



Sathya Sai International Organisation

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1. Love is Divine. Love all, impart your love even to those who lack love. 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. But why aren't people taking to it? This is because they are obsessed with misconception relating to the means of experiencing God. They regard God as some remote entity attainable only by arduous spiritual practices. God is everywhere. There is no need to search for God. All that you see is a manifestation of the Divine. All the human beings you see are forms of the Divine. Correct your defective vision and you will experience God in all things. Speak lovingly, act lovingly, think with love and do every action with a love-filled heart.

– *Divine Discourse Jul 5, 1996*

2. Above all, it is best that the Sadhaka under all circumstances should be joyful, smiling and enthusiastic. Even more than *Bhakti* and *Jnana* (Devotion and Wisdom), this pure attitude is desirable. Those who have acquired it deserve to reach the goal first. This quality of joy at all times is the fruit of the good done in past births. When a person is ever worried, depressed and doubting, he can never attain bliss, whatever spiritual practices or *sadhana* (spiritual exercise) one may undertake. The first task of a spiritual aspirant is the cultivation of enthusiasm. Through that enthusiasm, he can derive any variety of *Ananda*. Never get inflated when you are praised; never get deflated when you are blamed. Be a spiritual lion, regardless of both. One must analyse and correct one's faults on his own; this is most important.

– *Prema Vahini, Ch 63*

3. "The world is impermanent. Birth is a misery. Old age is a misery. Be careful!" says a Sanskrit poem. As long as you are alive, everyone would seem to love the body. This is for purely selfish reasons. God alone is utterly selfless. Love God and lead your normal lives; there is nothing wrong in this. Whatever you do, treat it as an offering to God. See God in everyone. Don't have ill will towards anyone. Do not have excessive attachment for anyone. Direct all attachment towards God. Love all. Do not rely on anyone except God. Realise the impermanence of the body and place your trust solely in God. Seek refuge in Him. What is most needed today in this *Kali* age is faith. As often as possible, when you get the chance, meditate on God. Earn the esteem of society through sincere service. That will ensure a good future for you.

– *Divine Discourse Aug 16, 1996*

4. Who is Lord Shiva, and where is He to be found? Many answers are given, including Kailash as His place of residence. The true answer is, '*Isavasyam Idam Sarvam*' (All this is pervaded by Isa). He is omnipresent. There is no place, object or being where God is not present. Correct your outlook and recognise this unity in the apparent diversity around you. When God is omnipresent, what need is there to go in search of Him? The search is meaningless. If one gets rid of attachment and hatred, one will experience the Divinity inherent within. This is the *sadhana* (spiritual exercise) one has to do today - to get rid of desire and hatred which conceal the God within. Many people ask: "Swami! Show us the way." All you have to do is to go back to the source from which you came.



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Where is the need for seeking the way? The Bhagavatha has declared that it is the natural destiny of every living being to go back to where each one came from.

– *Divine Discourse Mar 6, 1989*

5. Devote your time to the service of the world, with faith in the Lord, regardless of its fruits. Then you become blessed. Otherwise, though the body may be inactive, the mind will be very busy, committing acts on its own. People with such minds fall prey to *karma* in spite of their not doing anything! When a person has the mind fixed on contemplation of God and the pursuit of truth, though the body and senses do acts that are of service to the world, they won't be affected by them; though they do actions (*karma*), they are still non-doers of action. This is the lesson from Bhagavad Gita. The heart of the person who doesn't strive to cultivate the mind with holy thoughts is certain to be the paradise of evil and wickedness. Everyone who hopes to rise to greatness, seeks one-pointedness and aspires for salvation, must bear this in mind. Spiritual wisdom alone is the cause of liberation.

– *Prema Vahini, Ch 72*

6. Good company can elevate one to the level of Divinity, whereas bad company can degenerate one to the level of an animal. You should make efforts to rise above the human level. No effort is needed for your downward fall. To become bad is very easy. Young people today entertain bad thoughts and feelings, and perform bad actions, thereby wasting their precious young age. Unfortunately, people today associate with bad company, because of which their good feelings and actions are turned into bad feelings and actions — ultimately making their lives very miserable. Though it may appear to be very difficult to attain the higher level, you should still make efforts to reach higher levels. Your thoughts are the root cause of everything. Therefore, you should have only noble, sacred, pure, and meaningful thoughts.

– *Divine Discourse, July 8, 1996*

7. Though it is hard to restrain the mind, it can be diverted. When the mind steeped in the secular world is diverted toward Divinity, it gains in moral strength. The mind steeped in the worldly matters makes you a prisoner of the world, whereas a mind steeped in God secures liberation for you. Your heart is the lock and your mind is the key. When you turn the key to the left, it locks. But if you turn the key to the right, it unlocks. It is the turning of the key that makes the difference. Hence the mind is the cause for your liberation as well as bondage. What then is liberation (*Moksha*)? It is not an air-conditioned mansion, but a state devoid of delusion (*Moha*). Majesty and morality lie in diverting the mind from the world to God. It is this simple and powerful concept that really contributes to your progress and prosperity.

– *Summer Showers Ch1, May 20, 1996*

8. Embodiments of Love, God is present in everyone. He resides in every heart. So do not confine God to a temple, a mosque or a church. Where a human is, there God is. God takes the form of a human (*Daivam manusha rupena*). As you forget and do not realise this important fact, you indulge in criticism of others. Whom are you criticising? Whom do you adore? Enquire for yourself. God is present in all. If you criticise others, you criticise God. Whoever you salute, it reaches God (*Sarva*



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jeeva namaskaram Keshavam prati gacchati) and whoever you insult or ridicule, it also reaches God! (*Sarva jeeva thiraskaram Keshavam prati gacchati*). Right from this moment, embark on a new life giving up bad thoughts and evil qualities. Purify your heart. Let your thoughts, words and deeds be sacred. Only then will your life be blissful.

– *Divine Discourse, Apr 13, 2002*

9. Consider the meaning of the name ‘Sai Baba’. ‘Sa’ means Divine; ‘ai’ or ‘ayi’ means mother, and ‘Baba’ means father. Your physical parents exhibit love with a dose of selfishness; but Sai, your Divine Mother and Father, showers affection or reprimands only to lead you towards victory in the struggle for self-realisation. Sai descended as Avatar to achieve the supreme task of uniting the entire mankind as one family through the bond of brotherhood, of affirming and illumining the Divine (Atmic) reality in every being. Divinity is the basis for the entire cosmos, and My mission is to instruct all to recognise the common divine heritage that binds one person to another, so that you can rid yourself of the animal, and rise to the Divine! I desire that you contemplate on this, derive joy and be inspired to observe the spiritual disciplines I laid down to progress toward the goal of realising Sai, who shines in your hearts.

– *Divine Discourse, June 19, 1974*

10. Since I moved freely among people, talking and singing with them, even intellectuals were unable to grasp My truth, My power, My glory, or My real task as Avatar. I can solve any problem however knotty. I am beyond the reach of the most intensive enquiry and the most meticulous measurement. Only those who have recognised My love and experienced it can assert that they have glimpsed My reality. Do not attempt to know Me through the external eyes. When you go to a temple and stand before the image of God, you pray with closed eyes, don’t you? Why? Because you feel that the inner eye of wisdom alone can reveal Him to you. Therefore, do not crave from Me trivial material objects; but, crave for Me from within, and you will be rewarded. The path of Love is the royal road that leads mankind to Me. My grace is ever available to devotees who have steady love and faith.

– *Divine Discourse, June 19, 1974*

11. Without the control of your senses, your *sadhana* will be ineffective; it is like keeping water in a leaky pot! When the tongue craves for some delicacy, assert that you will not cater to its whims. If you persist in giving yourself simple food that is not savoury or hot, but amply sustaining, the tongue may squirm for a few days, but it will soon welcome it. That is the way to subdue it and overcome the evil consequences of its being your master. Since the tongue is equally insistent on scandal and lascivious talk, you have to curb that tendency also. Talk little, talk sweetly, talk only when there is pressing need. Also, talk only to those to whom you must, and do not shout or raise the voice in anger or excitement. Such control will improve health and mental peace. It will lead to better public relations and less involvement in contacts and conflicts with others.

– *Divine Discourse, Nov 23, 1968*

12. In order to save His devotees, God takes many different actions in several ways. Devotees, unable to recognise and understand the inner meaning of such actions, think that God is giving



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them unnecessary difficulties. People only have external vision. God has inner vision. Paramatma is always caring for the well-being of His people. Even if a son, who has been brought up with much care by the mother, makes a mistake, the mother will correct the son and punish if appropriate. When we see this, we feel that a mother who has brought up the son with such care, love, and tenderness is harsh in punishing the child; but the mother does so with affection. In the same manner—God, the universal father, will punish His devotees, when needed, with love. Do not mistake it to be God desiring to punish people. God is always full of grace.

– *Summer Showers in Brindavan, 1976, Ch 3*

13. The word surrender has been misinterpreted and people promote idleness in the name of surrender. We think that our mind and body have been surrendered to the Lord. Your mind is not under your own control, how then can you hold it and give it to the Lord? You have no control over your own body too. So to say that you have surrendered your mind and body to the Lord is untrue. The flute is a very good example of an instrument close to the Lord and the one great quality in the flute is its complete surrender. There is nothing left in the flute, there are no residual desires. In fact, the inside of the flute is completely hollow. The flute has nine holes in it, and the flute of our body has nine holes too. That flute has been able to go close to the Lord because it is completely hollow. So also, if we can remove all the pulp of desires from our body, then there is no doubt that this flute of our body can also go close to the Lord.

– *Summer Showers in Brindavan 1974, Vol 1, Ch 3*

14. All the five elements have been created by the will of the Supreme. They must be used with reverential care and vigilant discrimination. Reckless use of any of them will only rebound on you with tremendous harm. Nature outside must be handled with discretion, caution and awe. It is the same with our inner ‘nature’ and internal instruments too! Of these, two are capable of vast harm - the tongue and one’s lust. Since lust is aroused and inflamed by the food consumed and the drink taken in, the tongue needs greater attention. While your eye, ear and nose have single uses, the tongue makes itself available for two purposes: to judge taste and to utter word - symbols of communication. You must control the tongue with double care, since it can harm you in two ways. Patanjali, (The author of Yoga Sutras) has declared that when tongue is conquered, victory is yours!

– *Divine Discourse, Nov 23, 1968*

15. Service of fellow human beings is more needed than service to the Lord Himself. In fact, such service is equal to the service of God. That is the path of real devotion. For what greater means can there be to please God than pleasing His very own children? The Purusha Sukta speaks of the Divine (*Purusha*) as having a thousand heads, a thousand eyes and a thousand feet. This is to say, “All are He!” Though there is the mention of a thousand heads, a thousand eyes and a thousand feet, there is no mention of a thousand hearts! There is only one Heart! The same blood circulates



through all the hands, eyes, feet and limbs. When you tend the limb, you are indeed tending the whole body. Similarly, when you serve your fellow beings, you are indeed serving God!

– *Sathya Sai Speaks, Vol 6, Ch 2, Mar 1966*

16. You have been listening to My discourses for years. If you are merely content to listen, it is sheer waste of time. You have to ruminate over what you have heard and try to put into practice the teachings. *Sravanam* (listening), *Mananam* (reflecting) and *Nidhidhyasanam* (putting into practice what has been learnt) are the three stages in the spiritual journey. Repeating parrot-like what one has heard earns not even the merit of enjoying the sweetness of the words. Claiming to be devotees and going about as devotees, few are caring to find out what is true devotion. *Bhajans* and *Japas* (singing and repeating God's name) and performance of *yagas* and *yajnas* (sacrifices and rituals) are not the real marks of devotion. They are merely exercises in washing out one's impurities. All the nine kinds of worship are also designed to achieve purity of mind and heart. But purity should find expression in action just as clothes that have been washed have to be worn. Without purity in action, the real nature of the Self cannot be recognised.

– *Divine Discourse, July 11, 1987*

17. You might say that the *karma* of the previous birth has to be consumed in this birth and that no amount of grace can save man from that. Evidently, someone has taught you to believe so. But I assure you, you need not suffer from *karma* like that. When a severe pain torments you, the doctor gives you a morphine injection and you do not feel the pain, though it is there in the body. Grace is like the morphine; the pain is not felt, though you go through it! Grace takes away the malignity of the *karma* which you have to undergo. There are also dated drugs, which become ineffective after a certain time. Well, so too, with Grace, the effect of *karma* is rendered null, even though you go through the experience! Hence, it is wrong to say the '*Lalata likhitam*' (fate written on the forehead) cannot be rendered ineffective. Grace can surpass anything; nothing can stand in its way. Remember, it is the grace of the 'All-mighty'!

– *Divine Discourse, Nov 23, 1964*

18. Everyone must develop the spirit of sacrifice (*thyaga*). You must serve the people with your body. You have to cherish good and noble thoughts in your mind. You must use your wealth for supporting educational and other institutions to help the people. Give food to the starving. This is the way to lead a purposeful and sublime life. Life has been given to you not to become fat yourself. The body is the basic instrument for the practice of righteousness (*Dharma*). Dedicate your entire time to service and for the proper discharge of your duties. God alone can transform your spiritual efforts into a transcendental experience. God is omnipresent; He is everywhere and within you. You are Divine! Ensure your spiritual practices (*Sadhana*) are not for any selfish reason. It must promote the good of others. Giving up selfishness, cultivating selfless love for others, and sanctify your lives. Then you will experience *Sakshatkara*, the vision of the Divine from within you.

– *Divine Discourse, Jul 7, 1990*

19. I have often said, "My Life is My Message". *Avatars* make such a proclamation only to demonstrate their Divinity. They are children among children, men among men, and women



among women, so that they may respond to everyone's joy and sorrow, console them and infuse confidence and courage into their drooping hearts. *Avatars* appear among humans since birds, beasts, trees, etc. have not slid into unnatural ways. It is only human beings pursuing the mirage of worldly happiness and sensual pleasure, who have forgotten the task for which they came to earth. God assumes human form only to restore *Dharma* and lead you back into the path of virtue and wisdom! Hence God is pleased with the rigorous adherence to *Dharma*. Practice righteousness, it will fill every moment of your life with bliss and the joy of self-realisation. God is everywhere. He is all-powerful. He sees everything. He resides in every heart and listens to every agony and prayer. Have faith in God.

– *Divine Discourse, Nov 1970*

20. The Lord is attained only through supreme devotion (*para-bhakti*). Supreme devotion can be acquired only through spiritual wisdom (*jnana*). Spiritual wisdom can be cultivated only through faith (*sraddha*), and faith comes only through love. 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 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, hears and knows everything. Discriminate between the true and the false, and speak only the truth. Discriminate between right and wrong, and do only the right. Endeavour every moment to be aware of the omnipotence of God.

– *Prema Vahini, Ch 19*

21. The body is the temple of the individual (*jiva*), so whatever happens in that temple is the concern of that individual. So too the world is the body of the Lord, and all that happens in it, good or bad, is His concern. From the observed fact of the relationship between the individual and the body, know the truth of the unobservable relationship of the Lord and creation. The relationship of the individual (*jiva*) and the Lord, the kinship between the two, can be grasped by everyone who acquires three chief instruments: (1) a mind unsullied by attachment and hatred, (2) a speech unsullied by falsehood, and (3) a body unsullied by violence. Joy and peace do not reside in external objects; they are within you. But in your foolishness, you search for them outside yourself, in a world from which, today or tomorrow, you are bound to depart. Therefore, wake up now! Try to know the essence of the eternal truth. Try to experience the love that is God Himself.

– *Prema Vahini, Ch 19*

22. What does it mean when you say God descends as an *Avatar*? God out of His love, affection and compassion, comes down to the level of a human being and arouses the Divine Consciousness in humankind. When God finds that many people are desperately searching outside of themselves for God, He makes you aware of God within yourself. God is in fact the core in everyone. This chance, to realise God within, has been granted to you as a reward for merit acquired by you in many previous lives, so as to reach the highest goal of merging with the absolute. Every bird needs two wings to fly; a cart needs two wheels to be pulled along. To journey towards the highest goal,



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you need both faith and steadfastness - spiritual learning (*vidya*) and penance (*tapas*). Bhagavad Gita states, Knowledge of the Self (*Atma Vidya*) is the holiest. Knowledge (*Vidya*) shows the way, and the penance (*tapas*) makes you reach the goal. Both are necessary to attain the Ultimate.

– *Divine Discourse, Dec 24, 1980*

23. Embodiments of Divine Love! Wherever you may be, never give room for any differences. Everyone must get rid of all selfishness, self-interest and self-centeredness. Mutual regard (*Mamatha*), equipoise (*Samatha*) and forbearance (*kshamatha*) are basic qualities necessary for every human being. Hence develop love, forbearance and compassion. Realise that love is present in everyone. Get rid of all differences and adhere to your faith and traditions. Learn to live in love and harmony with all the members of your society. When differences of all kinds are given up, love will grow in you and you can have a direct vision of God. Without love, verbal prayers are of no avail. Divine love is the only unifier, motivator and harbinger of joy to everyone. God is love and God can be realised only through love. All saints and religions have emphasized the greatness of love, truth, sacrifice and unity. Therefore, cultivate love.

– *Divine Discourse, Dec 24, 1980*

24. Develop the quality of love. Do not hate anyone. Develop the faith that whatever happens to you is good for you. Think that whenever you encounter any difficulty or suffering, you alone are responsible for it. On the other hand, if you insult anyone knowingly or unknowingly, that someone else may punish you some day. Pleasure and pain are the products of your own making. The merit or sin you commit, follows you like a shadow always. Many today give sermons to others, without following their own advice. What value will your advice have? Whenever you read or listen to a noble thought, it is of no value to you, until you practice it assiduously. Help your fellow human beings at least in a small measure. You will be helped in return, when you need it most. Never blame others for the difficulties you face. Never abuse anyone. Love all and treat everyone as your brothers and sisters.

– *Divine Discourse Jan 1, 2004*

25. Lord Krishna declared in the Gita, “Among sacrifices (*yajnas*), I am the repetition of the name (*nama-yajna*).” For curing grief and earning joy, temples where the name of God can be remembered are very essential. Remembering the name (*smarana*) grants bliss; there is nothing more fruitful, charming or blissful than this activity! Sage Vyasa wondered, “Having the great yet simple name, on the ever available tongue, and the temple where His enchanting image is installed so that people can sing His glory in an exalted voice... why should people hasten toward the gates of hell?” So too, Saint Tulsidas, who lived constantly in the temple and sang of the joy he tasted, lamented, “Alas! When people give up the name and the temple, and seek peace and joy in other places, I am reminded of the foolishness of those who forsake the rich and tasty fare on their plates and beg with outstretched hands for the remains from other’s plates!”

– *Dharma Vahini, Ch 12*

26. The greatest disease is the absence of peace. When the mind is peaceful, your body will be healthy. So everyone who craves for good health must pay attention to their emotions, feelings,



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and motives that animates them. Just as you wash clothes, you must wash your mind free from dirt every day. To cleanse your mind you should mix in good company and avoid dirt elements like falsehood, injustice, indiscipline, cruelty, hate, etc. Truth, righteousness, peace, love - these form the clean elements. If you inhale the pure air of clean elements, your mind will be free from evil bacilli and you will be mentally sturdy and physically strong. As Vivekananda said, you should have nerves of steel and muscles of iron. You must brim in hope and joy as your unshakable resolution, not display despair and dejection.

– *Divine Discourse, Sep 21, 1960*

27. For achieving anything in life two things are essential: firm faith and pure love. To experience pure, Divine love, you must be prepared to give up selfishness and self-interest. You must develop purity and steadfastness. With firm faith in the Divine, you must foster the love of God regardless of all obstacles and ordeals. You should never think that pleasure and pain are caused by some external forces; it is not so. They are the result of your own thoughts. There is no meaning in blaming others. If you develop love of God, that love will banish all sorrow and evil tendencies like attachment, anger and envy. One should pursue both spiritual education and secular studies. You have to realise that Nature is also a manifestation of God. Hence, Nature should not be ignored. Nature is the effect and God is the cause. Thus, you should recognize the omnipresence of the Divine in the entire cosmos.

– *Divine Discourse, Jun 20, 1996*

28. Embodiments of Love! The hallmark of love is selfless sacrifice (*thyaga*). Love seeks nothing from anyone. It bears no ill-will towards anyone. It is utterly selfless and pure. Failing to understand the true nature of love, people yearn for it in various ways. Love must be cherished with feelings of selflessness and sacrifice. In what is deemed as love in the world - whether it be maternal love, brotherly love, or friendship - there is an element of selfishness. Only God's love is totally free from the taint of selfishness. Divine love reaches out even to the remotest being. It brings together those who are separate. It raises man from animality to Divinity. It transforms gradually all forms of worldly love to Divine love. Even the feeling of universal brotherliness is not the same as the experience of *ekatvam* (oneness). Even in such a fraternal feeling there is an element of self-interest. Those who really wish to promote universal brotherhood too should develop the consciousness of the one Spirit dwelling in all beings.

– *Divine Discourse, Jun20, 1996*

29. Good and bad, wealth and poverty, praise and blame go together in this world. You cannot derive happiness out of happiness (*Na sukhat labhate sukham*). Happiness comes only out of sorrow. A wealthy man today may become a pauper tomorrow. Similarly, a pauper may become a rich man some day or other. Today you are being praised, but tomorrow you may be criticised. To consider praise and blame, happiness and sorrow, prosperity and adversity with equal-mindedness is the hallmark of a true human being. The Gita declares, "Remain equal-minded in happiness and sorrow, gain and loss, victory and defeat (*Sukha Dukhe same kritva labhalabbau jayajayau*). You can truly enjoy your life as a human being only when you consider both sorrow and happiness, profit



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and loss with equanimity. There is no value for happiness without sorrow. Therefore, welcome sorrow if you want to experience real happiness.

– *Divine Discourse, Jul 9, 1996*

30. God is infinite. It is impossible to measure Him or compare Him with anything, for there is no ‘other’ to compare. He is omnipresent. The Vedas declare, “He is One alone without a second” (*Ekam eva Advitiam*). The Divine willed: “I am One; I shall become many” (*Ekoham Bahusyaam*). By His Will God manifested Himself in the many. All religions have accepted this truth. The Bible declares: “God created man in His own image.” Thus, from the One, the manifold cosmos emerged. With the growth of knowledge, the animal nature in man has diminished and he has been able to develop and refine his culture. As the saying goes, Divine appears in human form (*Daivam maanusha rupena*). Hence do not consider yourself as a mere product of Nature, a creature of the senses and the physical elements. You are an embodiment of Divinity.

– *Divine Discourse, Sep 15, 1988*

31. In the twilight of dusk, one mistakes a thick rope for a snake. When the place is lit, only rope remains - the snake was never there. A momentary delusion caused the appearance of the snake and the absence of the rope. This phenomenon is called *Maya*. *Maya* makes you imagine the presence of what is not there and believe in the existence of that which is non-existent. The combined power of *Prakriti*, *Avidya* and *Maya* (Phenomenal world, Ignorance and Delusion) makes people forget their true nature. People often imagine that they accomplished many things, and believe that all their achievements are entirely due to their own efforts and capabilities. They forget the truth that there is a higher power which is the driving force for action as well as the results thereof! This is the effect of delusion (*bhrama*). To help get rid of this delusion and enable one to comprehend the inherent divine nature, the ancients suggested prayers.

– *Divine Discourse, Sep 12, 1991*

32. For spiritual progress *kshama* (forbearance) is the real basis or foundation. Great people and countries have lost their glory, prestige, and reputation because of the disappearance of *Kshama*. Without patience and the capacity for forbearance, one becomes spiritually weak. Such weakness leads to bad feelings, undesirable thoughts, and unbecoming actions. This virtue is best cultivated under adverse circumstances, and one must therefore gladly welcome troubles instead of regarding them as unwelcome. Thus, times of distress, and an environment of sorrow and misery offer the ideal opportunity for the development of *Kshama*. However, because of mental weakness and ignorance, we shun painful experiences and distress. You should not be weak; be brave and welcome troubles. Let them come, more the merrier. Only with such a courageous attitude, you would be able to bring out the *kshama* hidden within you.

– *Divine Discourse, May 25, 2000*

33. You have to seek love only through love. The *Gopikas* prayed: “Oh Krishna, play Your sweet flute and sow the seeds of love in the desert of loveless hearts. Let the rain of love fall on earth and make the rivers of love flow.” The rivers of love must flow continuously. It is enough, if you can understand this one principle of love. This love is everything. Treat this love as the be-all and



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end-all of your life. Do not direct your love towards material objects. If you continue to love for love's sake, then such a love will be eternal. It is not the body that is to be loved, but the principle of love. All the names and forms are evanescent and impermanent. Love directed towards temporary objects or beings is physical, whereas love for love's sake is eternal. Love is God. You must attain Divinity with such love.

– *Divine Discourse, Oct 28, 2003*

34. You should realise that for every action there is a consequence. The results of each action depend on the nature of the action, just as the nature of the tree depends on the seed which is sowed. The consequences of one's actions are inescapable and it is for this reason that the Emperor Manu laid down that all should observe Dharma. The consequences of actions may appear sooner or later but they are bound to occur. When you constantly think of God and perform all actions with Divine feelings, you will experience the full blossoming of the human qualities. Consider every action as dedicated to God. You cannot avoid actions. You must transform work into worship. You have to perform work in this spirit. You cannot substitute prayer for work. You have to combine both work and worship.

– *Divine Discourse, Aug 31, 1992*

35. You may install idols and worship them. But do not forget the inner significance of all that worship. All external activities are necessary only to help you to get the spirit of non-duality and experience unity in diversity. Love and sacrifice are very important. Where there is pure, unsullied, selfless, sacred and sublime love there is no fear at all. Giving and not getting is the underlying principle of spiritual *sadhana*. Your heart is full of love, but you are using it only for selfish purposes instead of diverting it towards God. God is in the heart and not in the head. The heart is full of love. Every day, remind yourself that God is one; all religions uphold the same principle of 'One God, who is omnipresent.' Do not have contempt for any religion, as each is a pathway to God. Fostering love towards your fellow-beings, receive the blessings of the Divine. This is the goal of life.

– *Divine Discourse, Sep 9, 1994*

36. You are unnecessarily struggling and planning several schemes, thinking about them day and night. In spite of all your struggles, what has to go out of your hands will go. The body is like a water bubble. The mind is like a mad monkey. If you follow this mad monkey, you will get into trouble. In the same manner, if you believe in the body, you do not know when this body, which is like a water bubble, will burst. Nothing is permanent. Only the *Atma* (Self) is eternal and immortal. 'I', 'Self', 'God' are all different names by which the *Atmaswarupa* is called. God incarnated as Rama, Krishna, and the like, and underwent several difficulties to demonstrate great ideals. Finally, they too left the mortal coil. The physical bodies of the *Avatars* undergo changes,



but the Divine *Atma* in their bodies remains the same. It is omnipresent, eternal and changeless. Divinity in all the human beings is one and the same.

– *Divine Discourse, Jan 1, 2009*

37. You have had the valuable opportunity to listen to Divine discourses and directions, they have been printed upon your hearts; many of your conversations is centred on Me or on My divine play (*leelas*) and glory (*mahima*). My advice to you is: Apply this adoration in your life. Let your companions see how disciplined you are, how sincerely you obey your parents, and how deeply you revere your teachers. Be a light, radiating virtue and self-control wherever you live, just as commendably as you did when in My divine presence. Do not slide back into indiscipline, bad manners, irresponsibility and evil habits. Do not complain against food; eat with pleasure whatever you get. Do not protest against any errand that your parents may assign you. Run gladly and fulfil it. When they want you to nurse them, do it happily, intelligently, and feeling glad that you got the chance. Live anywhere but such that I can pour My Grace on you, more and more.

– *Divine Discourse, Feb 22, 1968*

38. Engage yourselves in pure activities with pure hearts and earn a good name. What you have to offer to Me is the good name earned by you. This is the highest expression of your gratitude. In no circumstance should you bring a bad name. Even if you fail to be helpful to others, do not cause harm to others. Students and all spiritual aspirants should cherish in their hearts with gratitude the good done to them by others and always remember the help rendered to them, in whatever form it may be. Only those who lead such grateful lives will be able to find peace and happiness in their lives. I desire that all of you should constantly think of God, continue to render social service, lead ideal family lives and enjoy peace and happiness. This is My benediction for all of you.

– *Divine Discourse, Dec 25, 1991*

39. Born in 1469 A.D., Guru Nanak, the first Sikh guru, started the practice of community singing (*bhajans*). This gathered momentum over the years and the great Saint-composer Thyagaraja (in 1700s) invested *Bhajans* with *raga* and *tala* (musical form and rhythm). Since then *bhajans* have acquired national vogue in all parts of India. All major religions also emphasize the importance of community prayers for the wellbeing of the individual and the world. *Bhajans* are intended to harmonise the feelings, the singing, and the rhythmic beats of the participants so that they experience in unison the oneness of the Divine. Devotion (*Bhakti*) should be given the first and foremost place in *Bhajans*. Such *bhajans* are spiritually efficacious. Hence, let your songs be surcharged with love and let the intense love for the Lord and pure devotion flow through every song that is sung.

– *Divine Discourse, Oct 8, 1986*

40. It is not easy for the human mind, immersed in worldly concerns to turn to God. It is only when the mind is transformed and brought under the control of the Soul (*Atma*) that the body experiences Divine Bliss (*Ananda*). The means by which the mind is transformed is devotion (*Bhakti* - intense love for God). Progressively, turn your mind towards God until it merges in



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God. Meditation, repetition of the names of the Lord, group singing of devotional songs (*bhajans*), reading of scriptures and other such activities are designed only to purify the mind so that it can concentrate on God. As a field has to be properly ploughed and prepared for sowing so as to reap a good harvest, the field of our heart has to be rendered pure and sacred through good and holy actions and spiritual discipline (*sadhana*) if it is to yield the fruit of Divine Wisdom.

– *Divine Discourse, Oct 8, 1984*

