.



Figure 2. Symbols and colours for Sathya Sai Baba's steps to Self-realisation

This publication includes a chapter on each of the four steps. These chapters include Sathya Sai Baba's definition of that step, how it can be developed, and 18 contributing sadhanas with explanatory quotes from Swami's teachings.

Sadhanas are spiritual disciplines or practices that purify and still the mind and support us in our journey to Self-realisation. The sadhanas are from the nine-point code of conduct, nine paths of devotion and other sadhana frameworks from Sathya Sai Baba's teachings. The sadhanas for the first three steps contribute to each step's attainment. The sadhanas for Self-realisation are either contributing practices or the experience of Self-realisation itself.

Within each step, the 18 sadhanas are grouped under work, worship and wisdom, as shown in Figure 3. Sathya Sai Baba told us that we all have to pass through these three stages in order to realise our inherent divinity. These three stages are also contained in the name of SAI. 'S' stands for Service (work or *karma yoga*), 'A' for Adoration (worship or *bhakti yoga*) and 'I' for Illumination (wisdom or *jnana yoga*) (SSS 28.30).

The Bhagavad Gita teaches us that by good and sacred work we can purify our hearts; that by worship we can attain one-pointedness of the mind and that by wisdom we can remove the veil of ignorance and attain union with God. Thus by work, worship and wisdom, man can become divine.

SSIB 1979.29, <http://www.ssbpt.info/summershowers/ss1979/ss1979-29.pdf>

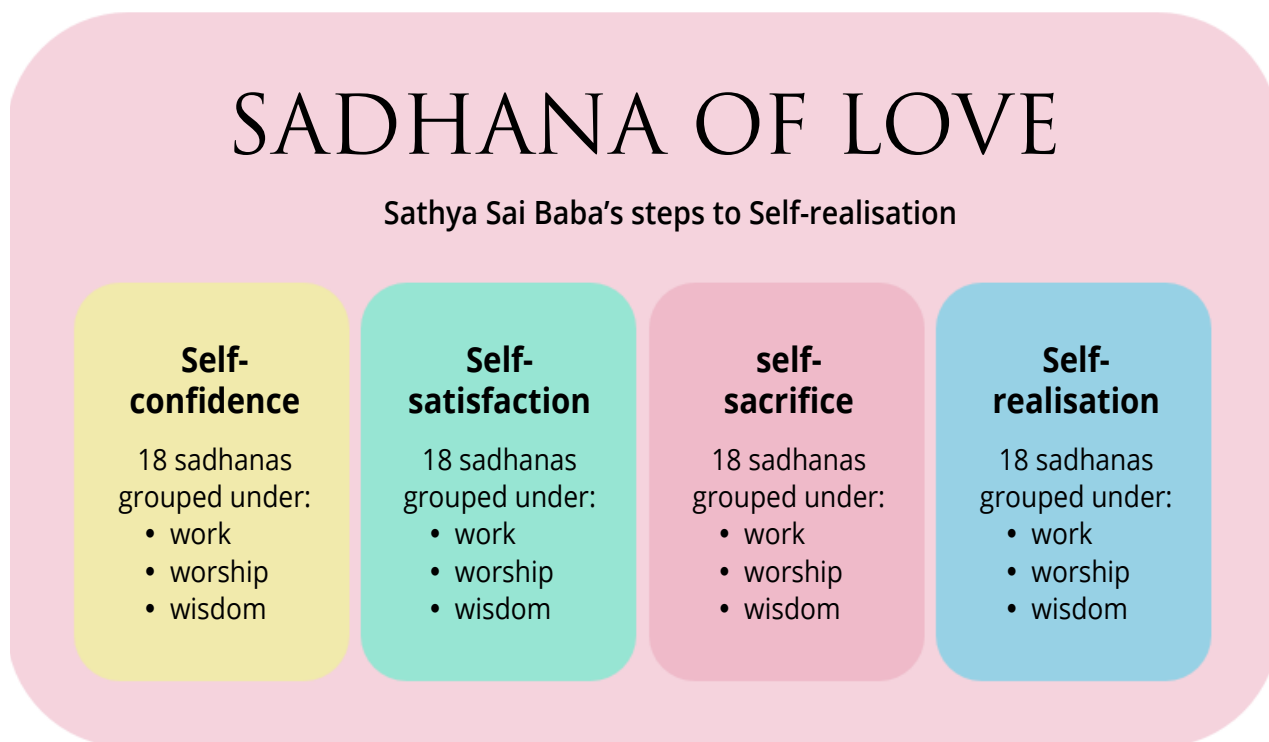


Figure 3. Framework for the *Sadhana of Love*

GUIDELINES

Choose one sadhana from each of the four steps of Self-confidence, Self-satisfaction, self-sacrifice and Self-realisation. Guided by your conscience, the voice of God within, choose sadhanas that you feel will manifest the most love and lead to the realisation that the same divinity dwells in all as love. Whether you wish to build on your current practices or incorporate them into your four selected sadhanas, let your conscience guide you. Remember, you are choosing your path to Self-realisation.

Read and research what Sathya Sai Baba said about each of your selected sadhanas. Read the quotes provided with each sadhana and feel free to investigate the links to the original discourses as well as Sathya Sai Baba's teachings more broadly.

Practise your selected sadhanas with love until you achieve the goal of Self-realisation.

Manifest more and more love in your words, actions, thoughts, character and heart. Let your Loving Lord shine through you so that you live in love and become a beacon of His love and light in the world.

Once your selected sadhanas are well established in your daily life, you can make further selections to help expand your love to selflessly embrace all.

Figure 4 illustrates these guidelines.

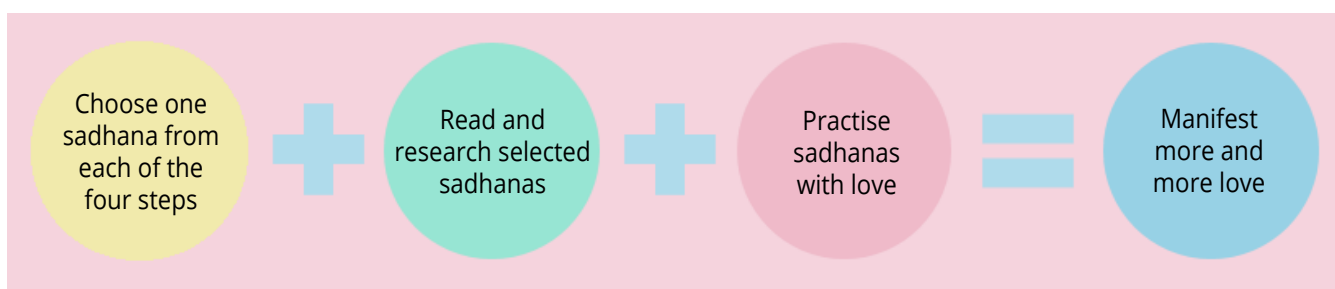


Figure 4. Guidelines for the *Sadhana of Love*

In addition to these personal sadhanas, Sai centres and devotional groups can choose group-based sadhanas to practise.

Centre and regional committees may determine their own ways of promoting the understanding and practice of the *Sadhana of Love* programme. Devotees can identify tools and techniques to implement, monitor and discuss the benefits of practising their sadhanas with love. Methods proven to be successful include:

- personal reflection journals
- self-monitoring
- buddy or mentoring systems
- weekly or fortnightly study circles
- utilising technologies such as Skype conferencing, WhatsApp Messenger and online forums in accordance with SSIO communication and social media guidelines.

The sharing of successful practices and positive outcomes is encouraged.

A DIVINE OPPORTUNITY

The *Sadhana of Love* programme gives us all the divine opportunity to lovingly practise our chosen sadhanas. This will help to purify our consciousness, fill our hearts and lives with love, and accelerate our own Self-realisation for the benefit of all of mankind.

Hislop: Swami, please restate or redefine the goal, the objective of the American Sathya Sai Organisation.

Sai: It is not just the American, it is the objective for worldwide Sathya Sai Organisations. People, the world over, do not know they are Divine. They do not even realise what it is to be human. They have ego, anger, greed, envy, lust, hatred. These are not human qualities; they are animal qualities.

Unless Sai devotees are, at the very least, human persons free of animal qualities or characteristics, how can such devotees suggest spiritual life to others? Such suggestions will have no impact. If devotees in general are not yet free of animal characteristics, there should be in each Sathya Sai Baba Centre two or three members who live a life as true human beings.

The individual does not progress alone. He is not separate from society, and he must do his bit to uplift the society. Therefore, the individual's work to free himself from animal characteristics and to live a spiritual life is not done for himself, but is done for all of God's creatures. The work of freeing the individual's nature from animal qualities is done, in love, for God, and done in His Name and with His help.

Each member of the Sathya Sai Baba Centre should work very hard to purify the quality of his life, and the goal should be to lead a perfect life, an ideal life; to be an ideal exemplar of the divine teachings of Bhagawan Sri Sathya Sai Baba.

The world will respond to the ideal life of a Sai devotee. The world is yearning for the ideal life and will, of its own accord, adopt such a life if it comes into view. They will respond, and they will follow such a life.

CWBSSSB, pp.180-181 or http://media.radiosai.org/journals/Vol_05/01JUN07/02-conversations.htm





When a person is yearning for the precious goal
of Self-realisation, all the forces of nature and all creation
will help him and render all assistance. ...

Aim high, resolve on the supremest adventure—
everything will be set right to lead you on, to the goal.

SSS 9.25: 17 October 1969, <http://www.sssbpt.info/ssspeaks/volume09/sss09-25.pdf>

SADHANA SUMMARY

Guided by your conscience, the voice of God within, choose and practise one sadhana from each of the four steps that will manifest the most love and respectively:

- cultivate the greatest faith and confidence in your true Self—**SELF-CONFIDENCE**
- cultivate the greatest satisfaction with your true Self—**SELF-SATISFACTION**
- enable the sacrifice of the false self or ego—**SELF-SACRIFICE**
- lead to realisation of the Self—**SELF-REALISATION.**

1. SELF-CONFIDENCE

Guided by your conscience, choose and practise one sadhana from the 18 Self-confidence sadhanas below that will manifest the most love and cultivate the greatest faith and confidence in your divine Self. For Sathya Sai Baba's guidance on these sadhanas, please refer to the Self-confidence chapter.

Work

- ♥ Sadhana 1.1 Keep good company and avoid bad company.
- ♥ Sadhana 1.2 Share stories about Sathya Sai Baba and the benefits of practising His teachings with other devotees.
- ♥ Sadhana 1.3 Cultivate faith in the scriptures of your religion and sincerely practise their teachings.

Worship

- ♥ Sadhana 1.4 Participate enthusiastically in devotional singing.
- ♥ Sadhana 1.5 Contemplate your experiences with Sathya Sai Baba, remembering His Love and Grace.
- ♥ Sadhana 1.6 Practise daily meditation and prayer.
- ♥ Sadhana 1.7 Chant the Gayatri Mantra.
- ♥ Sadhana 1.8 Practise *Likhita Japa* (repeated writing of the Lord's Name) wholeheartedly with full concentration.
- ♥ Sadhana 1.9 Practise *Nama-smarana* (repeating the Lord's Name) with your heart full of love.

Wisdom

- ♥ Sadhana 1.10 Get to know Sathya Sai Baba through daily reading of His life and teachings as well as devotees' experiences with Him. See Recommended readings.
- ♥ Sadhana 1.11 Get to know the lives of some of the great souls and Avatars Sathya Sai Baba spoke about. See Recommended readings.
- ♥ Sadhana 1.12 Listen to Radio Sai Discourse Stream and practise what you learn.
- ♥ Sadhana 1.13 Participate in study circles on Sathya Sai Baba's teachings and practise what you learn.
- ♥ Sadhana 1.14 Remind yourself that your Loving Lord is always with you, in you and around you.
- ♥ Sadhana 1.15 Regard whatever happens to you as for your own good.
- ♥ Sadhana 1.16 Learn to follow your conscience, the voice of God within.
- ♥ Sadhana 1.17 Contemplate constantly on Sathya Sai Baba's five affirmations.
- ♥ Sadhana 1.18 Sing the *bhajan*, I am God, I am God, and other *bhajans* about your divine Self.

2. SELF-SATISFACTION

Guided by your conscience, choose and practise one sadhana from the 18 Self-satisfaction sadhanas below that will manifest the most love and cultivate the greatest satisfaction with your divine Self. For Sathya Sai Baba's guidance on these sadhanas, please refer to the Self-satisfaction chapter.

Work

- ♥ Sadhana 2.1 Give up four bad practices: eating meat, drinking alcohol, smoking and gambling.
- ♥ Sadhana 2.2 Replace dull and stimulating sensory inputs with pure sensory inputs.
- ♥ Sadhana 2.3 Develop patience and forbearance (*kshama*).
- ♥ Sadhana 2.4 Promote good thoughts and put aside bad thoughts.
- ♥ Sadhana 2.5 Speak softly, lovingly and sparingly, and avoid talking ill of others.
- ♥ Sadhana 2.6 Practise right conduct by acting only from love.
- ♥ Sadhana 2.7 WATCH your Words, Actions, Thoughts, Character and Hearth.
- ♥ Sadhana 2.8 Practise unity of thought, word and deed.
- ♥ Sadhana 2.9 Practise the five human values by manifesting love in thought, speech, action, feeling and understanding.

Worship

- ♥ Sadhana 2.10 Be grateful for all that God and others have done for you.
- ♥ Sadhana 2.11 Worship the Lord's feet or footprints in your mind.
- ♥ Sadhana 2.12 Worship with full confidence that the image or idol is alive and saturated with consciousness and power.
- ♥ Sadhana 2.13 Treat your mother, father, teacher, guest and everyone you meet as you would treat Swami.
- ♥ Sadhana 2.14 Offer all your thoughts, words and actions to God as an act of worship.
- ♥ Sadhana 2.15 See God in all and have reverence towards nature and all life.

Wisdom

- ♥ Sadhana 2.16 Make your conscience your Master.
- ♥ Sadhana 2.17 Practise equanimity.
- ♥ Sadhana 2.18 Discriminate constantly between the permanent and impermanent.

3. SELF-SACRIFICE

Guided by your conscience, choose and practise one sadhana from the 18 self-sacrifice sadhanas below that will manifest the most love and enable the sacrifice of the false self or ego. For Sathya Sai Baba's guidance on these sadhanas, please refer to the self-sacrifice chapter.

Work

- ♥ Sadhana 3.1 Eliminate the six enemies of man: desire, anger, greed, delusion, pride and jealousy.
- ♥ Sadhana 3.2 Practise Ceiling on Desires, do not waste food and utilise the savings for service of the needy.
- ♥ Sadhana 3.3 Practise Ceiling on Desires, do not waste money and utilise the savings for service of the needy.
- ♥ Sadhana 3.4 Practise Ceiling on Desires and do not waste time.
- ♥ Sadhana 3.5 Practise Ceiling on Desires and do not waste energy.
- ♥ Sadhana 3.6 Practise JOY: Jesus first, Others next and Yourself last.
- ♥ Sadhana 3.7 Serve your family members with love and detachment, and keep your home and surroundings clean.
- ♥ Sadhana 3.8 Engage in selfless service within the Sathya Sai International Organisation.
- ♥ Sadhana 3.9 Engage in selfless service with the Sathya Sai International Organisation in the wider community.
- ♥ Sadhana 3.10 Participate in the educational programmes conducted by the Sathya Sai International Organisation for children.
- ♥ Sadhana 3.11 Help Ever, Hurt Never.

Worship

- ♥ Sadhana 3.12 Make friends with Sathya Sai Baba and take Him everywhere with you.
- ♥ Sadhana 3.13 Surrender your likes and dislikes.
- ♥ Sadhana 3.14 Practise giving and forgiving.
- ♥ Sadhana 3.15 See all work as God's work.

Wisdom

- ♥ Sadhana 3.16 Remember constantly that God is the doer and you are the instrument.
- ♥ Sadhana 3.17 Develop detachment.
- ♥ Sadhana 3.18 Surrender your ego to the Lord.

4. SELF-REALISATION

Guided by your conscience, choose and practise one sadhana from the 18 Self-realisation sadhanas below that will manifest the most love and lead to realisation of the Self. For Sathya Sai Baba's guidance on these sadhanas, please refer to the Self-realisation chapter.

Work

- ♥ Sadhana 4.1 Perform all action without desire as an offering to God (*nishkama karma*).
- ♥ Sadhana 4.2 Love All, Serve All.

Worship

- ♥ Sadhana 4.3 Develop love.
- ♥ Sadhana 4.4 Be happy and make others happy.
- ♥ Sadhana 4.5 Manifest bliss, which is your true nature.
- ♥ Sadhana 4.6 Develop the feeling of oneness.
- ♥ Sadhana 4.7 Practise divine vision and see everything as God.
- ♥ Sadhana 4.8 Practise Sathya Sai Baba's Light (*Jyoti*) Meditation.

Wisdom

- ♥ Sadhana 4.9 Read elevating literature about the Self. See Recommended readings.
- ♥ Sadhana 4.10 Maintain outer and inner silence as much as possible.
- ♥ Sadhana 4.11 Cultivate concentration.
- ♥ Sadhana 4.12 Make your mind steady and still for at least eleven seconds.
- ♥ Sadhana 4.13 Be the witness.
- ♥ Sadhana 4.14 Practise Constant Integrated Awareness.
- ♥ Sadhana 4.15 Practise 'Not this, not this' (*Neti, neti*).
- ♥ Sadhana 4.16 Practise Self-enquiry and realise your divine Self.
- ♥ Sadhana 4.17 Contemplate constantly on the four *Mahavakyas* (Great Aphorisms).
- ♥ Sadhana 4.18 Contemplate constantly on the Self (Atma).



1. SELF-CONFIDENCE

Sathya Sai Baba told us that Self-confidence is the foundation of the spiritual path and the most important asset in life. It leads to Self-satisfaction, self-sacrifice and Self-realisation. Therefore, it is essential that we understand what He means by Self-confidence, how to develop it and to practise contributing sadhanas with love.

WHAT DOES SATHYA SAI BABA MEAN BY SELF-CONFIDENCE?

Vital to spiritual life is Self-confidence, the conviction that one is the Atma (Self).

CWBSSSB, p.88 or http://media.radiosai.org/journals/Vol_04/01MAY06/conversation.htm

Who is a real human being? One who does not undergo a change; one whose faith in the Atma-*tatwa* (Self) is firm and steady. That is Self-confidence.

SSS 42.4: 21 February 2009, <http://www.sssbpt.info/ssspeaks/volume42/sss42-04.pdf>

HOW TO DEVELOP SELF-CONFIDENCE?

Man should not give scope to *ahamkara* (ego) by identifying himself with the body. 'I' does not correspond to the body. 'I' corresponds to the eternal and immortal Atma, which is not tainted by ego, pomposity, and immorality. Only when man develops such Atma-*vishwasa* (Self-confidence) can he set an ideal to others. Man today does not understand the meaning of Self-confidence. First of all, man should have faith in himself.

SSS 36.8: 14 April 2003, <http://www.sssbpt.info/ssspeaks/volume36/sss36-08.pdf>

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. ... 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.

SSS 34.23: 23 November 2001, <http://www.sssbpt.info/ssspeaks/volume34/sss34-23.pdf>

If one has no Self-confidence, one will not be able to achieve much although he has faith and devotion. One may have confidence in one's own Self; but if he has no devotion and faith, that too will not help him. Devotion and Self-confidence are like the negative and positive. It is the combination of these two that will enable us to fulfil our sacred thought.

SSIB 1977.10, <http://www.sssbpt.info/summershowers/ss1977/ss1977-10.pdf>

Each one should ask themselves this question: Great souls (*mahatmas*) and sages were also people like me; they were also embodied beings. If they could attain perfection, so can I, if I follow their method.

Prema Vahini, p.5, <http://www.sssbpt.info/vahinis/Prema/PremaVahiniInteractive.pdf>

SADHANAS

Guided by your conscience, choose and practise one of the following Self-confidence sadhanas that will manifest the most love and cultivate the greatest faith and confidence in your divine Self.

Work

Sadhana 1.1 – Keep good company and avoid bad company.

Sankara ... stressed the importance of having *satsanga* or spending your time in good company. He taught that for one's liberation, *satsanga* or good company is an important step and even the first step. When we make an enquiry as to what the word *satsanga* means, we will come to interpret it by saying that it is friendship with good people. ... All good people are such that their thoughts are very attractive. Their actions are gentle and their ideas are good. The good people can be recognised by their gentle thought, word and deed.

Here is a small example. If a piece of black charcoal is kept in the proximity of a bright red fire, the area along which this black charcoal is in contact with the bright fire will also begin to glow. In this analogy, the black charcoal is your ignorance. The bright red fire is the good company. By the two coming together, only the portion of your ignorance that is exposed to the effects of good company will be dispelled. But, if you employ sadhana or practice as a fan to increase the area of contact, then the entire region of ignorance will become bright. It is, thus, not enough if you are merely in the company of good people. You should also develop the sadhana of *prema* or love, and become dear to the good people. It is necessary to be near and dear to the good people. ...

You young people are now at the appropriate age when you should make contact with men of great character and good men and choose the path along which you wish to move. I do hope that all of you assembled here will seek such good company and will choose such a path. You should acquire the qualities of truth, *prema* and forbearance, as also the quality of sacrifice. This period of your life is like the morning time of the day. If you, as you commence your life, turn your mind towards good and towards God, you will be starting your life in a manner where bad qualities do not haunt you, ego does not haunt you, jealousy and other undesirable qualities do not haunt you. ...

Good company leads you to detachment and by detachment you will achieve Self-realisation. ... It is then that you will be able to realise the *Atma-tatwa* (essential nature of the Self) and develop faith in your own ability and yourself. I hope that you will stick to *satsanga* in future and keep away from all bad company.

SSIB 1973.5: 24 May 1973, <http://www.sssbpt.info/summershowers/ss1973/ss1973-05.pdf>

Sadhana 1.2 – Share stories about Sathya Sai Baba and the benefits of practising His teachings with other devotees.

Withdraw your mind from worldly thoughts and fix it on Hari (God), the Lord who charms all hearts. I shall instruct you in the wisdom of the Divine, the *Bhagavat-tatwa*. Listen to it with all your heart. There is no activity holier than that. There can be no greater spiritual exercise, or discipline or vow.

Bhagavatha Vahini, p.216, <http://www.sssbpt.info/vahinis/Bhagavatha/BhagavathaVahiniInteractive.pdf>

The drama enacted by the Avatar, and the *bhaktas* (devotees) drawn towards Him, is the subject matter of the *Bhagavatha*. Listening to it promotes the realisation of God. Many sages have testified to its efficacy and extolled the *Bhagavatha*.

Bhagavatha Vahini, p.4, <http://www.sssbpt.info/vahinis/Bhagavatha/BhagavathaVahiniInteractive.pdf>

The name *Bhagavatha* can be applied to every account of the experiences of those who have contacted God and the Godly (*Bhagavan* and *bhakta*). ... By *Bhagavatha* we also mean those with attachment to God, those who seek the companionship of God. For such, the book *Bhagavatha* is most precious; it is the breath of their life. Being in the midst of such *Bhagavathas* fosters one's own devotion. Unless you have a taste for Godward thoughts, you will not derive joy therefrom. To create that taste, the *Bhagavatha* tells stories to the earnest inquirer that relate to incarnations. Then, one develops the yearning to experience the thrill of God, through all the levels of consciousness. He who has this intense yearning can be a true *Bhagavatha*.

Bhagavatha Vahini, p.12, <http://www.sssbpt.info/vahinis/Bhagavatha/BhagavathaVahiniInteractive.pdf>

The Universal Absolute, the Birthless Formless, Unmanifest, Infinite took on limitations of name and form and concretised Itself as Incarnations (Avatars) on many occasions and manifested countless instances of divine intercession and grace. Through these, as well as through the characteristics assumed and the ideas propagated, God saved mankind from downfall. Those who sing the story of this glory, those who listen eagerly to the recital, those who imbibe and digest the lessons conveyed, these are the real devotees. They are the *Bhagavathas*, those who follow the path laid down in the *Bhagavatha*. *Bhagavatha* binds *bhakta* (devotee) with *Bhagavan* (God); that is to say, the story fills you with God and transmutes you into divinity.

Bhagavatha Vahini, p.98, <http://www.sssbpt.info/vahinis/Bhagavatha/BhagavathaVahiniInteractive.pdf>

Sadhana 1.3 – Cultivate faith in the scriptures of your religion and sincerely practise their teachings.

Self-confidence is a must for every student. ... They must cultivate faith in moral codes laid down in *Dharma-shastras* (scriptures dealing with right conduct), instead of neglecting them. The *Puranas* (ancient epics) provide foundational ideals for our welfare and progress.

Vidya Vahini, p.50, <http://www.sssbpt.info/vahinis/Vidya/VidyaVahiniInteractive.pdf>

Devotee: Then, what in the world is the path?

Swami: Why, it is just for this that we have the Vedas, *Shastras*, *Puranas*, and *Ithihasas* (various scriptural texts). Study them, adhere to the path they teach, and gather the experience. Understand their meaning and the trend of their message from pundits. Follow them in practice, and meditate on the Supreme Self (*Paramatma*) as the guru and as God. Then, those books themselves will help you as your guru.

Sandeha Nivarini, p.9, <http://www.sssbpt.info/vahinis/Sandeha/SandehaNivariniInteractive.pdf>

Names may be different, the facets emphasised may be different, but the Almighty Providence is denoted as Absolute and Eternal. The terminology may be different but the concept is not different. God may be referred to as Allah, prayer may be called *namaaz*, priests may be known as *kaajees*, scholars may be hailed as *mullahs*, the Bible may be in the form of the Holy Quran. But the undercurrent of energising power in all cases is love, love of all beings towards all beings. The founders had always in view the unity of all life and the progressive march of man from mere humanness to the heights of Divinity.

Sai wants that the votaries of each religion must cultivate faith in its own excellence and realise their validity by their own intense practice. That is the Sai religion, the religion that feeds and fosters all religions and emphasises their common greatness. Take up this religion, boldly and joyfully.

SSS 13.23: 1 October 1976, <http://www.sssbpt.info/ssspeaks/volume13/sss13-23.pdf>

For further information, refer to SSS 13.23: 1 October 1976, The Sai Religion, <http://www.sssbpt.info/ssspeaks/volume13/sss13-23.pdf>

Worship

Sadhana 1.4 – Participate enthusiastically in devotional singing.

Think of devotional singing (*bhajan*) as a part of spiritual training to be seriously taken for reducing the attachment to fleeting objects, and purifying and strengthening you, liberating you from the cycle of birth and death and consequent misery. It may appear a frail cure for such a dreadful malady. Nevertheless, it is a panacea (universal cure).

The Holy Man and the Psychiatrist, p.132

Community singing calls for whole-hearted, soulful singing, which moves the hearts of the listeners. ... You must put your heart and soul into the singing. ... Moreover, when singing is done with fervour, it helps to drive out all bad thoughts from the mind. Melodious music can move the Lord and move all the participants. ... You must sing with such love for the Divine that you forget yourself. When you sing the praise of God with a pure heart, you will purify your environment, your country and the world.

SSS 30.10: 11 April 1997, <http://www.sssbpt.info/ssspeaks/volume30/sss30-10.pdf>

When all the participants in a *bhajan* sing in unison, what sacred vibrations are produced and what Divine energies are released! When these vibrations fill the world, what changes cannot they bring about! When one sings alone, the heart is merged in the song. But when many sing together, it acquires a Divine power.

SSS 24.4: 13 February 1991, <http://www.sssbpt.info/ssspeaks/volume24/sss24-04.pdf>

Bhajan must spread good-will, love, ecstasy; it must cleanse the polluted atmosphere; it must invite all to share in the joy and peace. The *nagar-sankirtan* (congregational singing of *bhajans*) must be radiating devotion and love. The *ananda* (bliss) I derive from *bhajan* I do not derive from anything else. That is the reason I am emphasising these points. Fill every moment with energy, enthusiasm, and effort.

SSS 11.29: 23 July 1971, <http://www.sssbpt.info/ssspeaks/volume11/sss11-29.pdf>

Bhajan induces in you a desire for experiencing the truth, to glimpse the beauty that is God, to taste the bliss that is the Self. It encourages man to dive into himself and be genuinely his real Self. Once that search is desired, the path is easy. One has only to be reminded that he is divine ... Exercises like *bhajan* elevate the mind and exhort the individual to seek and find the source of eternal joy that lies within him. ... Make it a life-long *bhajan*, of adoration, of pilgrimage to the Lord within.

SSS 11.14: 24 February 1971, <http://www.sssbpt.info/ssspeaks/volume11/sss11-14.pdf>

For more quotes, refer to Quotes on devotional singing,
<http://www.sathyasai.org/devotion/songs/songs.html>

Sadhana 1.5 – Contemplate your experiences with Sathya Sai Baba, remembering His Love and Grace.

When away from Swami, by remembering Him doing this or that, the battery is 'recharged'. That also is genuine meditation. Meditation is constant inner inquiry as to who am I, what is true, what is ego action, what is loving and what is harsh. Meditation is thinking on spiritual principles, searching out the application to oneself of what Baba says, and the like.

CWBSSSB, p.134 or http://media.radiosai.org/journals/Vol_05/01JAN07/02-conversations.htm

Suka answered, 'Oh king, withdraw your mind from worldly thoughts and fix it on Hari (God), the Lord, who charms all hearts. I shall instruct you in the wisdom of the divine (*Bhagavat-tatwa*). Listen to it with all your heart; no activity is holier than that. There can be no greater spiritual exercise or discipline or vow. The human body is a worthy boat; the story of Hari is the rudder, and this world of change, this constant flow (*samsara*), is the sea. *Hari* is the boatman. Today, this sacred equipment is available for you.'

Bhagavatha Vahini, p.97, <http://www.sssbpt.info/vahinis/Bhagavatha/BhagavathaVahiniInteractive.pdf>

Those who listen to this narrative with earnest devotion (but not merely listen), reflect upon its value and significance, and act according to the light it sheds on their minds will merge in the bliss of which the Lord, Vasudeva, is the embodiment. Their hearts will be filled with the sweet nectar of the personification of captivating charm, and they will experience the bliss of being One and Only (*adwaita ananda*). The highest spiritual discipline is the recitation of God's name with full vigilance of thought, utterance, and feeling (*manas, vak, kaya*) and the loud singing of His Glory. No better spiritual discipline exists.

Bhagavatha Vahini, p.102, <http://www.sssbpt.info/vahinis/Bhagavatha/BhagavathaVahiniInteractive.pdf>

In this unique Avatar (Krishna), every act is an amazing miracle. Even when angry, He could not but evince His overflowing love (*prema*). In Love, His compassion flowed unhindered. Through His sight, touch, and conversation (*darshan, sparshan, and sambhashan*), one could earn liberation. He granted immortality to those who remembered His name. The cowherds, among whom He lived and moved, tasted the nectar of ecstasy whenever they witnessed His deeds or remembered them.

Bhagavatha includes the stories of all the incarnations of the Lord (Bhagawan). All incarnations were the manifestations of the self-same Gopala, or Krishna, from Vishnu's heaven (Vaikunta). The story of each is but the story of Vasudeva, emerging from Him and merging in Him. That Divine Power is the sustaining factor for all incarnations as well as all living beings.

Bhagavatha Vahini, p.125, <http://www.sssbpt.info/vahinis/Bhagavatha/BhagavathaVahiniInteractive.pdf>

Bhagavatha binds devotee (*bhakta*) with Bhagawan (God); that is to say, the story fills you with God and transmutes you into divinity.

Bhagavatha Vahini, p.98, <http://www.sssbpt.info/vahinis/Bhagavatha/BhagavathaVahiniInteractive.pdf>

Sadhana 1.6 – Practise daily meditation and prayer.

Meditation (*dhyana*) is the process by which it (the mind) is trained to acquire concentration. As a result of meditation on the highest Atma (*Paramatma*), the mind will withdraw from sense objects and the sensory world. Just at that time, the intellect (*buddhi*) must assert its authority and command the mind (*manas*) not to entertain any feeling except the thought of the Fundamental Basis (Atma). When its basic truth is known, the mind will not be deluded by the evanescent, the untrue, and the unblissful. Instead, it will welcome the blossoming of joy, happiness, and truth, and it will not be affected by sorrow and grief.

Dhyana Vahini, p.10, <http://www.sssbpt.info/vahinis/Dhyana/DhyanaVahiniInteractive.pdf>

Before you start your meditation session, chant *Soham*, inhaling 'So' and exhaling 'Ham'. *Soham* means 'He is I'; it identifies you with the infinite and expands your consciousness. Harmonise breath and thought. Breathe gently, naturally; do not make it artificial and laboured. Slow breath quietyens and calms the emotions. The mood of relaxation produced by this *Soham* recital is a precondition for a profitable session of meditation.

SSS 9.6: 10 May 1969, <http://www.sssbpt.info/ssspeaks/volume09/sss09-06.pdf>

Keep the mind above the upper lip, between the two nostrils, right in front of the bridge of the nose. Inhale through the left nostril, closing the right with the right thumb. As the breath goes in, it utters 'So' (meaning He); then exhale through the right nostril, closing the left nostril. As the breath goes out, it utters 'ham' (meaning I). Inhale and exhale slowly and deliberately, conscious of the identity of He (the Lord) and I (yourself) which it asserts, until the breathing and the awareness grow into an unnoticed process. Keep the mind as a watchman, to note the incoming and outgoing breaths, to listen with the inner ear to the *Soham* that the breath whispers, and to witness the assertion of your being the Divine, which is the core of the universe. This is the *dhyanam* (meditation) that will give victory.

SSS 10.34: 22 November 1970, <http://www.sssbpt.info/ssspeaks/volume10/sss10-34.pdf>

After this, one has to meditate on one's own favourite name and form, with Om added. When this is being done, there should be no mental wanderings; one must be stable and quiet. No thought of past events, no trace of anger or hatred, and no memory of sorrow should be allowed to interfere. Even if they intrude, they should not be considered at all; to counteract them, entertain thoughts that will feed one's enthusiasm for meditation. ...

Repetition of God's name and meditation are for acquiring one-pointed attention on the Lord, ... The single fruit of repetition of divine names and meditation is this: the conversion of the out-faced into the in-faced; the turning inward of one's eye, the inward eye seeing the reality of *Atmic* bliss. ...

Until the goal of meditation is achieved, the well-established discipline of sitting postures (*asanas*) has to be followed. The curriculum has to be adhered to till then. After attainment of the goal—that is, after the mind (*manas*) and the intellect (*buddhi*) have been conquered and brought under control—one can be immersed in meditation wherever one finds oneself: on the bed, in the chair, on a rock, or in a cart.

Dhyana Vahini, pp.11–14, <http://www.sssbpt.info/vahinis/Dhyana/DhyanaVahiniInteractive.pdf>

What is meant by meditation? To think of God at all times and under all circumstances is true meditation. You should install God in your heart and discharge your duties with the feeling that God is the basis of everything. Only then can you be called a true devotee. Wherever you go, whatever you may do, recognise the truth that there is only one God and He is all-pervasive.

SSS 38.12: 23 May 2005, <http://www.sssbpt.info/ssspeaks/volume38/sss38-12.pdf>

Everyone has the right to achieve this high degree of success. I do not say this in just a quiet tone; I declare this loud enough for all quarters to hear. Knowing this, meditate and advance! Do meditation and progress! Realise the Atma!

Meditation gives concentration and success in all tasks. Through meditation alone, great personages and sages (*rishis*) have controlled their mental activities, directed them toward the pure (*satwic*) path, established themselves at all times in contemplation of the Lord, and finally succeeded in achieving union with the Godhead. First, yearning, then selection of the goal, then concentration, and, through the discipline, conquest of the mind—that is the object of meditation. ... When the heights of meditation are reached, this understanding becomes so strong that one's lower nature is destroyed and burned to ashes! Then, only 'You' remain! The entire creation is a delusion of your mind! One alone IS truth (*sathya*), the Lord, Being-Awareness-Bliss (*Sat-Chit-Ananda*), the highest Atma; the ONE is the Self (*Shivoham*). The truth (*sathya*) is so subtle and so soothing. Once it is reached, there is no meditation and no meditator; all merge into One. That is the fixed, illumined experience. Exulting within that one is pure knowledge, the wise one (*jnani*) will be aware only of *Atmic* bliss (*Atma-anubhava*). That is the goal, the fruit of immortality. Attaining this transcendent experience, the *yogi* finishes meditation and moves among people resplendent with divinity! In the *yogi*, the Vedas find fulfilment. The *yogi* is transformed into a pure being. Only meditation has the capacity to make one transcend the vicissitudes of time and space and make one ever the same equanimous individual, as if one is another Creator himself.

Dhyana Vahini, pp.14–16, <http://www.sssbpt.info/vahinis/Dhyana/DhyanaVahiniInteractive.pdf>

Hislop: Is not praying to God the same as begging?

Sai: To beg from an equal puts you down and him up. But to ask God, you rise up to His level. You must ask God. To ask God is perfectly all right. It is not begging.

Hislop: But I had thought that since God knows each problem, that if it was appropriate to remedy the trouble, God would do so without being asked.

Sai: Important answer! No. It is your duty to ask God. Words must be spoken, and the words must correspond to the thought. The thought must be put into sincere speech. It is correct that Divinity is Omniscient. But He requires that sincere words be spoken. The mother may know the child requires food to maintain life, but milk is given when the child asks for it.

Hislop: Then, is it really all right to ask God?

Sai: God should be asked for help when there is a real need.

Hislop: Swami said that in praying to God, the petitioner raises himself to the level of God. In order to make such a prayer, in what state or condition should one first put himself?

Sai: It is not necessary to put oneself into any particular state of meditation.

Hislop: Usually, the idea is that one should go to a quiet place and be in a quiet mood when one wishes to pray.

Sai: Whenever and wherever you put yourself in touch with God that is the state of meditation.

CWBSSSB, pp.47-48 or http://media.radiosai.org/journals/Vol_03/10OCT01/conversation.htm

We speak often about prayer. Prayer does not mean petitioning to God. Prayer is an index of the experience of *Atmic* bliss. It is a means of sharing this bliss, spreading it all around, being immersed in that bliss. Prayer must come from the heart. Prayer that is not heartfelt is utterly useless. The Lord will accept a heart without words. But He will not accept words and prayers that do not come from the heart. This is why God is described as *Hridayesa* (the Lord of the Heart). It is only when you have faith in this that you will be able to manifest your divinity.

SSS 21.21: 29 July 1988, <http://www.sssbpt.info/ssspeak/volume21/sss21-21.pdf>

For more quotes, refer to:

Meditation – Sathya Sai Baba’s words (sometimes paraphrased) on various meditative pathways to God,
<http://www.sathyasai.org/devotion/meditation.html>

The devotion wing of the Sathya Sai Organisation – Prayers mantras
(including food prayer, morning and evening prayer, and *Samastha Lokah Sukhino Bhavanthu*),
<http://www.sathyasai.org/devotion/content.htm>

Sathya Sai Baba’s book on meditation, Dhyana Vahini,
<http://www.sssbpt.info/vahinis/Dhyana/DhyanaVahiniInteractive.pdf>

Sadhana 1.7 – Chant the Gayatri Mantra.

*Om Bhur Bhuvah Suvaha
Tat Savitur Varenyam
Bhargo Devasya Dheemahi
Dhiyo Yonah Prachodayath*

The Gayatri is the universal prayer enshrined in the Vedas, the most ancient scriptures of man. It is addressed to the Immanent and Transcendent Divine, which has been given the name '*Savitha*,' meaning 'that from which all this is born.' The Gayatri may be considered as having three parts: (i) praise, (ii) meditation, (iii) prayer. First, the Divine is praised, then it is meditated upon in reverence, and finally an appeal is made to the Divine to awaken and strengthen the intellect, the discriminating faculty of man. ...

Never give up the Gayatri; you may give up or ignore any other *mantra* but you should recite the Gayatri at least a few times a day. It will protect you from harm wherever you are—travelling, working or at home. Westerners have investigated the vibrations produced by this *mantra* and have found that when it is recited with the correct accent as laid down in the Vedas, the atmosphere around becomes visibly illumined. So the effulgence of divine will descend on you and illumine your intellect and light your path when this *mantra* is chanted.

SSS 13.34: 20 June 1977, <http://www.sathyasai.org/discour/1977/d770620.html>

Like sunrise after the night, the Gayatri Mantra dispels the darkness of ignorance. ... The rays of the Gayatri Mantra illumine the mind and intelligence and promote knowledge, wisdom and discrimination.

SSS 16.6: 17 March 1983, <http://www.sssbpt.info/ssspeaks/volume16/sss16-06.pdf>

This Gayatri has the subtle power of removing evil tendencies and implanting virtuous habits. ... The Gayatri promotes the acquisition of *Daivashakti* (Divine power).

SSS 5.7: 25 February 1965, <http://www.sssbpt.info/ssspeaks/volume05/sss05-07.pdf>

The Gayatri Mantra is enough to protect the person who chants it, because Gayatri embodies all the divine potencies. It is an essential requisite for the young because it ensures a bright and auspicious future for them. The young students are the citizens and leaders of tomorrow. Hence, they should develop pure and noble thoughts.

SSS 28.22: 23 August 1995, <http://www.sssbpt.info/ssspeaks/volume28/sss28-22.pdf>

In the practice of the Gayatri Mantra, one should realise that everything is within one and thereby develop confidence in the Self.

SSS 28.22: 23 August 1995, <http://www.sssbpt.info/ssspeaks/volume28/sss28-22.pdf>

For instructional quotes and an audio of Sathya Sai Baba singing the Gayatri, refer to The Gayatri Mantra, <http://www.sathyasai.org/devotion/prayers/gayatri.html>

Sadhana 1.8 – Practise *Likhita Japa* (repeated writing of the Lord's Name) wholeheartedly with full concentration.

The practice of *Nama Likhita Japam* (repeated writing of the Lord's Name as a spiritual exercise) ... promotes harmony in thought, word and deed (first thinking about the Name of the Lord, then uttering it and then writing it). All these three processes should be carried out with a pure heart. Total purity is essential for all sadhanas (spiritual disciplines). ...

At the outset, the ego has to be destroyed. Then anger will subside. Do your duty. Do not project your ego. Develop mutual helpfulness. Carry on your work with joy. Be friendly towards each other. It is only when you behave in this manner that you will realise the benefits of *Likhita Japam* ... Through love, eliminate your bad traits. ... Members of the Sai organisation, who undertake sacred activities such as *Nama Likhita Japam* ... should develop sacred qualities (and) purify their hearts. ... Fill your minds with good thoughts and engage yourselves in good actions. Chant the Lord's name. When the ether is surcharged with the vibrations of the Divine name, the entire environment gets purified. Those who breathe this sanctified air will have pure thoughts.

SSS 26.31: 7 October 1993, <http://www.sssbpt.info/ssspeaks/volume26/sss26-31.pdf>

To experience the Divine within you all you have to do is to dedicate all your actions to the Divine. No other spiritual exercise is necessary. This does not mean you should give up other forms of worship like *japa* (recitation). The basic equipment is that whatever spiritual exercise is done it should be performed wholeheartedly, with full concentration.

SSS 28.18: 9 July 1995, <http://www.sssbpt.info/ssspeaks/volume28/sss28-18.pdf>

Sadhana 1.9 – Practise *Nama-smarana* (repeating the Lord's Name) with your heart full of love.

Nama-smarana (repeating the Lord's name) is the panacea (universal remedy). It is the easiest path to God-realisation. It is the boat that will take people across the ocean of mundane existence.

SSS 30.10: 11 April 1997, <http://www.sssbpt.info/ssspeaks/volume30/sss30-10.pdf>

... repeat the Name without intermission and without faltering. By means of *Nama*, *prema* (Love) is developed; through *prema*, *dhyana* (meditation) of the Lord can be practised. If *prema* is deeply rooted in you, the Lord who is composed of *prema* becomes your own.

Dhyana Vahini, pp.38–39, <http://www.sssbpt.info/vahinis/Dhyana/DhyanaVahiniInteractive.pdf>

Fill your heart with love and chant the divine name. Only then can you attain divinity. Perform all your activities with love. Love should originate from the source, i.e., the heart and not by force. Today people chant the divine name, not from source, but out of force. No benefit accrues from chanting the divine name unless it is done wholeheartedly.

SSS 33.5: 4 March 2000, <http://www.sssbpt.info/ssspeaks/volume33/sss33-05.pdf>

The Name should be woven into the breath so that you are calling on Him all day long. *Soham*—‘He am I.’ ‘He’ with the in-breath, ‘I’ with the out-breath. Or Sai Ram. Or the name of your choice, said with the movement of the breath. Breath is form, thus the name and the form go together.

Breath is life. Life is God. Breath is God. The name of God and the form of God. Breathe God. See God. Eat God. Love God. The Name of God will illumine every step of your life and take you to Him. The Name must be said with love for God is love. If the breath is said with love, then life is love. There is no *shakti* (power) stronger than love. If it is said with love, the Name of God—any name of God, Ram, Sai Ram, Krishna, Jesus, *Soham*—that small name will open up and illuminate the whole of life. For the one who desires to realise God, only the Name is needed. The ocean is vast, but a huge steamship is not needed to go on the ocean. Just a small tire will take one on the ocean.

CWBSSB, p.104 or http://media.radiosai.org/journals/Vol_04/01JUL06/conversation.htm

Recitation of the Divine attributes only enables us to dwell on elevating ideals and approximate ourselves more and more to the Divinity that is our nature. We become what we contemplate. By constant thought an ideal gets imprinted on our heart. ... The thoughts we indulge in, shape our nature.

SSS 14.1: 7 March 1978, <http://www.sssbpt.info/ssspeaks/volume14/sss14-01.pdf>

For more quotes, refer to:

Nama-smarana – A Universal Sadhana. A Garland of Extracts from Sri Sathya Sai Baba's Discourses, <http://vahini.org/downloads/namasmarana.html>

Meditation – Sathya Sai Baba's words (sometimes paraphrased) on various meditative pathways to God (including *Nama-smarana*), <http://www.sathyasai.org/devotion/meditation.html>

For audio:

So Ham Mantra sung by Bhagawan Sri Sathya Sai Baba, https://www.youtube.com/watch?v=FSxWl_8oG0s

Wisdom

Sadhana 1.10 – Get to know Sathya Sai Baba through daily reading of His life and teachings as well as devotees' experiences with Him. See Recommended readings.

The nine steps in the pilgrimage of man towards God along the path of dedication and surrender are: ... (3) Dwelling on the Lord in the mind, revelling in the contemplation of His Beauty, Majesty and Compassion.

SSS 10.4: 19 February 1970, <http://www.sssbpt.info/ssspeaks/volume10/sss10-04.pdf>

The drama enacted by the Avatar, and the bhaktas (devotees) drawn towards Him, is the subject matter of the Bhagavatha. Listening to it promotes the realisation of God. Many sages have testified to its efficacy and extolled the Bhagavatha.

Bhagavatha Vahini, p.4, <http://www.sssbpt.info/vahinis/Bhagavatha/BhagavathaVahiniInteractive.pdf>

The stories of the Lord are most wonderful and sacred in all the three worlds. They are like sickles that cut the creepers of worldly bondage.

SSS 37.22: 25 December 2004, <http://www.sssbpt.info/ssspeaks/volume37/sss37-22.pdf>

If you follow the teachings with firm faith in Swami, you will achieve success in all your endeavours. You should have faith in Swami's teachings; love them, adore them and follow them.

SSS 40.22: 26 December 2007, <http://www.sssbpt.info/ssspeaks/volume40/sss40-22.pdf>

That is exactly what I want—that people like you should rid themselves of doubts, should grasp the real significance of life, and, welcoming the instruction with faith and steadfastness, should dwell in constant remembrance of the name of the Lord. Whenever you come, whatever comes, learn from Me the method and means of ridding yourself of grief, doubt, and worry.

Sandeha Nivarini, p.10, <http://www.sssbpt.info/vahinis/Sandeha/SandehaNivariniInteractive.pdf>

Sadhana 1.11 – Get to know the lives of some of the great souls and Avatars Sathya Sai Baba spoke about. See Recommended readings.

Self-confidence is a must for every student. Students must study books about people who stuck to justice and led straight lives.

Vidya Vahini, p.50, <http://www.sssbpt.info/vahinis/Vidya/VidyaVahiniInteractive.pdf>

Only those who, by means of discrimination, select the books they read and practise what they read can realise truth and enjoy everlasting bliss. Only those people live worthwhile lives. Therefore, those who seek the highest path and who revel in thoughts of God should strive to read only the life histories of saints and sages and books that help the contemplation of the Divine.

Prema Vahini, p.9, <http://www.sssbpt.info/vahinis/Prema/PremaVahiniInteractive.pdf>

The *Puranas* (scriptures) have described the lives of the great exemplars of nine forms of *bhakti* (devotion). They are Parikshit for *shravanam* (listening to the glory), Narada for *kirtanam* (devotional singing), Prahlada for *vishnusmaranam* (remembrance of God's name), Prithu for *archanam* (worshipping), Akrura for *vandanam* (salutations), Hanuman for *seva* (service), Arjuna for *sakhyam* (friendship), Lakshmi for *padasevanam* (worshipping the Lord's feet) and Bali for *Atmanivedanam* (self-surrender).

SSS 22.1: 14 January 1989, <http://www.sssbpt.info/ssspeaks/volume22/sss22-01.pdf>

The drama enacted by the Avatar, and the *bhaktas* (devotees) drawn towards Him, is the subject matter of the *Bhagavatha*. Listening to it promotes the realisation of God. Many sages have testified to its efficacy and extolled the *Bhagavatha*.

Bhagavatha Vahini, p.4, <http://www.sssbpt.info/vahinis/Bhagavatha/BhagavathaVahiniInteractive.pdf>

The name *Bhagavatha* can be applied to every account of the experiences of those who have contacted God and the Godly (Bhagawan and *bhakta*). ... By *Bhagavatha* we also mean those with attachment to God, those who seek the companionship of God. For such, the book *Bhagavatha* is most precious; it is the breath of their life. Being in the midst of such *Bhagavathas* fosters one's own devotion. Unless you have a taste for Godward thoughts, you will not derive joy there from. To create that taste, the *Bhagavatha* tells stories to the earnest inquirer that relate to incarnations. Then, one develops the yearning to experience the thrill of God, through all the levels of consciousness. He who has this intense yearning can be a true *Bhagavatha*.

Bhagavatha Vahini, p.12, <http://www.sssbpt.info/vahinis/Bhagavatha/BhagavathaVahiniInteractive.pdf>

The Universal Absolute, the Birthless, Formless, Unmanifest, Infinite took on limitations of name and form and concretised Itself as Incarnations (Avatars) on many occasions and manifested countless instances of divine intercession and grace. Through these, as well as through the characteristics assumed and the ideas propagated, God saved mankind from downfall. Those who sing the story of this glory, those who listen eagerly to the recital, those who imbibe and digest the lessons conveyed, these are the real devotees. They are the *Bhagavathas*, those who follow the path laid down in the *Bhagavatha*. *Bhagavatha* binds *bhakta* (devotee) with *Bhagavan* (God); that is to say, the story fills you with God and transmutes you into divinity.

Bhagavatha Vahini, p.98, <http://www.sssbpt.info/vahinis/Bhagavatha/BhagavathaVahiniInteractive.pdf>

For more great souls and Avatars, refer to Recommended readings

Sadhana 1.12 – Listen to Radio Sai Discourse Stream and practise what you learn.

Keep ruminating over what you have heard from Swami. Follow Swami's commands and you can attain everything and be victorious in all your endeavours. Take an oath today that you will develop Self-confidence.

SSS 34.23: 23 November 2001, <http://www.sssbpt.info/ssspeaks/volume34/sss34-23.pdf>

In the time of an Avatar, to hear him, to understand what he says and do it is a *mantra*. Krishna gave no *mantra* to the Pandava brothers, not even to Arjuna. He simply said, 'Do this, do that.' This was enough and the action was very powerful.

CWBSSSB, p.131 or http://media.radiosai.org/journals/Vol_04/01NOV06/conversation.htm

You should have total faith in the spiritual teachings, put them into practice, and experience bliss.

SSS 37.23: 17 October 2004, <http://www.sssbpt.info/ssspeaks/volume37/d041017.pdf>

For audio discourses, refer to:
Radio Sai Discourse stream, <http://media.radiosai.org/www/index.html>

Sadhana 1.13 – Participate in study circles on Sathya Sai Baba's teachings and practise what you learn.

A study circle does not mean only just reading and discussing and taking information into the head, but also putting into practice what is learnt. ... In the study circle you can learn a lot of things, but the most important thing to be learnt is your own true nature—your *Atma-tatwa* (Atma Principle or Self). Learning all about external things without knowing your real Self is like studying the branches of a tree, ignoring its roots. There are many fruits on the tree. We can see the fruits. What happens if you water those fruits? They will fall down. But if you water the roots down below, the tree flourishes and will give fruits which can be enjoyed. You have to develop Self-knowledge and Self-confidence and then only you can help others.

SSS 18.5: 30 January 1985, <http://www.sssbpt.info/ssspeaks/volume18/sss18-05.pdf>

Hislop asked the question, 'What is a study circle?' It is not just reading books. Study circle means taking a point and each person discussing its meaning to them, like a round table conference. Each person gives his point of view, and finally values are derived from this. If people just read, there will be doubts. But if each one gives his view, doubts will be answered. The topic is viewed with the study circle looking at different facets. Like a diamond with different facets, there is one facet that is flat, the top facet, and all can be viewed from this. To discover the top facet is the task of the study circle. You may take Swami's talks, or other scriptures. Take one point and let everyone think about it, discuss it, and come to the final point where doubts are resolved. If only one person reads, there will be only one meaning. After misunderstandings and different points of view are brought out, the study circle members will get confidence. There is no doubt about this. If only each one reads, this may go on for a year or two, then an allergy to reading develops. Centres must have study circles in this way, and none will note the passage of time. Each one listens eagerly and many will give their point of view. The Bible, the Koran, the Gita and Swami's books may be used. What is wanted is a study circle which rotates giving each one a chance.

CWBSSSB, pp.137–138 or http://media.radiosai.org/journals/Vol_04/01DEC06/02-conversations.htm

For more quotes, refer to:

Study Circles, <http://www.sathyasai.org/devotion/study/study.html>

Recommended readings

Sadhana 1.14 – Remind yourself that your Loving Lord is always with you, in you and around you.

I am always in you, with you, around you, above you, and below you. I am not confined to Prasanthi Nilayam and India alone. I am there wherever you are. Your heart is my temple.

SSS 31.41: 20 November 1998, <http://www.sssbpt.info/ssspeaks/volume31/sss31-41.pdf>

Fill your hearts with love and let love be the guiding principle in all your activities ... When you have love in your heart, you do not need to worry about anything. God will always be with you, in you, around you and will look after you in all respects. ... When you enquire deeply, you will experience this truth. It is impossible to be away from Him. ... God is never separate from you. Pray to Him wholeheartedly with the conviction that He is always in you, with you, above you, below you and around you. When you offer such a prayer to God, He will certainly redeem your life.

SSS 38.9: 13 April 2005, <http://www.sssbpt.info/ssspeaks/volume38/sss38-09.pdf>

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.

SSS 14.59: 24 November 1980, <http://www.sssbpt.info/ssspeaks/volume14/sss14-59.pdf>

Change the angle of your vision. When you practise seeing the world from the point of view of the omnipresence of the Divine, you will get transformed. You will experience the power of the Divine in everything in creation. You cannot hide anything from God. Many imagine that Swami does not see what they are doing. They do not realise that Swami has a myriad eyes. Even your eyes are divine. But you are not aware of your true nature. When you have faith in yourself, you will have faith in God. Realise that there is nothing beyond the power of God. Love God with that supreme faith. Then you will be drawn towards God. It needs purity. A magnet cannot attract a piece of iron covered with rust. Similarly God will not draw to Himself an impure person. Hence, change your feelings and thoughts and develop the conviction that God is everything.

SSS 28.4: 27 February 1995, <http://www.sssbpt.info/ssspeaks/volume28/sss28-04.pdf>

Be always immersed in the Divine... 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.

SSS 32.14: 21 November 1999, <http://www.sssbpt.info/ssspeaks/volume32/sss32p2-14.pdf>

Sadhana 1.15 – Regard whatever happens to you as for your own good.

Consider everything as God's Will. Whatever happens to you, be it profit or loss, pain or pleasure, have resolute faith that it is good for you. When a person suffering from malaria consults a doctor, he will be given a bitter quinine medicine. Unless he takes the bitter medicine, he cannot be cured of the fever. Likewise, have the firm conviction that difficulties and suffering are the ways and means by which God purifies you. There is a reason behind whatever God does.

SSS 32.14: 21 November 1999, <http://www.sssbpt.info/ssspeaks/volume32/sss32p2-14.pdf>

Anxiety is removed by faith in the Lord; the faith that tells you that whatever happens is for the best and that the Lord's Will be done. Quiet acceptance is the best armour against anxiety; not the acceptance of the heroic. Sorrow springs from egoism, the feeling that you do not deserve to be treated so badly, that you are left helpless. When egoism goes, sorrow disappears. Ignorance is just a mistake, mistaken identity of the body as the Self!

SSS 1.4: April 1957, <http://www.sssbpt.info/ssspeaks/volume01/sss01-04.pdf>

Whatever happens in your life, think that it is good for you. Even if someone criticises you, you should think that it is good for you. If you consider everything good, then everything will become good for you. God is not outside, He is within you. Similarly, *sathya*, *dharma*, *shanthi*, *prema*, *ahimsa* (truth, right conduct, peace, love, nonviolence) are not outside. They are within you. When you get angry, you lose your peace. Therefore, you should always remain peaceful and blissful. Being a human being, you should have human qualities. A true human being is one who is suffused with *sathya*, *dharma*, *shanthi*, and *prema*. When you develop these human qualities, you will enjoy peace at all times. Then you will always have a smile on your face.

SSS 39.7: 2 May 2006, <http://www.sssbpt.info/ssspeaks/volume39/sss39-07.pdf>

Sadhana 1.16 – Learn to follow your conscience, the voice of God within.

I advise you to 'Follow the Master.' By 'Master' I mean the Conscience within you, the Voice of God.

SSS 14.13: 22 November 1978, <http://www.sssbpt.info/ssspeaks/volume14/sss14-13.pdf>

The body is like a water bubble; the mind is like a mad monkey; so do not follow the body; do not follow the mind; follow the conscience. This is the principle of Atma.

SSS 31.28: 4 September 1998, <http://www.sssbpt.info/ssspeaks/volume31/sss31-28.pdf>

To achieve liberation man has to go beyond the vagaries of the mind. He should follow the *Antah-karana* (Inner Voice).

SSS 30.26: 7 October 1997, <http://www.sssbpt.info/ssspeaks/volume30/sss30-26.pdf>

Above all, listen to the Voice of God within. As soon as one contemplates a wrong act, that Voice warns, protests, and advises giving up. It pictures the shame that has to be suffered, the punishment that has to be faced, the disgrace that it entails. It would appear as if there are two personalities inside you, the one that prompts and the one that prevents. The warning signal, the timely advice, is given by the *jangam* (the spirit of right) in the *angam* (the physical body). It reminds you of the absurdity and the danger inherent in the identification of the Self with the body, it encourages you to discriminate between right and wrong; it is God, enthroned in every heart as the Highest Wisdom, the *Prajnana* (consciousness), the Eternal Witness, whom you can contact easily in the depths of *dhyana* (meditation).

SSS 12.42: 4 July 1974, <http://www.sssbpt.info/ssspeaks/volume12/sss12-42.pdf>

Hence, everyone should see that he gives no room for bad looks, bad hearing, bad speech, bad thoughts and bad actions. How do you determine what is bad? By consulting your conscience. Whenever you act against the dictates of your conscience, bad results follow. The conscience is the form of the Divine within everyone. Whatever you do, the conscience tells you whether it is right or wrong. However, to ascertain the directive of the conscience you have to wait for some time. You should not be in a hurry. When you want to say something, you must consider for a moment whether it would be proper or not and then speak. When you want to listen to something, you must examine whether it is good or bad to listen and then decide what is proper.

SSS 29.4: 18 January 1996, <http://www.sssbpt.info/ssspeaks/volume29/sss29-04.pdf>

One must use one's discriminating power to decide whether a thing is right or wrong and act according to the dictates of one's conscience. That is true freedom of will. Only then can one have Self-confidence.

SSS 22.18: 26 June 1989, <http://www.sssbpt.info/ssspeaks/volume22/sss22-18.pdf>

Have you faith at least in yourself? Which is your Self? Your Self is God. You have faith in your judgement, 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. ... 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.

SSS 2.3: 27 February 1961, <http://www.sssbpt.info/ssspeaks/volume02/sss02-03.pdf>

A Visitor: How can I tell what is right thought?

Sai: ... Pray for the answer, then make inquiry in an impersonal way, and in half an hour you will have the answer. If you know what is right, don't ask. Do it. That is confidence, God power. Put aside all relationships. Is the work right, regardless of who is involved?

CWBSSSB, p.66 or http://media.radiosai.org/journals/Vol_04/01JAN06/conversation.htm

Sai: Discrimination is to look to the conscience.

Hislop: In choosing a path to follow, one should not decide amongst ideas by the use of logic?

Sai: No. Not by ideas. By conscience, by Self-confidence, do not follow another. Follow yourself. To follow another is to be a slave. Who are you? 'I am not body, not mind, not even Atma.' For, 'I am Atma' is two—'I' and 'Atma.' *Neti, neti, neti* (not this, not this, not this) that is the way of the Vedas. Swami is in your heart. Think of Him there.

CWBSSSB, p.198 or http://media.radiosai.org/journals/Vol_05/01AUG07/02-conversations.htm

Students have to be encouraged to 'Follow the Master (the inner voice of Conscience), Face the Devil (the down-dragging anti-social urges), Fight to the End (until one is able to overcome the inner foes of lust, anger, greed, undue attachment, pride and hatred) and Finish the Game (of life on earth).'

SSS 19.29: 28 December 1986, <http://www.sssbpt.info/ssspeaks/volume19/sss19-29.pdf>

For more quotes, refer to:
The Four Fs – Follow the Master, Face the Devil, Fight to the End, Finish the Game,
(html) <http://www.sathyasai.org/publications/TeachingsOfBSSSB-Vol04.html#ch2>
(pdf) <http://www.sathyasai.org/publications/TeachingsOfBSSSB-Vol04.pdf>

Sadhana 1.17 – Contemplate constantly on Sathya Sai Baba's five affirmations.

If your yearning to experience *Brahmananda*, the *Sat-Chit-Ananda* (Being-Awareness-Bliss) is sincere and pure, from this day, keep ever in your memory what I am about to tell you:

(1) 'I am God; I am not different from God.' Be conscious of this always. Keep it ever in mind. 'I am God; I am God. I am not different from God.' Be reminding yourself of this. Pray that you may not fail in this sadhana (spiritual exercise).

(2) 'I am the Indivisible Supreme Absolute.' This is the second Truth to be established in the consciousness by unremitting repetition and prayer.

(3) 'I am *Sat-Chit-Ananda*' (Being-Awareness-Bliss). Divine Bliss is the goal to be ever kept in view.

(4) 'Grief and anxiety can never affect me.' Develop this faith and convince yourselves of this Truth by repeated assurance and prayer.

(5) 'I am ever content; fear can never enter me.' Feel thus forever. Pray that this conviction grows stronger and stronger.

Exhort yourself, O Self! Utter '*Om Tat Sat*', '*Om Tat Sat*,' the threefold symbol of Brahman. As the physical body is maintained healthy and strong by the five *pranas* (vital airs), these five prayers will endow you with the 'awareness of Brahman,' which is the same as 'the status of Brahman Itself.'

SSS 16.30: 23 November 1983, <http://www.sssbpt.info/ssspeaks/volume16/sss16-30.pdf>

You are not merely a human being. You are God, verily. You think that you are God and you will become God. *Yad bhavam tad bhavati* (as are the feelings, so is the result).

SSS 40.13: 28 July 2007, <http://www.sssbpt.info/ssspeaks/volume40/sss40-13.pdf>

Sadhana 1.18 – Sing the *bhajan*, I am God, I am God, and other *bhajans* about your divine Self.

I am God, I am God, I am no different from God
I am the Infinite Supreme, the One Reality!
I am *Sat-Chit-Ananda Swarupa*...
I am *Om Tat Sat Om*!

I am Love, I am Truth, I am Peace eternally
I am ever pure delight, I am always full and free
Fear and grief can never touch me...
I am *Om Tat Sat Om*!





Everything is within you. ... All that you need is Self-confidence.
Self-confidence is most important for spiritual development.
Where there is Self-confidence, there is truth.
Where there is truth, there is bliss.
Where there is bliss, there is peace.
Where there is peace, there is God.
Hence you must cultivate Self-confidence.



2. SELF-SATISFACTION

Sathya Sai Baba told us that Self-satisfaction is a necessary step on the spiritual path. It follows on from Self-confidence and prepares us for self-sacrifice and Self-realisation. Therefore, it is vital that we understand what He means by Self-satisfaction, how to develop it and to practise contributing sadhanas with love.

WHAT DOES SATHYA SAI BABA MEAN BY SELF-SATISFACTION?

In order to elevate oneself ... one must learn Self-confidence and Self-satisfaction, to be content with one's Self, to derive joy from the Atma which one is. One should not be tempted by what appear to be sources of joy in the external world.

SSS 14.59: 24 November 1980, <http://www.sssbpt.info/ssspeaks/volume14/sss14-59.pdf>

HOW TO DEVELOP SELF-SATISFACTION?

Keep the mind away from low desires that run after fleeting pleasures. Turn your thoughts away from them and direct the thoughts toward permanent bliss, which is derivable from the knowledge of the immanent divinity. Keep before the mind's eye the faults and failures of sensory pleasures and worldly happiness. Thus, you will be helped to grow in discrimination and non-attachment and to make spiritual progress.

Jnana Vahini, p.27, <http://www.sssbpt.info/vahinis/Jnana/JnanaVahiniInteractive.pdf>

Uparati is the process of turning the mind inward and purifying one's thoughts and feelings. By these means of self-control and self-regulation, one should try to get Self-satisfaction. This comes when one lives up to the dictates of his conscience. Make your conscience your master.

SSS 21.15: 23 June 1988, <http://www.sssbpt.info/ssspeaks/volume21/sss21-15.pdf>

We should do only such acts which are acceptable to our conscience. Self-satisfaction is very important.

SSS 41.4: 7 March 2008, <http://www.sssbpt.info/ssspeaks/volume41/sss41-04.pdf>

Samadhana refers to contentment. He who has the least desires is the richest man in the world. He who is filled with desires is the poorest man in the world. Therefore, one should have contentment and Self-satisfaction.

SSS 18.15: 7 July 1985, <http://www.sssbpt.info/ssspeaks/volume18/sss18-15.pdf>

Exercise self-control. Only through self-control can you achieve Self-satisfaction.

SSS 37.23: 17 October 2004, <http://www.sssbpt.info/ssspeaks/volume37/d041017.pdf>

Know that whatever you feel or do is an offering to God, flows towards God. So, be cautious. Do not offer bad thoughts, words and deeds which He does not accept. Offer instead the holy and the pure. That is your duty. That will ensure Self-satisfaction.

SSS 17.29: 23 November 1984, <http://www.sssbpt.info/ssspeaks/volume17/sss17-29.pdf>

Four steps are laid down in the scriptures to help man succeed in this effort: discrimination between the permanent and the impermanent, withdrawal from the process of catering to the senses, positive control of the feelings, thoughts and pursuits, and incessant yearning for liberation from all bonds.

SSS 12.36: 10 June 1974, <http://sathyasai.org/search/volume12/sss12-36.pdf>

SADHANAS

Guided by your conscience, choose and practise one of the following Self-satisfaction sadhanas that will manifest the most love and cultivate the greatest satisfaction with your divine Self.

Work

Sadhana 2.1 – Give up four bad practices: eating meat, drinking alcohol, smoking and gambling.

You are the embodiment of Truth, Peace, Love and God. Recognise this fact. Members of Sai Organisations should cultivate certain desirable practices. For instance, they should regulate their diet, because one's food influences one's thoughts. Smoking and intoxicating drinks have to be given up. They are ruinous for the health. Meat eating should also be given up because eating animal food promotes animal tendencies. The fourth evil that has to be got rid of is gambling. Those who take to the spiritual path should avoid as much as possible these four bad practices. It is sinful to slaughter poor animals for one's food. Sai members should follow the motto, Help ever; Hurt never. There is no meaning in professing to respect human values without observing the rule that you should cause no harm to others in any form whatsoever.

SSS 28.34: 21 November 1995, <http://www.sssbpt.info/ssspeak/volume28/sss28-34.pdf>

For more quotes, refer to:

SSS 27.31: 23 November 1994, <http://www.sssbpt.info/ssspeak/volume27/sss27-31.pdf>

Sai Baba's Quotes on Vegetarianism and quotations from Sai Literature,
<http://www.saibaba.ws/quotes/vegetarianism.htm>

Sadhana 2.2 – Replace dull and stimulating sensory inputs with pure sensory inputs.

Krishna answered immediately, 'There are three types of qualities (*gunas*): pure, passionate, and dull (*satwic*, *rajasic*, *tamasic*). They are based on the inner consciousness (*antahkarana*). That too depends on the intake of food. You are what you feed on, and your activities shape your nature. So at least in this birth, by regulating food and recreation, people can overcome the demonic (passionate and dull) tendencies that tend to prevail upon them. Through planned self-effort, they can promote tendencies toward purity.' This advice was tendered lovingly by the Lord to the eager inquirer, Arjuna.

Gita Vahini, p.114, <http://www.sssbpt.info/vahinis/Gita/GitaVahiniInteractive.pdf>

What is the meaning of *satwic* (pure) food? The prevalent notion is that fruits and milk constitute *satwic* food. But that is not all to it. What is consumed by the mouth is not the only food that enters the body. The other sense organs, like the eyes, the ears, the nose, and the hands, also consume objects from the external world. Hence, just because a person takes fruits and milk through one of the five sense organs, he cannot claim to have taken *satwic* food, unless the food taken by him through all the five senses is *satwic* in nature. ... When you get rid of the five evils associated with the pollution of speech, sight, hearing, thought and action, you will be able to realise your own Divinity and become *Paramatma* (Supreme Soul). If the senses are fed with polluted food, you cannot become pure merely by taking milk and fruit. You must partake of pure *satwic* food through all the five sense organs.

SSIB 1990.2: 20 May 1990, <http://www.sssbpt.info/summershowers/ss1990/ss1990-02.pdf>

In this world, the five senses of man play a most important role. ... To control the mind, we should control the five senses. Only then will we be able to realise God. Everything can be acquired by love alone. Love is God, live in love.

SSIB 2002.11: 26 May 2002, <http://www.sssbpt.info/summershowers/ss2002/ss2002d11.pdf>

Before the advent of TV, men's minds were not so much polluted. Acts of violence were not so rampant previously. Today, TV is installed in every hut. People watch the TV even while taking food. The result is that all the foul things seen on the TV are being consumed by the viewer. Concentration on the TV affects one's view of the world. The scenes, thoughts and actions displayed on the TV set fill the minds of the viewers. Unknowingly, agitations and ill-feelings enter their minds. In due course they take root and grow in the minds.

SSS 29.3: 15 January 1996, <http://www.sssbpt.info/ssspeaks/volume29/sss29-03.pdf>

Science has provided man with the radio, the television set and the film. They are each useful and productive of good, if each one is manipulated by persons with a pure social consciousness and with love in their hearts. But, they are now in the hands of people with no high moral standards, who find in them tools for amassing money and so, they have become enemies of human progress. The tender minds of growing children are polluted by these media of communication.

SSS 14.15: 7 December 1978, <http://www.sssbpt.info/ssspeaks/volume14/sss14-15.pdf>

It turns the pure, steady and selfless hearts of the youth into impure, wicked and repugnant.

SSIB 2002.12: 27 May 2002, <http://www.sssbpt.info/summershowers/ss2002/ss2002d12.pdf>

Dear Students! ... Watch only such programmes that are related to education, or those dedicated to moral values.

SSS 32.15: 22 November 1999, <http://www.sssbpt.info/ssspeaks/volume32/sss32p2-15.pdf>

Music is an excellent medium for harmonising thou and That, the human with the Divine. Of course, the song has to emerge from *prema* (selfless love), not from greed for fame or profit. When rain pours, the sheet of water brings together earth and sky. So too, the shower of love-lit song can bring thou and That together. *Asi* (art) can be consummated.

SSS 16.1: 1 January 1983, <http://www.sssbpt.info/ssspeaks/volume16/sss16-01.pdf>

Only those who, by means of discrimination, select the books they read and practise what they read can realise truth and enjoy everlasting bliss. Only those people live worthwhile lives. Therefore, those who seek the highest path and who revel in thoughts of God should strive to read only the life histories of saints and sages and books that help the contemplation of the Divine.

Prema Vahini, p.9, <http://www.sssbpt.info/vahinis/Prema/PremaVahiniInteractive.pdf>

For more quotes, refer to:

Ten types of purity,
(html) <http://sathyasai.org/publications/TeachingsOfBSSSB-Vol03.html#ch3>
(pdf) <http://www.sathyasai.org/publications/TeachingsOfBSSSB-Vol03.pdf>

SSIB 1990, <http://www.sssbpt.info/english/sum1990.htm>

Sadhana 2.3 – Develop patience and forbearance (*kshama*).

For acquiring such (divine) love, the quality of *kshama* or forbearance is a vital necessity. [*Kshama* is a word rich in meaning. Besides forbearance, it also implies extreme patience and an enormous capacity to forget as also forgive. In view of this, the word *kshama* is directly used in most places in order not to dilute Bhagawan's emphasis.] Every individual must cultivate this noble quality. ...

Divinity is nothing but the combined manifestation of *prema* (divine love) and *kshama*. At one stroke, *kshama* subsumes *sathya* (truth), *dharma* (right conduct), and the entire Vedas. It is the greatest among *tapas* (penance). It is the grandest and the noblest among virtues. ... *Kshama* is no ordinary thing. ... It is the ultimate in happiness and also an incomparable treasure. It is the most valuable asset and property that one can acquire. ...

For spiritual progress and advancement, *kshama* is the real basis or foundation. ... It is *kshama* that enables you to develop equanimity, and go beyond duality. Going beyond duality is the real purpose of life, and this cannot be done without *kshama*. ... When one is filled with *kshama*, one cannot help being blissful. That is why Swami is stressing so much the acquisition of this incomparable virtue. ...

Kshama is not achieved by reading books or learnt from an instructor. Nor can it be received as a gift from someone else. This prime virtue *kshama* can be acquired solely by self-effort, by facing squarely diverse problems, difficulties of various sorts, anxieties, and suffering as well as sorrow. ... Difficulties help one to nurse and build the capacity for patience ... one must therefore gladly welcome troubles instead of regarding them as unwelcome. ...

You should not be weak; be brave and welcome troubles. ... It is only with such a courageous attitude that you would be able to bring out the *kshama* hidden within you. ... It is only your own tenacity and firm determination that will help you cultivate this virtue. You must be resolute and ready to face any difficulty in the quest of your goal. Life is a challenge; meet it! In fact, it is a series of challenges and not just one or two. ... Knock them aside and bravely march on, taking courage from the fact that once you have *kshama* there is nothing that you cannot achieve. ... Such determination alone would take you to your goal. You must therefore be happy when troubles descend on you because that is when *kshama* truly blossoms. ...

Students! The stage of life you presently are in is most important. This is when you can easily overcome all sorts of obstacles and tide over all difficulties. If you miss this chance to cultivate patience, when do you think you are going to do it? Is it after becoming old? Habits must be formed when one is young. You cannot acquire the habit of thinking about God in your old age. ...

This is when you should start stockpiling patience, and accumulate a lot of it! This is the stage when *kshama* becomes the principal weapon of your life. If bad thoughts arise in you, resist and say: 'These thoughts are coming because I am deficient in *kshama*. Let me counter the deficiency.' Bad thoughts cannot penetrate one who possesses *kshama*. ...

Students! In every one of your spiritual endeavours, you must make the resolution, 'This I MUST achieve; this virtue I SHALL acquire.' This is the way to *prema* and *kshama*. If you proceed in this manner with unshakeable faith and idealism, then without any doubt, your life will be fully redeemed. All your actions and feelings must be dripping with *kshama*, *prema*, and *daya* (compassion).

SSIB 2000.12: 25 May 2000, <http://www.sssbpt.info/summershowers/ss2000/ss2000-12.pdf>

Students should press forward with patience in spite of the stress and the strain, the trial and the tribulation which they have to undergo. It is hard for you in the beginning to move forward. But, as you press forward, it becomes natural for you to make your journey towards God.

SSIB 1993.12, <http://www.sssbpt.info/summershowers/ss1993/ss1993-12.pdf>

He (Shirdi Sai Baba's Guru) first got my head shaved and asked Me two *paise* (coins) as *dakshina* (offering of gratitude). ... His two *paise* were (1) firm faith and (2) patience or perseverance. I gave these two *paise* or things to him, and he was pleased.

Shri Sai Satcharitra, Chapters 18–19, http://www.saibaba.org/satcharitra/sai18_19.html

For more quotes, refer to The Three Ps Purity, Patience, Perseverance,
(html) <http://sathyasai.org/publications/TeachingsOfBSSSB-Vol04.html#ch1>
(pdf) <http://www.sathyasai.org/publications/TeachingsOfBSSSB-Vol04.pdf>

Sadhana 2.4 – Promote good thoughts and put aside bad thoughts.

As soon as thoughts come to your mind, you must make an attempt to spend time and decide whether those thoughts are good or bad. If they are bad thoughts, you must immediately put them aside; and if they are good thoughts, you must make an attempt to promote them.

Summer Roses on the Blue Mountains 1976.2: 20 May 1976,
<http://www.sssbpt.info/summershowers/ss1976/ss1976-02.pdf>

Only when your consciousness is pure will you attain wisdom. Purity of the mind is of utmost importance. Keep your mind pure, free from all kinds of pollution. Whenever evil thoughts enter your mind, remind yourself, 'This is not good; this is not mine; not mine,' and drive away those evil thoughts. Tell yourself, 'These are all not my property; my property is only good thoughts and good ideas.' Constantly remember the truth that love is God. Live in love. If you can cultivate such positive and noble thoughts, everything will turn out to be good for you.

SSS 40.13: 28 July 2007, <http://www.sssbpt.info/ssspeak/volume40/sss40-13.pdf>

Though the body is mortal, the thoughts are immortal. The power of thought vibrations run round the world. As the heat waves, the electrical waves and light waves radiate, the mental waves too radiate. The thought vibrations are the cause for man's joy and sorrow, health and disease, woe and weal, birth and death. Man's life becomes meaningful if he conducts himself fully aware of the power of the thought vibrations. The entire world is suffused with mental vibrations. In fact the whole world is the very manifestation of mental vibrations. Hence it is necessary to direct our thoughts on noble paths. Man's mind shines with resplendent purity if he cultivates noble thoughts, ideas and feelings. It is only by developing the purity of mind that we can ensure the purity of action. Only pure deeds can yield pure results.

We sow the seed of thought and reap the fruit of action; we sow the seed of action and reap the fruit of nature; we sow the seed of nature, we reap the fruit of character; we sow the seed of character and reap the fruit of destiny. It is evident from this that our destiny rests on our thoughts. For man's rise and for man's fall, the thoughts are the cause. Thoughts can lead us into dungeons of darkness and also into illuminated halls. The thoughts are the very vital breath of man. ...

As is the feeling, so is the result. Utterly ignorant of the power of the mind, and its might, we underestimate the supreme importance of the mind. Our whole life rests on the mind. We should make earnest efforts to understand the power of the mind. Man becomes verily Divine when he cultivates a broad mind. The sadhana (spiritual discipline) that man should take up is the sadhana of bringing in the blossoming of the human mind. ... Man is transformed when the mind is transformed. It is the transformation of the mind which makes man truly divine.

SSIB 1993.5, <http://www.sssbpt.info/summershowers/ss1993/ss1993-05.pdf>

For more information, refer to Sathya Sai Baba's discourse on Thoughts—the basis of creation, SSIB 1993.5, <http://www.sssbpt.info/summershowers/ss1993/ss1993-05.pdf>

Sadhana 2.5 – Speak softly, lovingly and sparingly, and avoid talking ill of others.

In order to promote harmony, the first rule you must follow is control of the tongue. Do not give all your thoughts immediate expression, select, ponder, and then, speak out. Speak softly, sweetly, without malice in your heart; speak as if you are addressing the Sai who resides in every one.

SSS 1.27: 10 July 1959, <http://www.sssbpt.info/ssspeaks/volume01/sss01-27.pdf>

Be always saturated with *prema* (love); do not use poisonous words against any one, for, words wound more fatally than even arrows. Speak soft and sweet; sympathise with suffering and loss and ignorance; try your best to apply the salve of soothing word and timely succour. Do not damage the faith of any one in virtue and divinity. Encourage others to have that faith by demonstrating in your own life that virtue is its own reward, that divinity is all-pervasive and all-powerful.

SSS 5.50: 25 October 1965, <http://www.sssbpt.info/ssspeaks/volume05/sss05-50.pdf>

I always say *vak-shuddhi* (purification of speech) leads to *mano-shuddhi* (cleansing of the mind). That is why I insist on quiet talk, sweet talk and little talk; the *satwic* (pure) talk; no anger, no heat, no hate. Such talk will cause no quarrel, no blood-pressure and no factions. It will promote mutual respect and love.

SSS 1.28: 21 September 1960, <http://www.sssbpt.info/ssspeaks/volume01/sss01-28.pdf>

Be always on the alert against the four sins that the tongue is prone to commit: (1) speaking falsehood, (2) speaking ill of others, (3) back-biting, and (4) talking too much. It is best to attempt to control these tendencies.

Sandeha Nivarini, p.30, <http://www.sssbpt.info/vahinis/Sandeha/SandehaNivariniInteractive.pdf>

For more quotes, refer to You cannot always oblige, but you can always speak obligingly,
(html) <http://sathyasai.org/publications/TeachingsOfBSSSB-Vol02.html#Chapter-Oblige>
(pdf) <http://www.sathyasai.org/publications/TeachingsOfBSSSB-Vol02.pdf>

Sadhana 2.6 – Practise right conduct by acting only from love.

Love as action is right conduct.

SSS 5.38: 26 September 1965, <http://www.sssbpt.info/ssspeaks/volume05/sss05-38.pdf>

Love is like a mariner's compass. Wherever you may keep it, it points the way to God. In every action in daily life manifest your love. Divinity will emerge from that love. This is the easiest path to God-realisation.

SSS 29.28: 5 July 1996, <http://www.sssbpt.info/ssspeaks/volume29/sss29-28.pdf>

Now, how are you to decide in any particular case what is *dharma* (right action) and what is not? I shall tell you some principles which you can use on such occasions. ...

Is the intention pure, is it born out of *prema* (love), is it based on Truth? Does it result in *shanthi* (peace)? If yes, *dharma* is enshrined in that action. ...

That which does not inflict pain on you and on others—that is right, that is *dharma*. So act in such a way that you get joy and others too, get joy.

Or, take another standard for your actions: Make the *manas*, the *vak* and the *kayam* (thought, word and deed) agree in harmony. That is to say, act as you speak, speak as you feel; do not play false to your own conscience; do not cover your thoughts in a cloak of falsehood; do not suppress your conscience by forcibly enslaving it and embarking on actions not approved by it. That is the *dharmic* way of life. Frequently doing right makes it easier and easier, habit grows into conscience. If you are once established in right conduct, you will automatically follow the right. What you do depends on what you are; what you are depends on what you do. The two are interdependent to a great degree.

Or, there is another principle. *Dharma* trains you to be calm, level-headed, secure in equanimity. You know the transitory nature of success or failure, riches or poverty, joy or grief, appointment or disappointment. You are not elated or deflated. You are serene, unmoved. Anything that helps you to maintain this unruffled stability is *dharmic*.

To cut it short: sensual life is *adharma* (unrighteous action); the spiritual life is *dharmic*. *Dharma* is that which sustains, saves and sanctifies. Man is born and is given a lease of life so that he may earn the knowledge of His identity with the Infinite. There are differences between the limbs of the body but they all belong to the body; it is foolish for them to imagine that they are unconnected with the body. The Sun sends out a million rays but they all belong to the Sun. The Sun is reflected in a million pots of water but though they all are tiny images of the Sun, the Sun is the Truth and the reflections are all relatively unreal.

One common definition of *dharmic* (right conduct) is that it is the adherence to the rule: 'Do unto others what you wish them to do unto you; do not do unto others what you do not wish them to do unto you.' Do not have a double standard. Treat all as your own self. That is to say, you must have faith in yourself and then only can you have faith in others. You must respect yourself and respect others. ... Mankind is one community; you harm yourself and you harm all. You make a man stand erect and that act makes you stand erect. The treatment you wish others to render to you is itself the measure of your duty to them.

SSS 2.44: 5 October 1962, <http://www.sssbpt.info/ssspeak/volume02/sss02-44.pdf>

We will obtain Self-satisfaction only when we work hard in proportion to the salary we receive. We must try hard to experience Self-satisfaction, born of sincere work.

SSIB 1993.14, <http://www.sssbpt.info/summershowers/ss1993/ss1993-14.pdf>

Whatever the nature of your work, if you dedicate it as an offering to God, you will have no worry at all. This is real sadhana. Even when you are engaged in your daily chores, you can convert them into worship of God. While you are sweeping the floor, you can deem it as clearing your heart of all impurities. All work should be done with a pure heart filled with devotion, just as cooking must be done in a clean vessel. Whatever good you may do without a genuine feeling of love is of no use. It is love in a pure heart that transforms work into worship.

SSS 27.10: 11 April 1994, <http://www.sssbpt.info/ssspeak/volume27/sss27-10.pdf>

For more quotes about right action, refer to:

Ten Guiding Principles, <http://www.sathyasai.org/devotion/tenPrinciples.html> or
original discourse SSS 18.23: 21 November 1995, <http://www.sssbpt.info/ssspeak/volume18/sss18-23.pdf>

Sadhana 2.7 – WATCH your Words, Actions, Thoughts, Character and Heart.

Each student has a watch on his wrist. And, you look at the watch at least a hundred times a day. Well, learn from the watch a great lesson. When you watch the watch, remember the five letters of the word, WATCH; each is giving you a fine lesson for life: W tells you, 'Watch your Words'; A warns you, 'Watch your Actions'; T indicates, 'Watch your Thoughts'; C advises, 'Watch your Character'; and H declares, 'Watch your Heart.' When you are consulting your watch, imbibe this lesson that the watch is imparting.

SSS 10.9: 13 May 1970, <http://www.sssbpt.info/ssspeak/volume10/sss10-09.pdf>

The real watch is when you keep a watch on your words, actions, thoughts, character and heart; not the one you tie to your wrist. The wrist-watch may go for repair, but the word 'watch' will never get spoiled. It will always bring purity of thought, word and deed.

SSS 35.20: 20 November 2002, <http://www.sssbpt.info/ssspeaks/volume35/sss35-20.pdf>

For more quotes, refer to WATCH – Watch Your Words, Actions, Thoughts, Character, Heart,
(html) <http://sathyasai.org/publications/TeachingsOfBSSSB-Vol04.html#ch4>
(pdf) <http://www.sathyasai.org/publications/TeachingsOfBSSSB-Vol04.pdf>

Sadhana 2.8 – Practise unity of thought, word and deed.

Let there be unity between your thoughts, words and deeds. That is '*trikarana shuddhi*' (triple purity). What you think, you should speak; what you speak, you must put into practice. That is real humanness. ... What is needed is perfect harmony between thoughts, words and deeds.

SSS 41.14: 6 August 2008, <http://www.sssbpt.info/ssspeaks/volume41/sss41-14.pdf>

All actions done with this triple unity are *dharmic* (right actions). All such actions will be nonviolent. Words spoken with such triple purity will be truth.

SSS 23.32: 21 November 1990, <http://www.sssbpt.info/ssspeaks/volume23/sss23-32.pdf>

Love is very important. There should be love in your thought, word and deed. There should be unity of thought, word and deed.

SSS 42.20: 19 December 2009, <http://www.sssbpt.info/ssspeaks/volume42/d091219.pdf>

When one's words are in accord with one's thoughts, they become truth. When the spoken word is translated into action, it becomes *dharma* (right action). The basis for both truth and right action is the *Antaratma* (conscience), the Indwelling Spirit. The thoughts that emanate from the Indwelling Spirit (conscience) should find expression in speech. If the inner feelings are different from what is spoken, can the words be treated as truth or untruth? Clearly, it is untruth. When one's action is not in accordance with his words, it is *adharma* (unrighteous action). Truth and right action are expressions of the promptings from the depths of one's conscience.

SSS 27.9: 11 March 1994, <http://www.sssbpt.info/ssspeaks/volume27/sss27-09.pdf>

Now, how are you to decide in any particular case what is dharma and what is not? ... Make the *manas*, the *vak* and the *kayam* (thought, word and deed) agree in harmony. That is to say, act as you speak, speak as you feel; do not lay false to your own conscience; do not cover your thoughts in a cloak of falsehood; do not suppress your conscience by forcibly enslaving it and embarking on actions not approved by it. That is the *dharmic* way of life. Frequently doing right makes it easier and easier, habit grows into conscience. If you are once established in right conduct, you will automatically follow the right. What you do depends on what you are; what you are depends on what you do. The two are interdependent to a great degree.

SSS 2.44: 5 October 1962, <http://www.sssbpt.info/ssspeaks/volume02/sss02-44.pdf>

Heaven and hell are dependent on the conduct of people. The body is a home wherein reside three entities called *manas* (mind), *vak* (speech) and limbs (organs of action). True humanness consists in the unity of thought, word and deed. In Vedantic parlance, this unity was described as *Trikarana Shuddhi* (triple purity). ... '*Manasyekam, vachasyekam, karmanyekam mahatmanam*' (Those whose mind, words and deeds are in complete accord are noble souls). '*Manasanyath, vachasanyath, armanyanyath duratmanam*' (The wicked are those whose thoughts deviate from their words and actions). Hence every man should strive to achieve unity in thought, word and deed. That is the hallmark of humanness. ... The essence of Vedanta is the triune unity of thought, word and deed. In this unity, true bliss can be experienced. It will also demonstrate the spiritual basis of divinity.

SSS 28.2: 14 January 1995, <http://www.sssbpt.info/ssspeaks/volume28/sss28-02.pdf>

Sadhana 2.9 – Practise the five human values by manifesting love in thought, speech, action, feeling and understanding.

Practise any one of the human values. *Prema* (love) is the basis for all the values. Action with love is right conduct. Speak with love and it becomes truth. Thinking with love results in peace. Understanding with love leads to nonviolence. For everything love is primary.

SSS 28.12: 20 May 1995, <http://www.sssbpt.info/ssspeaks/volume28/sss28-12.pdf>

Love as thought is Truth,
Love as action is Right Conduct,
Love as feeling is Peace,
Love as understanding is Nonviolence.

SSS 5.38: 26 September 1965, <http://www.sssbpt.info/ssspeaks/volume05/sss05-38.pdf>

A human being is expected to have the qualities of truth (*sathya*), right conduct (*dharma*), peace (*shanthi*), love (*prema*) and nonviolence (*ahimsa*). Devoid of these qualities, one is not a human being at all. ...

Truth is firmly installed in one's own heart. If you develop your inner vision, you can surely recognise truth there. Where there is truth, there is right conduct. When truth and right conduct go together, love emerges from the heart. From love comes peace. When peace and love go hand in hand, nonviolence reigns. We have to understand the inter-relationship between the five human values, namely, truth, right conduct, peace, love and nonviolence. All these human values are embedded in our own inner being.

SSS 41.11: 20 July 2008, <http://www.sssbpt.info/ssspeaks/volume41/sss41-11.pdf>

The values a man must cherish as his life-breath are: truth, right conduct, peace, love and nonviolence. Of these five vital principles, love is the foremost. It is love that flows as the undercurrent for the other four values. How does it flow this way? When love is associated with our thoughts, it manifests itself as truth. When love is associated with feelings, it produces peace. When love animates actions, it results in right action. When love is combined with understanding it becomes nonviolence. Therefore, whenever you feel angry, think of love, develop thoughts of love in your heart. You will have peace.

SSS 18.8: 22 March 1985, <http://www.sssbpt.info/ssspeaks/volume18/sss18-08.pdf>

Sathya, dharma, shanthi and *prema* are the hallmarks of a purified heart, a heart where God is enshrined and is manifest.

SSS 6.42: 23 November 1966, <http://www.sssbpt.info/ssspeaks/volume06/sss06-42.pdf>

More vital than the five *pranas* (vital airs), *sathya*, *dharma*, *shanthi*, *prema* and *ahimsa* are the vital life-breath for everyone. Of these the greatest is *prema* (love). Fill yourself with love. Love should express itself in service to society. You should look upon society this way. We exist for society and society exists for the good of all. Try to sanctify your life by doing service and spreading joy and comfort all around.

SSS 18.28: 11 December 1985, <http://www.sssbpt.info/ssspeaks/volume18/sss18-28.pdf>

For more quotes, refer to The Five Human Values,
http://www.srisathyasai.org.in/pages/his_teachings/The_Five_human_Values.htm

Worship

Sadhana 2.10 – Be grateful for all that God and others have done for you.

Devotion should be regarded as an expression of gratitude to all that one receives from Providence—the air that we breathe, the light and the heat that we get from the sun, the water we drink and the food we consume. All the essential necessities of life are got by the grace of God. The expression of gratitude through devotion is a primary obligation. All that is done by the way of *bhajans*, *japa*, meditation and prayer must be done in the spirit of gratitude.

SSS 22.4: 17 February 1989, <http://www.sssbpt.info/ssspeaks/volume22/sss22-04.pdf>

Think of God, and the gratitude you owe to Him for the human life He has gifted you and the various material, moral and intellectual talents He has endowed you with; do this before you commence any task or piece of work. You will certainly experience great benefit, and you will have peace, joy and success in your endeavours through Divine Grace.

SSS 12.5: 16 March 1973, <http://www.sssbpt.info/ssspeaks/volume12/sss12-05.pdf>

God is giving you so much. ... How do you express your gratitude...? You must give up your ego and spread happiness like He does. That will be the right thing to do. As it is said, 'That heart which you have given me, O Lord! I give it back to you, O mighty one! What else can I offer you, my Master! I offer my prayerful salutations with tears of gratitude. O Lord! Accept them all with my heart' (Telugu poem).

SSIB 2002.9: 23 May 2002, <http://www.sssbpt.info/summershowers/ss2002/ss2002d09.pdf>

Not only students alone, but all spiritual aspirants should cherish in their hearts with gratitude the good done to them by others and always remember whatever form in which help was rendered to them. Only those who lead such grateful lives will be able to find peace and happiness in their lives.

SSS 24.30: 25 December 1991, <http://www.sssbpt.info/ssspeaks/volume24/sss24-30.pdf>

Sadhana 2.11 – Worship the Lord's feet or footprints in your mind.

The nine steps in the pilgrimage of man towards God along the path of dedication and surrender are:
... (4) Entering upon the worship of the Lord, by concentrating on honouring the feet or footprints.

SSS 10.4: 19 February 1970, <http://www.sssbpt.info/ssspeaks/volume10/sss10-04.pdf>

Padasevanam: Not all devotees get the opportunity to worship the feet of the Lord. Even when the opportunity is available most people use it for material purposes. Goddess Lakshmi, the consort of Vishnu, is the supreme example of one who dedicated herself totally to the worship of the Lord's feet, regarding the Feet as the source of the entire creation, holding them supremely sacred owing to their being washed by Brahma himself, wondering at them as feet which had measured the whole cosmos, and venerating them as all-pervading.

SSS 19.22: 8 October 1986, <http://www.sssbpt.info/ssspeaks/volume19/sss19-22.pdf>

Total purity is essential for all sadhanas (spiritual disciplines). ... At the outset, the ego has to be destroyed. Then anger will subside. Do your duty. Do not project your ego. Develop mutual helpfulness. Carry on your work with joy. Be friendly towards each other. It is only when you behave in this manner that you will realise the benefits of *Likhita Japam* and worship of the *Padukas* (Lord's Sandals). ... Through love, eliminate your bad traits. ... Members of the Sathya Sai organisation, who undertake sacred activities such as *Nama Likhita Japam* and *Paduka Seva* should develop sacred qualities (and) purify their hearts. ... Fill your minds with good thoughts and engage yourselves in good actions.

SSS 26.31: 7 October 1993, <http://www.sssbpt.info/ssspeaks/volume26/sss26-31.pdf>

When I was at Uravakonda studying in the High School, you know I came away one day and threw off my books and declared that I have My work waiting for Me. ... Well, that day when I came out publicly as Sai Baba, that first song I taught the gathering in the garden to which I went from the Telugu Pandit's house was: '*Manasa bhajare guru charanam Dhusthara bhava saagara tharanam.*' I called on all those suffering in the endless round of birth and death to worship the Feet of the Guru (spiritual preceptor), the Guru that was announcing Himself, who had come again for taking upon Himself the burden of those who find refuge in Him. That was the very first Message of Mine to humanity. '*Manasa bhajare.*' 'Worship in the mind!' I do not need your flower garlands and fruits, things that you get for an *ana* (coin) or two; they are not genuinely yours. Give Me something that is yours, something which is clean and fragrant with the perfume of virtue and innocence, and washed in the tears of repentance! Garlands and fruits you bring as items in the show, as an exhibition of your devotion; poorer devotees who cannot afford to bring them are humiliated and they feel sorry that they are helpless; they cannot demonstrate their devotion in the grand way in which you are doing it. Install the Lord in your heart and offer Him the fruits of your actions and the flowers of your inner thoughts and feelings. That is the worship I like most, the devotion I appreciate most.

SSS 1.1: 23 November 1984, <http://www.sssbpt.info/ssspeaks/volume01/sss01-01.pdf>

Sadhana 2.12 – Worship with full confidence that the image or idol is alive and saturated with consciousness and power.

The nine steps in the pilgrimage of man towards God along the path of dedication and surrender are: ... (5) This develops into a total propitiation of the Lord, and systematic ritualistic worship, in which the aspirant gets inner satisfaction and inspiration.

SSS 10.4: 19 February 1970, <http://www.sssbpt.info/ssspeaks/volume10/sss10-04.pdf>

In spiritual matters, it is experience alone that is the deciding factor. Reason is rendered dumb before the testimony of actual experience. All the arguments of logic, all the tricks of dialectics are powerless to nullify the direct effect of that inner evidence. For example, take the question of image worship. Many people laugh at those who practise it and condemn it as superstition. But, those who do worship idols have the faith that the Omnipresent Almighty is present in the symbol before them. For them, it is not a mere external adjunct or apparatus or object. It is a part of the inner mechanism of devotion and faith. Of course, all the 'worship' carried out with the idea that the idol is lifeless wood or stone or bronze, is so much waste of time. But if it is done in the full confidence that the image or idol is alive, saturated with consciousness and power, then, image worship can bestow the realisation of Godhead itself.

SSS 2.5: 6 April 1961, <http://www.sssbpt.info/ssspeaks/volume02/sss02-05.pdf>

A sculptor makes the idol of Rama out of an ordinary rock on the hill. Has the sculptor carved Rama out of the rock or was Rama already present in the rock? Rama was already present in that rock. The sculptor only cleaned and chiselled the rock to bring out Rama from it. In the same way, Divinity is present in everything.

You install an idol of Rama in the temple and worship it, considering it as Lord Rama Himself. There will be so many small stones lying scattered on the hill. But do you worship them? No. What is the reason? Because they have not taken the shape of the idol. Nevertheless, those pieces of stone lying on the hill proclaim, '*Tat twam asi*' (That thou art). The idol in the temple and we are one and the same. But the sculptor has separated us.' The same truth is reflected in the great aphorism, '*Aham Brahmasmi*' (I am Brahman). Due to your own worldly feelings and delusion, you think you are different from God. Mistake lies in the individual, not in the divine power. Wherever you look, God is present. You should have firm faith in the all-pervasiveness of Divinity.

SSS 29.66: 20 July 1996, <http://www.sssbpt.info/ssspeaks/volume29/d960720.pdf>

Sadhana 2.13 – Treat your mother, father, teacher, guest and everyone you meet as you would treat Swami.

Matru devo bhava, Pitru devo bhava, Acharya devo bhava, Atithi devo bhava (revere your mother, father, preceptor and guest as God). Mother gives you your body. Father provides the means of nourishment and growth of the body. *Acharya* (guru, teacher) gives you education and God gives you everything. Therefore, you should never forget these four and treasure them in your heart.

SSS 41.6: 6 May 2008, <http://www.sssbpt.info/ssspeaks/volume41/sss41-06.pdf>

'*Matru devo bhava, Pitru devo bhava*'—'revere your mother and father as God'—that is the teaching. Yes; how else can you thank them? What else can you give, in return, than your love and service? Think of all the care, all the love, all the pain, all the hunger and sleeplessness they underwent and undergo for your sake. Be kind, be soft and sweet to them. Do not be rude and disrespectful. Try your best to make them happy; obey them, for they know much more than you do of the world and its dangers. That is the way to worship them.

The sages also say, '*Acharya devo bhava*'—'revere your teacher as God.' For, it is the teacher who opens the inner eye and makes you aware of the wonder and beauty of the world around you. He tells you of the truth of stars and sky, he teaches you how to be healthy and happy, useful and peaceful. The father and the mother brought you here and helped you to grow and gave you into the hands of the teacher. The teacher makes you bright and cheerful, skilled and serviceable to all. So, honour him, obey him and treat him with a much respect as you give to your parents.

When you are at home and when some friends of your father come in, you must rise from your seat, talk politely and clearly, receive them gladly, and be nice towards them.

SSS 9.9: 16 May 1969, <http://www.sssbpt.info/ssspeaks/volume09/sss09-09.pdf>

I shall leave one message for you to ruminate upon, that is the message of *prema* (love). 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, to 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.

SSS 5.17: 26 March 1965, <http://www.sssbpt.info/ssspeaks/volume05/sss05-17.pdf>

Sadhana 2.14 – Offer all your thoughts, words and actions to God as an act of worship.

Install the Lord in your heart and offer Him the fruits of your actions and the flowers of your inner thoughts and feelings. That is the worship I like most, the devotion I appreciate most.

SSS 1.1: 23 November 1984, <http://www.sssbpt.info/ssspeaks/volume01/sss01-01.pdf>

The mission of the present Avatar is to make everybody realise that the same God or divinity resides in everyone. People should respect, love and help each other irrespective of colour or creed. Thus every work can become an act of worship.

God lives in India, p.7 or
Swami explains – The Blitz Interview (September 1976) with R.K. Karanjia,
<http://www.saibaba.ws/articles2/blitz.htm>

Love is vital. Love is Divine. To render an act fit to be offered to God and pure enough to win His Grace, it has to be a manifestation of love. The brighter the manifestation, the nearer you are to God. ... Fill every word of yours with love, fill every act of yours with love. ... When you are eager to place offerings before the Lord, instead of transitory materials, let your offering be love. Love is the very light of love; it is the only comprehensive code of conduct. ... Let it flow clear from the heart, as a stream of truth, a river of wisdom. Let it not emanate from the head, nor from the tongue. Let it emerge, full and free, from the heart. This is the highest duty, the noblest godliness.

SSS 9.16: 29 July 1969, <http://www.sssbpt.info/ssspeaks/volume09/sss09-16.pdf>

Without offering selfless service, how can you expect to receive God's love? To receive God's love, you must be totally free from worldly desires and constantly engage in selfless service. The service must be of a pleasing nature. All actions must be performed exclusively for God's pleasure.

For this, you do not have to give up anything. Just keep on doing your normal duty in the manner ordained by destiny. You wish to study; by all means do so. But in what manner should you study? You should do it for God's pleasure. You are employed in some place. How should you do your work? Do it as if you are trying to please God. Tell yourself, 'I am doing this job as an offering to Him.' Install this feeling in your heart and do whatever you want to or have to.

However, before rushing to adopt this course, pause, reflect, and make sure that God would really be pleased with what you are trying to do and offer to Him! You cannot do all sorts of silly and stupid things, claiming that you are doing it for God's pleasure. If you act just according to your fancies, do you think that God will accept your actions as an offering? Every action of yours must have the stamp of quality that is acceptable to God. Without that stamp, your action would be a counterfeit. God should acknowledge that your action is good.

When you affix the proper postage stamp, your letter can go to far-off places. But if there is only address on the envelope and no stamp, it is of no use. An unstamped letter dropped into the mailbox would end up only in the dead-letter office. Therefore, if you really want your offering to reach God, then you must affix the stamp of *prema*. It is only when *prema* saturates every action of yours that God will shower His Grace.

SSIB 2000.11: 24 May 2000, <http://www.sssbpt.info/summershowers/ss2000/ss2000-11.pdf>

Sadhana 2.15 – See God in all and have reverence towards nature and all life.

The nine steps in the pilgrimage of man towards God along the path of dedication and surrender are: ... (6) The aspirant begins to see the favourite Form of God, which he likes to worship, in all beings and all objects, wherever he turns, and so, he develops an attitude of *vandana* (reverence) towards nature and all life.

SSS 10.4: 19 February 1970, <http://www.sssbpt.info/ssspeaks/volume10/sss10-04.pdf>

Love is present not only in human beings, but also in all creatures, birds or beasts. Nor is that all. It is in fact all-pervasive. Love pervades everything in creation.

SSS 28.1: 14 January 1995, <http://www.sssbpt.info/ssspeaks/volume28/sss28-01.pdf>

The Universe is the body of God; every particle in it is filled with God, His Glory, His Might, His Inscrutability. Believe that God is the inner Truth in everything and being. He is Truth. He is Wisdom. He is Eternal. Be humble, before the evidences of His Power and Majesty.

SSS 12:34: 20 May 1974, <http://www.sssbpt.info/ssspeaks/volume12/sss12-34.pdf>

Whoever worships the Supreme Lord should also worship *Prakrithi* (the Divine in the form of Nature). He should love Nature and adore Nature. Nature is not different from *Paramatma* (the Supreme Self). Nature is the effect and God is the cause.

SSS 28.8: 9 April 1995, <http://www.sssbpt.info/ssspeaks/volume28/sss28-08.pdf>

Develop a wider, a universal outlook. Look upon external nature as the vestment of God; it is the expression of the Will of God, it is the manifestation of His glory, His power, His might, His majesty. See these in every blade of grass, in every floral petal, every slice of fruit. Learn lessons from the river, the mountains, the star and the sky. Through this worshipful attitude to man and beast, plant and stone, you must remove the veils of *tamas* (ignorance), *rajas* (passion) and even *satwa* (goodness) and achieve equanimity—the stage where judgement itself is given up. Then, you become aware of your own Self, behind and beyond the three veils.

SSS 11.22: 11 May 1971, <http://www.sssbpt.info/ssspeaks/volume11/sss11-22.pdf>

Wisdom

Sadhana 2.16 – Make your conscience your Master.

Antarvani (inner voice) is another name for the *buddhi* (intellect or intelligence). Man is guided by this inner voice in the conduct of his life. Whenever problems arise, he awaits the directives of the inner voice. If satisfactory answers are not forthcoming from his inner voice, man will have no satisfaction in life. In other words, his satisfaction with the external world is a function of his satisfaction with his inner world, represented by the inner voice. Sometimes you hear people saying, 'My conscience is not satisfied; or my conscience does not approve of this.' Here conscience refers to the inner voice. So when you are exhorted to 'Follow the Master,' the Master stands for your conscience. Only when you follow the dictates of your conscience can you reach the right destination.

SSIB 1990.8: 26 May 1990, <http://www.sssbpt.info/summershowers/ss1990/ss1990-08.pdf>

Uparathi is the process of turning the mind inward and purifying one's thoughts and feelings. By these means of self-control and self-regulation, one should try to get Self-satisfaction. This comes when one lives up to the dictates of his conscience. Make your conscience your master.

SSS 21.15: 23 June 1988, <http://www.sssbpt.info/ssspeaks/volume21/sss21-15.pdf>

Whatever activity we undertake, we must analyse for ourselves whether our intention and resolve to do the same are good and whether we would be able to develop noble qualities by performing such an act.

SSS 37.23: 17 October 2004, <http://www.sssbpt.info/ssspeaks/volume37/d041017.pdf>

Be it good or bad, you will have to reap the fruits of your actions. God is *Jyotirmayudu* (Embodiment of Light). So, He has nothing to do with your good or bad. He is just a witness. He is present in everybody as conscience. That is why I keep telling, Follow the Master, Face the devil, Fight to the end, Finish the game. Who is your Master? Here, conscience is your Master. So, follow your conscience till the end of your life.

SSS 31.28: 4 September 1998, <http://www.sssbpt.info/ssspeaks/volume31/sss31-28.pdf>

Sadhana 2.17 – Practise equanimity.

I have my definition of the 'devotion' I expect: Those devoted to me have to treat joy and grief, gain and loss, with equal fortitude. ... I treat the honour and dishonour, the fame and blame that may be the consequence, with equal equanimity.

Baba's letter to His brother, 25 May 1940, <http://www.sathyasai.org/intro/babaslet.htm>

How should man conduct himself in the world? As the Bhagavad Gita teaches ... one should remain equal-minded in happiness and sorrow, gain and loss, victory and defeat. Man should consider pleasure and pain, praise and censure alike. That is the state of true yoga. *Samatwam Yogamuchyate* (equanimity is called true yoga).

SSS 29.68: 22 July 1996, <http://www.sssbpt.info/ssspeaks/volume29/d960722.pdf>

Man should maintain equanimity in pleasure and pain, loss or gain. Without pain you cannot enjoy pleasure. Sorrow is verily the royal road to joy. Sufferings are the stepping stones that lead man towards virtuous conduct. One should neither be elated by pleasure nor dejected by pain.

SSS 27.10: 11 April 1994, <http://www.sssbpt.info/ssspeaks/volume27/sss27-10.pdf>

Balanced persons will be active, because it is their duty, they will not be agitated by anything—failure or success. The godly will take up activity as a means of worshipping God, and they leave the result to God. They know that they are but instruments in the hands of God.

SSS 11.46: 26 September 1972, <http://www.sssbpt.info/ssspeaks/volume11/sss11-46.pdf>

The stage of equanimity so essential for spiritual progress can be gained only when the intellect (*buddhi*) is cleansed of the blot of deluding attachments and involvements. Without that serenity, the intellect cannot proceed on the trail of Brahman.

Sutra Vahini, p.15, <http://www.sssbpt.info/vahinis/Sutra/SutraVahiniInteractive.pdf>

There are various habits which can be learnt in order to ensure equanimity. When someone insults you or defames you or ignores you, accept it with a smile; this is the way of the world; it is basically ungrateful, ill-mannered, they are doing me a good turn, my strength is under trial, I should not yield to anger or resentment, tell yourself such invigorating things, and be quiet, with a smile of triumph on your lips.

SSS 12.14: April 1973, <http://www.sssbpt.info/ssspeaks/volume12/sss12-14.pdf>

You should face everything in life with a smile of happiness. In this dualistic world, it is natural that gain and pain alternate. You cannot avoid it. Do not despair when adversities confront you nor exult when success blesses you. Any adversity is a stepping-stone to eternal bliss.

SSS 34.23: 23 November 2001, <http://www.sssbpt.info/ssspeaks/volume34/sss34-23.pdf>

Above all, do every act as an offering to the Lord, without being elated by success or dejected by defeat; this gives the poise and equanimity needed for sailing through the waters of the ocean of life.

SSS 2.15: 10 October 1961, <http://www.sssbpt.info/ssspeaks/volume02/sss02-15.pdf>

Sadhana 2.18 – Discriminate constantly between the permanent and impermanent.

The nineteenth virtue is 'awareness of the distinction between Atma and non-Atma.' Fix your consciousness always on the *Atmic* Reality (Self) and discard the body and senses as unreal and impermanent. Atma is the Eternal, so establish yourself only in that and not in the transient non-Atmic illusions or objects. Life is a struggle to achieve victory over the illusion that haunts: I am the eternal Atma in you and in all. So fix the mind on Me and engage yourself in the struggle, confident of victory.

Gita Vahini, p.106, <http://www.sssbpt.info/vahinis/gita/gitavahiniinteractive.pdf>

'I' refers to this reality, the being-awareness-bliss (*sat-chit-ananda*); it is only ignorance that can use it to indicate the body! This ignorance and this wrong identification are the causes of continuous cycles of grief and joy. So, use the word 'I' with discrimination to mean only your *Brahmic* reality; that will win knowledge of Brahman (*Atma-jnana*) for you.

Upanishad Vahini, p.53, <http://www.sssbpt.info/vahinis/Upanishad/UpanishadVahiniInteractive.pdf>

In this world, nothing is permanent. Only the principle of love in your heart is permanent.

SSS 31.32: 27 September 1998, <http://www.sssbpt.info/ssspeaks/volume31/sss31-32.pdf>

In the modern age young people consider the phenomenal world as the only reality. This is not so. 'Having taken birth in this impermanent and sorry world, adore Me,' says Krishna in the Gita. The life span of man is melting away every moment like a block of ice. Youth is transient. The only permanent and changeless entity is the Divine. Forgetting this, man is going after fleeting, trivial pleasures. What is it that is permanent in this world? What is the purpose of human life? When one puts these questions, he does not get the right answers. Men pursue studies, jobs, wife and children in the search for happiness. They find no peace in any of these. Why? Desires are the cause of peacelessness. Without purifying the heart, all desires can only lead to unrest. Moreover, impurity in the heart is the source of many diseases. When the heart is pure, man will be free from disease. How, then, is the heart to be purified? There is no other way except cherishing godly thoughts. All other rituals are of no avail except to provide temporary mental satisfaction. But the mind does not get satisfied easily. It is continually wavering and is uncontrollable. What should be done is to divert the mind towards God.

SSS 30.10: 11 April 1997, <http://www.sssbpt.info/ssspeaks/volume30/sss30-10.pdf>

The mind is subject to unsteadiness because of desires. Desires are roused by the impressions received by the senses from outside. The only way to avoid these external impressions is to turn the senses inwards. To effect this change in the use of the senses, the power of discrimination derived from the intellect should be employed. The intellect should be used to determine what impressions should be kept out and which should be let in. The intellect should determine what kind of company we should keep, what kind of food we should eat, what are desirable practices and what are undesirable.

SSS 30.27: 8 October 1997, <http://www.sssbpt.info/ssspeaks/volume30/sss30-27.pdf>

Keep the mind away from low desires that run after fleeting pleasures. Turn your thoughts away from them and direct the thoughts toward permanent bliss, which is derivable from the knowledge of the immanent divinity. Keep before the mind's eye the faults and failures of sensory pleasures and worldly happiness. Thus, you will be helped to grow in discrimination and non-attachment and to make spiritual progress.

Jnana Vahini, p.27, <http://www.sssbpt.info/vahinis/Jnana/JnanaVahiniInteractive.pdf>

Four steps are laid down in the scriptures to help man succeed in this effort: discrimination between the permanent and the impermanent, withdrawal from the process of catering to the senses, positive control of the feelings, thoughts and pursuits, and incessant yearning for liberation from all bonds.

SSS 12.36: 10 June 1974, <http://sathyasai.org/search/volume12/sss12-36.pdf>

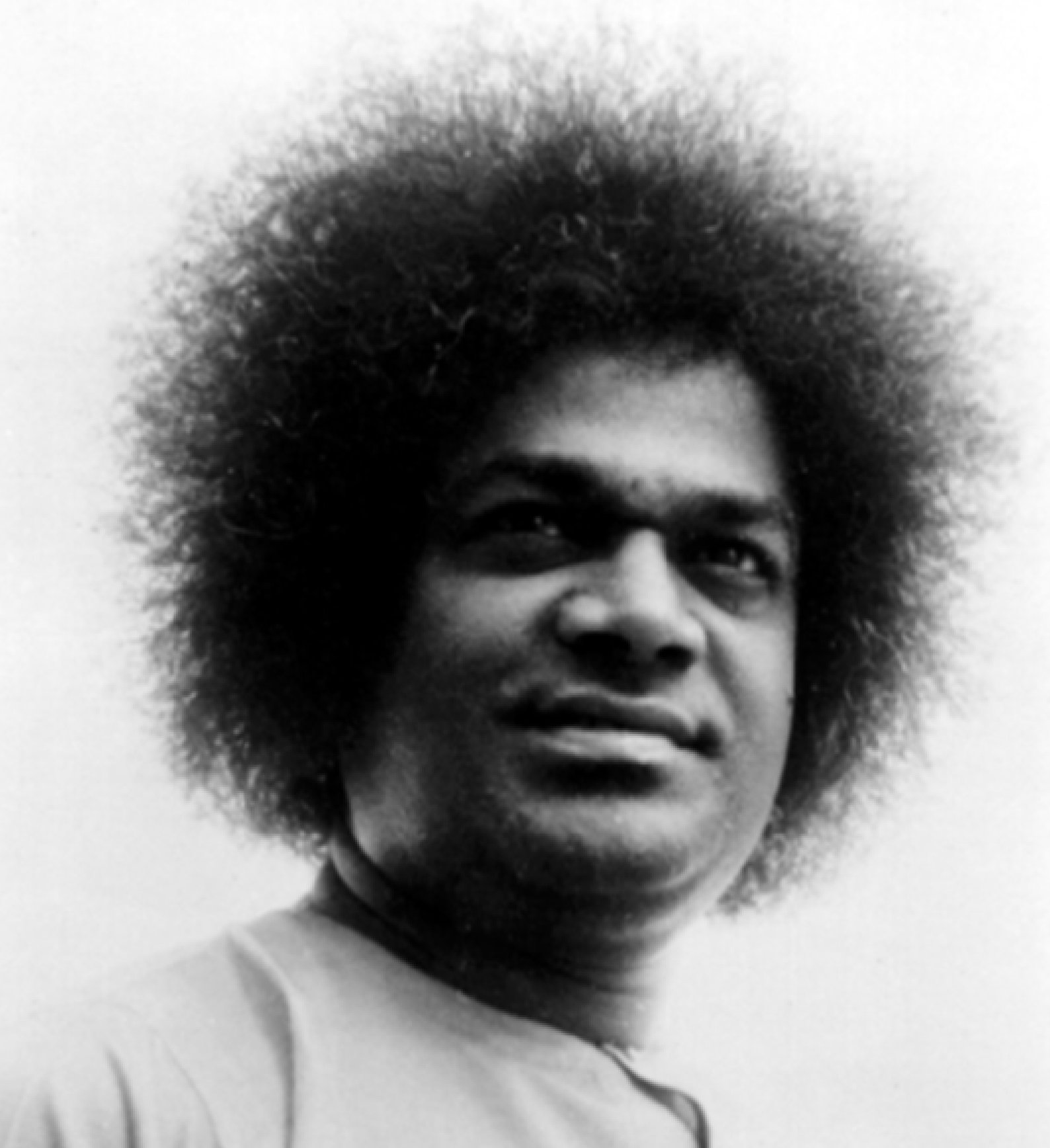
The first requisite for the spiritual seeker is the quality of *vairagya* (detachment), a quality that is the product of deep discrimination on the nature and characteristics of the senses, the mind and the intellect, besides the nature of the objects around us. Think deeply of the relative validity of experiences during the waking, the dream and the deep sleep stages and of the 'I' or Self that is the witness of these experiences.

That witness is you, the real you, a spark of the Eternal Universal Witness. How then can you, with such a grand heritage and such a grand destiny, run after mean ends and short-lived successes? It is by such discrimination that you get established in detachment. When you know that the 'diamond' which you treasured so carefully is just a piece of glass, you need no persuasion to cast it out. Employ yourself usefully; earn, but do not clasp the riches with fanatic zeal. Be like a trustee, holding things on trust, on behalf of God, for purposes which He likes and approves.

SSS 4.52: 8 December 1964, <http://www.sssbpt.info/ssspeaks/volume04/sss04-52.pdf>

Seeking to reach that supreme Atma, the source and core of the universe, the individual (*jivi*), who has entangled himself in the elements, has to overcome the bonds one by one, by discrimination and steady practice of detachment. One who does this is a spiritual aspirant, and one who wins in this struggle is liberated even while alive (is a *jivan-mukta*).

Upanishad Vahini, p.10, <http://www.sssbpt.info/vahinis/Upanishad/UpanishadVahiniInteractive.pdf>



**In order to elevate oneself ..., one must learn
Self-confidence and Self-satisfaction,
to be content with one's Self, to derive joy
from the Atma (divine Self) which one is.**

SSS 14.59: 24 November 1980, <http://www.sssbpt.info/ssspeaks/volume14/sss14-59.pdf>



3. SELF-SACRIFICE

Sathya Sai Baba told us that self-sacrifice is an essential step in the spiritual path. It follows on from Self-confidence and Self-satisfaction, and is the final step before Self-realisation. Therefore, it is critical that we understand what He means by self-sacrifice, how to prepare for it and to practise contributing sadhanas with love.

WHAT DOES SATHYA SAI BABA MEAN BY SELF-SACRIFICE?

The emphasis must be on the sadhana of purity and sacrifice. Purity is Divinity. Through sacrifice, there is purity of mind and heart. By purity, Divinity is realised. Sacrifice is an offering, a giving up to the Lord, a dedication to the Lord. What is to be sacrificed to the Lord is the sense of ego, of 'mine.' Once all sense of ego is sacrificed to the Lord, given up to the Lord, heart and mind are purified of ego-attributes and Divinity can then be realised.

CWBSSSB, pp.214–215 or http://media.radiosai.org/journals/Vol_05/01DEC07/02-conversations.htm

God is love, and love is selflessness. Selflessness is the abolition of all sense of the ego and separateness, of all spurious identification with the isolationist life of that counterfeit thing called 'self' (ego); self (ego) is separateness, and separateness is the denial of wholeness, holiness, God. ... The Godward process called 'self-sacrifice' is, in its essence, love. For God is love, and love alone can lead to Him. ... Love must be totally selfless to be Godward, to be Divine. Its criterion must be, 'the Beloved, first'; its technique must be 'your happiness before mine'. The way to happiness is to forget oneself and to remember God.

Sathyam Shivam Sundaram – The Life of Bhagawan Sri Sathya Sai Baba, 4.6, Part C, Sathya Sai Baba's letter to students, <http://www.vahini.org/sss/iv/words-c.html>

It is not a question of surrendering or giving to someone else. One surrenders to himself. Recognition that the Atma is oneself is surrender. Surrender really means the realisation that all is God, that there is nobody who surrenders, that there is nothing to be surrendered, nor is there anyone to accept a surrender. All is God. There is only God.

CWBSSSB, p.102 or http://media.radiosai.org/journals/Vol_04/01JUL06/conversation.htm

HOW TO DEVELOP SELF-SACRIFICE?

Give no room for the ego. If anyone examines his position in this vast cosmos, he will realise his infinitesimal smallness. Egoism arises out of ignorance. Expel the ego and develop love. With love, develop the spirit of sacrifice. Sacrifice alone can confer immortality.

SSS 30.10: 11 April 1997, <http://www.sssbpt.info/ssspeaks/volume30/sss30-10.pdf>

The *Atmic* Principle (Atma *Thathwa*) can be realised if only one could shed the feelings of 'I' and 'mine'. Today, many people make efforts to realise the *Atmic* Principle, but their efforts do not succeed because they are unable to get rid of the feelings of 'I' and 'mine'. In fact, they are the obstacles to Self-realisation. First and foremost, one has to remove the feeling of 'I' (ego). Then realisation will dawn on you. The religious symbol of Christianity (†) also denotes this cutting off of ego. The egocentric assertion of 'I' is the root cause for all sorrows, unrest, and difficulties. One has to realise this truth. The feeling of 'mine' has also to be shed. When a teacher develops a feeling "these are all my disciples," ego will raise its head there also. Hence, the feelings of 'I' and 'mine' has to be removed. Then only can the *Atmic* Principle be realised.

SSS 41.10: 18 July 2008, <http://www.sssbpt.info/ssspeaks/volume41/sss41-10.pdf>

Surrendering to the Lord is surrendering all thoughts and actions, not wishing for the fruits of the action, not doing action to gain its fruit but doing the action because it is one's duty. The act is dedicated to the Lord and the results, therefore, are borne by the Lord. Actions done thus—fruits abandoned at the time of the action—such action is free of *karma*. Since the ego, in this way, is not fed and cultivated, it disappears before long. For example, if one shaves, which is classed as an uninspired mundane task, the attitude is that one is preparing for the sake of the Lord in the heart, and one is making the best of his appearance to honour the Lord, and not for one's personal vanity or reward. Also, in walking, offer the action to the Lord to maintain a body fit for the Lord to live in; and that is the attitude for every single act of the day. Sweeping the house is dedicated to the Lord so that He may have a fit dwelling. And cooking also is dedicated to Him so that the body may be strong and vigorous for the benefit of the Lord.

CWBSSSB, p.15 or http://media.radiosai.org/journals/Vol_03/02FEB01/cws.htm

Only when one develops Self-confidence will he be able to develop peace of mind and experience the satisfaction or *ananda* of the Atma; and then he will sacrifice everything else.

SSIB 1974pt2.29, <http://www.sssbpt.info/summershowers/ss1974/ss1974part2-29.pdf>

Yajna (sacrifice) is the destiny of every living being. Life is sustained by the sacrifice of the living. Every being, from the tiniest amoeba to the most profound scholar, is perpetually engaged in *yajna*. ... Only, most of it is not conscious; most of it is not voluntary; most of it is not righteous. It is done out of fear or greed or with a view to the fruits thereof, or by mere instinct or primeval urge. It must be consciously done, it must be for spiritually elevating purposes, especially in man. Then, when life becomes *yajnamaya* (sacrifice-filled), egoism will disappear and the river will merge in the sea.

SSS 2.41: 1 October 1962, <http://www.sssbpt.info/ssspeaks/volume02/sss02-41.pdf>

SADHANAS

Guided by your conscience, choose and practise one of the following self-sacrifice sadhanas that will manifest the most love and enable the sacrifice of the false self or ego.

Work

Sadhana 3.1 – Eliminate the six enemies of man: desire, anger, greed, delusion, pride and jealousy.

There are two qualities in man. One is the animal nature; the other is humanness. Unfortunately, man is forgetting his humanness by falling a prey to the six enemies—lust (or desire), anger, greed, envy (or jealousy) and others (delusion and pride)—and misusing his God-given talents. He thereby degrades himself to the level of the animal. On the other hand, man should use his mind, status, and talents to become virtuous, pursue the path of right conduct and strive to raise himself from the human to the Divine.

SSS 30.14: 16 July 1997, <http://www.sssbpt.info/ssspeaks/volume30/sss30-14.pdf>

The five human values of *sathya*, *dharma*, *shanthi*, *prema* and *ahimsa* (truth, right conduct, peace, love and nonviolence) are embedded in you. They are like the five vital airs in you. They are, however, enveloped by the *arishadvargas*, the six enemies of *kama* (desire), *krodha* (anger), *lobha* (greed), *moha* (delusion), *mada* (pride) and *matsarya* (jealousy). What you have to do is to throw away this outer layer of *arishadvargas* and bring out the five human values latent in you. If you want to draw water from a well, you have to tie a rope to a bucket and with the help of this bucket you can draw water. In the well of your heart, there is the pure water of human values. In order to draw that water from the well, you have to secure the rope of firm faith. However, people today lack such faith and become blind. The loss of the spiritual eyes of faith leads to spiritual blindness. You should not become blind. It is only when you develop firm faith in God, will humanity be transformed into Divinity.

SSS 39.15: 29 September 2006, <http://www.sssbpt.info/ssspeaks/volume39/sss39-15.pdf>

Consciousness is present in all human beings. But, people are unable to realise this divine consciousness due to attachment to the physical body. The effect of the body-mind-intellect-ego complex covers consciousness. Added to this there are the six enemies of desire, anger, greed, delusion, pride, and jealousy (the *arishadvargas*), which come in the way of realisation of the divine principle. These are like the dark clouds that cover the resplendent sun. ... Every human being should strive to divest himself of the six enemies (*arishadvargas*).

If you chant the divine name and constantly contemplate on divinity, it is possible that one can be rid of these dark clouds of the six enemies. ...

All individuals have to constantly remind themselves that they are human beings, not animals. They must develop the faith that they are not merely human beings but, verily, embodiments of divinity. ...

You cannot experience bliss as long as you are afflicted by the six enemies (*arishadvargas*). God is the embodiment of bliss. ... To experience this, one should always try to be happy and eliminate the six inner enemies.

We have to lead our lives in a state that is beyond duality—the pair of opposites. Only when you lead such divine lives can you be considered real human beings. If, by chance, some evil qualities develop in you, remember God's name to get rid of them. When you constantly contemplate on God, you will yourself become God.

SSS 39.22: 11 August 2006, <http://www.sssbpt.info/ssspeaks/volume39/d0608011.pdf>

To transform these evil thoughts and actions into good ones, it is necessary to infuse love into all thoughts and actions. When the mind is filled with love, all actions get suffused with love. ... It is vital to fill the mind with love and expel the six enemies residing in it. Every part of the body should be filled with Divine Love. That is the way to divinise man.

SSS 30.33: 25 December 1997, <http://www.sssbpt.info/ssspeaks/volume30/sss30-33.pdf>

Sadhana 3.2 – Practise Ceiling on Desires, do not waste food and utilise the savings for service of the needy.

In the Sathya Sai Organisation, a fourfold programme of ceiling on desires has been laid down. This enjoins on everyone not to waste food, money, time and energy. Avoiding waste of these four forms of gifts from God is spiritual sadhana. It is the means to Self-realisation.

SSS 26.22: 24 May 1993, <http://www.sssbpt.info/ssspeaks/volume26/sss26-22.pdf>

The first ceiling on desire is: 'Don't waste Food. Food is God.' Your body is made of food and you are the result of the food eaten by the parents. '*Annam Brahma*' (Food is God). Eat as much as it is necessary to eat. But do not throw away food by taking too much in your plate. By wasting food you will be wasting the energy Divine.

SSIB 1993.6: 24 May 1993, <http://www.sssbpt.info/summershowers/ss1993/ss1993-06.pdf>

How does one decrease one's desires and wants? Here is an example. Take food; eat what is needed and do not indulge in gluttony for the sake of pleasure. To do so would in fact be a great mistake. Far better it is to share your food with a hungry person and bring joy to that individual, than to waste it. ... Everyone must avoid wasting food under all circumstances.

Food is God and life too is God. Food is what sustains life. Thus it is that food is the primary basis for life, body and mind. Since food is God, it proves that ultimately, it is God who sustains life.

When a person eats food, the gross waste is rejected as excreta, while the essence is converted into blood. In addition, the subtle aspect of the food energises the mind. In effect, as is the food so is the mind. It is the type of food that is eaten these days that is responsible for the increase of negative tendencies in society. More specifically, it is the kind of food that people presently consume which is responsible for evil qualities like hatred, jealousy and attachment taking root instead of noble qualities like compassion, forbearance and selfless love. Therefore, the food that is eaten must be pure, duly sanctified and *satwic* or spiritually appropriate. Such food alone would help develop the quality of humanness.

A part of the gross or the material aspect of the water that you drink is expelled as urine while its subtle aspect manifests as life. In short, it is food and water that sustain human life, which must be made a journey to Divinity.

Therefore, it is said that food is verily God. In turn, this implies that wasting food is tantamount to spurning God. Hence eat only *satwic* or spiritually appropriate food, and only to the extent necessary. If anything is left over, give it away to the needy.

Radio Sai Audio Retranslation, 21 November 1988,

Copy and paste into web browser:

dl.radiosai.org/DD_1988_11_21_RETRANSLATION_ENGLISH_02.mp3 (from 36:04 minutes)

For more quotes, refer to Ceiling on Desires,
(html) <http://sathyasai.org/publications/TeachingsOfBSSSB-Vol01.html#Chapter-Ceiling>
(pdf) <http://www.sathyasai.org/publications/TeachingsOfBSSSB-Vol01.pdf>

Sadhana 3.3 – Practise Ceiling on Desires, do not waste money and utilise the savings for service of the needy.

Earlier in this conference, it was decided to place a ceiling on desires. What is the inner significance of restricting desires? Excessive desires dull discriminating power and create delusion, which then overwhelms people. Thus it is that people lead a kind of intoxicated life forgetting the Higher Principle. It is to check and control such negative tendencies that the goal of placing a ceiling on desires has been introduced. People these days spend money lavishly and in a wasteful manner. The idea of controlling desires and placing a ceiling on it was introduced primarily to make people stop wasting money and instead use the money saved to help the needy and the destitute in an appropriate manner.

Without understanding the truth underlying this principle, people mistakenly think that it is enough to give some money away as charity while allowing their desires to multiply freely. It is imperative for you to place a strict limit on your desires. Desires lead to worldly attachments, and the greater the attachments you develop the more would be the pain and restlessness you would experience. In general, attachments increase your bondage to things material. It follows that if you want to be free of bondage, you must limit your wants to what is absolutely essential. ...

Money ... since ancient times, has been worshipped in India as Goddess Lakshmi. The ancients also cautioned that like food, wealth too must never be wasted. Wasting money stimulates bad feelings and promotes undesirable qualities. Money must thus always be used for good purposes only. It has been said: 'Don't waste money—misuse of money is evil.' Indeed, misuse is bound to lead to ruin.

Radio Sai Audio Retranslation, 21 November 1988,
Copy and paste into web browser:
dl.radiosai.org/DD_1988_11_21_RETRANSLATION_ENGLISH_02.mp3 (from 33:23 minutes)

The second instruction is: 'Don't waste money. God is wealth.' Since God is wealth, misuse of money is evil. Practise charity by gifting away money, food, clothes, houses, etc., instead of misusing it in extravagance. Misuse of money is not only evil but a sin as well.

SSIB 1993.6: 24 May 1993, <http://www.sssbpt.info/summershowers/ss1993/ss1993-06.pdf>

Money is the embodiment of Divinity. When you talk of wealth, you should be careful to avoid avaricious accumulation and extravagant expenditure.

SSS 16.3: 19 January 1983, <http://www.sssbpt.info/ssspeaks/volume16/sss16-03.pdf>

You must realise that this programme has not been launched to raise funds. The object of the programme is to prevent waste of money, time, food, or other resources and to use all these for the welfare of the people.

With regard to money (ask yourself): 'Am I using this money for my own selfish needs or for boosting my name and fame or to satisfy my ego and vanity?' Once you start seeking answers to these questions, there is no greater spiritual practice.

These are the aims of the 'Ceiling on Desires Programme.' It was never the purpose of this programme to collect money for the Sathya Sai Organisations. The object was to encourage you to share your money with others, to give you an opportunity to utilise your surplus resources for some good and noble purpose that will sanctify your life.

SSS 17.16: 14 July 1984, <http://www.sssbpt.info/ssspeaks/volume17/sss17-16.pdf>

For more quotes, refer to Ceiling on Desires,
(html) <http://sathyasai.org/publications/TeachingsOfBSSSB-Vol01.html#Chapter-Ceiling>
(pdf) <http://www.sathyasai.org/publications/TeachingsOfBSSSB-Vol01.pdf>

Sadhana 3.4 – Practise Ceiling on Desires and do not waste time.

The third instruction is: 'Don't waste time. Time waste is life waste.' God is exalted as '*Kalaya namah, Kalakalaya namah, Kalatitaya namah, Kala swarupaya namah*' (I bow to the One who is Time, I bow to the One who is the destroyer of time, I bow to the One who transcends time, I bow to the One who is the embodiment of time). Spend the time by using sanctifying words. Do not waste time. Wasting time is wasting God.

SSIB 1993.6: 24 May 1993, <http://www.sssbpt.info/summershowers/ss1993/ss1993-06.pdf>

Third in the list of items over which you must keep a close watch and strict control is time. Time must never be wasted; instead, it must always be put to good use since time is the basis of existence of everything. Recognising the primordial importance of Time, the scriptures proclaim that God has two aspects namely, that of Time itself and also as the Master of Time; that is how God also becomes the Controller of Destiny. Time not only characterises birth and ageing but is in fact the proof of human existence. Since time wasted is life wasted, time can also be regarded as the essence or the breath of life. Time should never be polluted by using it for making adverse comments about others or meddling in their affairs. The age-old advice, 'Don't waste time' was given mainly to help you steer away from bad thoughts and undesirable actions. Instead, use time purposefully and engage in good actions.

Radio Sai Audio Retranslation, 21 November 1988,

Copy and paste into web browser:

dl.radiosai.org/DD_1988_11_21_RETRANSLATION_ENGLISH_02.mp3 (from 41:38 minutes)

Thirdly, you should be careful about time, which is the yardstick of life. Seconds become hours, hours become years, years make ages, and so on. You should not waste this most valuable time. Time lost in wasteful pursuits can't be got back by any means. All our activities should be planned for utilising the available time to maximum advantage.

SSS 16.3: 19 January 1983, <http://www.sssbpt.info/ssspeaks/volume16/sss16-03.pdf>

Do not waste time. Time wasted is life wasted. Time is God. Sanctify all the time at your disposal by undertaking service activities in a pure and unselfish spirit. Today we waste time on unnecessary and unwanted things, in indulging in unnecessary talk and doing meaningless actions. In all these actions we are sacrificing the body to time. Instead we should try to make time our servant. It means spending our time in good thoughts and good deeds. Every second of your daily existence you must ask these questions: 'How am I utilising time? Is it for a good or bad purpose?'

SSS 17.16: 14 July 1984, <http://www.sssbpt.info/ssspeaks/volume17/sss17-16.pdf>

For more quotes, refer to Ceiling on Desires,

(html) <http://sathyasai.org/publications/TeachingsOfBSSSB-Vol01.html#Chapter-Ceiling>

(pdf) <http://www.sathyasai.org/publications/TeachingsOfBSSSB-Vol01.pdf>

Sadhana 3.5 – Practise Ceiling on Desires and do not waste energy.

If you are prompted by the feelings that your body belongs to the Lord, you will not sin with your body. On the other hand, all your efforts and endeavours would proceed towards Divinity. If you are saturated with the conviction that your energy belongs to God, you will not misuse it. It is in the light of this that we have prescribed the principle of ceiling on desires ...

The fourth instruction is: 'Don't waste Energy.' People waste their energy by indulging in bad thoughts, bad looks, bad hearing and bad action.

The right royal road is:

See no evil, see what is good.

Hear no evil, hear what is good.

Talk no evil, talk what is good.

Think no evil, think what is good.

Do no evil, do what is good.

It is by translating the above instructions into practice that you will be sanctifying your time. This is the sadhana and the service that you have to practise. A time will come when the mind will be extinguished and the merger with the Divine achieved.

SSIB 1993.6: 24 May 1993, <http://www.sssbpt.info/summershowers/ss1993/ss1993-06.pdf>

By assiduously training oneself to avoid thinking, seeing, hearing and doing evil and doing instead only good, one would slowly begin to see the immanence of God in everything and everywhere. That is the royal pathway to God.

When people waste energy by straying on to the wrong path, the result would be a weakening of memory power as well as worldly intelligence, a lowering of analytical skills, and a loss of the ability for spiritual discrimination. These days, people have not only lost completely their power of spiritual discrimination but also the ability to do good. One might wonder: 'How did all this happen?'

Here is a way of understanding how *buddhi* or the ability to exercise sharp spiritual discrimination has become weakened. Say you have switched on your radio and tuned it to a particular radio station to listen to the news. Once the radio is on, it begins to consume energy, irrespective of the volume level and whether you are listening to the radio or not.

Like the radio, your body too consumes energy via the various actions it is constantly performing like speaking, thinking, contemplating, etc. While you are awake, your mind is active, and this happens till you go to sleep. How calm and peaceful your day would be, if the energy the mind consumes is used for thinking what is good instead of drifting into unwanted and unnecessary thoughts?

Reflect on how much Divine energy you are presently wasting by engaging in meaningless thoughts and actions. Keeping this in mind, exercise control on what you eat as also how you spend your money, time and energy. It is to help you to lead such a regulated life based on self-control that ceiling on desires has been prescribed.

Radio Sai Audio Retranslation, 21 November 1988,
Copy and paste into web browser:

dl.radiosai.org/DD_1988_11_21_RETRANSLATION_ENGLISH_02.mp3 (from 43:43 minutes)

Your life is a long journey. You should have less luggage (desires) in this long journey of life. Therefore, it is said: less luggage more comfort makes travel a pleasure. So, ceiling on desires is what you have to adopt today. You have to cut short your desires day by day. You are under the mistaken notion that happiness lies in the fulfilment of desires. But, in fact, happiness begins to dawn when desires are totally eradicated. When you reduce your desires, you advance towards the state of renunciation. You have many desires. What do you get out of them? You are bound to face the consequences when you claim something as yours. When you claim a piece of land as yours, then you will have to reap the harvest. This instinct of ego and attachment will put you to suffering. You will be blissful the moment you give up ego and attachment.

SSS 32pt1.6: 14 March 1999, <http://www.sssbpt.info/ssspeaks/volume32/sss32p1-06.pdf>

For more quotes, refer to Ceiling on Desires,
(html) <http://sathyasai.org/publications/TeachingsOfBSSSB-Vol01.html#Chapter-Ceiling>
(pdf) <http://www.sathyasai.org/publications/TeachingsOfBSSSB-Vol01.pdf>

Sadhana 3.6 – Practise JOY: Jesus first, Others next and Yourself last.

Jesus advised one of his foremost disciples, Peter, to live in love, for Love is God. Man can experience God only when he becomes the embodiment of Love, which doesn't seek anything or expect even gratitude in return; Love which becomes sacrifice and service, spontaneously. When Peter listened to such exhortations from the Master, he found a new joy welling up within him and a new meaning in the word joy:

'J' meant Jesus and the letter directed him to love Jesus (God) first.

'O' meant others who must be loved next.

'Y' meant yourself who ought to be loved only last.

SSS 19.28: 25 December 1986, <http://www.sssbpt.info/ssspeaks/volume19/sss19-28.pdf>

Dr Narendranath Reddy reporting Sathya Sai Baba's advice to him in an interview: We can remember JOY, J-O-Y: Jesus first; Others second, Yourself last. We can also apply this to SAI, S-A-I: Śwami first, then All others next, and then I myself last.

8th World Conference First Report Second session, 20 November 2005,
<http://www.sathyasai.org/organize/conferences/8thworldconference/secondsession.htm>

Sadhana 3.7 – Serve your family members with love and detachment, and keep your home and surroundings clean.

The heart is the seat of love. That love must express itself, to begin with, in the home. From there it must extend to one's village or town, to one's state, nation and ultimately to the whole world.

SSS 19.1: 19 January 1986, <http://www.sssbpt.info/ssspeaks/volume19/sss19-01.pdf>

The first lesson of service has to be learned in the family circle itself. Father, mother, brothers, sisters—in this limited group, which is well knit, one must engage in loving service and prepare for the wider *seva* (service) that awaits outside the home. The character of each individual member determines the peace and prosperity of the family; the character of each family is the basic factor that decides the happiness and joy of the village or the community. And, the nation's progress is based on the strength and happiness of the communities, which are its components. So, for the welfare of the country and of the entire world, the spirit of service, vital enthusiasm, constructive imagination, pure motivation and unselfish alertness are all urgently needed.

SSS 15.31: 19 November 1981, <http://www.sssbpt.info/ssspeaks/volume15/sss15-31.pdf>

A family is the most important functional unit in the world. If the family is running on sound lines, the world will also run smoothly. If the unity among family members suffers even to a small extent, the world will face the repercussions. Unity gives strength to the lives of the family members. Therefore, every family should strive for achieving unity and harmonious relationship among its members.

SSS 36.4: 2 March 2003, <http://www.sssbpt.info/ssspeaks/volume36/sss36-04.pdf>

All are workers. No one can consider himself a master. Service can assume any form. What a mother does for her child is service. A husband and wife render mutual service. In this sense all are servants.

SSS 28.34: 21 November 1995, <http://www.sssbpt.info/ssspeaks/volume28/sss28-34.pdf>

God comes to you on His own when your behaviour is good. There is no service greater than service to parents. Consider service to parents as service to the Lord.

SSS 31.40: 19 November 1998, <http://www.sssbpt.info/ssspeaks/volume31/sss31-40.pdf>

Cultivate love and cleanse your hearts with that Love. Spend that Love in service and that will make it grow. I am now giving you, members and workers of the organisations, ten directives for you to follow. ... The fourth is: Keep your homes and the environs clean. This will ensure health and joy to you and society. ... The eighth is: Do not depend on others for serving your personal needs. This will make you lazy. Be self-reliant. How can a person so dependent serve others? ... Follow these directives with enthusiasm and with love and be examples for others, wherever you are.

SSS 18.23: 21 November 1995, <http://www.sssbpt.info/ssspeaks/volume18/sss18-23.pdf>

Hold all your property and wealth in trust for the Lord who gave them to you; even your family, you must treat as a sacred trust, as persons given to you by the Lord to love, foster and guide. Thus, you must elevate your attachment into worship and make it an instrument for spiritual progress.

SSS 4.46: 14 December 1964, <http://www.sssbpt.info/ssspeaks/volume04/sss04-46.pdf>

If there is righteousness in the heart, there will be beauty in the character.
If there is beauty in the character, there will be harmony in the home.
If there is harmony in the home, there will be order in the nation.
When there is order in the nation, there will be peace in the world.

SSS 10.1: 13 January 1970, <http://www.sssbpt.info/ssspeaks/volume10/sss10-01.pdf>

For more quotes, refer to Study Guide: Selfless Service,
<http://sssbpt.info/collections/StudyGuide-SelflessService.pdf>

Sadhana 3.8 – Engage in selfless service within the Sathya Sai International Organisation.

The nine steps in the pilgrimage of man towards God along the path of dedication and surrender are: ...
(7) Established in this bent of mind (of seeing his favourite Form of God in all beings), he becomes the devoted servant of all, with no sense of superiority or inferiority. This is a vital step, which presages great spiritual success.

SSS 10.4: 19 February 1970, <http://www.sssbpt.info/ssspeaks/volume10/sss10-04.pdf>

The foremost duty of the Sathya Sai organisations is to promote unity on the basis that all are sparks of the divine and constitute one family. Without realising this basic truth, there is no use in rendering any kind of service. There can be no sacredness in service, if good thoughts and good feelings are absent. Service as an act of *dharma* can be offered only by one who is pure in heart, selfless and equal-minded towards everyone.

SSS 20.26: 19 November 1987, <http://www.sssbpt.info/ssspeaks/volume20/sss20-26.pdf>

It is a mistake to confer doership on yourselves for any service activity undertaken by you. This should never happen. In fact, whatever service activities you are undertaking are for your own upliftment. These service activities must be undertaken with Self-confidence, Self-satisfaction, self-sacrifice and ultimately for the purpose of Self-realisation. Thus, the spirit of service develops from the Self. Service is not anyway construed to be helping others. You may think that you are helping others by joining the Sathya Sai Seva Organisation and undertaking service activities. This is not correct. Also, you need not seek the help of others in these service activities. You can depend upon your own innate strength and energy. The power of your own Self will help you in all your endeavours. In fact, you are the beneficiary of all your service activities and not others. Your own Self will protect you in your endeavours.

SSS 38.8: 11 April 2005, <http://www.sssbpt.info/ssspeaks/volume38/sss38-08.pdf>

For more quotes, refer to Study Guide: Selfless Service,
<http://sssbpt.info/collections/StudyGuide-SelflessService.pdf>

Sadhana 3.9 – Engage in selfless service with the Sathya Sai International Organisation in the wider community.

When a devotee seeks with humility and purity to give service and love to My creatures who are in need of such selfless service, as his beloved brothers and sisters, as the blessed manifestations of My Immanence, then in fulfilment of my role as Sathya Sai, I descend to help, accompany, and carry that *yogi*. I am always near such a *yogi* to guide him and to shower My love on his life.

My Baba and I, p.170

The individual and the society are one. Whatever one does for society is also good for him. When service is done in that spirit, the individual as well as the society derive benefits from it. It may not be easy to cultivate such a sense of identity. But through persistent effort one can get over the sense of 'mine' and 'thine' and identify oneself with society at large. ...

All service should be regarded as an offering to God and every opportunity to serve should be welcomed as a gift from God. When service is done in this spirit, it will lead in due course to Self-realisation. It is this kind of selfless, spiritually-oriented service that is needed today. To a world riddled with conflict and chaos, this will provide a climate of serene peace.

Regard yourselves as brothers in a family. But do not stop there. Go beyond kinship to the *Atmic* unity. ... Shed completely all selfishness and self-interest and enter upon service activities as the highest purpose of life. Service must become your life-breath. You must become ideal *sevaks* (servants) and set an example to the world.

SSS 20.26: 19 November 1987, <http://www.sssbpt.info/ssspeaks/volume20/sss20-26.pdf>

The age span, 16-30 years, is crucial, for that is the period when life adds sweetness to itself, when talents, skills, and attitudes are accumulated, sublimated and sanctified. If the tonic of unselfish *seva* (service) is administered to the mind during this period, life's mission is fulfilled—for the process of sublimation and sanctification will be hastened by this tonic. Do not serve for the sake of reward, attracting attention, or earning gratitude, or from a sense of pride at your own superiority in skill, wealth, status or authority. Serve because you are urged by love. When you succeed, ascribe the success to the Grace of God, who urged you on, as Love within you. When you fail, ascribe the failure to your own inadequacy, insincerity or ignorance. Examine the springs of action, disinfect them from all trace of ego. Do not throw the blame on the recipients of the *seva*, or on your collaborators and co-workers, or on God.

SSS 9.10: 19 May 1969, <http://www.sssbpt.info/ssspeaks/volume09/sss09-10.pdf>

Young people should reflect on the question what gratitude they can show to the society which has given them so much. What service are you doing to society? Every man should show his sense of gratitude to society by rendering selfless service.

SSS 30.14: 16 July 1997, <http://www.sssbpt.info/ssspeaks/volume30/sss30-14.pdf>

For more quotes, refer to Study Guide: Selfless Service,
<http://sssbpt.info/collections/StudyGuide-SelflessService.pdf>

Sadhana 3.10 – Participate in the educational programmes conducted by the Sathya Sai International Organisation for children.

Gradually you will realise that the Bal Vikas (Sai Spiritual Education) is devised not merely for the education of the children but also of the gurus (teachers). The Bal Vikas chores are bound to elevate and sublimate the thoughts and emotions of the gurus far better than any other sadhana (spiritual discipline) can. Remember that as gurus, you too have a guru guiding you and overseeing your *seva* (service). So you too are pupils, and you too learn the lessons of equality, equanimity and selfless love while acting as gurus. ...

You have to ponder over the meaning of *Soham* (I am That). What are you? You are That; you are a spark of the Divine. You are not the body, senses, mind, intelligence, etc., with which you now identify yourselves. You are God, only caught in deluding yourselves that you are bound by this body. Sadhana of this sort is a must for all Sai workers, for that alone can give them *shanthi* (peace) and the other most valuable gift, *prema* (love). It will change their vision and enable them to witness unity where formerly they were confounded by diversity—diversity of language, religion, nationality, creed, colour and caste. Bal Vikas can be best served only after cultivating this new vision. So both the gurus and the pupils should decide to practise spiritual sadhana faithfully, and consider the Bal Vikas work too as a part of it. ...

The Vedas teach that man should adore and worship God in gratitude for His benedictions. The Bible teaches that he should pray for peace and practise charity. The Quran would have man show mercy to the suffering and to surrender his will to the All-High. The Buddhist texts teach the lesson of detachment and sense-control. The Zend Avesta exhorts man to get rid of evil propensities and shine in his own innate glory. The guru has to imbibe all these qualities and then teach them to his pupils by precept and example.

Sri Sathya Sai Educare – Human Values, 6 June 1978, pp.12, 20–21,
<http://www.sathyasai.org/files2008/wec/WEC2008Small.pdf>

Today, I do not find men taking an active part in the Bal Vikas (Sai Spiritual Education) movement. ... The Bal Vikas movement has gained momentum because of the active participation of ladies. Men should take a cue from the ladies and play an active role in Bal Vikas.

SSS 31.41: 20 November 1998, <http://www.sssbpt.info/ssspeaks/volume31/sss31-41.pdf>

What we need today is not bookish knowledge though we require it to a certain extent to cope ... with life in this world. But what is essential to us is the knowledge of the Atma. Spiritual education is the highest education.

SSS 34.20: 20 November 2001, <http://www.sssbpt.info/ssspeaks/volume34/sss34-20.pdf>

Teachers should impart such sacred teachings to the students. They should inculcate the spirit of selfless love in them. ... Love everybody without expecting anything in return. One should not entertain excessive desires.

SSS 33.17: 29 September 2000, <http://www.sssbpt.info/ssspeaks/volume33/sss33-17.pdf>

Teachers too must be exemplars of sincerity, simplicity and mutual co-operation and love; they too must evince interest in prayers and other items of spiritual importance.

SSS 13.17: 25 July 1975, <http://www.sssbpt.info/ssspeaks/volume13/sss13-17.pdf>

Teachers should practise what is good and teach the same to students. Teachers should lead an exemplary life. ... For the progress and prosperity of the nation, teachers should develop love for students and mould their character. Then the society will get many good citizens.

SSS 34.21: 21 November 2001, <http://www.sssbpt.info/ssspeaks/volume34/sss34-21.pdf>

The true secret of enjoyment lies in sacrifice. ... Giving up what is taken in is a law of life. It applies to breathing, food and other things. Likewise, the wealth which one acquires should also be given back to society. Wealth includes not only riches, but every other form of acquisition including knowledge, scholarship and skills of various kinds. The knowledge you have acquired through education should be imparted to others. It is by such sharing that your education gets enriched and purposeful. If you do not impart the knowledge you possess, it becomes useless. This means that the more you give, the more you grow.

SSIB 1991.4: 24 May 1991, <http://www.sssbpt.info/summershowers/ss1991/ss1991-04.pdf>

For discourses on education, refer to Sri Sathya Sai Educare – Human Values, <http://www.sathyasai.org/files2008/wec/WEC2008Small.pdf>

Sadhana 3.11 – Help Ever, Hurt Never.

Everyone should act up to the motto: Help Ever, Hurt Never. Every educated person should engage himself or herself in selfless service to society with humility and a pure heart. All academic distinctions or even observance of spiritual practices are of no use if there is no love in the heart. ... Love and compassion are inherent in every person. Each has to share this love with others. Failure to share one's love is gross ingratitude to society, to which one owes everything. One should give one's love freely to others and receive love in return. This is the deep significance of human life.

SSS 27.16: 5 June 1994, <http://www.sssbpt.info/ssspeaks/volume27/sss27-16.pdf>

The same God is present in all. Hence, regard the entire universe as one big family and love all without exception. If you hate anyone, it amounts to hating your own self. So, hurt never and help ever.

SSIB 2000.1: 15 May 2000, <http://www.sssbpt.info/summershowers/ss2000/ss2000-01.pdf>

To purify the mind, one should nurture noble and sacred thoughts of service to others. One who does not hurt anybody and has feelings of love and compassion to fellow beings is the greatest of men. That is why sage Vyasa gave the essence of the Eighteen *Puranas* (scriptures) he composed in the aphorism; 'Help ever, hurt never.' You should make every effort to avoid harming others in any circumstance. You are only hurting yourself when you hurt others.

SSS 27.5: 29 January 1994, <http://www.sssbpt.info/ssspeaks/volume27/sss27-05.pdf>

Vyasa (a great sage) has declared that service to man is the highest form of worship. Do not offend or harm anyone. That is true adoration of God for, in truth, the other is you yourself. Awareness of this Truth is *moksha* (liberation). Share your joy, your wealth and your knowledge, with others less fortunate. That is the surest means of earning Divine Grace.

SSS 14.18: 25 January 1979, <http://www.sssbpt.info/ssspeaks/volume14/sss14-18.pdf>

Undertake meritorious activities. One attains merit by serving others and commits sin by hurting them. Help ever, hurt never. To the extent possible, perform acts of charity and help everybody. Fill your hearts with love.

SSS 35.2: 19 January 2002, <http://www.sssbpt.info/ssspeaks/volume35/sss35-02.pdf>

Yes, there is a test that may be applied to any action and you may thereby determine if it is according to *dharma* (right conduct). Let not that which you do, harm or injure another. This flows from the recognition that the light, which is God, is the same in every form and if you injure another you are injuring that same light that is yourself. *Dharma* enables you to come to the recognition that anything that is bad for another form is also bad for you. The test for *dharmic* action is stated very clearly in the Christian religion. That is: Do unto others as you would have them do unto you.

CWBSSSB, p.154 or http://media.radiosai.org/journals/Vol_05/01FEB07/02-conversations.htm

Hislop: Swami, they would like a series of do's and don'ts to guide them through the day.

Sai: There are so many different vocations and professions that each has its appropriate code of behaviour. One vital principle for everyone is to do no harm to others. We should do everything in our power to help others.

CWBSSSB, p.167 or http://media.radiosai.org/journals/Vol_05/01APR07/02-conversations.htm

Sai: First you should look after yourself and not be a burden. That is the first thing. If you are not able to help so many people, it doesn't matter. But if you don't do anything that is harmful, that is real help. If you can't help a person, never mind. But don't harm anybody. To harm is bad. But the very feeling you have that you can't help, itself is good.

CWBSSSB, p.8 or http://media.radiosai.org/journals/Vol_02/20Dec01/Pages/02_Spiritual_Blossoms/02_Conversations_Sai/Conversation.htm

Pure vision leads to pure thoughts. Pure thoughts result in pure actions. Purity in action is essential for human existence. Purity in thoughts and purity in speech must lead to purity in deeds. This is the triple purity hailed by the sages. When this purity is manifest, human life gets redeemed. The principle of 'Help ever, hurt never' becomes the governing principle of daily life. ...

Purity of the heart is more important than all rituals and penances. Develop a vision that will broaden your heart and enable you to help others and not hurt them. Dedicate all actions to God. *Tyaga* (sacrifice) is real *yoga* (oneness with the Divine). To enjoy things (*bhoga*) without sharing with others is a disease (*roga*). The Vedas have declared that immortality can be attained only through sacrifice and not by any other means.

SSS 31.10: 14 April 1998, <http://www.sssbpt.info/ssspeaks/volume31/sss31-10.pdf>

Worship

Sadhana 3.12 – Make friends with Sathya Sai Baba and take Him everywhere with you.

The nine steps in the pilgrimage of man towards God along the path of dedication and surrender are: ... (8) (Being a devoted servant of all) takes the seeker so near the Lord that he feels himself to be the confidant and comrade, the companion and friend, the sharer of God's power and mercy of God's triumphs and achievement, His *sakha* (friend), in fact, as Arjuna had become.

SSS 10.4: 19 February 1970, <http://www.sssbpt.info/ssspeaks/volume10/sss10-04.pdf>

Consider God as your mother, father, friend and everything. He alone is the father and mother, friend and relation, wisdom and wealth to every individual. ... There is only one permanent friend: God. If you want to experience true love, have full faith in God. God's love is steady. It never diminishes. You may undergo any amount of suffering, yet you belong to God. You are His and He is yours. No third person can come between you and God. ... God alone is your true friend. You may forget Him, but He will never forget you. He will be with you even after your death. Hence, treat God as your true friend. Ultimately, you will become one with Him. ... God alone is your true friend. That is the reality. ... Develop such firm conviction. Then God will always take care of you.

SSS 37.23: 17 October 2004, <http://www.sssbpt.info/ssspeaks/volume37/d041017.pdf>

Hislop: But love is not something made by man. Love is not something created by man; how can I develop love?

Sai: You have love for the tape recorder. How is it that you have that love? When the tape recorder was in the shop, did you love it? But because you have got it now and it is yours, 'my' tape recorder. You did not love it in the shop; you love it now because you feel it is 'mine'. So, when you think God is 'mine', you love Him.

CWBSSB, p.10 or http://media.radiosai.org/journals/Vol_03/01JAN01/cws.htm

Dr John Hislop's words: In any block of space—this block of space in front of me now, the block of space beside your bed when you waken in the morning—God is fully there, completely there. All we need do is to bring Him out of that block of space, with the spiritual artistry of a devotee of God, from the latent to the patent. With energy, with resolve, with your strength of being, bring God's form out of that block of space directly beside you every morning when you awaken.

Visualise God, conceive Him in the form of the Divine most dear to you ... it may be the form of Jesus Christ, of Krishna, of the Divine Mother, or it may be the form of Baba whom many of us love most dearly as a form, ... fully charged with the glory of the Divine, as the infinite Divine appearing as form to give us joy. See God, visualise His form, pray to Him, bring Him out of that block of space, then take His hand and hold His hand every moment of the day from waking until you go to sleep at night, committing yourself to His care.

When conscious, be with Him consciously, holding tightly to His hand; when consciousness fades at sleep, pray to Him to hold and protect you, and He will be with you the night through. Day and night you can be with Him. It can be done; it is always done by God's devotees. It is an old, old practice. It works, because Name and Form are not separate. We also can do it; we can take God's hand and hold onto Him from now to the last moment of our existence in this transient body.

My Baba and I, pp.268–269

Be always immersed in the Divine ... 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.

SSS 32.14: 21 November 1999, <http://www.sssbpt.info/ssspeaks/volume32/sss32p2-14.pdf>

Sadhana 3.13 – Surrender your likes and dislikes.

Love has no likes and dislikes. God is not different from love.

SSS 33.10: 16 July 2000, <http://www.sssbpt.info/ssspeaks/volume33/sss33-10.pdf>

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.

SSS 22.38: 25 December 1989, <http://www.sssbpt.info/ssspeaks/volume22/sss22-38.pdf>

Arjuna was directed to engage in battle, win back his share of the kingdom, and ensure for the people righteous administration and atmosphere wherein they can strive successfully to attain salvation. This he had to do in a spirit of dedication and surrender to the will of God, irrespective of his own likes and dislikes and the consequences that might flow from his unselfish activities.

SSS 8.1: 11 January 1968, <http://www.sssbpt.info/ssspeaks/volume08/sss08-01.pdf>

We have friends and foes, likes and dislikes; whereas Vedanta teaches us to develop equal mindedness. Just as we do not punish our teeth for accidentally biting our tongue, because we consider both the organs as parts of our body, so also, we have to bear in mind that the eternal and universal Atma resides in everyone and everywhere. We should not accentuate differences, but concentrate upon unity. If we attach importance to the bodily relationship then the individual variation will come to the fore. On the other hand we should remember that a teacher, a friend, an actor, a guru and a disciple are different from each other only in name and form. The Atma, which is the witnessing consciousness in all of them, is the same. The presence of the Atma in all these names and forms establishes the oneness of all of them.

SSIB 1973.16: 5 June 1973, <http://www.sssbpt.info/summershowers/ss1973/ss1973-16.pdf>

When you recognise this oneness, eschew all differences and fill your hearts with love, you will be able to redeem your lives by constantly chanting the name of the Lord. That name will help you accomplish anything. It will fill your life with peace and happiness. It will enable you to rid yourself of likes and dislikes. The supreme quality of man is love. Develop love so that you may get rid of attachments and aversions. Thereby, you will be sanctifying your lives!

SSS 21.29: 20 October 1988, <http://www.sssbpt.info/ssspeaks/volume21/sss21-29.pdf>

Genuine peace is won only by control of the senses. Then, it can be called supreme peace (*Prasanthi*). The experience of that stage is the 'Stream of Supreme Peace.' Calming the mental agitation that surges like waves, levelling the swirls and whirls of likes, dislikes, love, hate, sorrow, joy, hope, and despair, peace is earned and maintained without disturbance.

Prasanthi Vahini, p.9, <http://www.sssbpt.info/vahinis/Prasanthi/PrasanthiVahiniInteractive.pdf>

Sadhana 3.14 – Practise giving and forgiving.

Love lives by giving and forgiving, self (ego) lives by getting and forgetting.

SSS 17.12: 14 May 1984, <http://www.sssbpt.info/ssspeaks/volume17/sss17-12.pdf>

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. Today, far from having such a sacred attitude, what we witness is the habit of 'getting and forgetting.'

SSS 22.38: 25 December 1989, <http://www.sssbpt.info/ssspeaks/volume22/sss22-38.pdf>

Sacrifice is the highest step. One who has the true spirit of sacrifice gives even their dearest and highest possession to others without any hesitation or reservation, smilingly and gladly. Surrendering the fruit of action to the Lord is real sacrifice. A renunciant (*thyagi*) does not shrink even to give up their body, regarding it as worthless straw. Sacrifice means something more than giving up of wealth, gold, and material objects. Evil qualities like hatred, jealousy, wrath and malice that have become ingrained in people over many life times should be discarded. There is no happiness greater than that obtained from sacrifice. Only those who sacrifice are the children of immortality, because they live for ever.

Sathya Sai Vahini, p.203, <http://www.sssbpt.info/vahinis/Sathyasai/SathyaSaiVahiniInteractive.pdf>

Understand the Atma or God ... is your core; that will establish *shanthi* (peace) in you and you can share that *shanthi* with others. What can you give others, if your hearts are empty?

SSS 11.33: October 1971, <http://www.sssbpt.info/ssspeaks/volume11/sss11-33.pdf>

We achieve peace and joy, only through sacrifice. Giving yields more joy than grasping. Since you are all prepared for the highest sacrifice, you are genuine sons of Bharat (India). Many do not realise the joy that can be derived from unselfishness.

SSS 12.1: 5 January 1973, <http://www.sssbpt.info/ssspeaks/volume12/sss12-01.pdf>

Together with peace, the quality of *kshama* (forgiveness) is also essential. Forgiveness is truth, it is *dharma* (right conduct). It is the essence of the Veda. It is nonviolence and it is *yajna* (sacrifice). It is the source of joy and everything else.

SSS 29.28: 5 July 1996, <http://www.sssbpt.info/ssspeaks/volume29/sss29-28.pdf>

For acquiring such love, the quality of *kshama* or forbearance is a vital necessity. [*Kshama* is a word rich in meaning. Besides forbearance, it also implies extreme patience and an enormous capacity to forget as also forgive.] ... Every individual must cultivate this noble quality. ... This prime virtue *kshama* can be acquired solely by self-effort, by facing squarely diverse problems, difficulties of various sorts, anxieties and suffering as well as sorrow. ... Divinity is nothing but the combined manifestation of *prema* and *kshama*. At one stroke, *kshama* subsumes *sathya*, *dharma* and the entire Vedas. It is the greatest among *tapas* (penance). It is the grandest and the noblest among virtues. It is all encompassing. ... The importance of *kshama* cannot be overstressed. This virtue is best cultivated under adverse circumstances, and one must therefore gladly welcome troubles instead of regarding them as unwelcome. Difficulties help one to nurse and build the capacity for patience ... *Kshama* is the true breath of life. It is the greatest ornament that one can acquire. It is *kshama* that enables you to develop equanimity and go beyond duality. Going beyond duality is the real purpose of life and this cannot be done without *kshama*. You must therefore be happy when troubles descend on you because that is when *kshama* truly blossoms.

SSIB 2000.12: 25 May 2000, <http://www.sssbpt.info/summershowers/ss2000/ss2000-12.pdf>

What profit do I get spending my time in discovering the faults and weakness of others? Thus, the first spiritual practice is to search for the faults and weaknesses within yourself and to strive to correct them and become perfect.

Prema Vahini, p.5, <http://www.sssbpt.info/vahinis/Prema/PremaVahiniInteractive.pdf>

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.

SSS 22.38: 25 December 1989, <http://www.sssbpt.info/ssspeaks/volume22/sss22-38.pdf>

For more quotes, refer to Forget the harm done by others and also forget the good you have done to others, (html) <http://sathyasai.org/publications/TeachingsOfBSSSB-Vol04.html#ch5> (pdf) <http://www.sathyasai.org/publications/TeachingsOfBSSSB-Vol04.pdf>

Sadhana 3.15 – See all work as God's work.

Do all acts as offerings to God; do not classify some as 'my work' and some as 'His work.' All work is His; He inspires, He helps, He executes, He enjoys, He is pleased, He reaps, He sowed. He alone exists, for all this manifoldness is but He, seen through the mirror of Nature! Everything is for the attainment of the Supreme to be utilised for that high purpose. Nothing is to be used as itself, for itself. For Sai *bhaktas* (Sai devotees), this is the only proper way of life. No *padartham* (no selfish object); all *parartham* (only selfless objectives). And, the objective is realising the reality, that is, the Atma, God!

SSS 10.14: 18 July 1970, <http://www.sssbpt.info/ssspeaks/volume10/sss10-14.pdf>

You should not think that you are separate from God. One who realises this principle of unity is a true human being. Do not limit worship of God to festival days alone. Each and every moment should be spent in the contemplation of God. You may think, 'If every moment is spent in the contemplation of God, then how is it possible to do our work?' Do not distinguish between your work and God's work. Your work is God's work as God and you are one. It is a mistake to think that all that you do in the prayer hall is God's work and outside it is your work. You should not entertain such feelings of separateness. Consider your heart as the altar of God and turn your vision inward. One who understands this truth and acts accordingly is a true human being.

SSS 33.13: 1 September 2000, <http://www.sssbpt.info/ssspeaks/volume33/sss33-13.pdf>

While performing your duties in your house or outside, constantly remind yourself, 'Whatever I do, think or speak, everything belongs to God.' The proper attitude should be, '*Sarva karma Bhagavat prityartham.*' Take for example, the process of cooking. You add different ingredients to the dish being cooked in definite proportions and try to make them tasty. But the real taste comes only when the job of cooking is done as an offering to God. The food becomes divine when it is offered to God. On the other hand, if the various items are cooked with the attitude, 'I am doing this job as a routine; I am cooking these items for my family members to partake', it does not reach God. Hence undertake every act in your life as an offering to God, chanting His Name. Whatever you think, speak or do, consider it as God's command, God's work.

SSS 40.19: 13 November 2007, <http://www.sssbpt.info/ssspeaks/volume40/sss40-19.pdf>

Whatever you do, deem it as God's work. This can be applied to every ordinary act in daily life, whether it is sweeping the floor, or preparing *chapatis* (bread) or cutting vegetables. Everyone of these acts can be turned into a spiritual exercise by the spirit in which you do it. To perform every act as an offering to the Divine is true devotion.

SSS 28.18: 9 July 1995, <http://www.sssbpt.info/ssspeaks/volume28/sss28-18.pdf>

But how should devotion to God express itself? Not in ostentatious external forms like smearing *vibhuti* (sacred ash), wearing a special dress or flaunting a *japamala* (rosary beads). Devotees make a distinction between personal duties and service to the Divine. They look upon worship, meditation and the like as Divine service and what they do for their families and friends as personal duties. This kind of division amounts to practising a deception on God. God is omnipresent and subsumes all things. Hence, there is no meaning in making a distinction between one kind of work and another.

A policeman on duty wears his uniform and when he is off duty he is in his own plain clothes. He makes a distinction between his official dress and his 'own' clothes. This is all right from the worldly point of view. But devotees should not make such a distinction. Whatever work they do, whether in their office or elsewhere, they should consider it as an offering to God. In any business in which you engage yourself, treat it also as God's work. This is known as *Bhava-Adwaita* (Adwaitic attitude or attitude of non-duality).

Consider every work as God's work. Some people may wonder how going to office can be God's work. That is also God's work because God is all-pervasive. *Sarvata Panipadam Tat Sarvatokshi Shiromukham, Sarvata Shrutimalloke Sarvamavrutya Tishthati* (with hands, feet, eyes, head, mouth and ears pervading everything, He permeates the entire universe). You may undertake any action but do it as an offering to God.

SSS 33.18: 19 November 2000, <http://www.sssbpt.info/ssspeak/volume33/sss33-18.pdf>

The Veda has told us that it is a sin to divide our work into parts and say that something is your work and something is God's work. In all the work that we do in our life, there is nothing that you can call your own work. Everything is God's work. You should do all your work believing that it is God's work and then only the omnipresent Lord will take care of the results. He resides in you as the Atma and ensures success in all your endeavours if you have firm faith.

SSIB 1974.25, <http://www.sssbpt.info/summershowers/ss1974/ss1974part2-25.pdf>

Wisdom

Sadhana 3.16 – Remember constantly that God is the doer and you are the instrument.

Oh! Lord! Take my love, and let it flow in fullness of devotion to Thee
Oh! Lord! Take my hands, and let them work incessantly for Thee
Oh! Lord! Take my soul, and let it be merged in One with Thee
Oh! Lord! Take my mind and thoughts, and let them be in tune with Thee
Oh! Lord! Take my everything, and let me be an instrument to work.

Prayer written by Sathya Sai Baba, My Baba and I, p.261 or Prema Dhaara, p.5

Song, Oh Lord, Take My Love,
http://media.radiosai.org/journals/vol_12/01JAN14/Prayer-Song-o-lord-take-my-love-radiosai.htm

When it (the mind) identifies itself with the physical body, assuming the doership for various activities, it goes by the name of *ahamkara* (ego).

SSIB 1990.6: 24 May 1990, <http://www.sssbpt.info/summershowers/ss1990/ss1990-06.pdf>

Because of his identification with his body, man is being helplessly tossed hither and thither in various ways by his ego. 'I am doing this; I am enjoying that; I have conquered this' thus saying to himself, man is lending strength day by day, to his sense of doership. Students! Remember that success and failure do not depend on your efforts or sadhana and such other activities. You are simply inflating your ego (*ahamkara*), by deluding yourself that you have been able to achieve things by your own effort. Look around and see the many instances where the best of efforts have not been crowned with success, while with little or no effort victory has come unsought in the case of many others. ... With little or no effort only, you can surely win success by dedicating all your activities to the Divine, by considering them as the Lord's work, and by undertaking them with unwavering faith in God. You should have the firm conviction that nothing happens due to human effort. Proof for this assertion need not be sought for in some far-off place. It can be found right within your own body. For instance, what effort are you making for the ceaseless beating of your heart or for the incessant breathing of your lungs? Does the digestion of the food eaten by you take place because of your will? Are you able to live because you want to live or die because you want to die? Does your birth take place according to when and where you desire? If you ponder deeply along these lines of thought, you will discover that your feelings of 'I' and 'mine' (*ahamkara* and *mamakara*) are being unduly fostered by your false sense of doership and enjoyership (*kartritva* and *bhoktritva*).

SSIB 1990.11: 29 May 1990, <http://www.sssbpt.info/summershowers/ss1990/ss1990-11.pdf>

You are all in Me. This is the fundamental truth. I am getting some things done, making you as My instruments. For I require some instruments to carry on My mission. Hence, I am moulding you as those instruments. By imparting education, knowledge and wisdom, I am developing you all as My instruments. Hence, may you all lead purposeful lives with firm faith in God! ... Fill your lives with devotion to God and develop the outlook 'I am not this body. This is a vesture taken upon by Me. There is God inside who is conducting my life.'

SSS 40.22: 26 December 2007, <http://www.sssbpt.info/ssspeaks/volume40/sss40-22.pdf>

Love is the viewpoint of Krishna and delusion the viewpoint of Arjuna. Arjuna suffered from agony because of that. Then he realised that egotism led only to further ignorance and confusion. He surrendered his judgement to the Lord and saved himself. He said he was but an instrument in the hands of the Lord.

Gita Vahini, p.14, <http://www.sssbpt.info/vahinis/gita/gitavahiniinteractive.pdf>

Surrender does not mean the abandonment of all activities, foolishly thinking that 'God will do whatever is necessary for me, because you have surrendered everything to Him.' That would be sheer laziness. It is like sitting before a plate of *chapatis* (breads) with potato curry and idly expecting your hunger to be satisfied without eating the stuff. On the other hand, the correct meaning of surrender is to make use of your God-given faculties and energy to perform your legitimate work, dedicating all your activities to the Lord, without the false sense of doership and without undue concern for the results of your actions.

SSIB 1990.6: 24 May 1990, <http://www.sssbpt.info/summershowers/ss1990/ss1990-06.pdf>

People believe that every man has a free will. It is an entirely wrong belief. They imagine that it is because of man's will, determination, sadhana and effort that he is able to achieve success. This is all due to the aberrations of their *ahamkara* (ego) and the reflection of their false sense of doership. Take the case of Karna, the hero of the Kurukshetra war in Mahabharatha. He had all the wherewithal needed for victory, mighty weapons, great physical and intellectual prowess, dauntless courage, etc. But with all his resources and assets, he suffered a crushing defeat and humiliating death in the battlefield. Why? Because he lacked only one thing, namely, the grace, help and support of the Divine. So, even for attaining success in the matter of attaining Self-knowledge, it is foolish to rely on one's physical, mental, and intellectual abilities and resources.

SSIB 1990.12: 30 May 1990, <http://www.sssbpt.info/summershowers/ss1990/ss1990-12.pdf>

Whatever you do, whatever you eat or sacrifice or give away, whatever austerity you perform, offer that to Me. Then you will be free of the consequences of your actions, and soon your mind will become calm and endowed with renunciation. Possessed of evenness of mind and having abandoned the fruits of your actions, you will be freed forever from the fetters of birth. Therefore, resign every action to Me. Fix your mind firmly on Me. I will perform all your actions through you and liberate you from all sins. Fear not. By My grace you will overcome all obstacles.

Bhagawan Sri Sathya Baba's Discourses on the Bhagavad Gita, p.iii or <http://bababooks.org/Downloads/sai-baba-gita-P1.html>

Sadhana 3.17 – Develop detachment.

What is this detachment? It is the absence of attachment to the body. The ego-feeling, which makes one think of the 'I' all the time, should be given up. The sense of *mamakara* (possessiveness) and the ego-feeling are the causes of *raga* (attachment). How is this disease of attachment to be eradicated? By the process of Self-enquiry.

When you realise the impermanence of the body and all the sensory experiences, you acquire the sense of *vairagya* (detachment). It only means you should discharge your duties, treating the body as a God-given instrument for this purpose. '*Paropakarakartham idam shariram*' (This body is for the purpose of helping others). It should not be used solely for selfish ends.

SSS 21.30: 9 November 1988, <http://www.sssbpt.info/ssspeaks/volume21/sss21-30.pdf>

Detachment, faith and love—these are the pillars on which *shanthi* (peace) rests. Of these, faith is crucial. For without it, sadhana is an empty rite. Detachment alone can make sadhana effective, and love leads quickly to God. Faith feeds the agony of separation from God; detachment channels it along the path of God; love lights the way. God will grant you what you need and deserve; there is no need to ask, no reason to grumble. Be content. Nothing can happen against His will.

SSS 9.1: 13 January 1969, <http://www.sssbpt.info/ssspeaks/volume09/sss09-01.pdf>

Discrimination and detachment are the first and the second steps that man has to take in order to reach the eternal *Atmic* (spiritual) truth. The mind can be steadied only by the mastery of desire, the quality of unwavering detachment. Once the mind is still, peace reigns and bliss prevails.

Detachment or the giving up of the tendency to pursue whatever attracts the mind, is often misconstrued as asceticism, which renounces social and family life and escapes into the loneliness of the forest. But, it involves, more than anything else, awareness of the basic blemish in all material things. ... Analyse every object and discover the cheapness and hollowness of each. Then, genuine *vairagya* (detachment) will be planted in your heart.

SSS 14.34: 26 September 1979, <http://www.sssbpt.info/ssspeaks/volume14/sss14-34.pdf>

Vairagya (detachment) ... means our giving up the feeling that things are permanent and capable of yielding supreme joy. The mind plays tricks with man and believes that some things are good and some bad, some eternal and some transitory. ... There is no object without fault or failing; there is no joy that is unmixed with pain; there is no act that is not tainted with egotism. So be warned and develop the detachment which will save you from grief.

SSS 13.11: 20 April 1975, <http://www.sssbpt.info/ssspeaks/volume13/sss13-11.pdf>

The qualities of detachment and love will grow in you, when you stick to one discipline: *Nama-smarana*! Have the name on the tongue, and in the thought, all your waking hours. See every one as the person whose Name you adore; hear all tales told by people around you as tales of His Glory, His *Leela*! Love will remove selfishness and expand your consciousness, through sympathy and compassion. ... Ask God to develop your sense of detachment; ask Him to put you on the road which leads to Self-realisation; ask Him to endow you with light and reason to know and experience the Highest Bliss.

SSS 10.19: 15 August 1970, <http://www.sssbpt.info/ssspeaks/volume10/sss10-19.pdf>

Sadhana 3.18 – Surrender your ego to the Lord.

Prapatti means total surrender, offering everything to the Divine. The sense of ego separates the individual from the Divine. When the individual offers everything to God, this ego barrier is removed. Of all diseases to which man is prone, the disease arising from *ahamkara* (ego) is the most deadly. The only panacea for this disease is surrender to the Will of the Divine.

SSS 21.6: 21 January 1988, <http://www.sssbpt.info/ssspeaks/volume21/sss21-06.pdf>

You can lay claim to be a devotee only when you have placed yourself in my hands fully and completely with no trace of ego kept back to cater to your vanity.

SSS 3.1: 25 January 1963, <http://www.sssbpt.info/ssspeaks/volume03/sss03-01.pdf>

As Christ preached, all are one, be alike to everyone. The vital issue is the oneness: one caste, one class, one creed of humanity: and this can be achieved only by the surrender of one's self or ego to pure, selfless, universal love and devotion.

God lives in India, p.8 or
Swami explains – The Blitz Interview (September 1976) with R.K. Karanjia,
<http://www.saibaba.ws/articles2/blitz.htm>

If you give up all and surrender to the Lord, He will guard you and guide you. ... The Lord has come just for this very task. He is declaring that He will do so, that is the very task that has brought Him!

SSS 3.2: 3 February 1963, <http://www.sssbpt.info/ssspeaks/volume03/sss03-02.pdf>

Isn't this act of surrender enough to save you and to liberate you from the round of coming into, staying in, and leaving the world? Here is what the Lord seeks from you: Seeing Him in every being, being aware of Him every moment of existence, and being immersed in the bliss (*ananda*) of this awareness. Also, being merged in the relation caused by profound devotion and love to Him. And, dedicating all acts, big and small, to Him ... Wish, will, attitude, activity, fruit, consequence—dedicating everything from beginning to end. Finally, renunciation of all attachment to the self and performance of all acts in a spirit of worshipful non-attachment. This is what the Lord seeks from you. Of course, it is hard to effect this full surrender. But if you make but the slightest effort toward it, the Lord Himself will confer the courage to pursue it to the end. He will walk with you and help you as a friend; He will lead you as a guide; He will guard you from evil and temptation; He will be your staff and support.

Gita Vahini, p.11, <http://www.sssbpt.info/vahinis/gita/gitavahiniinteractive.pdf>

There are three types of self-surrender: I am Thine, Thou art mine, and Thou art I. The first affirms, I am Yours; the second asserts, You are mine; the third declares, You and I are One, the same. Each is just a step in the rising series, and the last is the highest step of all.

In the first stage (I am Thine), the Lord is fully free and the devotee is fully bound. It is like the cat and the kitten; the cat shifts the kitten about as it wills, and the kitten just mews and accepts whatever happens. This attitude is very gentle and is within easy reach of all.

In the second stage (Thou art mine), the devotee binds the Lord, who is to that extent 'not free!' Surdas is a good example of this attitude. 'Krishna! You may escape from my hold, from the clasp of these arms; but you cannot escape from my heart, where I have bound you,' challenged Surdas. The Lord just smiled and assented; for, 'I am bound by My devotees,' He asserts, without any loss of self-respect. The devotee can tie up the Lord with love, by devotion that overwhelms and overpowers egotism. When one is full of this type of devotion, the Lord Himself will bless one with everything one needs; His grace will fulfil all one's wants. Remind yourself here of the promise made by the Lord in the Gita: 'I carry the burden of his welfare.'

Next, about the third stage (Thou art I). This is inseparable devotion. The devotee offers all to the Lord, including themselves, for the devotee feels unable to withhold themselves. That completes the surrender.

The 'Thou art I' feeling is non-dual surrender, based on the realisation that all this (*idam*) is God (Vasudeva) and nothing less, nothing else. As long as consciousness of the body persists, the devotee is the servant and the Lord is master. As long as the individual feels separate from other individuals, the devotee is a part and the Lord is the whole. When the devotee progresses to the state beyond the limits of the body as well as of 'I' and 'Mine', then there is no more distinction; devotee and God are the same.

Gita Vahini, pp.15–16, <http://www.sssbpt.info/vahinis/gita/gitavahiniinteractive.pdf>

Then there is surrender to God. But surrender does not mean just doing all actions in His Name. Surrender to God is when the entire Universe is known as His body. Surrender is when doer, deed and object are all God. It cannot be forced. It comes naturally. Faith is the foundation; surrender is the peak.

CWBSSSB, p.28 or http://media.radiosai.org/journals/Vol_03/05MAY01/cws.htm

One surrenders to himself. Recognition that the Atma is oneself is surrender. Surrender really means the realisation that all is God, that there is nobody who surrenders, that there is nothing to be surrendered, nor is there anyone to accept a surrender. All is God. There is only God.

CWBSSSB, p.102 or http://media.radiosai.org/journals/Vol_04/01JUL06/conversation.htm





The Atma-*Tatwa* (Atma Principle or Self) can be realised if only one could shed the feeling of 'I' and 'Mine'. ... First and foremost, one has to remove the feeling of 'I' (ego). Then realisation will dawn on you.

SSS 41.10: 18 July 2008, <http://www.sathyasai.org/discour/2008/d080718.pdf>



4. SELF-REALISATION

Sathya Sai Baba told us that Self-realisation is ultimate goal on the spiritual path and the purpose of human birth. It is the natural outcome of Self-confidence, Self-satisfaction and self-sacrifice. As it is the goal, it is fundamental that we understand what He means by Self-realisation, how to prepare for it and to practise contributing sadhanas with love.

WHAT DOES SATHYA SAI BABA MEAN BY SELF-REALISATION?

Self-realisation means to realise that you are everything.

SSS 34.18: 9 October 2001, <http://www.sssbpt.info/ssspeaks/volume34/sss34-18.pdf>

Realisation that the entire universe is nothing but Brahman (God), which is the only Reality. When there is this realisation of Brahman, the one without a second—even the mind ceases to exist. It is only the operations of the mind that result in the perception of diversity in the universe. When oneness is experienced, there is no mind at all. All is Brahman in that state of consciousness. There is room only for *prema* (love) in this state. That love is truth.

SSS 29.31: 31 July 1996, <http://www.sssbpt.info/ssspeaks/volume29/sss29-31.pdf>

Hislop: The Buddha taught that Nibbana (Nirvana) was the ultimate goal. Is that different from the liberation of which Swami speaks?

Sai: It is the same. Nirvana, Liberation, Realisation are just different words.

CWBSSSB, pp.112–113 or http://media.radiosai.org/journals/Vol_05/01AUG07/02-conversations.htm

Consider yourself as the embodiment of Divinity. Experience your true nature of love. This is Self-realisation.

SSS 33.10: 16 July 2000, <http://www.sssbpt.info/ssspeaks/volume33/sss33-10.pdf>

HOW TO ATTAIN SELF-REALISATION?

Self-realisation is possible only through knowing your own real nature.

SSIB 1990.3: 21 May 1990, <http://www.sssbpt.info/summershowers/ss1990/ss1990-03.pdf>

Realisation, which is not possible through logic, which is not possible through ritualistic sacrifice, and which is not possible through discussion and other disciplines, can be achieved only through love.

SSIB 1972.18, <http://www.sssbpt.info/summershowers/ss1972/ss1972-18.pdf>

Therefore, listen, all aspirants! You, whose real nature is *Atmic*! Seek to discover your true Self, your genuine Reality; attain the knowledge that you are the Atma itself; exult in the Atma alone; taste the undiluted incomparable unlimited bliss of the awareness of the real Self.

Prasanthi Vahini, p.56, <http://www.sssbpt.info/vahinis/prasanthi/prasanthivahiniinteractive.pdf>

For experiencing the Atma (Self) as your reality, control of the senses, removal of physical attachment and truth are essential. ... Only by throwing off attachment to the body and purifying the mind and intellect can you merge in your truth and earn the eternal bliss, highest peace, the purest wisdom. Thus only can one earn liberation from the bondage of birth and death.

Upanishad Vahini, pp.53–54, <http://www.sssbpt.info/vahinis/Upanishad/UpanishadVahiniInteractive.pdf>

God is man and man is God. All of us have something of God, the divine spark, within us. All men are divine like Myself, but with the spirit embodied in human flesh and bone. The only difference is that they are unaware of this Godhood. They have come into this *karmic* prison through the mistakes of many lives. I have taken this mortal form out of My own free will. They are bound to the body, while I am free of this bondage. The main difference is that they are shoved hither and thither by desire but I have no desire except the supreme one to make them desireless.

Take paddy or rice by way of an illustration. Every grain of rice is enclosed in a husk. You have to remove the husk to get the grain of rice. Now husk and rice, both come from the same seed. Rice is the equivalent of God in man, while the husk can be compared to desire which reduces God to man. Therefore, My formula is:

LIFE + DESIRE = MAN

LIFE - DESIRE = GOD

Life without desire means the realisation of the pure, genuine Self that is Atma. Bound to desire, the self degenerates into selfishness. Atma turns into ego. The way of Self-realisation is to cleanse the self of this ego of selfishness. Then you reach a state of consciousness beyond the mind or intellect, revealing the true Self that is God. The mind is like a cloth that covers and stifles consciousness, the threads of which are desires. If we give up the desires, the threads fall and the cloth disappears, revealing our true nature. That is what the Vedanta (end part of the Vedas dealing with ancient wisdom and knowledge) means when it enjoins that one must get rid of the ego to realise Oneself.

God lives in India, pp.10-11 or
Swami explains – The Blitz Interview (September 1976) with R.K. Karanjia,
<http://www.saibaba.ws/articles2/blitz.htm>

SADHANAS

Guided by your conscience, choose and practise one of the following Self-realisation sadhanas that will manifest the most love and lead to realisation of the Self.

Work

Sadhana 4.1 – Perform all action without desire as an offering to God (*nishkama karma*).

We should undertake today what is known as *nishkama karma*, or action performed without any desire for the fruit thereof. ... It is the primary duty of the members of the *Seva Dal* (volunteer service corp) to give up the thought of the utility of an act of service to one's own self and consider service for the benefit of others alone as being truly selfless ...

Selfless service is a more exalted means of spiritual progress than such other ways as meditation, *bhajan* and yoga. This is so because when we undertake meditation, *japa* or yoga, we do so for our own benefit and not for the good of others. These are aimed at subjugating one's individual desires and securing happiness for oneself. What we should aspire for is the attainment of the good of others without any desire for personal gain. ...

Nishkama karma, or selfless service, is the fragrant flower of altruistic love. It is not to be performed for the satisfaction of the person rendering the service or the person at whose bidding it is done. Man should regard *nishkama karma* as the purpose for which he is given life. This feeling should flow through his very nerves and bloodstream and permeate every cell of his body. Whatever be the work we do, we should do it as an offering to God and for His pleasure.

Manishi (ordinary man) gets transformed into a *maharishi* (sage) by engaging in *nishkama karma*. ... The Bhagavad Gita has proclaimed the path of *nishkama karma* as the royal road to perfection. It exhorts man not to crave for the fruits of action and merely perform one's duties in a detached manner, leaving the results to the Lord. ...

Gokak has said earlier that Swami is the greatest volunteer and the greatest *Seva Dal* leader. You should follow Swami, the leader. This is because from morning to night, Swami performs even the smallest task Himself; and all His work is for the good of the world. It is in this context that I often say, 'My Life is My Message.' God and the voice of God are one and the same. Thus, doing what Swami does, as well as what Swami ordains, forms work which pleases Him. Work done without the thought of self and eschewing the craving for name or power pleases Him most.

SSIB 1979.2, <http://www.sssbpt.info/summershowers/ss1979/ss1979-02.pdf>

Liberating action is pure, faultless, unselfish and unswerving. Its characteristic is the importance given to the idea of action without any desire of the fruits thereof (*nishkama karma*), which was elaborated in the Gita. The practice of this discipline involves the development of truth, right conduct, peace and love (*sathya, dharma, shanthi* and *prema*). While on this path, if one also takes up the discipline of remembering the name of the Lord, where else can one acquire more joy and bliss? It will give the fullest satisfaction.

If one treads this holy path, the Lord Himself will bestow all that is needed, all that is deserved, and all that will give peace of mind. Offer everything to the Lord without any desire for the result; that indeed yields full joy; that is indeed the easiest.

Dhyana Vahini, p.8, <http://www.sssbpt.info/vahinis/Dhyana/DhyanaVahiniInteractive.pdf>

Sadhana 4.2 – Love All, Serve All.

Love all, serve all. Do not consider anybody as other person. Develop the feeling that they and you are one. The entire humanity is one. What you see in this world is only the reaction, reflection and resound of the reality that is One. Once you understand this truth, you will be peaceful. Only then will your mind be steady and one-pointed in the pursuit of your study and profession. Therefore, first and foremost, engage yourself in the service of society.

SSS 39.18: 23 November 2006, <http://www.sssbpt.info/ssspeaks/volume39/sss39-18.pdf>

Service to society is very important. The best way to love God is to love all and serve all.

SSS 35.21: 22 November 2002, <http://www.sssbpt.info/ssspeaks/volume35/sss35-21.pdf>

This body has been engaged in service right from birth. You should also spend your life in serving others. This is My message. I practise whatever I preach. I love all and serve all and exhort you to do the same.

SSS 32pt2.12: 18 November 1999, <http://www.sssbpt.info/ssspeaks/volume32/sss32p2-12.pdf>

Love all beings—that is enough. Love with no expectation of return. Love for the sake of love. Love because your very nature is love. Love because that is the form of worship you know and like. When others are happy, be happy likewise. When others are in misery, try to alleviate their lot to the best of your ability. Practise love through *seva* (selfless service). By this means, you will realise unity and get rid of the ego that harms.

SSS 12.4: 5 March 1973, <http://www.sssbpt.info/ssspeaks/volume12/sss12-04.pdf>

There is one way of getting over the results of *karma*. If you earn the grace of the Divine, even mountains of sin can be reduced to dust. Only the Divine has the power to confer such grace. A spark of fire can burn down a mountain of cotton. How is the spark to be got into the 'mountain' of human predicament? Only through love. Develop love. Serve all with love, ever remembering the Lord's name. Without the name of the Lord on your lips, the mind will be running hither and thither. The mind is the birth-place of unsteadiness. Hence, engage yourselves in action, concentrating your thoughts on God.

SSS 20.29: 23 November 1987, <http://www.sssbpt.info/ssspeaks/volume20/sss20-29.pdf>

The Lord is Love. His Form is Love. All beings are Love. Love saves and serves. Through love alone can good arise. Love reveals the God in all. Love binds one person to another. Love attaches one thing to another. Without love the universe is naught. The highest love makes us aware of the Lord in every one. The Lord is equally present in all. Life is love. Love is life. Without God, deprived of God, nothing and nobody can exist. We live on and through the Divine Will. It is His will that operates as love in each of us. It is He who prompts the prayer, 'Let all the worlds be happy.' For He makes us aware that the God we adore, the God we love, the God we live by, is in every other being as Love. Thus Love expands and encompasses all creation.

SSS 15.37: 25 December 1981, <http://www.sssbpt.info/ssspeaks/volume15/sss15-37.pdf>

For more quotes, refer to:

Study Guide: Love, <http://sssbpt.info/collections/StudyGuide-Love.pdf>

Study Guide: Selfless Service, <http://sssbpt.info/collections/StudyGuide-SelflessService.pdf>

Worship

Sadhana 4.3 – Develop love.

Love exists for love and nothing else. It is spontaneous and imparts delight. Everything is permeated by love. Love sees with the heart and not the eyes. It listens not through the ears but by the tranquillity of the heart. It speaks not with the tongue but out of compassion. Compassion, kindness and love are separate words that mean the same thing. Love has many synonyms. Love can emanate only from the heart and not any other source. Love is immortal, nectarine, blissful and infinite. A heart filled with love is boundless. Just as rivers with different names and forms merge in the ocean and become one with it, love in many forms enters the ocean of the heart and gets identified with it.

SSS 28.38: 25 December 1995, <http://www.sssbpt.info/ssspeaks/volume28/sss28-38.pdf>

The sweetness that attracts people is *prema* (love). This love may be manifested in many forms—maternal love, filial love, fraternal affection, marital love, friendly love and so on. Divine Love is the basis of all these forms of attraction. It is a powerful magnet. It is present everywhere including in every human being.

SSS 30.18: 20 July 1997, <http://www.sssbpt.info/ssspeaks/volume30/sss30-18.pdf>

Prema (love) is the greatest sadhana (spiritual activity). *Prema* is not mere reciprocal love. It is an extended and sublimated form of self-love. It is the extension of love to humanity and to the entire creation. The essence of *prema* as a sadhana lies in the cultivation of humanitarianism, universal compassion and altruism.

SSIB 1990.11: 29 May 1990, <http://www.sssbpt.info/summershowers/ss1990/ss1990-11.pdf>

Love must grow with every moment of sadhana. It must sweeten every word, deed and thought of yours. Emerge from *dhyana* (meditation) as a person more charged with love! Emerge from *bhajan* with a greater measure of love! Return from *nagar-sankirtan* (congregational singing) with a firmer conviction that everything is surcharged with the same Divinity that is behind all your activity.

SSS 11.29: 23 July 1971, <http://www.sssbpt.info/ssspeaks/volume11/sss11-29.pdf>

Love is not something which enters your lives midway. It is the *Atmic* Principle which is always with you at all times. You should not allow this love to change from moment to moment. You must transmute all your thoughts into expressions of love. To regard whatever actions you perform as an offering to God is the best form of sadhana (spiritual discipline). Whatever good deeds or spiritual acts you may perform, if they are not suffused with love they are worthless.

SSS 25.21: 30 May 1992, <http://www.sssbpt.info/ssspeaks/volume25/sss25-21.pdf>

I'll give you now some selected jewels, maxims of conduct that are very important. Collect and treasure them well. Experience them well, put them into practice and derive joy therefrom.

1. Divine love (*prema*) should be considered as the very breath of life.
2. The love (*prema*) that is manifest in all things equally—believe that that love is Supreme Atma (*Paramatma*).
3. The one Supreme Atma is in everyone, in the form of divine love.
4. More than all other forms of love, one's first effort should be to fix one's love on the Lord.

Sandeha Nivarini, pp.29–30, <http://www.sssbpt.info/vahinis/Sandeha/SandehaNivariniInteractive.pdf>

Bhakti (devotion or love for God) is the best means to experience this Atma *jnana* (knowledge of the Atma or Self) and enjoy *Atmananda* (the bliss of the Self). What is *bhakti*? It is constant contemplation on the Self. *Bhakti* and *jnana* are not two different things. *Bhakti* itself is *jnana*. And *jnana* itself is *bhakti*. They are closely interrelated and interdependent. The singular bond that unites *bhakti* and *jnana* is *prema*—Divine Love. With this sacred cord of *prema*, you can bind the Lord Himself.

SSIB 1990.12: 30 May 1990, <http://www.sssbpt.info/summershowers/ss1990/ss1990-12.pdf>

Hislop: But love is not something made by man. Love is not something created by man; how can I develop love?

Sai: You have love for the tape recorder. How is it that you have that love? When the tape recorder was in the shop, did you love it? But because you have got it now and it is yours, 'my' tape recorder. You did not love it in the shop; you love it now because you feel it is 'mine'. So, when you think God is 'mine', you love Him.

CWBSSSB, p.10 or http://media.radiosai.org/journals/Vol_03/01JAN01/cws.htm

If you love your Atma (True Self) and not your body, you will realise that the same Atma is the core of every being and you will start loving every being as much as you do yourselves. This is real Self-realisation.

SSS 11.30: 1 August 1971, <http://www.sssbpt.info/ssspeaks/volume11/sss11-30.pdf>

Manifest your love regardless of how others behave. Cultivate this love.

SSS 28.34: 21 November 1995, <http://www.sssbpt.info/ssspeaks/volume28/sss28-34.pdf>

So how is love to be cultivated? Through two methods:

1. Always consider the faults of others, however big, to be insignificant and negligible. Always consider your own faults, however insignificant and negligible, to be big, and feel sad and repentant. By these means, you avoid developing bigger faults and defects and you acquire the qualities of brotherliness and forbearance.
2. Whatever you do, with yourself or with others, do it remembering that God is omnipresent. He sees and hears and knows everything. Whatever you speak, remember that God hears every word; discriminate between the true and the false and speak only the truth; whatever you do, discriminate between right and wrong and do only the right. Endeavour every moment to be aware of the omnipotence of God.

Prema Vahini, p.16, <http://www.sssbpt.info/vahinis/Prema/PremaVahiniInteractive.pdf>

There is love in everybody. Love is God, live in love. ... Start the day with love. Spend the day with love. Fill the day with love. End the day with love. This is the way to God.

SSS 34.7: 14 April 2001, <http://www.sssbpt.info/ssspeaks/volume34/sss34-07.pdf>

Love, love, love. I love all and I ask all to love. My greatest wealth is love. People speak about My powers and My miracles, but My love is My greatest miracle. All should share in this love. Only then there will be oneness.

SSS 23.35: 24 November 1990, <http://www.sssbpt.info/ssspeaks/volume23/sss23-35.pdf>

Love, lover and the loved—all three are one and the same. Without love, there can be no lover. Even if there are both love and the lover, without the loved, love has no function. In all three, love is the chief ingredient. That which is saturated chiefly and uniformly in everything, that is the supreme Lord (*Paramatma*). So there is no difference between these three. In all three, love (*prema*) is discernible as the Universal Soul (*Sarva-antaryami*). So can't it be realised that everything is the Embodiment of the Lord (*Paramatma-swarupa*)? Certainly, it can be realised, without fail.

Prema Vahini, p.41, <http://www.sssbpt.info/vahinis/Prema/PremaVahiniInteractive.pdf>

For more quotes, refer to:

Study Guide: Love,
<http://www.sssbpt.info/collections/StudyGuide-Love.pdf>

Sathya Sai Baba's book on love, Prema Vahini,
<http://www.sssbpt.info/vahinis/Prema/PremaVahiniInteractive.pdf>

Sadhana 4.4 – Be happy and make others happy.

Be happy; be happy. Make others happy. All will be happy. God will be happy.

SSS 21.32: 22 November 1988, <http://www.sssbpt.info/ssspeaks/volume21/sss21-32.pdf>

Happiness is union with God and is eternal. Worldly happiness is transient. Such happiness is no happiness at all. You might have noticed, I am always blissful and ever smiling. Did you ever see Me putting on a sour face? Never. What is the source of My happiness? It comes from within. Some people are very moody. They are cheerful one moment and sorrowful the very next moment. One should always be cool and composed. Bliss is something that does not change. It cannot be acquired. It manifests from within when we understand the *Upanishadic* teachings and put them into practice.

Sathya Sai Baba Discourses in 2002, 14 October 2002,
<http://www.sathyasai.org/discour/2002/d021014.pdf>

Happiness is essential for God-realisation. It is one of the major gates to divinity. It is not just a fault if a person is not happy; it is one of the most serious of all faults. It is a barrier to realisation. Mostly, people are unhappy because of worldly pursuits, attachments, enjoyments. Too much interested in the world. To get free of this fault, a person has to be told of the seriousness of the fault. He should realise that desire is never-ending, like the waves of the sea.

CWBSSSB, pp.75–76 or http://media.radiosai.org/journals/Vol_04/01MAR06/conversation.htm

When someone enquires, 'How are you?' you reply, 'So, so.' This is not the correct way. We must reply, 'I am happy.'

SSS 38.1: 14 January 2005, <http://www.sssbpt.info/ssspeaks/volume38/sss38-01.pdf>

Always be happy, smiling and loving. When you are smiling, love will automatically develop in you. ... You must always be smiling and cheerful.

SSS 40.13: 28 July 2007, <http://www.sssbpt.info/ssspeaks/volume40/sss40-13.pdf>

As I have love as My permanent quality, I have no worry and am always happy and at peace.

SSS 19.2: 20 January 1986, <http://www.sssbpt.info/ssspeaks/volume19/sss19-02.pdf>

Regardless of the event, Swami is always happy, always blissful. ... A boat glides over the flood but does not allow the flood to enter it. Just as one is at peace in a boat into which no water comes, no worries or concerns enter into Baba's state of bliss. But ordinary men do not do the same as Baba. They allow 'water'—all sorts of worries and concerns—to enter the boat, and there is no happiness, no bliss, no peace of mind. Baba's bliss is ever present, regardless of the world.

CWBSSB, pp.73–74 or http://media.radiosai.org/journals/Vol_04/01FEB06/conversation.htm

The human being should use his or her power of discrimination and lead a life dedicated to *dharma* (right conduct). There lies the secret of happiness.

SSS 33.10: 16 July 2000, <http://www.sssbpt.info/ssspeaks/volume33/sss33-10.pdf>

Only the human being, who gives up self-interest and regards the happiness of others as his or her own and devotes himself or herself to their well-being, is a truly selfless person. The Lord will love only those who love others. If you seek to win the Lord's love, you must love others.

SSS 18.22: 17 November 1985, <http://www.sssbpt.info/ssspeaks/volume18/sss18-22.pdf>

Sadhana 4.5 – Manifest bliss, which is your true nature.

Everyone aspires to attain bliss. In fact, that is the very purpose of human life. Life has no meaning if one cannot experience bliss. Bliss is your goal. ...

You should always think of bliss. Then you will see bliss everywhere. The experience of bliss is sweeter than sugar, tastier than curd, sweeter indeed than honey. ... Bliss is very much immanent in the human being. Wherever we are, whatever be the position we occupy, our essential nature is bliss ... which is permanent.

Cultivate love that will help you to experience bliss. 'Start the day with Love; fill the day with Love; end the day with Love that is the way to God.' If you can achieve this, you will not be disturbed by sorrows and difficulties. The heart is the seat of bliss. True bliss flows from a pure and loving heart. Try to experience such bliss. All other forms of happiness are momentary.

Children are always happy and cheerful. They do not have any inhibitions. When somebody smiles at them, they will also smile innocently. They experience bliss that is the inherent nature of all human beings. ... Bliss is something that wells up from within. It emerges from the heart, as a result of one's union with God. If one feels separate from God, one cannot experience bliss. ...

Neither age nor position nor for that matter anything in this physical environment can bring about such bliss. It is only a pure and loving heart that is the source of bliss. ... 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. ...

Similarly, your essential nature is bliss. If you are experiencing sorrow, it is because you have immersed yourself in sorrow. Wherever you are, you must always be happy and blissful. ...

Constantly contemplate on God. Then you will always be happy physically, mentally and spiritually. Unfortunately, nowadays you are losing such a divine quality of bliss due to various desires. If you can keep these desires away from you, you will always be blissful. ...

We are all embodiments of bliss. Day in and day out you experience that bliss and share it with others. Then only it will increase. God is always blissful. You should not pray to God to fulfil your umpteen desires. Just pray 'Oh! God! Share Your bliss with me. Make me blissful!' ...

'Suppress your sorrow and manifest inner joy' this is the spiritual sadhana one has to undertake. When you encounter any difficulty or sorrow or restlessness, do not mind them at all. Ignore them. You are always embodiments of bliss. If you constantly contemplate on this reality, nothing will bother you.

SSS 38.1: 14 January 2005, <http://www.sssbpt.info/ssspeaks/volume38/sss38-01.pdf>

When the world melts away, when there is bliss or even when there is a temporary feeling of happiness, hold to that state and stay with it, and do not allow yourself to fall back into ego, emotions and thoughts. From man comes a series of spiritual rays whose quality is delight, bliss. All man need do is to manifest that bliss. The idea of search is an error. Everyone already knows the truth. All that is needed is to put that truth into practice, to manifest it. The humanity of man is just these spiritual rays of delight. It is very easy to crush a flower, or to wink an eye; Self-realisation is as easy as that.

CWBSSSB, p.75 or http://media.radiosai.org/journals/Vol_04/01MAR06/conversation.htm

Sadhana 4.6 – Develop the feeling of oneness.

Transcend the consciousness of the many and cultivate the consciousness of the One that will end strife, grief, pain and pride. See all as but expressions of the same God, as appearances on the same screen, as bulbs lit by the same current, though of manifold colours and wattage.

SSS 9.6: 10 May 1969, <http://www.sssbpt.info/ssspeaks/volume09/sss09-06.pdf>

God is not separate from you. He is not outside. He is very much within you. Therefore, you should develop a relationship of love and oneness with God. If God were separate from you, you could form a mundane relationship with Him. But He is not separate from you. He is with you, in you, around you and behind you. You cannot have worldly relationship with God who is all-pervasive. You should strengthen the feeling 'God is in me' and develop oneness with Him.

SSS 41.12: 21 July 2008, <http://www.sssbpt.info/ssspeaks/volume41/sss41-12.pdf>

Lord Krishna declared in the: 'All are a part of My Being'. I and you are not separate. The Principle of Love is one and the same in both of us. All your spiritual practices will prove futile, if you do not adhere to the Principle of Love.

SSS 33.10: 16 July 2000, <http://www.sssbpt.info/ssspeaks/volume33/sss33-10.pdf>

When one is strongly established in love, he or she qualifies for mergence with the Divine, to become one with the Divine.

SSS 24.25: 18 October 1991, <http://www.sssbpt.info/ssspeaks/volume24/sss24-25.pdf>

Love is God. God is love. Live in love. Only then can you realise the principle of oneness and attain fulfilment in life. ... Develop the feeling of oneness that I and you are one. Never think that I and you are different. That is the sign of true devotion.

The letter 'I' stands for oneness. 'You' (individual identity) will not exist when you develop purity and experience oneness with divinity. Hence, give up dualistic feeling. The principle of oneness has to be experienced through love. It cannot be explained in words. But you have not understood the true meaning of love. You are interpreting it in the physical and worldly sense. Consequently, your love is never steady. It keeps changing every now and then. Love should not be tainted with body attachment. ... Develop *Ekatma bhava* (feeling of oneness). All are one, be alike to everyone.

SSS 38.9: 13 April 2005, <http://www.sssbpt.info/ssspeaks/volume38/sss38-09.pdf>

All should remain united. Where there is unity, there shall be purity. Where there is purity, there is divinity. You all have to lead your lives keeping in view these three aspects of unity, purity and divinity. You should not remain unconcerned with others' difficulties and suffering. Treat their suffering as your own. The one God dwells in the hearts of all people. '*Iswarah sarvabhutanam*.' God is immanent even in ants and mosquitoes. There should be compassion in your heart.

SSS 41.11: 20 July 2008, <http://www.sssbpt.info/ssspeaks/volume41/sss41-11.pdf>

The feeling of universal brotherliness is not the same as the experience of *Ekathvam* (oneness). Even in such a fraternal feeling there is an element of self-interest. Those who really wish to promote universal brotherhood should develop the consciousness of the one Spirit dwelling in all beings. ... True love should express itself in the awareness of the presence of the Divine in one and all. Names and forms may differ but the indwelling Spirit is the same in all.

SSS 29.22: 20 June 1996, <http://www.sssbpt.info/ssspeaks/volume29/sss29-22.pdf>

There is only one principle of love in you. But, you are dispersing it in diverse ways. You think that there are various forms of love. It is only your imagination. Make efforts to understand the principle of spirituality. Have firm conviction that you are the embodiment of Atma and there is no second entity in this world. All worldly relationships such as mother, wife and children are of your own making. It is only a temporary relationship but not the reality. Do not get deluded by such worldly relationships. Develop firm faith in your 'real nation' (i.e., the Atma). Do not believe in the world. Believe in your Self. Have firm conviction that God is everywhere. With hands, feet, eyes, head, mouth and ears pervading everything, He permeates the entire universe. ...

The devotee is ever conscious that the universe is a manifestation of the Divine and is permeated by the Divine. His life is based on the recognition of the immanence of God in everything. This state of mind is called *Prema Adwaitam* (unity in Love.) Through this love, the devotee experiences his oneness with the Divine. ... Unremitting love of the Lord is everything for him. Such devotion is known as '*Ananya Bhakti*' (total devotion to One and One only.)

SSS 19.1: 19 January 1986, <http://www.sssbpt.info/ssspeaks/volume19/sss19-01.pdf>

Sadhana 4.7 – Practise divine vision and see everything as God.

You should look upon the world as the manifestation of the Divine ... You must see the reality behind the entire creation. If you see with divine vision, everything will be divine. You see Anil Kumar wearing glasses (spectacles). They appear to be an obstacle to his eyes but they help him to see more clearly. Similarly, if you wear glasses of love, you will be able to see the Divine in everything.

SSS 31.15: 21 April 1998, <http://www.sssbpt.info/ssspeaks/volume31/sss31-15.pdf>

Focus your love only on God. God is present everywhere in the form of love. You should never entertain doubts in this regard. The stream of love should flow in you incessantly. Only then can you have the divine vision. No doubt, you have the desire to see God but you are not expanding your love. If you are interested, I am ready to grant you the vision of God. But you can see Him provided you cultivate true and eternal love in you.

SSS 37.9: 15 April 2004, <http://www.sssbpt.info/ssspeaks/volume37/sss37-09.pdf>

Live in society and serve it selflessly, thinking that you are serving God. ... When you develop divine vision, you will see God in everything. ... Just as cotton is the fundamental basis of cloth, God is the fundamental basis of this world. ... Wherever you look, He is there.

SSS 39.10: 21 May 2006, <http://www.sssbpt.info/ssspeaks/volume39/sss39-10.pdf>

Sai: Divine vision erases from the mind the seeing of that which is impermanent. Name, form and characteristic will in time disappear, so why wait? Erase them from the vision now. Erase them from the mind now and see only that which is real. Why bother about the illusion, that which disappears? Far better to give one's time and attention to reality. Divine vision is seeing through the ephemeral illusion and abiding in and with the reality. God is the eternal reality. He is the changeless basis of every phenomenon. King Janaka became firmly established in the divine vision. Name, form, personality, attributes had been so thoroughly seen through that they never again came into his vision during the balance of his lifetime. Divine vision is the result of practice and of God's grace.

Hislop: Sorry, Swami, divine vision is still not clearly understood.

Sai: There is a piece of clear glass. From one side one can look through and see the object on the other side. If the clear glass is plated with a silver film on one side, it becomes a mirror in which one may see himself, and objects on the other side of the mirror are not seen. Likewise, through consciousness one may see the outside sensory world. Or, with his intelligence, he may look to and become aware of that which may be found within himself. If one lives and keeps himself within the reality found within, with Godly thoughts, desires and interests, if one keeps his life centred on the Godly side of consciousness, the consciousness becomes a mirror coated on its outer surface with the dust of the sensory world. On the pure inward surface of this mirror, on the pure mind and the pure heart, one may see the reality of himself reflected and this constitutes Self-realisation.

CWBSSSB, pp.112-113 or http://media.radiosai.org/journals/Vol_04/01AUG06/conversation.htm

Turn the flashlight on yourself to see yourself. This is divine vision. When you turn your vision inward, you understand the Blissful, Nectarine, Immortal Atma in its brilliance.

SSIB 1991.5: 25 May 1991, <http://www.sssbpt.info/summershowers/ss1991/ss1991-05.pdf>

Think God, see God, hear God, eat God, drink God, love God. That is the easy path, the royal road to your goal of breaking ignorance and the realisation of your true nature, which is one with God.

CWBSSSB, p.153 or http://media.radiosai.org/journals/Vol_05/01FEB07/02-conversations.htm

Sadhana 4.8 – Practise Sathya Sai Baba's Light (*Jyoti*) Meditation.

Meditation on light is real meditation. Light is formless, eternal, divine. It is the safe way and the sure way. But above all is love. Love is the royal highway to God. God is love.

CWBSSSB, pp.156-157 or http://media.radiosai.org/journals/Vol_05/01MAR07/02-conversations.htm

Light a lamp or a candle. Gaze straight ahead at the flame. Then take the candle flame, the *Jyoti*, into your heart and see it in the midst of the petals of the heart. Watch the petals of the heart unfold and see the light illumine the heart. Bad feelings cannot remain. Then move the flame to the hands and they can no longer do dark deeds. In turn, move the flame in like fashion to the eyes and ears so they may henceforth take in only bright and pure sensations. Then move the light outward and into your friends, relatives and enemies, and then into animals, birds and other objects so that all are illumined by the same light. Christ said, 'All are one, be alike to everyone.' In this way, you will no longer be limited to this body, but will expand throughout the universe. The world which is now so big, will become very, very small. To expand beyond self (the ego) and see that your light is the light of the universe is liberation. Liberation is not different from this...

CWBSSSB, pp.154-155 or http://media.radiosai.org/journals/Vol_05/01MAR07/02-conversations.htm

First you are in the light. Then the light is in you. Finally, you are the light and the light is everywhere. Enjoy for a while, then bring the light back to the heart and hold it there for all the day. The form of God may also be included. Krishna, Rama, Jesus, Sai, as you wish. The form of God selected may be seen in the centre of the flame wherever it is carried, and, then you are with God everywhere.

CWBSSSB, p.156 or http://media.radiosai.org/journals/Vol_05/01MAR07/02-conversations.htm

The light is first moved into the heart which is conceived as a lotus, the petals of which will open. The *Jyoti* is then moved to other body parts. There is no particular sequence. But important is the final body station, which is the head. There the light becomes a crown enshrining and covering the head. The light is then moved outside, from the particular to the universal. Move the light into relatives, friends, enemies, trees, animals, birds until the entire world and all its forms are seen to have the same light at their centre as has been found to be within oneself.

The idea of moving the light into the universal phase, the idea of universality is that the same divine light is present in everyone and everywhere. To impress this universality on the mind, we do the spreading of the light outside one's own body. One should understand that what comes about in meditation as one moves deeply into it, is not the thinking of the light, but the forgetting of the body and thereby the direct experience that the body is not oneself. This is the stage of contemplation when the body is totally forgotten. It cannot be forced. It comes about by itself and is the stage that naturally follows correct concentration.

Seeing the light and moving the light here and there is to give work to the mind, to keep the mind occupied in the right direction so that the mind will not be thinking of this and that and thus interfering with the process of becoming more and more quiet.

Spreading the light into its universal phase, sending the light into every other body, and when one is so concentrated in it that he is no longer conscious of his body, is the stage of contemplation. As contemplation deepens, the stage of meditation comes about of its own volition. It cannot be forced. If the meditator remains conscious of himself that he is engaged in meditation, then he is not meditating but is still in the preliminary stage, at the beginning of concentration.

There are the three stages: concentration, contemplation and meditation. When contemplation deepens it moves naturally into meditation. Meditation is entirely above the senses. In the state of meditation, the meditator, the object of his meditation and the process of meditation have fallen away, and there is only one, and that One is God. All that may change has fallen away and '*Tat Twam Asi*', That Thou Art, is the state that exists. As one gradually returns to his customary and habitual state of consciousness, the *Jyoti* is again placed in the heart and kept lighted there throughout the day.

CWBSSSB, pp.150-151 or http://media.radiosai.org/journals/Vol_05/01FEB07/02-conversations.htm

For more quotes, refer to Light (*Jyothi*) meditation,
<http://www.sathyasai.org/devotion/meditation.html#light>

Wisdom

Sadhana 4.9 – Read elevating literature about the Self. See Recommended readings.

I want you also to read such books as will prompt you to ask and answer questions about the Self (Atma). Read good stuff, elevating literature.

SSS 4.14: 13 March 1964, <http://www.sssbpt.info/ssspeaks/volume04/sss04-14.pdf>

All those suffering from the malady of ignorance (*ajnana*) must read and ponder over the books dealing with the treatment of that disease, namely, the experiences of the great elders in the field of spiritual endeavour. Only then can they understand the real state of things.

Jnana Vahini, pp.23–24, <http://www.sssbpt.info/vahinis/Jnana/JnanaVahiniInteractive.pdf>

In addition to knowledge derived from the sacred texts, one should gain wisdom through experience. Knowledge without personal experience is futile. ... Knowledge becomes blessed only when it is translated into actions that promote the good of humanity. This translation of knowledge into experience is possible only when you pass through the three stages of knowing (*jnathum*), visualising (*drasthum*) and entering (*praveshtam* or union).

First, you must learn about the precious truths contained in the sacred texts from veterans in the field. When you learn about them, you naturally take an interest in them. Then you develop an urge to visualise those truths at any cost. This is the first stage of knowing.

In the second stage, you carefully peruse, examine and collect such sacred texts wherever they are available. You read and directly visualise them. With great perseverance you enquire, comprehend and enjoy them. Thus, you derive some satisfaction that you have discerned certain profound truths. This is the second stage of visualising.

It is not enough to make progress only in the first two stages. One must experience what is known and seen. By entering the arena of experience, one should feel complete identification with the ideal. ... What has been heard, seen and understood should be put into practice at least to some extent. This is the stage of entering.

The ancient sacred lore contain several precious truths. Invaluable gems lie hidden in them. ... Students should seek to unravel these hidden truths and harness them to the effort for human welfare. There must be the urge as well as the determination to explore undiscovered truths. ... Only those possessing a genuine spirit of enquiry can disseminate real knowledge in the world. Mere superficial knowledge will be of no avail. No knowledge can surpass the knowledge derived from direct experience. It must be acquired through self-effort, initiative, determination and perseverance.

Sathya Sai Vahini, pp.89–90, <http://www.sssbpt.info/vahinis/Sathyasai/SathyaSaiVahiniInteractive.pdf>

Sadhana 4.10 – Maintain outer and inner silence as much as possible.

The ancients practised three kinds of silence. The first was silence of the tongue, the second one was silence of the mind and the third was supreme silence.

Silence in speech meant confining one's speech to the limit and the needs of the occasion. By this discipline, excessive talk was avoided. As a result, the power of their speech was conserved and enhanced. Discipline in speech also resulted in truthfulness. Speaking the truth served to purify their thoughts. By this means they acquired the highest wisdom. Therefore purity in speech is vital. It has to be achieved by restraint in speech.

Then, there is silence of the mind. The mind is a bundle of thoughts and fancies. These thoughts have to be reduced gradually. When thoughts are reduced, the mind naturally comes under control, like a clock that is unwound. When the activity of the mind is reduced, the power of the Atma manifests itself. As a consequence, intellect becomes more active than the senses. When control of speech and control of the mind have been achieved, the state of supreme silence is easily realised. Students should strive to reach the third stage by the disciplines of the first two stages.

SSS 27.7: 3 February 1994, <http://www.sssbpt.info/ssspeaks/volume27/sss27-07.pdf>

Our ancient sages used to observe silence as part of their spiritual practices. Observance of silence helps you to progress on the spiritual path. When you practise silence, you can easily experience peace of mind. Love manifests from peace. When you are filled with love, you will have no enemies. Therefore, lead your life with love. Only through love can we establish peace in the world.

SSS 41.13: 22 July 2008, <http://www.sssbpt.info/ssspeaks/volume41/sss41-13.pdf>

The very first spiritual practice one must adopt is the cultivation of inner silence, to put an end to the endless dialogue with the mind. Let the mind rest for a while. Do not project on the mind irrelevant details and pollute it with fumes of envy and greed. Every idea we entertain, either good or bad, gets impressed on the mind, as on carbon paper. An element of weakness and unsteadiness is thus introduced in the mind. Keep the mind calm and clear. Do not agitate it every moment by your non-stop dialogue.

SSS 15.42: 20 May 1982, <http://www.sssbpt.info/ssspeaks/volume15/sss15-42.pdf>

Practise silence for at least ten minutes in a day. Meditate on Swami's teachings at that time. Realise that in this transient world the Eternal is immanent. Hold fast onto God. Experience the bliss of union with the Divine. Make love your life-breath.

SSS 29.11: 13 April 1996, <http://www.sssbpt.info/ssspeaks/volume29/sss29-11.pdf>

You must make it a practice to observe silence for at least one hour daily. It saves your cosmic energy and ensures peace of mind.

SSS 30.17: 19 July 1997, <http://www.sssbpt.info/ssspeaks/volume30/sss30-17.pdf>

If you indulge in excessive talk, you will be losing a lot of energy. That is why the ancient sages and seers used to observe silence. So, conserve energy by observing silence at least one day in a week.

SSS 32pt2.14: 21 November 1999, <http://www.sssbpt.info/ssspeaks/volume32/sss32p2-14.pdf>

Observe total silence. That is why it is said, silence is golden. Once words become less, the activities and vagaries of the mind also become less. As words increase, the vagaries of the mind also increase. Annihilate the mind by quietude. ... The mind vanishes when words vanish from it. Observing *mounam* (silence) is one of the ways of silencing the mind.

SSIB 2002.11: 26 May 2002, <http://www.sssbpt.info/summershowers/ss2002/ss2002d11.pdf>

Devotee: Some advanced persons adopt the vow of silence (*mouna*). Of what use is it? What exactly is silence?

Swami: The illumination of the soul is silence! How can there be silence without the Atma being illuminated?

Without that, merely keeping the mouth shut is not silence. ... There is no need to attain silence. Silence is ever with you. You have only to remove all things that disturb it!

Devotee: But many people don't open their mouth to speak. You mean that this is useless?

Swami: Who said so? If you don't use your tongue, if you are silent in order to keep out the external obstacles to spiritual exercise, you certainly can develop your thoughts; you can desist from disturbing others, you can escape criticism and worry from others, you will get concentration. Your brain will be saved from unnecessary burdens, and it can improve much. With such a brain, you carry on remembrance (*smarana*) of the Lord's name better. You will realise all these advantages when you do spiritual exercises.

Sandeha Nivarini, p.42, <http://www.sssbpt.info/vahinis/Sandeha/SandehaNivariniInteractive.pdf>

When God is all-pervasive, where is the need to go in search of Him? You should make efforts to experience your innate Divinity by observing total silence and turning your vision inward. You can experience Divine bliss only in absolute silence. That is why it is said, 'Silence is golden.'

SSS 37.20: 22 November 2004, <http://www.sssbpt.info/ssspeaks/volume37/sss37-20.pdf>

For more quotes, refer to Silence,
(html) <http://sathyasai.org/publications/TeachingsOfBSSSB-Vol02.html#Chapter-Silence>
(pdf) <http://www.sathyasai.org/publications/TeachingsOfBSSSB-Vol02.pdf>

Sadhana 4.11 – Cultivate concentration.

The wayward mind wanders hither and thither, but it is possible to fasten it on one fixed point by means of steady discipline and persistent training in spiritual discipline. This condition is called one-pointedness (*ekagrata*). It is also referred to as single-mindedness (*dharana*). The uninterrupted flow of oil from one vessel to another is a fine symbol of the mental process called single-mindedness.

For novices in spiritual practice, concentration appears to be very difficult to attain because, after some progress is won, they do not usually keep up the practice. Instead, they give it up; even though they do not have peace of mind on days when they desist from spiritual practice. Concentration endows one with divine joy, wisdom beyond measure, inner vision, insight into the deeper truths, clearer understanding and unison with the Godhead. This science of spiritual discipline (*sadhana*) is more wonderful than the three worlds!

When the mind flits from object to object, it must be brought back to the right path and the right object. That is the correct spiritual practice, the path of concentration and meditation. If, however, the aspirant does not struggle to achieve this one-pointedness but leaves the mind to itself, following its vagaries from this to that and that to this, the process deserves to be called monkey-meditation (*markata dhyana*)—a type of meditation that is indeed very harmful to spiritual progress.

Dhyana Vahini, p.45, <http://www.sssbpt.info/vahinis/Dhyana/DhyanaVahiniInteractive.pdf>

Concentration, according to yoga scriptures, is the fixing of the mind on one object, without any deviation. Concentration alone can make meditation successful. Its very nature is one-pointedness; its power will negate hesitation. It is caused by spiritual bliss. ...

Again, in concentration you must be careful not to have as the object something your mind does not like, for however hard you try, your mind will not stay on it. Therefore, in the beginning, have some object that is a source of joy. Sit in the lotus (*padmasana*) pose and fix your eyes on the tip of your nose. In the beginning, for a minute; then for three minutes; some days later, for six; and after some time, for as long as nine minutes. Thus, the concentration has to be strengthened gradually, without undue hurry. In this way, it can be held for even half an hour, with the lapse of time. But do not force the pace. Slowly and steadily, the discipline must be developed.

With practice, the mind will get fixed and the power of concentration will increase. To attain concentration and acquire one-pointedness, you must undergo exertion to some extent. You must fasten your mind on the Lord and keep off all other thoughts from the mental plane. By constant exercise of this type, your vision will be firmly fixed on the Lord residing in your heart. That is, verily, the goal; the full fruition of meditation.

Dhyana Vahini, p.47, <http://www.sssbpt.info/vahinis/Dhyana/DhyanaVahiniInteractive.pdf>

Plunge the wayward mind, which is fleeing in all directions, in contemplation of the name of the Lord; the effect will be like concentrating the rays of the sun through a piece of magnifying glass. The scattered rays develop the power of a flame to burn and consume. So too, when the waves of intellect and the feelings of mind get one-pointedness through the converging lens of the Atma, they manifest as the universal divine splendour that can scorch evil and illumine joy.

Dhyana Vahini, p.9, <http://www.sssbpt.info/vahinis/Dhyana/DhyanaVahiniInteractive.pdf>

If you desire to cultivate one-pointedness, don't, when in a crowd or bazaar, scatter your vision to the four corners and on everything, but see only the road in front of you, just enough to avoid accidents to yourself. One-pointedness will become firmer if you move about without taking your attention off the road, if you avoiding dangers, and if you don't cast your eyes on others' forms.

Sandeha Nivarini, p.32, <http://www.sssbpt.info/vahinis/Sandeha/SandehaNivariniInteractive.pdf>

Every minute, from inside and outside, promptings and temptations arise and accumulate in people. One cannot attend to all of them at the same time, so one fixes attention on only the most important one. ... The mind may lean on either the bad or the good, and concentrated attention must be employed to keep the mind attached only to good prompting. Success or failure in the good task depends upon one-pointedness. One-pointedness will increase power and skill. But it cannot be won without conquering the worldly cravings that distract the mind. This one-pointedness, this conquest of the mind, is acquired by the exercise of meditation.

Dhyana Vahini, p.15, <http://www.sssbpt.info/vahinis/Dhyana/DhyanaVahiniInteractive.pdf>

The Vedas have three sections *karma* (work), *upasana* (worship) and *jnana* (wisdom). *Karma* is the section dealing with the activities that strengthen and purify faith and devotion. *Upasana* is the section dealing with worship of the personal God, the dedication of all acts to the Highest, the Inner Witness, the surrender of all skills and experiences unto the Immanent Power. These two (work and worship) endow man with one-pointedness, *ekagrata*. As a result of these two, consciousness is able to recognise in a flash *jnana* (knowledge)—the fact of its being Divinity itself.

SSS 5.16: 26 March 1965, <http://www.sssbpt.info/ssspeaks/volume05/sss05-16.pdf>

Sadhana 4.12 – Make your mind steady and still at least for eleven seconds.

Contemplate upon the pure thoughts in your mind. Contemplate on the Truth in you. If you really wish to know the secret of sadhana, it can be explained through very simple methods. For example, make your mind steady and still for as short a period as eleven seconds. You can attain realisation even in such a short period. Realisation cannot be achieved by becoming restless like a clock. Just eleven seconds of stillness of mind would be enough. ...

Hence, whenever you find time, think of Swami. I will certainly appear before you. Not only that, I will even talk to you. I am receiving several letters saying that Swami has appeared before them and talked to them. You can also do such sadhana. Develop such unflinching faith in Swami. You will surely succeed in your sadhana. ...

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. You just contemplate in your mind for a period of eleven seconds on Truth and you will be able to have God's *darshan* (vision).

You are unnecessarily taxing your body by sitting for hours together in meditation. ... Stick to the time schedule of eleven seconds and you will have no pain.

In addition, you also have timely food. With regard to food, you have to know certain subtle things and observe some restrictions. You should not consume non-vegetarian food like meat and fish. In fact, foreigners are used to non-vegetarian food only. This type of food causes diseases like cancer. Hence, give up such food, totally. Not only that. They also like cheese very much. The more you consume cheese, the weaker you become. You should not also take milk in excess quantity. Too much milk is very bad. It should be in limit. The milk should be diluted with water in equal proportion. Same is the case with curd. It should not be thick. It should be semi-solid. Thus, you have to control the food you eat daily. Proper food at proper time is very much necessary for contemplating on God. If you thus take proper food and observe discipline in your habits, you are sure to have God's *darshan* at that very moment. You need not have to undertake rigorous sadhana for months and years. You can always be blissful. Bliss is the form of God.

SSS 40.13: 28 July 2007, <http://www.sssbpt.info/ssspeaks/volume40/sss40-13.pdf>

Sadhana 4.13 – Be the witness.

The All-pervasive Brahman (God) remains the Eternal Witness of all. Brahman is Atma (Self). Atma is Brahman.

SSIB 1979.16, <http://www.sssbpt.info/summershowers/ss1979/ss1979-16.pdf>

The physical body is only an instrument. It is the spirit within which is the witness.

SSIB 1979.22, <http://www.sssbpt.info/summershowers/ss1979/ss1979-22.pdf>

The entire world is a combination of seer and seen. Many people are sitting in this Hall. 'I' am the seer. All the people are seen and My body itself is seen by Me. So, 'I' the seer is different from the body that is seen. 'I' is the eternal witness. Let us not be carried away by the 'seen'.

SSS 31.17: 23 April 1998, <http://www.sssbpt.info/ssspeaks/volume31/sss31-17.pdf>

When an actor weeps or laughs on the stage, he watches his own weeping or laughing and tries to make it more realistic and effective. So too, be the witness of your activities and thoughts; keep afar and away, without attachment or disgust.

SSS 10.27: 8 October 1970, <http://www.sssbpt.info/ssspeaks/volume10/sss10-27.pdf>

Hislop: In finding out about oneself, Swami advises that we ask if we are the body, the mind or the intellect.

Sai: You are the witness of all these. ... Really, there are only two 'I's. One is the ego; which is always identifying itself as 'I', and the other 'I' is the eternal witness, which is Swami. If there is awareness of the witness, the ego 'I' will not bother, it does not much matter.

CWBSSSB, p.152 or http://media.radiosai.org/journals/Vol_05/01MAR07/02-conversations.htm

Are we not at peace, when one thought ceases and another does not rise? You have to watch that moment, be one with that moment and get fixed in that, so that, there is ceaseless continuous peace; thoughts arise and die as ripples on the surface of water. You have to look to the water rather than the ripples and waves; peace is there always in the mind of man, but he forgets that and attends to the waves. *Nityavadhan*, a ceaseless spiritual practice, means only neglecting the waves and watching the water.

Dialogues with the Divine, <http://www.vahini.org/downloads/dial-divine.html#sahajavastha>

Sai: When thought ceases, there will be no mind. Mind is a bundle of thoughts. Do not follow the thoughts. Then the world will not develop for you. Now your thoughts have gone to America, to problems there. But these are just thoughts. If you now follow these thoughts and go to America, they will bring about the world for you.

Hislop: Does Swami mean that one should just be a witness to the thoughts going through one's mind and not do anything about them?

Sai: Exactly.

CWBSSSB, p.220 or http://media.radiosai.org/journals/Vol_05/01DEC07/02-conversations.htm

Sai: There is a conscious being; then consciousness-awareness universal. That is liberation.

Hislop: Swami, as I watch, I see what it is to be conscious of experience moving across the field of being conscious of things—fear, pleasure, anger, events observed and events happening to me, but at the same time there is the watching of that, not affected by what is watched. But I wonder if all that is not just a division in the state of being conscious?

Sai: Yes, there can be a mixture. Watching mixed with consciousness, back and forth, mixed up. But there is also the pure untainted witnessing, and that itself is liberation.

CWBSSSB, p.231 or http://media.radiosai.org/journals/Vol_06/01JAN08/02-conversations.htm

Sadhana 4.14 – Practise Constant Integrated Awareness.

Constantly live in the awareness, 'I am God, I am everything and I am the reality. All forms are subject to change.'... Divinity is omnipresent. You have to realise that omnipresent divinity within your own Self. It is present in all the three states of consciousness, namely, dream, wakeful and deep sleep state. One has to strive to experience that divinity constantly. That is *Prajnanam* Brahma (constant integrated awareness is Brahman). That is vision of divinity, an experience which transcends all the three states of consciousness.

SSS 37.19: 25 October 2004, <http://www.sssbpt.info/ssspeaks/volume37/sss37-19.pdf>

There is only one changeless principle that is constant integrated awareness (*Prajnanam*). The Upanishads declare *Prajnanam* Brahma (Brahman is Supreme Consciousness). If you wish to attain that state, you must develop *Ekatma bhava* (feeling of oneness). Though the bodies are different, only one Atma dwells in all living beings. The human bodies are like the pots and the mind therein is water. The one moon is reflected in all the pots. It is only reaction, reflection and resound, everywhere.

SSS 42.11: 20 July 2009, <http://www.sssbpt.info/ssspeaks/volume42/sss42-11.pdf>

Prajna (Supreme Consciousness) really refers to the Brahman (God) in man. The Vedas have declared '*Prajnanam* is Brahman'. *Prajna* is the principle that is present equally in the body, the *Antahkarana*, and the Atma. Hence, it may be regarded as 'constant integrated awareness.' It is this constant integrated awareness that is the source of all values in man. This *Prajna* is permeated with love.

SSS 20.20: 24 September 1987, <http://www.sssbpt.info/ssspeaks/volume20/sss20-20.pdf>

Believe that this body is the residence of God; that the food you take is the offering you make to Him; your act of bathing is the ceremonial bathing of Him who is in you; the ground you walk on is His domain; the joy you gain is His gift; the grief you experience is His lesson. Remember Him ever, in sun and rain, day and night, asleep and awake.

SSS 7.19: 22 April 1967, <http://www.sssbpt.info/ssspeaks/volume07/sss07-19.pdf>

There is awareness in the physical body. That awareness is true wisdom. The Vedas refer to this as *Prajnanam* Brahma (constant integrated awareness). This constant integrated awareness makes the body, mind, and intellect function. All four *Mahavakyas*, namely, *Prajnanam Brahma*, *Ayam Atma Brahma*, *Aham Brahmasmi*, and *Tat twam asi*, speak of this constant integrated awareness. Understand the truth that you are God. You may think that you are separate from Swami. But in fact, I and you are not separate.

SSS 32pt2.3: 25 August 1999, <http://www.sssbpt.info/ssspeaks/volume32/sss32p2-03.pdf>

Sadhana 4.15 – Practise ‘Not this, not this’ (*Neti, neti*).

By a process of elimination, *Neti* (Not this), you arrive at what remains, namely, the Atma. When you find out that what you call the ‘I’ is different from what you describe as your body, your mind, etc., what remains is the ‘I’ which is the Self. You have to strive to recognise the Atma Principle in you. This is the message of Vedanta.

SSS 22.30: 4 October 1989, <http://www.sssbpt.info/ssspeaks/volume22/sss22-30.pdf>

Hence, the destination for man is the realisation of his divinity (the original source). This realisation must come through the Vedantic process of exclusion (*‘Neti, neti,’* ‘not this, not this’). ‘I am not the body. I am not the intellect. I am not the will. I am not the *antahkarana*, the inner instrument.’ All these are only instruments. Man should realise: ‘I am the Master of all of them.’ When, by this process of elimination, man realises his true Self, he is freed from sorrow.

SSS 25.2: 1 January 1992, <http://www.sssbpt.info/ssspeaks/volume25/sss25-02.pdf>

All human beings, without exception, use the word ‘I’ to identify themselves. What is this ‘I’? It is the Atma principle, which exists within everyone in equal measure. A certain person may have love, another may not. One might be peaceful, another might not. One might be truthful, another might not. But ‘I’ is within everyone! All this is pervaded by God.

Whenever you enquire, whether it is a millionaire or a beggar, a child or a man, or a woman, every person announces himself as ‘I am so-and-so.’ This ‘I’ that is common to everyone is the Atma-principle. It is common to all irrespective of moods and conditions. The Vedantic method of arriving at Oneness by the process of *Neti* (‘not this, not this’) also leads to the same *Atmic* truth. The ‘I’ exists in everyone. Once you have cultivated this *‘Ekatma bhava’* (the spiritual oneness of all) there will be no room for differences and discord. You will then feel that when you hurt or blame others, you are hurting or blaming yourself.

SSS 24.18: 1 June 1991, <http://www.sssbpt.info/ssspeaks/volume24/sss24-18.pdf>

Sadhana 4.16 – Practise Self-enquiry and realise your divine Self.

A mere five-minute inquiry will convince you that you are not the body or the senses, the mind or the intelligence, the name or the form, but that you are the Atma (Self) Itself; the same Atma that appears as all this variety. Once you get a glimpse of this truth, hold on to it; do not allow it to slip. Make it your permanent possession.

SSS 1.4: April 1957, <http://www.sssbpt.info/ssspeaks/volume01/sss01-04.pdf>

Love is another name of Brahman (God). In fact, love, Atma (Self), *prema*, *aham* (‘I’) or Brahman—all these names carry the same meaning.

SSS 40.22: 26 December 2007, <http://www.sssbpt.info/ssspeaks/volume40/sss40-22.pdf>

Every individual should regard the enquiry into nature of the Atma as the primary purpose of life. Purity of thought, word and deed is essential for this enquiry.

SSS 18.3: 20 January 1985, <http://www.sssbpt.info/ssspeaks/volume18/sss18-03.pdf>

You say, 'This is my body, this is my hand, this is my leg, this is my mind, this is my *buddhi* (intellect).' Everything is my, my, my. Then, who is that 'my'? When you say 'my leg', you are separate from your leg. Then who are you? You are you only. In his way, man today is deluded by his attachment to his body and senses. But you are not the body, you are not the senses, you are not the intellect, you are you. You should realise, 'I am I.' That universal 'I' principle is only one. '*Ekam sat, viprah bahudha vadanti*' (truth is one, but the wise refer to it by many names). But the individual 'I' represents ego. When you cut this 'I', it becomes the cross which is worshipped by the Christians. It means, when you give up your ego, you become your true Self.

SSS 40.12: 26 July 2007, <http://www.sssbpt.info/ssspeaks/volume40/sss40-12.pdf>

Devotees undertake several kinds of sadhana. But, they are not sadhana in the real sense. If you wish to see 'reality', you have to develop an inner vision. If you open your eyes and see the outside world, you will see a number of heads. On the other hand, close your eyes and look into yourself. Then you will see none but yourself. Hence, develop an inner vision. You enquire into yourself 'Who am I?' Immediately reply comes from within 'I am I'. That is the correct answer. People say 'I am so and so; I am an American,' etc. These are not the real answers to the question, 'Who am I?' These are all outward names for identification in the external world. They are not important. What is important is Self-enquiry. Then you will realise the Truth.

SSS 41.11: 20 July 2008, <http://www.sssbpt.info/ssspeaks/volume41/sss41-11.pdf>

Sitting in solitude, when you calmly enquire how this *jnana* (Self-knowledge or Atma) is present in all, you will hear from within yourself a spontaneous voice that is eternal and changeless. All the things in this manifested world are subject to constant change due to the process of union and separation of atoms that goes on endlessly. However, this divine voice within is not only the same in all beings, not only eternal, but also it remains unchanged by anything.

The changes due to the changes in the age of a person, or due to the changing states of consciousness like waking, dreaming and sleeping affect only the gross, subtle and causal bodies, but they do not, in any way, affect the voice referred to above. What then is that voice? It is the divine inner voice emanating from the Atma as I, I, I—*Aham, Aham, Aham*. It is this *Aham* ('I') that is the source of *Soham Mantra* that goes on repeating itself, without any conscious effort, in all of us during the process of breathing. It is this *Aham* again that appears as *ahamkara* (I am the body) when it identifies itself with the body. *Ahamkara* is human; *Aham* is divine. This *Aham* can be realised only by purifying one's heart, never by studying scriptures and becoming a scholar.

SSIB 1990.12: 30 May 1990, <http://www.sssbpt.info/summershowers/ss1990/ss1990-12.pdf>

To get rid of the demonic qualities, man has to embark on Self-enquiry: 'Who am I?' Scriptural scholarship is of no avail in this enquiry. *Atmic* bliss can be realised only by recognising that the same spirit dwells in all beings. This realisation can be got only by spiritual enquiry.

Embark on Self-enquiry to acquire Self-knowledge. For the refinement of the heart, the first requisite is seeking *satsanga* (company of the good). It is because you have assembled here that you have been able to derive the benefit of Swami's message. Along with good company, you must listen only to what is sacred.

SSS 26.11: 24 March 1993, <http://www.sssbpt.info/ssspeaks/volume26/sss26-11.pdf>

The moment you establish yourself in the truth 'I am Atma,' you will attain liberation. Always think, 'Swami is in me. I am in Swami.' However, there will be no use if you simply repeat, 'I am Swami, I am Swami,' with a fickle mind. Develop firm faith, 'I am Swami, I am God; I am God.' It is only when you develop that firm conviction, you will attain Divinity, which is *Nirgunam, Niranjana, Sanatana Niketanam, Nitya, Shuddha, Buddha, Mukta, Nirmala Swarupinam* (God is attributeless, unsullied, ancient, final abode, eternal, pure, enlightened, free and embodiment of sacredness).

SSS 40.13: 28 July 2007, <http://www.sssbpt.info/ssspeaks/volume40/sss40-13.pdf>

Sadhana 4.17 – Contemplate constantly on the four *Mahavakyas* (Great Aphorisms).

The four *Mahavakyas* (great aphorisms):

- (1) *Prajnanam Brahma* – Constant integrated awareness is Brahman
- (2) *Aham Brahmasmi* – I am Brahman
- (3) *Tat twam asi* – That thou art
- (4) *Ayam Atma Brahma* – This Atma is Brahman.

(Summary of) SSS 37.19: 25 October 2004, <http://www.sssbpt.info/ssspeaks/volume37/sss37-19.pdf>

The four *Mahavakyas*, *Tat twam asi*, *Prajnanam Brahma*, *Aham Brahmasmi* and *Ayam Atma Brahma* are Vedic declarations which emphasise the oneness of the individualised soul and the Supreme Soul. ... If you are able to know the true meaning of these *mahavakyas*, you will be able to realise the truth.

SSS 37.19: 25 October 2004, <http://www.sssbpt.info/ssspeaks/volume37/sss37-19.pdf>

1. *PRAJNANAM BRAHMA* is the Holy Declaration of the Rig Veda. *Prajnanam* means constant integrated awareness. This is present and active, in all things, at all places, all the time.

2. *AHAM BRAHMASMI* is the holy declaration of the Yajur Veda. It is a component of three words *Aham*, *Brahma* and *Asmi*. *Aham* implies a total, a composite: personality. Man is subjected to countless thoughts, desires and resolutions. The very first *sankalpa* (urge) that nestles in the mind of man is *Aham* or I-ness. Other ideas or thoughts leading to action can enter the mind only after *Aham* has struck root. The I-ness persists in the gross body of the waking stage, the subtle body of the dream stage and the causal body of the deep sleep stage. It persists through all three states. ... I is the universal response, whether I ask who is Gokak or who is Sudarshan or who is Chakravarthi. From every, one, the answer arises, I, I, I. I is in every one, the core of all.

Next, we have the expression *Brahma Asmi* (I am Brahman). ... This is what the Upanishads mean when they declare that he who knows Brahman becomes Brahman (*Brahmavid Brahmaiva Bhavati*). ... When it happens, *Aham* becomes Brahman. When human-ness is permeated by God-ness, man becomes God.

3. *TAT TWAM ASI* is the holy declaration of the Saama Veda—That thou art. *Tat* (That) was in existence before creation and is in existence subsequently too. It is the Principle of Total Consciousness, the totality of Being and Becoming, encompassing and transcending the physical, mental and spiritual reaches, 'beyond the horizon of expression and imagination.' The Cosmos did not originate from God; It is God. There is nothing 'other'; 'there is no second.' ... It is the Omnipresent Eternal Awareness (*Chaitanya*).

'*Twam*' ('Thou') is the body-senses-mind-intellect complex. This too is That, as confirmed by the verb, *asi* (art). 'Thou' is the mould, the *Aakaara* (the form). 'That' is the core, the genuineness, the *sva-bhaava* (one's own nature). To realise the identity of the two, one has to resort to the sadhana (spiritual discipline) of meditation. Meditation is the process of sublimating concentration (which concerns itself with the realm of the senses), leading into contemplation (which concerns itself with the realm of mind and reason), resulting in real meditation (which concerns itself with the realm unreachable by logic or thought or even imagination).

4. *AYAM ATMA BRAHMA* is the Holy Declaration of the Atharva Veda, the Fourth among the Vedas. It means, 'This Atma is Brahman.' It implies 'that the Individual Self is the untarnished, unaffected Witness of the activities of the body-mind complex'. The lamp illumines the area around it. One person falsifies accounts so that he can escape paying tax; another writes the Name of Rama as a sadhana; another person takes advantage of the light to lay his hands on articles to steal. The lamp is the witness. The Atma too shines within the cave of the heart. One should engage oneself in sacred activity, with the inspiration of that illumination.

SSS 16.1: 1 January 1983, <http://www.sssbpt.info/ssspeaks/volume16/sss16-01.pdf>

Do not ever be under the illusion that God is somewhere in a distant place. You are, in fact, God verily. ... Never deviate from the firm faith that you are God. Always contemplate on one aspect: *Aham Brahmasmi* (I am Brahman). ... All these four *mahavakyas* *Tat twam asi*, *Prajnanam Brahma*, *Ayam Atma Brahma* and *Aham Brahmasmi* lead you to the same truth, that is, you are God verily. ... How can you realise this truth? Only by cultivating pure, selfless and Divine love. Without love, nothing can be achieved in this world. Love is the source and sustenance for the entire universe. Love is God and God is love. ...

Brahman (God) and *Aham* ('I') are one and the same. Undertake sadhana to realise the oneness of these two. That is the 'Pathway to God'. If you wish to meditate on God, ... meditate on your own real nature, which is divinity. ... you will realise your unity with divinity.

SSS 37.19: 25 October 2004, <http://www.sssbpt.info/ssspeaks/volume37/sss37-19.pdf>

It is only when the names and forms are set aside and the underlying source is identified that it is possible to recognise the truth. ... When you are able to realise this truth, you will find that the principle 'I' underlies everything in the universe as the principle of unity. We have to recognise that 'I' principle which is universal. ... The only aspect you have to realise is 'I am Brahman.'

SSS 37.25: 20 October 2004, <http://www.sssbpt.info/ssspeaks/volume37/d041020.pdf>

Sadhana 4.18 – Contemplate constantly on the Self (Atma).

'I am the Atma (the Self) residing in all beings; I am also the beginning, the middle, and the end of all beings.' That is to say, the entire Cosmos consisting of moving and non-moving objects is only the Atma. Nothing exists other than the Atma or the Self. What today's man needs to do is to constantly contemplate on the Self, to realise the Self, to be firmly established in the Self, and to experience the bliss of the Self.

Atma is also known as 'Awareness.' It is this awareness that is responsible for the 'I' consciousness in all beings, which is called '*aham*'. When this *aham* identifies itself with the body, it becomes *ahamkara* (ego). This is the false 'I' and not the real 'I'. What hides the Atma always is the mind. The clouds that are formed due to the Sun's heat hide the Sun itself. Likewise, the mind, which is the offspring of the Atma, hides the Atma itself. As long as the mind is there, man cannot hope to understand anything about the Self, not to speak of realising and experiencing the bliss of the Self. That state in which one is established in the Self, at all times and under all circumstances, is called Self-realisation.

SSIB 1990.11: 29 May 1990, <http://www.sssbpt.info/summershowers/ss1990/ss1990-11.pdf>

To experience the Self (Atma), you require only Self-knowledge. ... In fact, whether you call it Atma (Self) or *jnana* (knowledge), they are both one and the same. True awareness is *jnana*. ... The still and peaceful silence that follows the destruction of the mind is itself true knowledge. This true knowledge is our very nature and not something to be newly acquired.

However, this knowledge is hidden by the mind and its aberrations, like the cinder covered by the ash, generated by the cinder itself, like the water shrouded by the moss produced by water itself and like the eye covered by the cataract arising from the eye itself. Remove the cataract and you get back your sight. Remove the mind and the Self-knowledge stands revealed automatically.

SSIB 1990.12: 30 May 1990, <http://www.sssbpt.info/summershowers/ss1990/ss1990-12.pdf>

The Atma is eternal and omnipresent. It is self-existent. The spiritual quest is to understand and realise the nature of the Atma. This is *Brahmajnana* (knowledge of the Brahman). Every individual should regard the enquiry into nature of the Atma as the primary purpose of life. Purity of thought, word and deed is essential for this enquiry.

SSS 18.3: 20 January 1985, <http://www.sssbpt.info/ssspeaks/volume18/sss18-03.pdf>

What do you mean by vision of the Atma? It is visualisation of the all-pervasive effulgence. The Atma is present in every cell of the human body. In order to understand this, you have to transcend form. All the material objects have a definite form, but in due course of time they lose their identity and merge into the causal dimension, i.e., in the Atma. So, man should make an effort to go beyond form and merge into the Atma. ...

What is Atma? Bliss is Atma. To understand the formless Atma, you should go beyond form. In the beginning, you meditate on a specific form, but gradually you should go beyond that form and realise the formless Divinity.

In *bhutakasha* (the physical universe), beings are many, but the underlying *Atmic* principle is the same. Right from his childhood to old age, man uses the letter 'I' while introducing himself. Man passes through different stages of life, but the 'I' in him remains the same. That changeless 'I' is verily the Atma.

First of all, understand what Atma means. The principle of 'I' that is present in everybody is Atma. The Vedas declare, *Aham Brahmasmi* (I am Brahma). But in My view, even this is not complete truth because the presence of 'I' and Brahma symbolises duality. Truth is one, not two. Man should hold on to the principle of non-dualism and sanctify his life.

'I' is a permanent reality. Consider this Atma as Godhead itself. Without a substantial basis, there will be no manifestation. The basis for the waves in the ocean is the water therein. In the same manner, Atma is the basis for the phenomenal world. All the good and bad, praise and blame that happen are all mere passing clouds. The baby, the boy, the youth and the old man are all differences in form but the Atma in the person is the unchanging entity. While travelling in the train, you see out of the window, trees, mountains and lakes fleeting past. This is an illusion. Sometimes, in the skies, you see as if the moon is moving fast, while in reality the clouds are moving. This again is an illusion. The moon is not moving at the same pace as the clouds. In the same way, the Atma does not change or move; it is only our feelings that change.

SSS 34.3: 21 February 2001, <http://www.sssbpt.info/ssspeaks/volume34/sss34-03.pdf>

Bhakti (devotion or love for God) is the best means to experience this *Atma-jnana* (knowledge of the Atma or Self) and enjoy *Atmananda* (the bliss of the Self). What is *bhakti*? It is constant contemplation on the Self. *Bhakti* and *jnana* are not two different things. *Bhakti* itself is *jnana*. And *jnana* itself is *bhakti*. They are closely interrelated and interdependent. The singular bond that unites *bhakti* and *jnana* is *prema*—Divine Love. With this sacred cord of *prema*, you can bind the Lord Himself.

SSIB 1990.12: 30 May 1990, <http://www.sssbpt.info/summershowers/ss1990/ss1990-12.pdf>

Truth is omnipresent. When you think of it and contemplate on it, it can manifest in you also. Hence, you constantly contemplate on Truth. ... Whoever contemplates on Truth, *Sathyam* is present in the heart of that person. Hence, one should never forget Truth. ... You are not merely a human being. You are God, verily. You think that you are God and you will become God. *Yad bhavam tad bhavati* (as are the feelings, so is the result).

SSS 40.13: 28 July 2007, <http://www.sssbpt.info/ssspeaks/volume40/sss40-13.pdf>



Love is God. God is love.
Live in love. Only then can you realise
the principle of oneness and attain fulfilment in life.

SSS 38.9: 13 April 2005, <http://www.sssbpt.info/ssspeaks/volume38/sss38-09.pdf>

ABBREVIATIONS

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| CWBSSSB | Conversations with Bhagavan Sri Sathya Sai Baba http://media.radiosai.org/journals/Archives/Conversation_Archives.htm |
| SSIB | Summer Showers in Brindavan http://www.sssbpt.info/english/showers.html |
| SSS | Sathya Sai Speaks http://www.sssbpt.info/english/sss.htm |



Nobody can become a saint or a sage overnight.
We must start early, drive slowly and reach the goal safely.
Haste makes waste and waste creates worry.
A true *sadhaka* (spiritual aspirant) must develop
the qualities of patience and persistence in order to
reach the ultimate goal of spiritual enlightenment.

SSIB 1990.11: 29 May 1990, <http://www.sssbpt.info/summershowers/ss1990/ss1990-11.pdf>

RECOMMENDED READINGS

SATHYA SAI BABA'S LIFE AND LEELAS

- Anyatha Saranam Nasthi – Other than You refuge there is none*
- Bhaktodharaka Sri Sathya Sai
- Divine Games of Bala Sai
- Divine Whispers
- Nectarine Leelas of Bhagawan Sri Sathya Sai Baba
- Prema Dhaara, Vol. 1–3
- Sathya Sai Baba – God as Man
- Sri Sathya Sai Anandadayi – Journey with Sai
- The Divine Leelas of Bhagawan Sri Sathya Sai Baba
- Vision of the Divine
- Sathyam Sivam Sundaram, Vol. 1–4
<http://www.vahini.org/ssssss.html>

SATHYA SAI BABA'S MISSION AND TEACHINGS

- Love is My Message
- My Baba and I
- Necklace of Nine Sai Gems
- Seeking Divinity
- Conversations with Bhagavan Sri Sathya Sai Baba (CWBSSSB)
http://media.radiosai.org/journals/Archives/Conversation_Archives.htm
(Conversations with Sai, Parts 1–40)
- Discourses on the Bhagavad Gita, by Sathya Sai Baba
<http://bababooks.org/Downloads/sai-baba-gita-P1.html>
- God lives in India
<http://www.saibaba.ws/articles2/blitz.htm>
- Sathya Sai Speaks (SSS), discourses by Sathya Sai Baba
<http://www.sssbpt.info/english/ssss.htm>
- Satyopanishad
<http://www.vahini.org/downloads/satyopanishad.html>
- Summer Showers in Brindavan (SSIB), discourses by Sathya Sai Baba
<http://www.sssbpt.info/english/showers.html>
- The Vahinis, books written by Sathya Sai Baba, including Prema Vahini (Stream of Love)
<http://www.sssbpt.info/english/vahinis.html>

*Books that Sathya Sai Baba recommended His students to read

SATHYA SAI BABA'S TEACHINGS FOR YOUNG ADULTS

- My Dear Students, Vol. 1–5
http://www.saipublications.com/b000_my_dear_students_intro.html
- World youth conference discourses

1997 – First world youth conference

Video: <http://www.saicast.org/1997/19970719discourse.htm>

Text: SSS 30.14: 16 July 1997, <http://www.sssbpt.info/ssspeaks/volume30/sss30-14.pdf>

Audio: <http://radiosai.org/program/SW1.php> (search on 16 July 1997)

Text: SSS 30.15: 17 July 1997, <http://www.sssbpt.info/ssspeaks/volume30/sss30-15.pdf>

Video from 15:30: <http://www.saicast.org/1997/19970719discourse.htm>

Text: SSS 30.16: 18 July 1997, <http://www.sssbpt.info/ssspeaks/volume30/sss30-16.pdf>

Audio: <http://radiosai.org/program/SW1.php> (search on 18 July 1997)

Text: SSS 30.17: 19 July 1997, <http://www.sssbpt.info/ssspeaks/volume30/sss30-17.pdf>

Audio: <http://radiosai.org/program/SW1.php> (search on 19 July 1997)

1999 – Second world youth conference

Video: <http://www.saicast.org/1999/19991118YouthConf.htm>

Text: SSS 32.12: 18 November 1999, <http://www.sssbpt.info/ssspeaks/volume32/sss32p2-12.pdf>

Audio: <http://radiosai.org/program/SW1.php> (search on 18 November 1999)

Text: SSS 32.14: 21 November 1999, <http://www.sssbpt.info/ssspeaks/volume32/sss32p2-14.pdf>

Audio: <http://radiosai.org/program/SW1.php> (search on 21 November 1999)

2007 – Third world youth conference

Video: <http://www.saicast.org/2007/20070726-28discourse.html> and
<http://www.saicast.org/2007/20070728discourse.html>

Text: SSS 40.12: 26 July 2007, <http://www.sssbpt.info/ssspeaks/volume40/sss40-12.pdf>

Audio: <http://radiosai.org/program/SW1.php> (search on 26 July 2007)

Text: SSS 40.13: 28 July 2007, <http://www.sssbpt.info/ssspeaks/volume40/sss40-13.pdf>

Audio: <http://radiosai.org/program/SW1.php> (search on 28 July 2007)

KNOW YOUR SELF

- Refer also to previous sections on Sathya Sai Baba's teachings
- I am I
- I am That*
- Oneness of Divinity
- Purifying the Heart
- Dialogues with the Divine
<http://www.vahini.org/downloads/dial-divine.html>
- Ellam Ondre (All is One)
<http://advaita.com.br/wp-content/uploads/2010/08/Ellam-Ondre.pdf>
- Ribhu Gita
Essence of Ribhu Gita:
<http://www.holybooks.com/wp-content/uploads/Essence-of-Ribhu-Gita-ebook.pdf>
Ribhu Gita - Chapter 26:
http://www.wearesentience.com/uploads/7/2/9/3/7293936/ribhu_gita_chapter_26.pdf
- Roadmaps to Self-Realization
<http://www.gitawalkthrough.com/book.roadmaps.htm>
- Sathya Sai Gita
<http://bababooks.org/SathyaSaiGita/>
- Self-Realization – The Knowledge of the Absolute
<http://www.atmapress.com/Download/PDF%20Files/Self%20Realization.pdf>
- Summer Showers in Brindavan 1990
<http://www.sssbpt.info/english/sum1990.htm>
- Talks with Sri Ramana Maharshi*
http://www.sriramanamaharshi.org/wp-content/uploads/2012/12/Talks_Extract.pdf
- The Bhagavad Gita – A Walkthrough for Westerners
<http://www.gitawalkthrough.com>

*Books that Sathya Sai Baba recommended His students to read

SOME OF THE GREAT SOULS AND AVATARS THAT SATHYA SAI BABA SPOKE ABOUT

- Buddha
- Hanuman
- Jesus
- Krishna
- Maithreyi
- Meera
- Nisargadatta Maharaj
- Peddabottu
- Radha
- Rama
- Ramakrishna Paramahansa
- Ramana Maharshi
- Shirdi Sai Baba
- Sita
- Subamma
- Swami Vivekananda

ADDITIONAL READINGS

- A guide to books on Sathya Sai Baba
<http://www.sathyasai.org/inform/guide.htm>
- Descriptions of selected books
<http://www.sathyasai.org/inform/bookdes.htm>





**Strengthened by Swami's Grace,
encouraged by Swami's Blessings,
engage in sadhana (spiritual practice)
and achieve success by realising the goal of life.**

SSS 9.16: 29 July 1969, <http://www.sssbpt.info/ssspeaks/volume09/sss09-16.pdf>