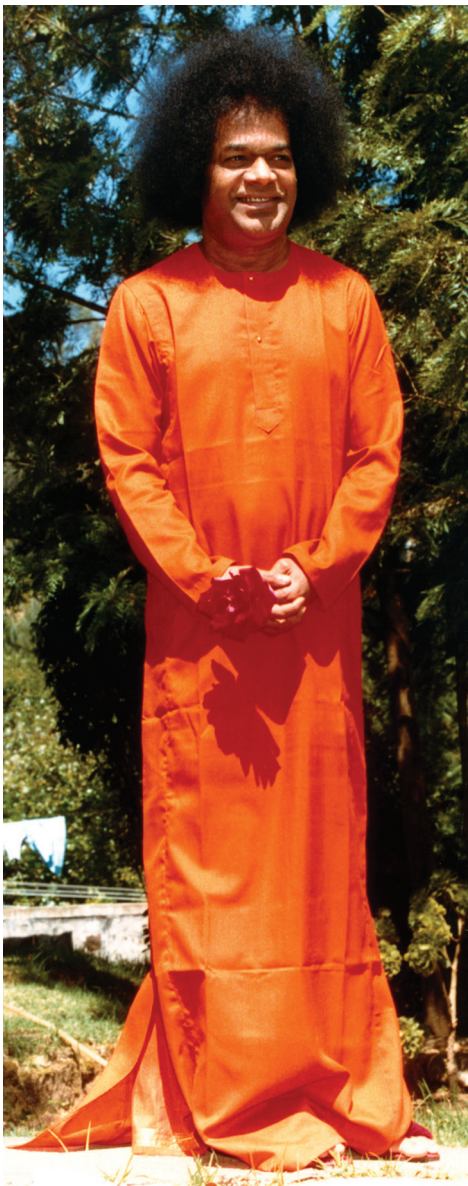


# DIVINE TEACHINGS OF Sri Sathya Sai Baba

VOLUME 8



## Compassion

*Compassion toward all beings is devotion to God.*

*Mark God's love, His compassion, His wisdom, and try to bring them into your own life.*

*Become full of compassion; love all; serve all; do your duty sincerely and with joy; be good, do good, and thus deserve God.*

*No harm can ever befall a person whose heart is full of compassion, whose words are adorned by truth, and whose body is dedicated to the welfare of others.*

*God is the embodiment of compassion. He watches for a grain of goodness or humility so that He can reward it with tons of grace.*



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

**Volume 8: Compassion**





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





# Contents

Preface.....	5
Compassion .....	7
Glossary.....	124



## *Divine Teachings of Sri Sathya Sai Baba*

- Volume 1: Silence
- Volume 2: Contentment
- Volume 3: Forgiveness
- Volume 4: Forbearance
- Volume 5: Ceiling on Desires
- Volume 6: Ten Types of Purity
- Volume 7: Twenty Virtues Essential for Wisdom
- Volume 8: Compassion



# Compassion

## Preface

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

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

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

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

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

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

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

We are pleased to offer our readers *Divine Teachings of Sri Sathya Sai Baba*, Volume 8. It includes the topic, “Compassion.” The quotations are selected from *Sri Sathya Sai Speaks*, *Summer Showers*, and the *Vahinis*. Each quotation is numbered, and references are provided.

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



# Compassion

The following are highlights of the full quotations that begin on page 18.

*Fill your mind and heart with love and compassion.*

*Compassion toward all beings is devotion to God.*

*God is compassion, so be compassionate.*

*If you do not allow your heart to melt with compassion your life will be a sheer waste.*

*Compassion is the hallmark of a true devotee.*

*Compassion toward all creatures is the greatest virtue, willful injury to any creature is the worst vice.*

*Only that person can be said to lead a full human existence whose heart is filled with compassion, whose speech is adorned by truth, and whose body is dedicated to the service of others.*

*The means of securing Divine grace is to cultivate qualities like truth, righteousness, love, compassion, and forbearance.*

*The heart full of compassion is the altar of God.*

*Love expresses itself as kindness and compassion.*

*Whatever happens, accept it gladly as His handiwork, a sign of His compassion.*

*You must develop compassion toward all living beings. You must develop the feeling of oneness.*

*God's heart is filled with compassion.*

*All saints are embodiments of service, compassion, and renunciation.*

*The best among men is he who has compassion.*



*When compassion grows, man experiences Divine bliss, free from ill will or attachment toward anyone.*

*Compassion is the hallmark of devotion. No one can hope to please God without showing compassion toward his fellow men.*

*The mind should be filled with good thoughts, the heart should be filled with compassion, and the hands should be engaged in selfless service.*

*Treat everyone—whoever he may be—with the all-inclusive compassion of love.*

*Sacrifice, service, sharing in the exaltation of others, compassion when others suffer grief—these are virtues that purify and prepare the individual for the arduous task of reaching the goal.*

*The compassionate One, the eternal all-knowing God, He knows best.*

*Only those who can pour out compassion to fellow men can claim a place in the grace of God.*

*This birth has been undertaken by you, for this very mission: the mission of crucifying the ego on the cross of compassion.*

*Develop compassion and sympathy, and engage in service.*

*Develop compassion to curb the demonic tendencies.*

*The heart teaches compassion, awe, reverence, humility, equanimity, and sympathy.*

*Translate love into beneficial acts, sweet words of consolation, comfort, and courage, and thoughts of sympathy and compassion.*

*Contentment is heaven; grief is hell; anger is the foe; calmness is the armor; compassion is the comrade.*

*Carry out your duties as if they are acts of worship offered to God, leaving the fruit of those acts to His Will, His grace, His compassion.*

*When you develop love and compassion, you attain the supreme state of Divinity.*

*Love and compassion must not be limited to mankind. They must enfold every living being.*

*Look at the world with the vision of peace, love, and compassion.*

*God loves all, for He is the embodiment of love. But He will give Himself to those who show compassion to all beings.*

*It is the compassion of the Avatar (Divine Incarnation) that prompts His every activity.*

*Recite the name of God, remembering His majesty, His compassion, His glory, His splendor, and His presence.*

*Love will remove selfishness and expand your consciousness through sympathy and compassion.*

*Your destiny is not achieving the peak of pleasure, but climbing the peak of bliss. Compassion and morality will take you higher and higher, until the summit.*

*God is compassion; He is grace personified.*

*Man is inherently Divine; he ought therefore to demonstrate in thought, word, and deed the Divine attributes of love, tolerance, compassion, and humanity.*

*Goodness, compassion, tolerance—through these three paths, one can see the Divinity in oneself and others.*

*A high level of living insists on morality, humility, detachment, and compassion.*

*Your heart must melt in compassion when the eyes see another person suffering.*

*Once you are reinforced by love and compassion you can plunge into activity.*

*The heart filled with compassion is the temple in which God likes to install Himself.*

*The Vedas declare that love, tolerance, compassion, non-attachment, and adherence to truth are the genuine human traits.*

*From the heart emanate such good qualities as kindness, compassion, sympathy, non-violence, and equal-mindedness.*

*True compassion should emanate from the heart.*

*Be free from dislike, and be friendly and compassionate toward all beings.*

*When equanimity predominates, it promotes love and compassion.*

*Develop compassion and equanimity amidst the vicissitudes of life.*

*You are not expected to give away all your wealth and possessions. What is required is a sense of compassion at the sight of a suffering being.*

*The Lord is verily the embodiment of love and truth and is an ocean of compassion.*

*Christ taught people to love all beings and serve all with compassion.*

*A compassionate heart is Nature's gift to man.*

*Qualities like love, compassion, and consideration for others arise from within one's self.*

*Any human being who has compassion for others, who adheres to truth, and who dedicates his body to the good of others will experience no serious trouble.*

*The heart is the abode of compassion.*

*Sharing the compassion in one's heart with ten others has been characterized as devotion.*

*Love, peace, and compassion, which originate from the heart, are positive in nature. All the negative thoughts are the products of the head.*

*Compassion is righteousness; it is love.*

*Do not waste your life on the accumulation of money. Dedicate your life to fostering compassion and love in society.*

*Krishna was kindness and compassion personified.*

*Love, patience, and compassion are the virtues that lend beauty to the heart.*

*Compassion, love, and the spirit of sacrifice arise from the Atma (Divine Self).*

*In order to achieve peace, one must acquire the qualities of love, sympathy, and compassion and perform selfless service to others.*

*Love all and cultivate universal compassion. Love of oneself should evolve into Divine love, which is the highest form of love.*

*God's heart is filled with love and compassion for His devotees.*

*Non-violence, compassion, service to the world, charity, etc., are virtues to be acquired.*

*Beneficent impressions help liberation. Repetition of the name, meditation, good works, charity, justice, unselfish service, fortitude, compassion—these are beneficent.*

*In order to attain God, one should have love and compassion. The taste of love is beyond description.*

*There is no greater virtue than compassion.*

*Faith creates love. Love creates tolerance and compassion, and God reveals Himself to those with tolerance and compassion.*

*Compassion is the basis of the world.*

*One can find fulfillment in life only with compassion and mercy.*

*Jesus came as the embodiment of love and compassion and lived among men, holding forth the highest ideals of life.*

*There is great joy awaiting the person who radiates compassion, truth and patience, humility, reverence, and piety.*

*Mark God's love, His compassion, His wisdom, and try to bring them into your own life.*

*I adhere to righteousness, moral order, truth, and universal compassion. That is what I desire you to learn from Me.*

*Cultivate love and devotion; then your activities will be saturated with compassion and charity; they will yield the golden harvest of joy and peace.*

*Become full of compassion; love all; serve all; do your duty sincerely and with joy; be good, do good, and thus deserve God.*

*When lust envelops the heart of man, truth, justice, compassion, and peace flee from it.*

*Cultivate the Divine qualities of love, compassion, humility, and reverence to draw upon yourself the grace of God.*

*Love, compassion, humility, and charity are all Divine characteristics.*

*The saplings of devotion and dedication can grow only in minds that are soaked in compassion.*

*Love has to turn into concrete acts of compassion. Cultivate compassion and develop sympathetic understanding until you reach the goal.*

*God out of His love, affection, and compassion comes down to the level of man and arouses the Divine consciousness in man.*

*Three qualities distinguish man from other animals. They are sympathy, compassion, and renunciation.*

*Let compassion and sacrifice be your two eyes; let egolessness be your breath and love be your tongue.*

*If wealthy persons and profound scholars have no compassion and kindness, their wealth or knowledge is of no avail.*

*Love implies understanding and consequently sympathy and compassion. These confer bliss.*

*A man's life shines amidst enormous vicissitudes only when he displays qualities like equanimity and compassion.*

*If there is no feeling of kindness and compassion, whatever service that is done becomes an artificial exercise, done for getting publicity or recognition.*

*Friendship with equals, compassion toward the lowly, rejoicing in the good fortune of those who are better off, and keeping away from the wicked—these are the true objectives to be pursued in life.*

*Love, sacrifice, compassion, morality, integrity, and similar qualities are common to all religions. In different ways all religions sought to promote unity in diversity.*

*Man is completely unaware of his real nature, which is love and compassion.*

*Compassion is inherent in every human being. But few are prepared to share this with their fellow beings.*

*Each one should cultivate the qualities of compassion, patience, and oneness. These qualities will promote the unity of mankind.*

*One who has filled his heart with compassion will always remain at peace.*

*Compassion, kindness, and love are separate words that mean the same thing. Love has many synonyms.*

*The story of Rama is the story of one who was filled with the sweetness of compassion.*

*Buddha disliked pomp, show, and sycophancy. He was simple, ever calm, pure, humble, and always full of love as well as compassion.*

*The heart is always filled with peace, love, and bliss. It is the basis for all sacred qualities such as compassion, love, tolerance, etc.*

*Man should fill his heart with compassion, always speak the truth, and dedicate his body to the welfare of society.*

*In order to get rid of his misery, man should follow the ideals of Nature. Nature is the best preacher. It exhorts man to cultivate love, compassion, and the spirit of sacrifice.*

*Fill your hearts with compassion, and serve the poor and needy. Don't be stone-hearted and money-minded.*

*God is the embodiment of love and the ocean of compassion. But you are unable to receive God's love and compassion because you have filled your mind with worldly feelings.*

*Human life is one of compassion; time is sacred; the heart is pure; and the mind is nectarous. Cultivate human qualities like sacrifice, morality, sincerity, mercy, compassion, love, non-violence, etc.*

*Whatever service you undertake with a compassionate heart, it becomes sanctified.*

*The real wealth of a human being is noble qualities like love, compassion, righteousness, sacrifice, and truth.*

*You should have compassion and a charitable disposition. Only such a person can be said to be a human being.*

*Our heart should be full of compassion at all times and under all circumstances.*

*Compassion is synonymous with love. When you have love in your heart, hatred cannot enter it.*

*Love, sympathy, compassion, and affection are always mutual. They cannot thrive in isolation.*

*The company of the wise and pious is necessary. We must cultivate friendship with people of compassion and integrity and follow their example.*

*Rama had compassion even for His enemy, and the battle He fought was a righteous one.*

*If one rises above the body to the level of the heart, then the Divine qualities of love, compassion, patience, and empathy all manifest in the person.*

*Purity of mind can be attained through pious deeds, sacred acts, charity, compassion, and devotion.*

*When love embraces humanity, we call it compassion, the quality not of pity but of sympathy.*

*This is the sign of a genuine Sai devotee. He should have compassion, tolerance, and sympathy.*

*Rama's heart was filled with compassion; He gave refuge to anyone who took shelter in Him and surrendered to Him.*

*Sow love; it blossoms as compassion and tolerance; it yields the fruit of peace.*

*If one has a compassionate heart, is truthful in speech, and uses his body for serving others, he needs nothing else to redeem his life.*

*No harm can ever befall a person whose heart is full of compassion, whose words are adorned by truth, and whose body is dedicated to the welfare of others.*

*Soak your heart in love, soak your acts in righteousness, soak your emotions in compassion; then you attain God soonest.*

*Develop compassion, and you will perceive God in your heart.*

*God is the embodiment of compassion. He watches for a grain of goodness or humility so that He can reward it with tons of grace.*

*Redeem your lives by developing compassion and kindness. All other accomplishments and sadhanas (spiritual practices) are of no avail.*

*Compassion is the true friend. In this world, a friend today may become an enemy tomorrow. But there is no greater friend than compassion.*

*Who is a noble soul? He is one of peace, love, and compassion.*

*The one whose heart is full of compassion, whose words are steeped in love, and whose body is used in the service of fellow men is affected neither by evil powers nor by the adverse influence of the Kali (Iron) Age.*

*Compassion can achieve ends that mere money cannot reach! Zeal and zest are more efficient instruments for service than gifts and donations.*



*Charity, compassion, fortitude, sympathy, and sacrifice arise from the higher levels of consciousness, while opposite tendencies breed in the lower levels.*

*No evil thought can penetrate the mind of a person wholly given to love and compassion.*

*When you win the love of God, His compassion will flow unto you. Love gives and forgives. Ego gets and forgets.*

*Lord Rama was the epitome of compassion. It was the quality of compassion that added to His Divine glory.*

*Evil qualities like desire, anger, delusion, greed, pride, and jealousy cannot enter a heart that shines with pure love. They enter only the heart that is devoid of sacred love. It is therefore necessary to develop a pure and sacred heart that is full of love and compassion.*

*It is only when men develop feelings of forbearance, compassion, and unity that men will have fraternal feelings toward each other and foster equality and justice.*

*It is essential that doctors should have the sterling virtues of love and compassion. Compassion is more important than money.*

*One who does not hurt anybody and has feelings of love and compassion toward fellow beings is the greatest of men. That is why sage Vyasa gave the essence of the eighteen Puranas he composed in the aphorism "Help ever, hurt never."*

*Sacred qualities like compassion, love, patience, truth, righteousness, and justice originate from the heart. These are meant for life, not for a living.*

*Buddha's heart was filled with compassion.*

*Develop compassion and a spirit of sacrifice and earn a good name. Do away with all evil qualities like anger, pride, hatred, and jealousy.*

*Purity of mind can be attained through sacred deeds, charity, compassion, and devotion.*

*One with compassion is a true human being. One without compassion does not  
deserve to be called a human being.*

*Develop love for God and compassion toward those less fortunate than you. This is  
the essence of education.*

*No person can claim to be religious if he merely observes the sacraments and rules  
and fails to be upright and compassionate.*



# Compassion

## Fill Your Mind and Heart with Love and Compassion

The goal of man is to realize the Divinity that is in him. This can be achieved only by getting rid of all bad qualities and filling one's mind and heart with love and compassion. "Love is God and God is Love." A life without love is sterile and barren. Whatever one's difficulties or troubles, one should try to help others to the extent possible. Selfless, loving service to others is the highest form of *sadhana* (spiritual practice). It represents true devotion—*bhakti*. Such devotion is not affected by the reverse of fortune or changes in circumstances.

One should not be concerned only about one's own welfare, career, and prosperity. It is not for the enjoyment of personal possessions and comforts that man has taken birth. He has a greater goal to achieve, something more permanent and lasting. It is the realization of oneness with the Divine, which alone can give lasting bliss. Even while being engaged in the activities of the secular world, we should strive to sanctify all actions by dedicating them to the Divine.<sup>1</sup>

1. Sri Sathya Sai Speaks, Volume 18, Chapter 6: Unity—Key to Rural Progress.



## God Is Experienced by Purity of Heart

How is God to be experienced? The first requisite is purity of heart. All religions have affirmed the basic importance of purity. The aim of all *sadhanas* (spiritual practices) is to achieve peace. Compassion toward all beings is devotion to God. God cannot be experienced through the ostentatious observance of rituals and worship. Where there is pomp and show there can be no Divinity. The bliss of the Divine cannot be found there. As a seed will not sprout on the rocky ground, the bliss of the Divine cannot be realized by worship devoid of humility and sincerity.

All spiritual efforts are not pursued for realizing the *Atma* (Divine Self). There is no need to seek the *Atma*, which is all pervasive and present everywhere.

Spiritual efforts are performed to get rid of the *anatma* (that which bars the vision of the *Atma*). Man forgets his real nature and loses himself in the consciousness of what he is not. He forgets that he is the *Atma* in reality.<sup>2</sup>

2. Sri Sathya Sai Speaks, Volume 20, Chapter 6: Who Am I?



### **God Is Compassion, So Be Compassionate**

God is love; so, you must become love in order to merge in Him. He is beauty; so, be beauty, with no ugliness in you. Then you can be one with Him. He is compassion; be compassionate. Water mixes easily with water, not with oil. Oil mixes with oil only.

God is sweetness; His words are sweet; His sight is sweet; He sounds sweet; He is sweeter than sweetness itself. But when your tongue is afflicted with illness, He will be bitter. Cure the illness by cultivating love for all. There is no need to take refuge in a forest or in solitude. You cannot give up activity. You have to move along the line to which you are attuned; you cannot lead a life of renunciation on the spur of the moment; it requires long years of preparation.<sup>3</sup>

3. Sri Sathya Sai Speaks, Volume 11, Chapter 29: Constant Divine Communion.



### **Melt Your Heart with Compassion**

However many scriptures you may read and however many spiritual exercises you may do, if you do not allow your heart to melt with compassion, your life will be a sheer waste. All practices have to be directed toward softening your heart so that it will flow with kindness and love. Develop this feeling of compassion, and allow it to flow fully and spread among all the peoples of the world.<sup>4</sup>

4. Sri Sathya Sai Speaks, Volume 20, Chapter 6: Who Am I?



## Love Should Flow Directly toward God

God wants your love and nothing else. Your love should not branch out in different directions. It should flow directly toward God. If you love others, you will be loved in turn. If you utter harsh words, they will come back to you as resound. Fill your heart with love and compassion. *Hridaya* is that which is filled with *daya* (compassion). Compassion is the hallmark of a true devotee. One who lacks compassion cannot be called a human being. When you practice truth and righteousness, you will be successful in all your endeavors. That is why the *Vedas* teach, "*Sathyam Vada, Dharmam Chara*" (speak truth, practice righteousness). Your heart should melt with compassion when you see the poor and needy.<sup>5</sup>

5. Sri Sathya Sai Speaks, Volume 36-Part 2, Chapter 4: Give Up *Dehabhimana*, Develop *Atmabhiman*.



## Be Full of Joy and Peace

Compassion toward all creatures is the greatest virtue; willful injury to any creature is the worst vice. Have full faith in this; spread love and joy through compassion, and be full of joy and peace yourself. You do not have joy and peace now, mainly because your vision is warped and wobbling. The vision is now directed toward the faults and failings of others, never toward one's own faults and failings. The ears too delight when stories of failures and foibles of others are related. No attempt is made to examine one's own failures and foibles.

The inquiry and investigation have to begin with oneself. For, what we see in others is the reflection of our own selves, our own prejudices and preferences. Besides, when your attention is focused on faults and failures, vices and wrongs, the mind too becomes infected with the pollution, and it starts relishing only experiences of such tastes. Hence the lives of such people lose the peace and joy that are the heritage of the wise and the wary.<sup>6</sup>

6. Sri Sathya Sai Speaks, Volume 12, Chapter 51: Diamonds in the Dust.



## **Harmony of Thought, Word, and Deed**

The only person who can be said to lead a full human existence is one whose heart is filled with compassion, whose speech is adorned by truth, and whose body is dedicated to the service of others. Fullness in life is marked by the harmony of thought, word, and deed. The heart should be filled with compassion. Every speech of a human being should be adorned by truth. Everyone should note the purpose of human life.<sup>7</sup>

7. Sri Sathya Sai Speaks, Volume 30, Chapter 21: Welcome God's Tests.



## **Means of Securing Divine Grace**

The effects of past deeds can be mitigated by earning God's grace. The means of securing Divine grace is to cultivate qualities like truth, righteousness, love, compassion, and forbearance. With these qualities life becomes a beautiful garden and a joy forever. For the man filled with bad thoughts and actions, life is like the dark and filthy Vaitharini River (called Styx in Greek mythology). Each one has to judge for himself the nature of his life. Each one is a witness unto himself. A bad man may pass off for a good man from his external appearances but he knows within himself his real nature.<sup>8</sup>

8. Sri Sathya Sai Speaks, Volume 28, Chapter 20: The Divine Dispeller of Darkness.



## **The Heart Full of Compassion Is the Altar of God**

There is no need for you to follow this person or that person in the search for a *guru*. The heart full of compassion is the altar of God. Nature is the best preacher. Life is the best teacher. Fill yourselves with awe and reverence at the handiwork of God, the manifestation of His power and glory that is called the world. This is enough instruction and enough inspiration for you.<sup>9</sup>

9. Sri Sathya Sai Speaks, Volume 12, Chapter 2: Pretenders.



### **Love Expresses Itself as Kindness**

There is nothing greater than love. Develop love. It has to emanate from the heart. It expresses itself as kindness and compassion. Today people behave without compassion. God has been described as the *Hridayavasi* (indweller in the heart). It has been said that a heart filled with compassion is a shrine of the Divine. When you develop that compassion, you will have the vision of God. The Divine is omnipresent. He is inside, outside, and everywhere.<sup>10</sup>

10. Sri Sathya Sai Speaks, Volume 28, Chapter 13: Experiencing the Divine.



### **Accept Whatever Happens Gladly**

Consider all your acts as worship. Duty is God; work is worship. Whatever happens, accept it gladly as His handiwork, a sign of His compassion. Tukaram was always in that mood. When he did not get something to eat, he thanked God for the chance to fast granted by Him. When he got some food, he thanked God for coming to him in that form and sustaining him so that he may sing His glory. His glory, His compassion, His grace—these are inscrutable; they shape themselves in manifold forms, as He wills.<sup>11</sup>

11. Sri Sathya Sai Speaks, Volume 8, Chapter 28: Acquire Me as Charioteer.



### **Develop Purity of the Body and Mind**

If you want to earn the grace of God, you must adopt certain practices and do some *sadhana* (spiritual practice) relating to the body and mind. You must develop compassion toward all living beings. You must develop *ekatma bhava* (feeling of oneness). You must develop purity of the body and mind. Thus, when you do such *sadhana* in your daily life, you will be able to realize Divinity easily. You must develop a firm conviction in the adage “*Sarva Jiva Namaskarah*

*Keshavam Pratigachchati.*” It implies that you are prostrating before that God who resides as the indweller in all living beings.<sup>12</sup>

12. Bhagavad Gita Part II, Chapter 13: Compassion Is Godliness.



### **Difficulties Come and Go**

God is not stone-hearted. He will certainly take care of your needs. His heart is filled with compassion. Swami’s concern for you is a hundred times more intense than the concern you have for yourselves. You need not be worried at all. Develop the feeling that difficulties and suffering are for your own good. Even insurmountable difficulties will vanish like thin mist when you have firm conviction. Hence do not be unduly perturbed about your problems. Difficulties come and go. Not only the poor, even a millionaire cannot escape from difficulties. Swami confers His blessings on you so that you will be relieved of your suffering soon.<sup>13</sup>

13. Sri Sathya Sai Speaks, Volume 37, Chapter 13: Do Constant *Namasmarana* for Mental Peace.



### **All Religions Emphasize Unity and Harmony**

No scripture enjoins violence or lays down untruth as a way of life. All religions extol truth, righteousness, peace and brotherhood, and love. All saints are embodiments of service, compassion, and renunciation.<sup>14</sup> Whichever may be the religion, its emphasis is on unity, harmony, and equal-mindedness. Therefore cultivate love, tolerance, and compassion, and demonstrate the truth in every daily activity.<sup>15</sup>

14. Sri Sathya Sai Speaks, Volume 12, Chapter 22: *Gurus*—Not Teachers.

15. Sri Sathya Sai Speaks, Volume 16, Chapter 14: Unity and Purity: Message of Ramzan.





## **Do Not Postpone What You Can Do Today**

The best among men is he who has compassion; the most blessed time is the “present,” this very second, and the best act is to relieve pain and grief. You decide to start *namasmarana* (remembrance of the Divine name) "next Thursday," as if death has assured you in writing that he will not call on you till that date. Do not postpone what you can do today, now, this very moment.<sup>16</sup>

16. Sri Sathya Sai Speaks, Volume 6, Chapter 22: Of Him, to Him, by Him.



## **Service to God Is the Essence of Devotion**

Devotion means friendship with God. It means establishing close relations with God through love. Service to God is the essence of devotion. Hence sage Narada declared, “Service to *Hrishikesa* is called devotion.” When devotion is developed in this manner, compassion arises spontaneously. When compassion grows, man experiences Divine bliss, free from ill will or attachment toward anyone.

The company of the good is essential for developing devotion. It serves to nourish the seed of love in the heart. *Bhakthi* (devotion) reaches its consummation in one-pointed concentration on the Divine. *Satkarma* (right action) results in purity of mind, and devotion promotes concentration.<sup>17</sup>

17. Sri Sathya Sai Speaks, Volume 22, Chapter 30: *Karma, Upasana, and Jnana*.



## **A Loving Heart Is the Temple of God**

Compassion is the hallmark of *bhakthi* (devotion). No one can hope to please God without showing compassion toward his fellow men. A loving heart is the temple of God. God cannot dwell in a heart without compassion. God is one. The goal is one. People have to change their outlook. They have to develop love toward all. There is nothing greater in the world than this feeling of universal love. There are many eminent scholars and intellectuals in the world today who are

adept in seeing the diversity in the world. But why don't they try to see the unity that underlies this diversity? They alone are good who see the unity in the apparent diversity. But those who see only the diversity in the One are mere clever intellectuals.<sup>18</sup>

18. Sri Sathya Sai Speaks, Volume 29, Chapter 7: Let Everyone Do His Duty.



### **The Mind Should Be Filled with Good Thoughts**

Human birth is a God-given gift that should be used with due care. It should be filled with righteous acts. Unfortunately, today men misuse all their God-given talents for unholy purposes. The mind should be filled with good thoughts, the heart should be filled with compassion, and the hands should be engaged in selfless service.<sup>19</sup>

19. Sri Sathya Sai Speaks, Volume 31, Chapter 4: From “Negative” to “Positive.”



### **Anger Is at the Bottom of Every Calamity**

Love for love's sake; do not manifest it for the sake of material objects or for the fulfillment of worldly desires. Desire begets anger, anger provokes sin, for under its impact friends are seen as foes. Anger is at the bottom of every variety of calamity. Therefore do not fall prey to it. Treat everyone—whoever he may be—with the all-inclusive compassion of love. This constructive sympathy has to become the spontaneous reaction of all mankind.

Saturate the breath—while you inhale and while you exhale—in love. Saturate each moment in love. Love knows no fear. Love shuns falsehood. Fear drags man into falsehood, injustice, and wrong. Love does not crave praise; that is its strength. Only those who have no love in them itch for reward and reputation. The reward for love is love itself.<sup>20</sup>

20. Sri Sathya Sai Speaks, Volume 9, Chapter 16: *Guru Poornima*.



## **Virtues That Prepare Us to Reach the Goal**

Sacrifice, service, sharing in the exaltation of others, compassion when others suffer grief—these are virtues that purify and prepare the individual for the arduous task of reaching the goal. Expand the limited awareness of the individual into the limitless realm of Divine glory—that has been the call, down the corridors of time.<sup>21</sup>

21. Sri Sathya Sai Speaks, Volume 9, Chapter 32: The Three Thrones.



## **Welcome Tragedies and Fight Your Way Through**

Sorrow affects you because you feel you deserved joy and did not acquire it, but there is one impartial distributor of joy and sorrow, who gives you what you need, rather than what you desire. You may need the tonic of tragedy to set you on the road to recovery. The compassionate One, the eternal all-knowing God, He knows best.

Welcome the tragedy and fight your way through, with the armor of the memory Divine. As all rivers hurry toward the sea, let all your imaginings wend their way to God. The play is His; the role is His gift; the lines are written by Him; He decides the dress and decoration, the gesture and the tone, the entrance and the exit. You have to act the part well and receive His approbation when the curtain falls. Earn by your efficiency and enthusiasm the right to play higher and higher roles—that is the meaning and purpose of life.<sup>22</sup>

22. Sri Sathya Sai Speaks, Volume 10, Chapter 13: The Ripe Fruit.



## **Scatter the Seeds of Love**

God likes to be worshipped with the flower of compassion. Scatter the seeds of love in dreary desert hearts; then, sprouts of love will make the wastes green

with joy, blossoms of love will make the air fragrant, rivers of love will murmur along the valleys, and every bird, beast, and child will sing the song of love.<sup>23</sup> Only those who can pour out compassion to fellow men can claim a place in the grace of God. This is also the highest spiritual discipline; it impresses on you the unity of the human community and the glory of God's immanence.<sup>24</sup>

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

24. Sri Sathya Sai Speaks, Volume 10, Chapter 39: Bring Me the Pain.



### **Gift from God**

This birth has been undertaken by you, for this very mission: the mission of crucifying the ego on the cross of compassion. An opportunity to be of some service to fellow men comes to you as a gift from God. Serve with that sense of gratitude, for it is God who accepts it from you.<sup>25</sup>

25. Sri Sathya Sai Speaks, Volume 11, Chapter 5: Thirst and Quest.



### **Talk Only of God**

When there is hard rock below, you have to bore deeper to tap the underground perennial pure water. The softer the subterranean soil, the quicker the success. Make your heart soft; then, success is quick in *sadhana* (spiritual practice). Talk soft, talk sweet, talk only of God—that is the process of softening the subsoil. Develop compassion, sympathy; engage in service, understand the agony of poverty, disease, distress, and despair; share both tears and cheers with others. That is the way to soften the heart and help *sadhana* to succeed. *Sathsang* (good company) is like quaffing pure crystal water. *Dus-sang*—the company of the vicious, the ungodly, the impure—is like quaffing saltwater from the sea; no amount of sugar added to it can make it quaffable! It increases thirst.<sup>26</sup>

26. Sri Sathya Sai Speaks, Volume 9, Chapter 6: *Japa Sadhana*.



### **Three Qualities to Be Cultivated by Man**

*Daya*, *dhama*, *dhana*—these are the three qualities that have to be cultivated by man. *Daya*: compassion to curb the *asuric* (demonic) tendencies; *dhama*: control to foster the *daivic* (Divine) qualities; *dhana*: charity to hold in check the greed that is natural to man.

Ambition to earn fame in the world, to gain some position of authority over fellow men, to lead a luxurious life—this can never ensure mental peace. Mental peace is the result of quite different attainments. Wealth cannot command it, nor authority commandeer it! It must be won the hard way, through meditation, *namasmarana* (chanting of the Lord’s name), and the nine steps to the presence of the Almighty. It must be won on Earth, to which man rightfully belongs, and not on any other heavenly body toward which he may dare navigate.<sup>27</sup>

27. Sri Sathya Sai Speaks, Volume 9, Chapter 33: The Hundredth and the Next.



### **The Heart Teaches Compassion**

Truth will reveal itself when the heart is saturated in love. Man's nature is fundamentally truth; his breath is fundamentally love; his blood is fundamentally tolerance. Falsehood, hatred, and faction are characteristics of beastly or demonic natures. They are acquired from society or ignorance or greed. Today man is shaped by the head, rather than the heart. It is cleverness that is admired, that pays. But peace and joy emanate from the heart not the head. The heart teaches compassion, awe, reverence, humility, equanimity, sympathy—qualities that bind men in love and turn them toward righteousness and the source and sustenance of the Universe, namely, God. The pursuit of property and possessions cannot uplift the heart into the heights of bliss.<sup>28</sup>

28. Sri Sathya Sai Speaks, Volume 10, Chapter 18: The Arjuna Attitude.



## **Translate Love into Service**

The quickest and easiest way by which one can realize the basic absurdity of attachment is the path of *seva* (selfless service). Pour out love, whether it is returned or not, whether it results in success or not. Let love be ever translated into *seva*, into beneficial acts, sweet words of consolation, comfort, and courage, and thoughts of sympathy and compassion. I do not declare that other paths like *bhakthi* (devotion) or *jnana* (wisdom) are of no use.

Worship of God in temples and shrines has its place in sanctifying time and sublimating the instincts and impulses. Inquiry into reality has its use in clearing the fog of doubt. But activity in the shape of selfless service charged with love fulfills the aims of all paths to Godhead.<sup>29</sup>

29. Sri Sathya Sai Speaks, Volume 11, Chapter 22: Be and Be Blessed.



## **Every Being Is Surcharged with His Bliss**

Contentment is heaven; grief is hell; anger is the foe; calmness is the armor; compassion is the comrade. You repeat *santhi* (peace) three times, don't you? It is to encourage peace in the human, godly, and natural milieu in which you have to live; also to develop peace in the body, mind, and intellect!<sup>30</sup> All are actors on the world stage, in His play. Every atom is surcharged with His power, His might, His glory. Every being is surcharged with His bliss, His beauty, His goodness. Do not claim that you are using some skill or force that is specially yours; it has come out of His grace, His compassion.<sup>31</sup>

30. Sri Sathya Sai Speaks, Volume 11, Chapter 24: You Are All I.

31. Sri Sathya Sai Speaks, Volume 11, Chapter 28: Radiate Rays of Love.



## **Leave Everything to Him**

Engage yourselves in your duties as intelligently and as devotedly as you can, but carry out your duties as if they are acts of worship offered to God, leaving the fruit of those acts to His Will, His grace, His compassion. Do not be affected

when the results you anticipate are not produced; do not anticipate at all, but leave it to Him. He gave you the time, the space, the cause, the material, the idea, the skill, the chance, the fortune, and you did but little of your own. So, why should you feel as if you are the doer? Do your duty as a sincere *sadhana* (spiritual practice).<sup>32</sup>

32. Sri Sathya Sai Speaks, Volume 12, Chapter 9: The Year Named *Ananda*.



### **Devotion Must Find Expression in Dedicated Service to the Lord**

Many people complain that their troubles have not ended and God has shown no compassion toward them. They would do well to learn a lesson from an episode in the *Ramayana*.

After Vibhishana had become friendly with Hanuman, he once asked the latter, “Hanuman! Although you are a monkey, you have been the recipient of the Lord's grace. Although I have been ceaselessly engaged in the contemplation of Rama, how is it I have not secured His grace?” Hanuman replied, “Vibhishana! It is true that you are ceaselessly chanting the name of Rama. But to what extent are you engaged in the service of Rama? By merely contemplating on the name of Rama you cannot get Rama's grace. When your brother Ravana brought away Sitadevi, what is the help you rendered to her? Did you do anything to relieve even partially Rama's distress?”

Devotees should realize that by merely uttering “Rama! Rama!” you cannot ensure the Lord's grace. To what extent are you carrying out the injunctions of Rama, Krishna, or Baba? How far are you practicing the teachings of the *Bhagavad Gita*? Without practicing the precepts, no amount of repetition of the name of the Lord is of any use. It is merely like playing a gramophone record. The Lord's name must get implanted in your heart.

Today, on account of the special prerogative of the *Kali* (Iron) Age, people think that it is enough to recite the Lord's name alone for achieving the goal of life. But this is a mistake. Can you have the current merely by having the negative

wire? Only when the negative and positive lines are combined will the current flow. Devotion must find expression in dedicated service to the Lord.<sup>33</sup>

33. Sri Sathya Sai Speaks, Volume 23, Chapter 2: Devotion in Action.



### **Love and Compassion Must Enfold Every Living Being**

Love is the life force of spirituality. Therefore develop love. When you develop love and compassion, you attain the supreme state of Divinity.<sup>34</sup> Love and compassion must not be limited only to mankind. They must enfold every living being.<sup>35</sup>

34. Divine Discourse in Prasanthi Nilayam on July 21, 1996: Expand Your Love and Experience Eternal Bliss.

35. Vidya Vahini, Chapter 16.



### **Change Your Vision**

When you see the world with the eye of Divine bliss, you will find bliss everywhere. If there is hatred in your vision, you will see hatred everywhere. Hence change your vision to start with. Look at the world with the vision of peace, love, and compassion. Then the whole world will appear loving and peaceful. When your heart is filled with love, you will experience the Divine in the entire cosmos. See the Divine in everyone. Eschew hatred and ill will. After years of devotion, many still lack a broad outlook and an all-encompassing love. Embodiments of love! Promote love in your hearts incessantly—the love that is immortal and infinite.<sup>36</sup>

36. Sri Sathya Sai Speaks, Volume 30, Chapter 8: Right Use of Time.





## The Story of Abou Ben Adhem

Students might have heard the story of Abou Ben Adhem, who always offered *sarva bhuta daya pushpam* (compassion toward all beings) to the Lord. Every day he used to go round the streets to serve the destitute and the handicapped and return home late in the night. One night when he returned home, he found in his bedroom an angel writing something. When he asked her what she was writing, she replied that she was making a list of those who loved God. She replied in the negative when he asked her if his name was on that list. The following night, when he returned home, he again found the angel writing something. He queried, “Mother, what is it that you are writing now?” She said, “Son, I am writing the names of those who are dear to God.” He again wanted to know if his name figured in the list. She replied that his name was on the top of this list.

The sum and substance of this story is that God is pleased when you serve your fellow human beings. The scriptures have prescribed nine paths of devotion, namely, *sravanam* (listening to the Lord’s stories), *kirthanam* (singing His glories), *vishnusmaranam* (remembrance of the Lord’s name), *pada sevanam* (service to the Lord’s lotus feet), *archanam* (worship), *vandanam* (salutation), *dasyam* (servitude), *sneham* (friendship), and *atmanivedanam* (offering oneself to the Lord), i.e., complete self-surrender. But the path of service is the greatest of all.

*Neither by penance nor by pilgrimages  
Nor by going through the sacred texts  
Can one cross the ocean of worldly life;  
One can redeem one’s life only through service.  
(Sanskrit Verse).*

Abou Ben Adhem became the recipient of God’s love because he spent all his time in the service of his fellow men. God loves all, for He is the embodiment of love. But He will give Himself to those who show compassion to all beings.<sup>37</sup>

37. Sri Sathya Sai Speaks, Volume 33, Chapter12: Flowers That Never Fade.



## **The Compassion of the *Avatar***

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

Birds, beasts, and trees have not deviated from their nature; they are still holding it valid. Man alone has disfigured it, in his crude attempt to improve upon it. So the *Avatar* has to come as man among men and move as friend, well-wisher, kinsman, guide, teacher, healer, and participant among men. He has come to restore *dharma* (righteousness), and so when man follows *dharma*, He is pleased and content. Act so that your career as a man is not degraded, desecrated. With hands on chest, assert, "I am man; I am human; I am saturated with shining humanity, humanness." God does not draw you near or keep you far; you near Him or keep away from Him. God has no likes or dislikes. You live according to the highest demands of your nature, and you are near Him.<sup>38</sup>

38. Sri Sathya Sai Speaks, Volume 10, Chapter 23: The Crucial Years.



## **All Faiths Glorify the One and Only God**

All religions teach one basic discipline; the removal from the mind of the blemish of egoism, of running after little joy. Every religion teaches man to fill his being with the glory of God and evict the pettiness of conceit. It trains him in methods of detachment and discrimination, so that he may aim high and attain liberation. Believe that all hearts are motivated by the one and only God; that all faiths glorify the one and only God; that all names in all languages and all forms man can conceive denote the one and only God; His adoration is best done by means of love. Cultivate that *eka-bhava* (attitude of oneness) between men of all

creeds, all countries, and all continents. That is the message of love I bring. That is the message I wish you to take to heart.

Foster love, live in love, spread love—that is the spiritual exercise that will yield the maximum benefit. When you recite the name of God, remembering the while His majesty, His compassion, His glory, His splendor, His presence—love will grow within you, its roots will go deeper and deeper, its branches will spread wider and wider, giving cool shelter to friend and foe, to fellow national and foreigner. God has a million names. Sages and saints have seen Him in a million forms; they have seen Him with eyes closed and eyes open. They have extolled Him in all the languages and dialects of man; but yet, His glory is not exhausted.<sup>39</sup>

39. Sri Sathya Sai Speaks, Volume 8, Chapter 22: The Message I Bring.



### **Shape Yourself as the Embodiment of Peace**

Change your vision, and the world will appear accordingly. Let the eye be charged with the Divine, it will see all as God. It is foolish to try to shape the world; shape yourself as the embodiment of peace, love, and reverence. Then you will see all as love and compassion and humility.<sup>40</sup>

40. Sri Sathya Sai Speaks, Volume 10, Chapter 10: Beside, Behind, Before.



### **Love Removes Selfishness**

The qualities of detachment and love will grow in you when you stick to one discipline: *Namasmarana* (chanting of the Lord's name)! Have the name on your tongue, and in your thoughts, all your waking hours. See everyone as the person whose name you adore; hear all tales told by people around you as tales of His glory, His *leela* (Divine sport)! Love will remove selfishness and expand your consciousness through sympathy and compassion.<sup>41</sup>

41. Sri Sathya Sai Speaks, Volume 10, Chapter 19: *Yaga Is Thyaga*.



### **Spread Love—Be Full of Love**

Your destiny is not achieving the peak of pleasure, but climbing the peak of bliss. *Daya* (compassion) and *dharma* (morality) will take you higher and higher, until the summit. So, practice these qualities even in your smallest acts to the best of your capacity. You cannot always oblige; but can you not talk obligingly? You can, but you don't! The tongue has the extra power to harm and hurt, so you must exercise extra control over it. Do not pain anyone through your words; spread love—be full of love. If you cannot love man, how can you hope to love God? <sup>42</sup>

42. Sri Sathya Sai Speaks, Volume 11, Chapter 24: You Are All I.



### **God Is Compassion and Grace Personified**

God is no stony-hearted despot. He is compassion, He is grace personified. Once you have cleansed yourself by tears, He draws you near and grants you consolation and courage. Without a cleansed heart, realization is impossible. Wisdom can enter only a purified mind. *Sadhana* (spiritual practice)—slow and steady—can succeed in purifying it. <sup>43</sup>

43. Sri Sathya Sai Speaks, Volume 11, Chapter 45: The Simplest Remedy.



### **Do Not Bargain with God**

Man is inherently Divine; he ought therefore to demonstrate in thought, word, and deed the Divine attributes of love, tolerance, compassion, and humanity. God is truth; man too must live in truth. God is love; man too must live in love, eschewing anger. Master hatred through love; master anger through sweet tolerance. There are many who bargain with God and offer Him gifts of money or articles if He would confer grace.

If one believes that God can be mollified by the gift of a coconut or a purse of 116 rupees, I wonder what kind of God he has in his mind. Is his conception of God so mean, so contemptible? Those who plan to have their desires granted through riches can never deserve the name “devotee.” Those who encourage the payment of money for spiritual gains or for gaining Divine favor are also to be condemned. This is the reason why the *Bhagavad Gita* lays down that God will be pleased by offering a leaf, flower, or fruit or even a drop of water. But even these four articles are materials.

The *Bhagavad Gita* does not intend that you should pluck a leaf or flower or a fruit from some plant or tree and place it before God. Nor does it ask you to bring water from a well or river or the roadside tap. The leaf is your own body, which like the leaf, sprouts green, fades, and finally falls from the branch. The flower is the heart freed from the insect pests of lust, anger, greed, attachment, pride, hate, etc. The fruit is the mind, the consequence of its yearnings, which have to be dedicated to God. The water is the stream of tears that flow from the eyes when one is in ecstatic bliss at the contemplation of God's glory. Giving these four is the real act of surrender, *saranagathi* (total surrender). The offering of leaves or flowers or fruits or river water is at best a way of helping the plant or tree or river to secure a little merit.<sup>44</sup>

44. Sri Sathya Sai Speaks, Volume 12, Chapter 4: Teacher of Teachers.



### **Sharing Alone Can Reduce Grief**

Goodness, compassion, tolerance—through these three paths, one can see the Divinity in oneself and others. Softness of heart is condemned by people today as weakness, cowardice, and want of intelligence. The heart has to be hardened, they say, against pity and charity. But that way lies war, destruction, and downfall. Love alone confers lasting happiness and peace. Sharing alone can reduce grief and multiply joy. Man is born to share, to serve, to give, and not to grab. When you install faith in God as a precious truth in the altar of your heart, you will welcome with equal alacrity the blows and blossoms of fortune.

Man can have the highest joy and can share that joy with others, but he is now having only grief and sharing that grief with others. A king once granted a woodcutter in the forest an extensive sandalwood plantation as a gift in return for an act of hospitality that he had the chance to offer him. The fellow did not realize the value of the wood nor did he investigate the meaning and mode of the fragrance that emanated from the wood; he cut all the trees in a short time and burnt them for selling as charcoal. Most men waste their lives; they make charcoal out of sandalwood and are happy at the few chips they get in exchange!<sup>45</sup>

45. Sri Sathya Sai Speaks, Volume 12, Chapter 13: Know the Knower.



### **Man Is the Slave of His Desires**

The ideal of a high standard of life, instead of a high level of living, has played havoc with human society. A high level of living insists on morality, humility, detachment, and compassion so that the competitive greed for luxury and conspicuous consumption receives no encouragement and will be destroyed. Now man is the slave of his desires; he finds himself helpless to conquer the thirst for pleasure and luxury; he is too weak to keep his nature under control; he does not know how to arouse the Divine consciousness that is latent in him.<sup>46</sup>

46. Sri Sathya Sai Speaks, Volume 12, Chapter 29: Cells of the Body of God.



### **Dedicate All Activities to God**

Desires when fulfilled breed further desires; when unfulfilled, they lead to further installments of life on earth, in order to calm the urge. The only method by which the delusion of desire can be destroyed is to dedicate all activities to God and engage in them in a spirit of worship, leaving the consequences to Him and ceasing to attach yourselves to them. Look upon everyone as the embodiment of the Divine, and worship each as such by offering love, understanding, and service. Only the blind will be indifferent to the dismal condition of others; only the deaf will be unaffected by the sobs of others. In fact, there are no “others”! You are all

“living cells” in the body of God, each performing its individual function to promote His Will.

The joy one gets while promoting another's joy is incomparable. Your heart must melt in compassion when the eyes see another person suffering. That is the sign of the *satwic* (pure or noble) individual; the *tamasic* (ignorant) individual will be indifferent; he is too dull, too bovine, to be affected. The *rajasic* (passionate) man will rush to punish the person who caused the suffering and might even forget to relieve the misery of the person affected! Callousness is the root cause of all the cruelty that defaces the Divine nature of man, in all the lands on the earth.<sup>47</sup>

47. Sri Sathya Sai Speaks, Volume 13, Chapter 8: The Middle Path.



### **Peace and Serenity Lead to God**

Faith in the ideal develops love; love develops peace and serenity; they lead to God; God confers unshakeable *ananda* (supreme bliss). Man seeks, but his efforts reward him with pain, for they are directed toward the accumulation of riches or of power or fame of any kind. Man must possess a sense of detachment that will prevent him from getting entangled beyond escape in the coils of greed, envy, and hatred.

Once you are reinforced by love and compassion and charged with this sense of detachment, from the consequences of duties well done, you can plunge into activity that can defeat the forces of injustice, cruelty, and untruth. You must, each one, be a *karma veera* (a hero in action). Stand on your own feet; do not imitate others. Do not be a slave to the fickle mind, pursuing the senses. Follow the dictates of your intellect.<sup>48</sup>

48. Sri Sathya Sai Speaks, Volume 14, Chapter 26: Out of the Workshop.



## **The Virtuous Person Is Healthy and Happy**

Virtue is the panacea for both body and mind. The virtuous person can be both healthy and happy. How is virtue to be cultivated? How can it express itself in daily practice? Through service to living beings, through *seva* (voluntary selfless service). Virtue must flow through the triple channels of love, mercy, and detachment in order to feed the roots of *seva*. In order to urge humans into the path of mutual sympathy, continuous compassion, and concrete service, they have been endowed with the instinct of gregariousness.

Man is a social animal. Humans find solitary living unnatural and miserable. The *ashramas* (monasteries) of ancient times were academies where mutual cooperation and loving service were encouraged. The pupils worked as a group, tended cattle, served the household of the *guru*, and helped one another in all respects.<sup>49</sup>

49. Sri Sathya Sai Speaks, Volume 14, Chapter 53: The Doctor's Profession.



## **Purity of the Heart Is the Goal**

The heart filled with compassion is the temple in which God likes to install Himself. Scholarship is mostly superficial and even anti-spiritual. Purity of the heart has to be the goal of *sadhana* (spiritual practice). One may perform *puja* (ritualistic worship) for hours or sit for meditation every day. But, if he has no knowledge of the Divinity he is invoking or picturing, these are of no avail. Divinity is his own nature. He is himself God. His Divine nature must express itself in daily living.<sup>50</sup>

50. Sri Sathya Sai Speaks, Volume 14, Chapter 59: The Search for Fulfillment.



## **The Genuine Human Traits**

The *Vedas* desire man to give up the animalist ego and its complement, anger. The evils of envy, pride, and spite belong to the same brood. These are all



“bestial” though human in appearance. They declare that love, tolerance, compassion, non-attachment, and adherence to truth are the genuine human traits.<sup>51</sup>

51. Sri Sathya Sai Speaks, Volume 15, Chapter 50: Significance of *Yajnas*.



### **Good Qualities Emanate from the Heart**

From the heart emanate such good qualities as kindness, compassion, sympathy, non-violence, and equal-mindedness. Evil qualities like anger, envy, hatred, cruelty, and greed also flow from the heart. Man has the power of discrimination through his *buddhi* (intellect) to decide what is right and what is wrong, what is good and what is evil.

However, the possession of *buddhi* alone is not enough. He has to cultivate the spirit of inquiry to be convinced of what is right or wrong. Even that is not enough. After having found what is right or wrong, he must live up to his convictions. Thinking, discriminating, and practice—all three constitute the basic human characteristics. By the unity of these three, the light of spiritual wisdom illumines the heart. The mere presence of the light is not enough. We should seek to go forward with the help of that illumination. If, having this light, we do not follow the path revealed by it, we are as unseeing as the blind.<sup>52</sup>

52. Sri Sathya Sai Speaks, Volume 17, Chapter 15: The Bliss of Divine Love.



### **True Compassion Should Emanate from the Heart**

What is *karuna* (compassion)? Seeing a person in distress and verbally expressing sympathy is not compassion. Compassion must express itself in action to relieve suffering. Nor should you adopt an attitude of aloofness or indifference on the plea that each one is suffering for his own folly. Though suffering may be due to one's mistakes—mistakes to which everyone is prone—we should seek to remedy such suffering just as we try to get rid of our own suffering. Some people try to show off their sympathy by setting up charitable institutions like hospitals, etc.

True compassion should emanate from the heart. It should not find expression in outward manifestations that only reveal one's vanity. In the Sathya Sai Organizations there is no place for such demonstrations of vanity. Everything that is done to help the poor or the suffering should be based on the feelings coming from the heart and appealing to the hearts of those who are helped.<sup>53</sup>

53. Sri Sathya Sai Speaks, Volume 17, Chapter 16: Ceiling on Desires—II.



### **True Love Remains Unaffected**

What is true love? Pure, unselfish love toward all living beings, considered as embodiments of the Divine, with no expectation of reward, is true love. "*Adweshtaa sarvabhootha-naam maitrah, karuna evacha*" (free from dislike, friendly and compassionate toward all beings). With this attitude, when one regards Divinity as present in all beings, only then he can have true love. Whatever the vicissitudes one may face, whatever the personal sorrows and privations one may undergo, true love will remain unaffected. Today, when any difficulty arises or when some trouble crops up, love turns into hatred. True love is the sweet fruit that grows out of the fragrant flower of good deeds. Love rules without recourse to the sword. It binds without laws.

Only one who has such true love can be described as human. The man without such love is only human in form. Like the lotus that blooms when the sun rises, the heart of man blossoms when love enters it. Like the glow of the flame in a fire, like the rays of the sun, like waves in the ocean, Divine love is the basic quality of a true human being. It is only when one is filled with pure, unselfish love that he can be called a human being.<sup>54</sup>

54. Sri Sathya Sai Speaks, Volume 18, Chapter 10: Revere Truth and Love as Your Parents.



## The Real Goal

When money, scholarship, cleverness, and intelligence are possessed by persons in whom *rajas* (passion, emotion, extrovert qualities) predominates, they promote hatred, ambition, and lust. When possessed by persons in whom *tamas* (sloth, dullness, conceit) predominates, they promote miserliness, greed, and envy. When possessed by persons in whom *satwa* (equanimity, balance, purity) predominates, they promote love, compassion, urge to serve, the unity of all mankind, and world peace.

The sublimation of character into the stage of *satwa* is the duty that everyone owes himself. This is the path; this is the real goal. You must try ceaselessly to tread the path and reach the goal.<sup>55</sup>

55. Sri Sathya Sai Speaks, Volume 18, Chapter 25: I Will Be Closer to Devotees.



## The Ideal Relations

The *Ramayana* is a guidebook on the ideal relations between mothers and children, between husband and wife, between brothers, between the ruler and the people, between the master and the servants and many other human relationships. Rama showed compassion to the dying eagle Jatayu, which had fought with Ravana when he was carrying Sita away to Lanka, and Rama gave refuge to Vibhishana, even against the fears expressed by Lakshmana. These are examples of Rama's supreme benevolence and magnanimity toward anyone who revered Him or sought His protection. Rama declared to Lakshmana, "Anyone who comes to Me in a spirit of surrender, whoever he might be, is Mine and I am his. I shall give him asylum. This is My vow." Rama was a man pledged to one word, to one wife, and to a single arrow.<sup>56</sup>

56. Sri Sathya Sai Speaks, Volume 20, Chapter 7: The Play of the Divine.



## **Unity in Thought, Word, and Deed Is Humanness**

Whatever learning one may acquire, whatever positions one may occupy, however great a scientist one may be, if he lacks human values, he is no human being at all. What is humanness? Essentially it means unity in thought, word, and deed. When what one thinks differs from what he says and what he does, he ceases to be human. He becomes a demon. Today what men have to cultivate is unity and purity in thought, word, and deed. True human qualities can grow only in a heart filled with spiritual aspirations, like a seed sown in fertile soil and not on a piece of rock. Hence, to develop these qualities, men will have to develop compassion and equanimity amidst the vicissitudes of life.<sup>57</sup>

57. Sri Sathya Sai Speaks, Volume 22, Chapter 7: Let Practice Prevail.



## **Sacrifice Your Bad Qualities**

Everyone seeks benefits but is not prepared to make any sacrifice. What is the sacrifice that is to be made to God? First of all, your bad qualities. Acquire good qualities. Shed your narrow outlook. Cultivate a broad vision. Today the foremost need is to develop the spirit of sacrifice. You are not expected to give away all your wealth and possessions. What is required is a sense of compassion at the sight of a suffering being. When the heart melts, that itself becomes sacrifice. What we witness today is not the melting of hearts but their hardening.

You will not carry your wealth with you when you leave the world. Even while life remains, render help to those who need as much as you can. The quintessence of the *Vedas* is the glorification of sacrifice as the supreme virtue. Of what avail is all your study or listening if there is no change in the way you live and you have not understood your true nature? The highest knowledge is understanding the value of sacrifice. It is a source of limitless joy. It leads to immortality.<sup>58</sup>

58. Sri Sathya Sai Speaks, Volume 22, Chapter 29: Message of the *Vedas*.



## Carry Out the Injunctions of the Lord

Some devotees bemoan their lot saying, “God is described as an ocean of kindness, the embodiment of compassion, but He has done nothing to relieve me of my woes.” The Lord is verily the embodiment of love and truth and is an ocean of compassion. But to what extent are you carrying out the injunctions of that Lord? Ask yourselves that question. You don't act properly, but seek favors. God's grace will be showered on you only when you put into practice at least a few of the Lord's injunctions.

Today the *Bhagavad Gita* is being propagated in many ways. But how many are practicing even one of the teachings of the *Bhagavad Gita*? Men are heroes in aspiration and zeroes in practice. Likewise, people are eloquent about the *Ramayana* and the way Rama adhered to the pledge given by His father. But how many carry out the words of their parents? The *Ramayana*, *Bhagavatha*, or the *Bhagavad Gita* are not to be regarded as scriptures for mere ritualistic reading. They are texts whose teachings have to be followed. This applies equally to other sacred books like the Bible, the *Quran*, and the *Granth Sahib*. There are some others who spend their entire lives in the quest for knowledge. When will they ever start practicing what they have learnt?<sup>59</sup>

59. Sri Sathya Sai Speaks, Volume 24, Chapter 28: How to Win the Lord's Grace.



## Christ Taught People to Love All Beings

Christ taught people to love all beings and serve all with compassion. It is only by practicing these ideals that one can truly celebrate His birthday. The Divinity within should be reflected in every action. The seat of truth is in your heart. Worship means loving others with your full heart. You must live in love and lead a life of selfless service based on love. This is the only right way of celebrating the birth of Christ.<sup>60</sup>

60. Sri Sathya Sai Speaks, Volume 25, Chapter 39: Unity Based on Divinity.



## The Real Human Qualities

A compassionate heart is Nature's gift to man. It is a pity that man does not make any effort to realize that the Divine is closer to him than his own parents. One should search within, and not in the external, for God. Love, compassion, self-confidence, and sacrifice are the real human qualities. You are *amrithaputhra* (son of immortality). Purity in thought, word, and deed is a basic requisite for man. Under any circumstances, man should not allow this threefold purity to be affected. Patience is another ideal quality one should develop.

Whatever troubles or obstacles one may meet while doing his proper duty, he should bear with them. One should not get depressed when others blame or abuse him but should stick to the path of truth. The third quality is perseverance, which is indeed a prime need for anyone in any field but more so in the spiritual path.<sup>61</sup>

61. Sri Sathya Sai Speaks, Volume 26, Chapter 33: The Message of the *Upanishads*.



## The Human Values

The bad traits that are found in man are the result of his food and other habits and do not arise from his *Atma* (Divine Self). Vices like lust, anger, envy, and pride are the outcome of bad food and improper associations and are products of external factors. They do not arise from within. Qualities like love, compassion, and consideration for others arise from within one's self. These are human values. Forgetting these values, following animal qualities, men are leading an animal existence. This is wrong. Men should lead lives based on their human estate.<sup>62</sup>

62. Sri Sathya Sai Speaks, Volume 26, Chapter 36: Purity, Patience, and Perseverance: Steps to Divinity.



## **Devotion Manifests Itself as Love**

Any human being who has compassion for others, who adheres to truth, and who dedicates his body to the good of others will experience no serious trouble. The primary reason is one's devotion to God. Devotion is not something that man can acquire by himself. It is indeed the inherent principle animating man. Devotion manifests itself as love. This love is the supreme treasure of man. It is this treasure that enables man to live in this world. But few persons recognize this truth.

Time moves like a whirlwind. The allotted span of life for the body is melting away every moment like a block of ice. However, even before recognizing what is his duty, man departs from this world. What is the aim of human life? What is a man's duty? It is to discover this truth that God has endowed man with a body. This body is given for rendering help to others.<sup>63</sup>

63. Sri Sathya Sai Speaks, Volume 27, Chapter 22: Devotion Is Pure Love for God.



## **The Heart Is the Abode of Compassion**

As are the thoughts, so is the speech. As is the speech, so are the actions. The harmony of these three will lead to the experience of Divinity. Words come out of the heart. They should be filled with compassion. The heart is the abode of compassion. It is the source of love. Hence whatever emanates from the heart should be filled with love. That love should express itself in speech. The flow of love in speech should find concrete expression in action.

The heart is the seat of the *Paramatma* (Supreme Self). The Ganga that flows from it is the river of truth. Actions are the harvest that is reaped from the field watered by truth. Hence it is said that the high-souled beings are marked by harmony in thought, word, and deed. Unfortunately, today people think in one way, speak in another way, and act differently. As a result, humanness has been degraded today. To raise it to its proper level, the triune unity of thought, word, and deed is essential. This is the penance for our times. This is the means to realize peace. This is the truth. This is everything.<sup>64</sup>

64. Sri Sathya Sai Speaks, Volume 28, Chapter 18: Manifest Divine Qualities.



### **All Are Embodiments of the Divine**

Every man has a heart. Every heart is filled with compassion. However, how many choose to share this compassion with others? Sharing the compassion in one's heart with ten others has been characterized as *bhakthi* (devotion). One who does not share his compassion with others cannot be called a human being. Today the human heart that should be full of compassion has become stone hard. This is man's misfortune.

What is the reason? It is because the heart is filled with the bitterness of differences of caste, creed, and nationality that it has become stony. All human beings belong to one caste, one community, one nation. All are embodiments of the Divine. Krishna declared in the *Bhagavad Gita*: “All beings in the world are a fragment of My Self.” It is tragic that man should forget his Divine essence and behave like a demon.<sup>65</sup>

65. Sri Sathya Sai Speaks, Volume 29, Chapter 7: Let Everyone Do His Duty.



### **Fill Your Heart with Positive Feelings**

You will reap what you sow. Having eaten a mango, how can you expect the belch of a cucumber? So, in order to get positive results, you should fill your heart with positive feelings. Love, peace, and compassion, which originate from the heart, are positive in nature. All the negative thoughts are the products of the head.<sup>66</sup>

66. Sri Sathya Sai Speaks, Volume 32-1, Chapter 2: Cultivate Love in Your Heart.





## Compassion Is Righteousness

When you see someone in trouble, show kindness toward him and try to wipe his tears. This is real compassion. This compassion is righteousness; it is love. When we expand our love, we can give happiness to the whole world. Therefore develop love. If you come across a poor man, a sick person, or one who is in trouble, give him whatever help you can. When you extend help to such people, God will shower His love on you. In every human being, God is present in the form of love. We should not waste or misuse this love. Today we express our love arbitrarily for anything and everything. By loving undesirable things, we tread the wrong path and come to a sorry state.<sup>67</sup>

67. Sri Sathya Sai Speaks, Volume 40, Chapter 3: God Will Help You if You Help Others.



## Put Money to Good Use

Today wherever you look, people are craving money. Why do you want so much money? What will you do with it? Do you utilize it for the welfare of the country or to help the needy people? Do you utilize it for the spread of education? Do you at least feed the beggars? If money is not put to any good use, it is as good as dust. Do not waste your life in the accumulation of money. Dedicate your life to fostering compassion and love in society. Utilize money to keep the body fit, so that you can perform righteous actions and uphold your honor.

Be prepared to sacrifice even your life for the sake of God. Hold on to truth and follow *dharma* (righteousness). These are the two virtues that people should cultivate. The *Vedas* also teach, "*Sathyam Vada, Dharmam Chara*" (speak truth, practice righteousness). Never leave truth under any circumstances, even at the cost of your life.<sup>68</sup>

68. Divine Discourse in Prasanthi Nilayam on July 15, 1996: *Dharma* Is Our Real and Permanent Property.



## God Will Take Ten Steps toward You

On one occasion, even Kuchela was doubting Krishna. He thought that although Krishna was his childhood friend, later He became a very rich and powerful king, and Krishna may not even recognize him. Kuchela was very agitated. However, Kuchela's wife never had such doubt, and she encouraged him to go and see Krishna, who has a very broad mind and would not forget his friends. God is such that He will give value to one's own mind and purity of character. He will not give any value to external appearances. After passing through such doubts and several tribulations, Kuchela entered Krishna's mansion. Krishna welcomed him heartily and honored him.

Even without being asked, Krishna gave a lot of material wealth and a lot of grace to Kuchela. The moment God's grace spreads, one will even forget his own desires. After this, Kuchela returned to his own home and, to his great surprise, found his poor home transformed into a big mansion. He explained to his wife how Krishna looked after him and said, "He received me as if He was longing to meet me, and He showed such kindness that He appeared as kindness and compassion personified. He accepted a small quantity of parched rice from poor Kuchela and gave us this large mansion."

If you give the Lord even a small quantity, He returns it back several fold. If you are willing to take at least one step forward, God will take ten steps toward you to receive you. Only when you direct your vision toward God, can He direct His vision toward you. If you are looking in some other direction, what is the use even if God looks at you? There is a small example of this. When you are right in front of me, you can look into my eyes, and I can look into your eyes. If you are far away and are looking in a different direction, how can I look at you, and how can you look at me?<sup>69</sup>

69. Summer Showers in Brindavan 1978, Chapter 3: *Bhagavatha* Is a Sacred Text Which Can Cater to the Needs of Everyone.



## Inner Beauty

Man decorates his house and body, for man craves beauty. But such efforts give him only momentary satisfaction, not lasting joy. It is the inner beauty, not external beauty that lends eternal satisfaction. It is invisible beauty of the heart that everybody should endeavor to cultivate. Love, patience, and compassion are the virtues that lend beauty to the heart. Sweet are the words of the man who has cultivated the beauty of the heart. Such a man's effulgence is true effulgence; such a man's hands seek noble deeds. Such a noble one is worthy of worship. What is wrong in worshipping such a worthy one?<sup>70</sup>

70. Summer Showers in Brindavan 1993, Chapter 4: *Sathyam, Shivam, Sundaram*.



## Follow Virtues Arising from the *Atma*

The six evils of lust, anger, pride, greed, desire, and jealousy spring from man's identification with his body. Compassion, love, and the spirit of sacrifice arise, on the contrary, from the *Atma* (Divine Self). Every individual must develop and follow the virtues arising from the *Atma*. We have forsaken the noble human virtues and are pursuing instead the temporary pleasures that gratify the senses.<sup>71</sup>

71. Summer Showers in Brindavan 1979, Chapter 7: "I Am Thine."



## Meditation Is a Way of Life

Peace of mind is the most desirable thing in this world. It gives us physical and psychical euphoria. In order to achieve this *santhi* (peace), an aspirant must develop a thirst for *jnana* or spiritual wisdom. He must also acquire the qualities of love, sympathy, and compassion, and perform selfless service to others. *Santhi* should not be regarded as a part-time virtue to be cultivated only during meditation. It is a constant state of inner tranquility. It should become habitual and instinctive. Meditation is also universal and eclectic. It is not restricted by the barriers of space-time. It is not governed by the dogmas of any particular creed. Meditation is a way of life for the total divinization of man.

Meditation and peace are inseparable. Meditation promotes peace, and peace intensifies meditation. The quality of Divinity is not limited to the icon that we worship. Some people experience the most profound peace of mind as long as they are in meditation. But the moment they come out of the meditative state of mind, they exhibit their demoniac nature. It should not be so. The Divine attributes acquired during meditation should be cultivated and nurtured in everyday life.<sup>72</sup>

72. Summer Showers in Brindavan 1979, Chapter 17: *Satwic Food*.



### **Divine Love Is the Highest Form of Love**

Selfishness is like a balloon filled with air. If you puncture the balloon, the air inside will combine with the air outside. When the ego is deflated, altruistic love takes its place. Love all, and cultivate universal compassion. Love of oneself should evolve into Divine love, which is the highest form of love. We should ascend from a lower state of love to a higher state of love, just as we ascend from a lower level of truth to a higher level of truth. It is only through altruism that you can achieve Divinity.

The help rendered by us to others as well as the harm done to us by others should be completely forgotten. Do not brood over the injuries inflicted on you. At the same time, do not expect either recognition or reward for services rendered by you. If you expect good results for your actions, you will have to be prepared for bad results also.<sup>73</sup>

73. Summer Showers in Brindavan 1979, Chapter 32: *Sathyam Vada Dharmam Chara*.



### **Lord Krishna's Limitless Compassion**

Here is an example of Krishna's limitless compassion. On the ninth day of the Kurukshetra War, Bhishma took a terrible vow to exterminate all the Pandavas before sunset the next day. Draupadi came to know of this and became highly perturbed. She said to Krishna, "O Lord, this must not happen. You have to do

something. I don't know how, but you must make sure that I do not become a widow." Krishna smiled and was non-committal. He just said, "Wait and see what happens." God may appear non-committal, but when you appeal to Him with deep sincerity, He will certainly respond.

Night came, and quiet descended on the battlefield, everyone having withdrawn to their respective quarters. In his tent, Bhishma was restless and was pacing to and fro. Meanwhile Krishna came to Draupadi and said, "This is the moment. Bhishma is unable to sleep and is pacing back and forth in his tent. He is regretting the vow he has taken. You must slip into his tent this very moment and throw yourself at his feet." Draupadi nodded and started moving toward Bhishma's tent. She was wearing special slippers used by royalty that made a squeaking noise.

The noise could be clearly heard in the stillness of the night. Krishna signaled to Draupadi to stop and said, "If Bhishma hears this sound, he will know that a lady is coming. He should not know about your approach. So remove your sandals, and give them to Me." Draupadi did as instructed. Krishna collected the slippers, wrapped them in His upper cloth, and started walking behind Draupadi, some distance away.

Quietly, Draupadi slipped into Bhishma's tent. Absorbed as he was in thought, Bhishma did not notice her entrance. Immediately upon entry, Draupadi threw herself at the feet of Bhishma. As she did so, the bangles on her wrist made a sound. Bhishma heard the sound and realized that a lady was prostrating before him. Without a second thought, he blessed the lady in the traditional manner, "May you have a long and happy married life." Draupadi was happy when she heard the benediction. She said, "This is enough for me," and rose. It was then that Bhishma realized whom he had blessed. He exclaimed, "What! You, here at this time?! Who brought you here?" Draupadi replied, "Who else but Krishna?! He is the One who suggested this strategy to prevent the slaughter of my husbands. You have blessed me with a long and happy married life and so you now have to spare my husbands!"

Precisely at that moment, Krishna entered. Bhishma was happy about the turn of events, though it meant going back on his vow. The Pandavas were ideal

men and great devotees of the Lord. God in His infinite mercy had staged a drama as a result of which the Pandavas were now secure.

Bhishma was tired, having paced up and down for a long time. He sat down and said, “Krishna, have You brought any eatables for me? You seem to have a bundle slung on Your shoulder. Why don’t You open it and give me some of the food it contains?” Krishna smiled and said, “Do you think it is My job to bring food for you? This bundle does not contain food but the sandals of Draupadi. I carried them so that there was no sound when Draupadi entered your tent.” Krishna then opened the bundle and the sandals fell on the ground. Tears flooded Bhishma’s eyes. In a voice choked with emotion he said, “Lord, there is no limit to the extent You are prepared to go in order to save Your devotees!”

The *Avatar* (Divine Incarnation) is beyond petty worldly considerations and, where devotees are involved, no task is too mean or lowly for Him. He will do what has to be done, anytime, anyplace. Protection and the welfare of devotees is His number one priority. Krishna always protected the Pandavas, and they, for their part, worshipped Krishna with great feeling. Krishna’s name was always on their lips. The Lord was ever uppermost in their minds. The feeling was mutual, and Krishna too constantly concerned Himself with the welfare of the Pandavas. As is the sound, so is the resound. The Lord’s yearning for the devotee matches the yearning the devotee has for the Lord. God is inscrutable. People think, “How can God do such lowly things?!” God does not have such distinctions or gradations. For the welfare of His devotees, God is prepared to do anything. Without devotees, where is God?! God’s greatness and noble acts are all due to devotees.<sup>74</sup>

74. Summer Showers in Brindavan 2000, Chapter 6: The Exalted Nature of Devotion.



### **God Is Your Best Friend**

Think of God at all times and at all places. God is in you, with you, above you, below you, around you; and He will always take care of you. Do you know why? Because He is your best friend! Your so-called worldly friends are always selfish and have their own axes to grind, but God is not like that. He is totally free

from desires and expects nothing. He only helps, supports, and protects. And in return He only wants your love. He has absolutely no desires. His heart is filled with love and compassion for His devotees. Is this treasure of selfless love available anywhere else [except with God]?<sup>75</sup>

75. Summer Showers in Brindavan 2000, Chapter 7: God Is the Only True Friend.



### **Sabari's Devotion**

Sabari stood with folded hands before Rama and said, “Lord! I am of low caste; I am of untutored intellect, dull and stupid. I am not learned in any sacred art or text. I am lower than the lowest. How can I extol you or describe your glory? I have no skill in the use of words. I haven’t cultivated my reason. Nor have I practiced austerities prescribed to gain insight into Divinity. I am on the lowest step in spiritual *sadhana*. My only strength is my love for God. I have no other support or sustenance.” She spoke of Rama’s compassion in accepting her offering. “Your grace is boundless,” she said.

Rama listened to her words intensely. He lifted her chin and looked right into her eyes. He said: “Mother! Devotion is the thing I need; the rest are subsidiary. Other things like scholarship, intelligence, status, social prestige, caste—I don’t pay any attention to them. They are of no value in My eyes. More than all the powers gained by spiritual disciplines and austerities, I relish the sweetness of devotion saturated with love. I seek only that. A man who has no love in him is as barren as a cloud with no moisture, a tree with no fruits, or a cow yielding no milk; he is ever far from God and can never earn grace.

“Sabari! Of the nine ways of evincing and cultivating devotion, I desire only that any one be followed consistently by a person. But I find you have followed all nine ways to the very end. So I do not see anyone higher than you in spiritual attainment. I am indeed elated in all manner of ways, for you have offered Me devotion that is pure, steady, and selfless, and that is love springing from the heart and surging from it in all directions, toward all directions and toward all beings. You have not cast aspersions on anyone, even while dreaming! That is what makes

your mind so pure. Your mind doesn't blossom when 'good' comes and doesn't wither when 'bad' comes. You are blessed in all ways."

Sabari drank in these words of counsel. She said, "Rama! There is no path for the devotee other than doing one's best to please the Divine, is there? I don't crave anything else. This day, my father, my God, the Lord of my life, the Lord of all the worlds, the Lord of all creation has appeared before me! How can I measure my good luck, O Lord of Janaki, of Sita, the daughter of Janaka?"<sup>76</sup>

76. Ramakatha Rasavahini, Volume 2, Chapter 3: The Wily Villain.



### **Virtues to Be Acquired**

People feel proud that they have helped others. They are eager to be praised as beneficent and munificent. This attitude reveals their ignorance; it springs from non-awareness of actuality (*maya*). In the *Vedas* and spiritual texts (*sastras*), the sages (*rishis*), while elaborating on do's and don'ts, stress non-violence, compassion, service to the world, charity, etc., as virtues to be acquired.<sup>77</sup>

77. Sathya Sai Vahini, Chapter 20: The Primal Purpose.



### **Two Categories of Impressions**

The impressions (*vasanas*) fall into two categories: beneficent (*subha*) and maleficent (*a-subha*). Beneficent impressions help liberation. Repetition of the name, meditation, good works, charity, justice, unselfish service, fortitude, compassion—these are all beneficent. The maleficent tendencies of anger, cruelty, greed, lust, and egoism have to be uprooted with the help of the beneficent. Finally, just as the thorn with which the thorn in the foot is removed is also thrown away, the impressions that were used to overcome the impressions that hurt are also to be discarded.

The beneficial impressions are the products of attachment and produce further attachment, which may persist through many births, so the liberated soul



(*jivan-muktha*) also has to conquer the beneficial impressions. For such a soul, they should be like a burnt rope that can't bind. In fact the entire group—sensual craving, desire, greed, etc.—gets burnt the moment the *Atma* (Divine Self) is visualized. One will not be inclined toward anyone or anything; one will be unattached. Where the sun sets, there one lays down for rest. One moves among people unknown and unrecognized, seeking no recognition, why, even avoiding it.<sup>78</sup>

78. Upanishad Vahini, Chapter 12: *Brahmanubhava Upanishad*.



### **Jesus Spread the Spirit of Compassion**

Jesus was compassion come in human form. He spread the spirit of compassion and conferred solace on the distressed and the suffering.<sup>79</sup> He had no trace of ego in Him. He was filled with compassion at the sight of the meek and the afflicted.<sup>80</sup>

79. Sri Sathya Sai Speaks, Volume 15, Chapter 37: *Parama Prema*.

80. Sri Sathya Sai Speaks, Volume 31, Chapter 45: Love God Wholeheartedly.



### **The Taste of Love Is beyond Description**

Compassion and kindness are born out of love. All the sublime human values have their origin in love. When one is filled with love, he needs no other spiritual or ritualistic practices.<sup>81</sup> In order to attain God, one should have love and compassion. The taste of love is beyond description. It is highly sacred and makes one forget oneself in ecstasy.<sup>82</sup>

81. Sri Sathya Sai Speaks, Volume 31, Chapter 5: The Power of the Lord's Name.

82. Sri Sathya Sai Speaks, Volume 35, Chapter 5: Realize the Magnetic Power Within.



## **Peace Is the Highest Spiritual Discipline**

There is no greater penance than contentment for securing happiness. There is no worse disease than insatiable desire. There is no greater virtue than compassion. Peace is the highest spiritual discipline.<sup>83</sup>

83. Sri Sathya Sai Speaks, Volume 28, Chapter 21: Dedicate All Actions to God.



## **Love Creates Tolerance and Compassion**

Faith creates love. Love creates tolerance and compassion, and God reveals Himself to those with tolerance and compassion. Thus faith in yourself is of primary importance. Students should be full of love and compassion and thereby acquire great moral and spiritual strength.<sup>84</sup>

84. Summer Showers in Brindavan 1979, Chapter 31: *Sathyam Vada Dharmam Chara*.



## **Develop Good Qualities**

With the help of good company, devotion is developed. It is not enough if you keep away from bad company; you must give up bad qualities and develop good qualities. Life is an ocean with waves of grief and joy. Separation and union are natural to a human being. People become sacred when they associate with good company and are separated from bad company.

What is merit (*punya*)? Worldly people consider merit as giving things in charity and helping others. But it is not its true meaning. Its true meaning is *paropakara*. "*Para*" means Divine, "*upa*" means proximity, and "*kara*" means doing. Those deeds that take us near God are *paropakara*. Proximity to God is *paropakara*.

Speak truth, speak pleasantly, and do not speak unpalatable truth. Some people say that money is the basis of the entire world. Others say that

righteousness is the basis of the entire world. But the correct statement is that compassion is the basis of the world.

The five basic elements, the sun, the moon, and night and day all function on the basis of compassion. The heart filled with compassion is Divine. Even if others talk to us harshly, we should always speak amiably. One can find fulfillment in life only with compassion and mercy. One may be a Brahmin, a demon, or a king; one may do a lot of *yoga*; one may grow a beard like a renunciant; one may smear one's forehead with ash; one may keep on chanting names of God, but one avails nothing without possessing a heart full of compassion. Although compassion is a natural quality, people are not able to realize this. The entire world is based on kindness.

Philosophies, religions, nations, and languages may be different, but the heart is the same. One *Atma* (Divine Self) dwells in all beings. Truth is one. The *Vedas* declare that truth is one only. Water is called by different names in different languages. In Telugu it is *neeru*, in English it is water, in Hindi it is *paani*, in Tamil it is *thanni*, and in Sanskrit it is *vaari*. Though the names are different, water is one and the same.

Likewise, all hearts are full of compassion. Every thought should be filled with compassion. We use the word "mankind." He who has kindness is man. What is the use of life without kindness? One who is filled with kindness is near the Divine. A man of kindness is a friend of God. Such a person considers God as his mother, father, wealth, knowledge, and everything. Knowledge also emanates from the heart.<sup>85</sup>

85. Divine Discourse in Kodaikanal on April 27, 1997: A Compassionate Heart Is the Temple of God.



### **Do Not Waste Time and Money**

Divine love and compassion are naturally present in your heart. Try to protect them at all times. A compassionate heart is the temple of God. First give

happiness to God within you. Many people visit places of pilgrimage in search of God. Do not waste your time and money. He is within you. It is God who is searching for a true devotee.<sup>86</sup>

86. Divine Discourse in Kodaikanal on April 27, 1997: A Compassionate Heart Is the Temple of God.



### **God Is in Search of a True Devotee**

What is the way to love God? The best way to love God is to love all and serve all. But it should not be worldly, material love; it should be Divine love, which is changeless and eternal. Worldly love collapses, perishes, and exhausts itself, whereas Divine love is changeless and limitless and constantly renews itself. God is always with you, in you, and around you. There is no need to search for Him. In fact, God is in search of a true devotee. We must recognize that the world is based on compassion. Perfect faith, *dharma* (righteousness), and devotion to God residing in your heart will protect you.<sup>87</sup>

87. Divine Discourse in Kodaikanal on April 27, 1997: A Compassionate Heart Is the Temple of God.



### **Jesus Was the Embodiment of Love and Compassion**

Two thousand years ago, when narrow pride and thick ignorance defiled mankind, Jesus came as the embodiment of love and compassion and lived among men, holding forth the highest ideals of life.<sup>88</sup> Christ's basic teachings were related to promotion of compassion, sympathy, love, sacrifice, and fellowship among human beings.<sup>89</sup>

88. Sri Sathya Sai Speaks, Volume 14, Chapter 60: The Meaning of Christmas.

89. Sri Sathya Sai Speaks, Volume 24, Chapter 29: Develop Spiritual Oneness.



## Seek Bliss within Oneself

The search for comfort, for riches, for fame, for power over others—these will make a man so egoistic that he is a danger to himself and others. The only safe path is to seek *ananda* (bliss) within oneself, not in or through others. There is great joy awaiting the person who radiates compassion, truth and patience, humility, reverence, and piety.<sup>90</sup>

90. Sri Sathya Sai Speaks, Volume 7, Chapter 26: The Wheel and Its Hub.



## Mark the *Avatar*'s Love and Compassion

The way in which the *Avatar* (Divine Incarnation) has to be used for one's liberation and uplift is this: watch His every step, observe His actions and activities, follow the guiding principle of which His life is an elaboration. Mark His love, His compassion, His wisdom; try to bring them into your own life. Man has become artificial, crooked, twisted out of his normal shape. He has left behind the simple natural ways and made his mind a lumber room for ideas, worries, anxieties, and terrors. He can live on very much less, with much greater joy for himself and others. If only he remembers that he is a treasure chest with the Divine spark in it, he will be more loving and more useful.<sup>91</sup>

91. Sri Sathya Sai Speaks, Volume 8, Chapter 8: Atom of Majesty.



## My Life Is My Message

You can observe Me and My activities; note how I adhere to righteousness, moral order, truth, and universal compassion. This is what I desire that you learn from Me. Many of you plead for a “message” from Me to take to the *Samithi* (Center) of which you are members. Well, My life is My message. You will be adhering to My message if you so live that your lives are evidence of the dispassionate quiet, the courage, the confidence, the eagerness to serve those who are in distress, that My life inspires you with.

God is immanent in the world. So, treat the world lovingly, as you will treat your master. Krishna served the Pandavas; He drove the chariot of Arjuna. So, though He was not a king, He became much more, a kingmaker! Serve, whatever the obstacle, whatever the cynical ridicule you may attract. Such reactions are inevitable when one is engaged in doing good. Take My example. Praise and calumny have accompanied Me throughout the ages. Opposition and obstacles only tend to highlight the good and strengthen resolve.<sup>92</sup>

92. Sri Sathya Sai Speaks, Volume 8, Chapter 19: The Revelation.



### **Cultivate Love and Devotion**

Fill the reservoir with water; then, when you turn the taps, the buckets will be full. Cultivate love and devotion; then your activities will be saturated with compassion and charity; they will yield the golden harvest of joy and peace. The water must be pure; the love must be unselfish and universal. You can yourself judge whether your love is narrow or broad, whether your devotion is shallow or deep. Are you content with your achievement? Examine it yourself—pronounce the verdict on yourself, by your own discrimination. Purity of motive is the best guarantee that you will have peace. An uneasy conscience is a tormenting companion. Righteous action will leave no bad effects to disturb your sleep or health.<sup>93</sup>

93. Sri Sathya Sai Speaks, Volume 10, Chapter 1: Pride and the Fall.



### **God Is Love and Love Is God**

When love has filled the heart, it has really been transformed into Divinity, for God is love and love is God. It is this love and the compassion that flowed from it that made the great saints of India and of other countries, like Kabir, Tukaram, St. Francis, and Ramakrishna, immortal.<sup>94</sup>

94. Sri Sathya Sai Speaks, Volume 10, Chapter 6: A Flower at His Feet.



### **Do Your Duty Sincerely**

To meet a person living on the tenth floor, you have to go up nine floors. To experience the joy of being with *Madhava* (God), you have to rise to that purity, that love, that truth, that peace. Become full of compassion; love all; serve all; do your duty sincerely and with joy; be good, do good, and thus deserve God. Rama will be pleased when you tread the path of truth, for that is the path laid down by Him. A cursory reading of the *Ramayana* will give you only the husk; the kernel can reveal itself only when you reflect over each word and incident.<sup>95</sup>

95. Sri Sathya Sai Speaks, Volume 11, Chapter 19: The *Ramayana* Family.



### **The Avatar Comes to Reveal Man to Himself**

Man has become the bond-slave of lower instincts and desires. He is unable to distinguish between the low urges of lust and the elevating urge of love. Love is the first step on the road that leads to Divine grace. But man wallows in lust for physical comfort and pleasure; he is haunted by that nefarious companion of lust, called anger. When lust is frustrated, anger overtakes him, and he becomes bestial and even demonic; when lust envelops the heart of man, truth, justice, compassion, and peace flee from it. The world degenerates into a snake pit, and God comes to rescue mankind from its doom.

The *Avatar* (Divine Incarnation) comes to reveal man to himself, to restore to him his birthright of Atmic bliss. He does not come to found a new creed, to breed a new faction, to instill a new God. If such a thing happens, it is the consequence of the evil in man. The *Avatar* comes as man in order to demonstrate that man is Divine, in order to be within reach of man. The human mind cannot grasp the absolute, attributeless principle; it is abstract and beyond the reach of speech, mind, and intellect.<sup>96</sup>

96. Sri Sathya Sai Speaks, Volume 11, Chapter 45: The Simplest Remedy.



## The Signs of True Friendship

*Adhveshta sarva bhuuthaanaam maithrah karuna eva cha  
Nirmamo nirahamkaarah sama dhukha sukha kshami.*

(“He who has no trace of hatred toward any creature, who is friendly and compassionate toward all, who is free from the bondage of ‘I’ and ‘mine,’ who takes pain and pleasure as equally welcome, and who is forbearing in spite of provocation...”)”

Develop these qualities in you, for they are the signs of true *sneha* (friendship), for it is only when you are proceeding on the Godward journey along the nine stages of *bhakti* (devotion) that you can attain this Divine ideal of true friendship.<sup>97</sup>

97. Sri Sathya Sai Speaks, Volume 14, Chapter 10: *Sneha*.



## Draw Upon Yourself the Grace of God

Cultivate the Divine qualities of love, compassion, humility, and reverence for all living beings, reverence toward the earth and all the other elements. You can thus draw upon yourself the grace of God and render your life beneficial and fruitful.<sup>98</sup>

98. Sri Sathya Sai Speaks, Volume 14, Chapter 13: He Too Is He.



## Cultivate Divine Characteristics

Human nature is an amalgam of animal, human, and Divine characteristics. Love, compassion, humility, charity—these are all Divine. One has to cultivate these in order to be at peace with oneself and others. These spiritual qualities are the real lifesavers for man. It is for this reason that *Bharatiya* (Indian) culture



places much emphasis on them. They elevate humans into the status of the Divine.<sup>99</sup>

99. Sri Sathya Sai Speaks, Volume 14, Chapter 26: Out of the Workshop.



### **Life Should Not Be Wasted in Selfish Activities**

The evil desire to harm, injure, and insult others must be uprooted from the mind. The saplings of devotion and dedication can grow only in minds that are soaked in *karuna* (compassion). How can even the best of seeds sprout in salty soil? Compassion means reflecting in our minds the joys and sorrows of others, and responding with exhilaration and sympathy. For this to happen, the mind has to be cleansed and transformed into a fine mirror.

God will respond to your prayers for relief only when you respond sympathetically to the needs of others. Life should not be wasted in selfish activities, blind to others' distress and deaf to others' groans. Suffer equally, rejoice equally—this according to Krishna is *samathwam* (equanimity). Practice this equality and succeed in it—this according to Him is the way to win His grace. You may not be rewarded materially by compassionate acts, but the highest reward is the joy that you derive and the joy that you confer.<sup>100</sup>

100. Sri Sathya Sai Speaks, Volume 14, Chapter 29: Krishna as Love.



### **Develop Sympathetic Understanding**

Krishna was the embodiment of love. Hence love is the virtue He appreciates most. Love has to turn into concrete acts of compassion. Cultivate compassion and develop sympathetic understanding until you reach the goal of merging in the embodiment of love, Krishna.<sup>101</sup>

101. Sri Sathya Sai Speaks, Volume 14, Chapter 29: Krishna as Love.



## **Work in a Spirit of Love and Service**

When so much care is taken to fulfill the needs of the body, imagine how much more care should be devoted to adore the Divine resident in that body. Cultivate tolerance and compassion, and engage yourselves in your work in a spirit of love and service, thus enabling yourselves to visualize the Divinity inherent in every living being.<sup>102</sup>

102. Sri Sathya Sai Speaks, Volume 14, Chapter 48: The *Vibhuti*.



## **Relieve Hunger without Fanfare**

When anyone comes to your doorstep asking for food, try to feed him with compassion. You should relieve hunger without anybody knowing about it. If all our Sathya Sai Organizations engage themselves in service to the poor and the needy, without any fanfare or exhibitionism, they will be giving expression to their sense of Divine brotherliness and putting into practice Sai's teachings.<sup>103</sup>

103. Sri Sathya Sai Speaks, Volume 14, Chapter 56: The Message of Brotherhood.



## **Avatars Arouse the Divine Consciousness in Man**

The meaning of *Avatar* (Divine Incarnation) is this: to save mankind, God, out of His love, affection, and compassion, comes down to the level of man and arouses the Divine consciousness in man. He makes man aware of Him in him, when He finds him desperately searching outside of himself for Him who is his very core.

In order to enable you to reach the highest goal of merging with the absolute, this chance has been granted to you as a reward for merit acquired in many previous lives. A bird needs two wings to fly; a cart needs two wheels to be pulled along. To journey toward the goal, man too needs study and steadfastness—*vidhya* (spiritual learning) and *thapas* (penance). The *Bhagavad Gita* declares that among studies, the study of the *Atma* (Divine Self) is the holiest. It is known as *Atma*

*vidhya* or *Brahma vidhya* (science of the Self). The *vidhya* shows the way; the *thapas* makes you reach the goal. The two are the two eyes that fulfill one purpose.<sup>104</sup>

104. Sri Sathya Sai Speaks, Volume 14, Chapter 60: The Meaning of Christmas.



### **Money Cannot Buy Happiness**

Three qualities distinguish man from other animals. They are sympathy, compassion, and renunciation. Today a famine has dried up these feelings in the human heart. This tragic condition is generating agitation and disturbance among both students and teachers. Strikes have become normal routine events. The conviction that money can achieve anything has grown in men's minds, though it is impossible to promote peace and security through the accumulation of money.

Money can buy plenty of food; it cannot buy appetite or hunger. Money can buy medical care and medicines; but it cannot buy health and immunity. Money can buy servants; it cannot buy goodwill. It can buy comfort, but not happiness. It cannot help to promote character or morality. This truth must be understood by both students and teachers, for teachers mold the nation and students build the nation, sound and strong. Only a few students are intent on taking the nation along the royal road, and only a few teachers are holding high ideals of love and service before the people.<sup>105</sup>

105. Sri Sathya Sai Speaks, Volume 15, Chapter 20: Purity—the Real Value.



### **Service Can Be Identified by Compassion and Sacrifice**

Society is the coming together of people. Cooperation among people in a society, motivated by spontaneity and by pure intentions, is the hallmark of *seva* (service). *Seva* can be identified by means of two basic characteristics: compassion and willingness to sacrifice.

History informs us that in all countries and in every age, man is a social animal. Man is born in society, he grows in and through society, and his life ends in society itself. Man's songs and speech, his duties and diversions, are all determined by society. Society for man is like water for fish: if society rejects him or neglects him, he cannot survive.

What a single individual cannot accomplish, a well-knit group or society can achieve. A man walking alone will feel tired and miserable at the end of five miles; but walking with ten others as a group, he would find the five miles a jaunt. He arrives refreshed and strong. Social living contributes to increased happiness and more efficient effort among birds and beasts. They are able to defend themselves from enemies, secure food and shelter, and migrate to places beyond great distances when they act as a group. Even ants have learnt that immense benefits are derivable from group activity and social organization. Monkeys also live in groups for greater security and happier lives.

Let me tell you that nothing is impossible to achieve if an organized society is set on achieving it. Even liberation from material entanglement (*moksha*) can be won through serving and promoting the progress of society. Through the sense of unity, the willingness to sacrifice, and the softness of compassion, all objects can be gained. So the Sathya Sai Organization must move forward with hearty enthusiasm in the field of service to society.<sup>106</sup>

106. Sri Sathya Sai Speaks, Volume 15, Chapter 31: Lessons on *Seva Sadhana*.



### **God Seeks Quality of the Heart**

Service helps you to remove the ego. So do not pay heed to what others might say when you engage in service activities. When you are doing good acts, why hesitate, why feel ashamed, why fear? Let compassion and sacrifice be your two eyes; let egolessness be your breath and love be your tongue. Let peace reverberate in your ears. These are the five vital elements you have to live upon.

God will not ask you, "When and where did you do service?" He will ask, "With what motive did you do it? What was the intention that prompted you?" You

may weigh the service and boast of its quantity. But God seeks quality, the quality of the heart, the purity of the mind, the holiness of the motive.<sup>107</sup>

107. Sri Sathya Sai Speaks, Volume 15, Chapter 31: Lessons on *Seva Sadhana*.



### **The Affluent Should Share Their Wealth**

The *shastras* (moral sciences) have laid down that the affluent should share their wealth with the have-nots. This kind of sharing is an inherent obligation of man, according to the *shastras*. *Samarasya* (compassion) and *samanvaya* (oneness) toward all beings have been regarded as two eyes for a man.

*Thyaga* (sacrifice), however, transcends charity and compassion. It is the readiness to part with a smile from the things that one loves, including one's life itself. This is true sacrifice, and it is that kind of sacrifice that has been regarded as the means to realize immortality. The *Vedas* have also declared that peace comes from sacrifice. Those who seek peace of mind, peace of the spirit, and peace for the world or the calmness of the senses have to cultivate the spirit of sacrifice. One must try continually to see how one's wealth or talents, knowledge or qualities can be utilized to promote happiness among others.<sup>108</sup>

108. Sri Sathya Sai Speaks, Volume 16, Chapter 27: *Yajnas* and the Human Predicament.



### **Have Compassion and Kindness**

The world has any number of wealthy persons, profound scholars, and knowledgeable scientists. But if none of them has compassion and kindness, their wealth or knowledge is of no avail. Only when we resolve to offer all that we have for the promotion of the well-being of the world and the good of society will we be embarking on real *yajna* (sacrifice). Without faith in God and this spirit of sacrifice, all actions will only result in evil.

Man today has made considerable progress in science. He labors to acquire wealth, scholarship, and skills of various kinds. What is the use of acquiring all these if they are not put to right use? The use of these things depends on the character of the persons possessing them. If they are good, these will be put to right use. If they are bad, these will be misused. If wealth, knowledge, or scientific skills are possessed by persons with *rajoguna* (quality of passionate activity), they will be used for wrongful ends.

If persons with *tamoguna* (quality of inertia and ignorance) have them, they will be used purely for selfish ends. The persons with *rajoguna* may some time or other reform themselves, but those with *tamoguna* will use their talents and energies in sinful and anti-social ways.<sup>109</sup>

109. Sri Sathya Sai Speaks, Volume 16, Chapter 28: To Divinity through Sacrifice.



### **Love, Sympathy, and Compassion Confer Divine Bliss**

Love implies understanding and consequently sympathy and compassion. These confer *ananda* (Divine bliss). But man is lacking in love and so in *ananda* also. When men form conflicting groups and plot to destroy each other, how can joy and peace reside in them? Ancient myths speak of wars of extermination between gods and demons and between men and *rakshasas* (demons). But history today has to record wars between *rakshasas* who call themselves men.

Love is directed toward selfish ends. Sacrifice and charity are indulged in for the sake of self-aggrandizement. A person donates ten rupees and insists on the fact being published in a ten-inch long headline. People take part in social service in order to advertise themselves. How can the sweet contents be consumed when the bottle is tightly closed by the two corks—pomp and personal publicity. These have to be removed by the screw of selflessness. Then the innate virtues of love and sacrifice can emerge and elevate your lives.<sup>110</sup>

110. Sri Sathya Sai Speaks, Volume 17, Chapter 5: The Message of *Shivarathri*.



## **The Divine Is the Life-Breath of Man**

For right living, righteousness and character are essential. The Divine is the life-breath of man. The fulfillment of life consists in dedicating all one's energies to these objectives. Man, however, does not have faith in the Divine. Whether one believes in God or not, one can see from moment to moment evidence of the presence of Divinity wherever one turns. Without Divinity humanness will not blossom. A man's life shines amidst enormous vicissitudes only when he displays qualities like equanimity and compassion. Because man covers his mind in a cloak of ignorance, blinkers his eyes with egoism, and closes his heart with the doors of pride, he forgets the Lord who created him and protects him.<sup>111</sup>

111. Sri Sathya Sai Speaks, Volume 17, Chapter 12: Combine Morals with Business.



## **Ostentation Inflates the Ego**

There is no need to make any artificial distinction between the rich and the poor in the sphere of service. What matters is the service done to a person that needs it. There may be servants who attend to the needs of the well-to-do. But when you are out to render service, your concern should only be with what kind of service is required, when and where, and not the status or position of the person concerned.

The first requisite is a genuine spirit of love and fellow feeling. If there is no feeling of kindness and compassion, whatever service that is done becomes an artificial exercise, done for getting publicity or recognition. Sai *sevaks* (volunteers) do not need name or position. Ostentation in rendering service is totally out of place. It will only inflate the ego. You should render service to the limit of your capacity, neither more nor less.<sup>112</sup>

112. Sri Sathya Sai Speaks, Volume 17, Chapter 13: Make Adoptions Meaningful to Villagers.



## **True Objectives to Be Pursued in Life**

Friendship with equals, compassion toward the lowly, rejoicing in the good fortune of those who are better off, and keeping away from the wicked—these are the true objectives to be pursued in life. It is because of the failure to observe these directives that the quality of life has deteriorated.<sup>113</sup>

113. Sri Sathya Sai Speaks, Volume 22, Chapter 13: The Four Qualities.



## **The Teachings of All Religions Are Sacred**

It is a mark of ignorance to consider one religion as superior and another as inferior and develop religious differences on this basis. The teachings of all religions are sacred. The basic doctrines are founded on truth. *Atma tatwa* (the truth of the Spirit) is the essence of religions, the message of all the scriptures, and the basis of all metaphysics. The primary duty of human beings is to recognize that the paths indicated by different religions may vary but the goal is one. Love, sacrifice, compassion, morality, integrity, and similar qualities are common to all religions. In different ways all religions sought to promote unity in diversity.<sup>114</sup>

114. Sri Sathya Sai Speaks, Volume 24, Chapter 29: Develop Spiritual Oneness.



## **Man's Inherent Quality Is Divinity**

In every man, animality, humanness, and Divinity are present. Today what is happening is the growth of the animal tendencies in man. As a consequence, qualities like kindness, compassion, and sympathy are not to be seen anywhere. Selfishness and self-interest are animal qualities. An animal is only concerned with external objects. It has no internal vision or any power of discrimination. Man, however, is endowed with internal vision as well as the power of discrimination.

Man, unlike an animal, is endowed with a mind, which confers on him *vicharana shakthi* (the power to inquire into the how and why of things). Man therefore should undertake an inquiry into what is permanent and what is



temporary, what is truth and what is false, what is bad and what is good. Only when man transcends the animal tendencies can he become truly human. Then his Divinity will manifest in due course. This Divinity is inherent in man. It is not obtained from outside from anyone. It has to manifest itself from within.

Man's inherent quality is Divinity. It has to be realized by him by his own efforts. The Atmic Principle is not derived from an external force. It is based on an internal source. Man should be engaged in perpetual inquiry. He has to realize his humanness. Because of the influence of the *Kali* (Iron) Age, humanness has declined. Wickedness, immorality, cruelty, and other vices are growing beyond all limits. Men are behaving worse than animals. They are harassing the innocent and the ignorant. They are behaving as demons.<sup>115</sup>

115. Sri Sathya Sai Speaks, Volume 26, Chapter 11: Through Self-Enquiry to Self-Realization.



### **Man's Real Nature Is Love and Compassion**

Man is completely unaware of his real nature, which is love and compassion. He is so much immersed in selfishness that he only does every action to further his own self-interest and accumulate possessions for himself. Even the love that man exhibits today toward other persons or objects is only with a selfish motive to gain something out of them and not for their sake.<sup>116</sup>

116. Sri Sathya Sai Speaks, Volume 26, Chapter 13: Sparks from the Divine Anvil.



### **Put a Curb on Desires**

*Sukham* (the state of enjoyment of happiness) is like heaven. The pleasures derived by the senses from worldly objects are transient, whereas real happiness lies in experiencing the bliss from the Inner Self. People are unhappy because of the insatiable thirst for worldly pleasures. Desires are always multiplying endlessly. The only way to overcome misery or grief is to put a curb on desires.

Compassion is inherent in every human being. But few are prepared to share this with their fellow beings. Man is deluded by the trivial pleasures from mundane things and is filled with greed and lust. This is the main obstacle in the spiritual path.<sup>117</sup>

117. Sri Sathya Sai Speaks, Volume 26, Chapter 33: The Message of the *Upanishads*.



### **Qualities That Promote the Unity of Mankind**

Each one should cultivate the qualities of compassion, patience, and oneness. These qualities will promote the unity of mankind. These are based on the love principle. Without love, there is no life. Love gives rise to truth. Love begets peace. When you have love, you practice non-violence. Love is the undercurrent in all these.<sup>118</sup>

118. Sri Sathya Sai Speaks, Volume 26, Chapter 35: Education Should Develop Human Values.



### **Dedicate Your Life to Sai Ideals**

Those who claim to worship Rama, how far are they following His example? How many professed devotees of Krishna are living up to His teachings? There are many who claim to be Sai devotees. How many of them are following the message of Sai? If everyone seeks the answer within himself, he will see that it is a zero. Anyone who claims to be a Sai devotee should dedicate his life to Sai ideals. That is true devotion and real penance. That is the hallmark of humanness. It will be reflected in love, which will find expression in compassion that generates real *ananda* (bliss). The greatest quality in every man is love. When love is absent, evil qualities like hatred and jealousy rear their heads. Make love the breath of your life.<sup>119</sup>

119. Sri Sathya Sai Speaks, Volume 26, Chapter 37: Let Love Prevail.



## Shine as Embodiments of Love

This is the *Kali* (Iron) Age, which is often described as *Kalaha Yuga* (the age of discord), in which there will be misunderstanding and quarrels between husband and wife, father and son, preceptor and disciple. Giving up the quarrelsome attitude, people must cultivate love and compassion and shine as embodiments of love, which they really are. The heart is termed as *hridaya*, in which *daya* (compassion) is built in. Only when one has *daya* toward others can he be deemed fit to be called a human being.

We find today people indulging in cruel deeds, devoid of even a trace of compassion, and behaving worse than birds and beasts. Even trees and rivers help mankind selflessly. But humans are not behaving in a manner befitting their status as superior beings. They do not have the attitude of helping one another. Trees are helpful even when they become dead and dry, serving as firewood. Trees are the best example of *thyaga bhava* (the attitude of sacrifice). They are the greatest teachers of the quality of sacrifice. But human beings, who receive all the benefit from trees, do not have the same spirit of sacrifice. They are attached to their bodies and spend their energy and time to provide comforts for the body.

How long will the body last? It is a bundle of diseases, a repository of filth and foul excreta. It cannot help one to cross the ocean of *samsara* (worldly life). It is subject to changes such as childhood, adolescence, youth, adulthood, old age, and finally death. One does not know when, where, and how death will occur. Man neglects *swadharma* (his rightful duty) and relies on this transient body, behaving like a beast. He does not make any effort to realize that in the changing body there is the changeless and eternal *Atma* (Divine Self). This Divinity is the same in all beings and changeless through all the stages of life.<sup>120</sup>

120. Sri Sathya Sai Speaks, Volume 27, Chapter 11: Time Is God—Make the Best Use of It.



## One Owes Everything to Society

Love and compassion are inherent in every person. Each has to share his 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.<sup>121</sup>

121. Sri Sathya Sai Speaks, Volume 27, Chapter 16: Share Your Love.



## Combine Good Qualities with Good Practices

Every element in nature—the earth, water, the sun—demonstrates the selfless service it is rendering to man. Man, who is a child of Nature, has become a stranger to compassion and other natural qualities. By falling prey to all kinds of desires, man has strayed away from the right path. He has to acquire not only knowledge, but wisdom. He has to combine good qualities with good practices. Book knowledge has to be translated into good deeds.<sup>122</sup>

122. Sri Sathya Sai Speaks, Volume 27, Chapter 20: Spiritual Orientation to Education.



## Forbearance Is a Divine Quality

Whoever aspires to win the grace of God should cultivate at the outset the quality of *kshama* (forbearance). It is a Divine quality. Man is permeated from head to foot by the six mortal vices: lust, anger, greed, attachment, pride, and envy. His heart is the source of qualities like sympathy, compassion, non-violence, and peace. The very term, *hridaya*, means the place—*hrid*—that has *daya* (compassion). People get agitated over trifles. They should not dissipate their energies in this manner. There are innumerable talents latent in man of which he is unaware.<sup>123</sup> Every man is endowed with *hridaya* (heart). That which is filled with *daya* or *karuna* (compassion) is *hridaya*. When man fills his heart with compassion, peace will reign supreme in the world. There will be no room for jealousy, hatred, or anger. One who has filled his heart with compassion will always remain at peace.<sup>124</sup>

123. Sri Sathya Sai Speaks, Volume 28, Chapter 10: Fill Your Hearts with Love of God.

124. Sri Sathya Sai Speaks, Volume 35, Chapter 14: The “I” (*Aham*) Is Brahman.



### **Love Imparts Delight**

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 tranquility 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 becomes identified with it.<sup>125</sup>

125. Sri Sathya Sai Speaks, Volume 28, Chapter 38: Realize God through Pure Love.



### **Royal Road to Human Progress**

The story of Rama is the story of one who was filled with the sweetness of compassion. This story is the royal road to human progress and an ideal life. The Rama principle is a combination of the Divine in the human and the human in the Divine. The inspiring story of Rama presents the triple ethical code relating to the individual, the family, and the society. If society is to progress properly, the family should be happy, harmonious, and united. For unity in the family, the individuals composing it must have a spirit of sacrifice. The Rama story exemplifies the ethical codes governing the individual, the family, and society.<sup>126</sup>

126. Sri Sathya Sai Speaks, Volume 29, Chapter 8: Let Rama Live in Your Hearts.



### **Foster the Principle of Love**

Happiness is union with God. How much bliss can you experience if you see God in yourself and in everybody! Let all differences cease. Recognizing the Divinity that is present in all, you should foster the principle of love and develop compassion in the heart. Love is God. It transcends all human relationships based on attachment. Develop Divine and selfless love that is enduring and infinite. A true lover of God will experience no sorrow.<sup>127</sup>

127. Sri Sathya Sai Speaks, Volume 29, Chapter 8: Let Rama Live in Your Hearts.



### **Desires Contaminate the Heart**

Jealousy is contrary to human nature. It is artificial and not pertaining to the heart which is natural. Virtues and vices are reflections of your good and bad thoughts. The physical heart is on the left side while the spiritual heart is on the right. This will help you in the right direction. It is compassionate. But man breeds desires, which contaminate the heart. These should be checked and restrained to a limit.<sup>128</sup>

128. Sri Sathya Sai Speaks, Volume 31, Chapter 12: Man, Truth, Love, and God.



### **The Essence of Buddha's Teachings**

Make all your actions conform to *dharma* (righteousness). Whatever actions you do remembering God will get sanctified thereby.

*See no evil; See what is good.*

*Hear no evil; Hear what is good.*

*Speak no evil; Speak what is good.*

*Think no evil; Think what is good.*

*Do no evil; Do what is good.*

*This is the way to God.*

This is the essence of Buddha's teachings. When you are indulging in evil pursuits through your senses, how can you have peace? Peace should come from *hridaya* (the spiritual heart) filled with compassion.<sup>129</sup> Buddha disliked pomp, show, and sycophancy. He was simple, ever calm, pure, humble, and always full of love as well as compassion. Only a person equally full of love can appreciate His greatness.<sup>130</sup>

129. Sri Sathya Sai Speaks, Volume 31, Chapter 24: The Essence of Buddha's Teachings.

130. Summer Showers in Brindavan 2000, Chapter 8: Buddha's Message.



### **Do Not Be Attached to the Body**

You cannot find peace outside; it is within your heart. So search within. The heart is always filled with peace, love, and bliss. It is the basis for all sacred qualities such as compassion, love, tolerance, etc. All that emanates out of your heart is sacred. Body is the root cause of all six evil qualities (desire, anger, greed, pride, attachment, and jealousy). So do not be attached to the body.<sup>131</sup>

131. Sri Sathya Sai Speaks, Volume 31, Chapter 33: Obey God's Commands.



### **The Threefold Code of Conduct**

The story of Rama teaches us the threefold *dharma* (code of conduct) pertaining to the individual, the family, and the society. You have to make every effort to understand the duties of the individual, the family, and the society. Rama is the ocean of compassion. He is love personified. It is possible to understand His Divinity only through the path of love. Love is the undercurrent of human life. Man will be able to manifest his innate Divinity only when he develops love within.

Modern society needs to follow the *dharma* that is contained in the epic *Ramayana*. Why? Today the son is not paying heed to his father's advice, and the parents are not concerned about the future of the son. Devotion to the *guru* should be the aim of the students. But students are not having regard for their teachers, and the teachers are not imparting anything good to them. In such a situation, everyone needs to follow the ideals of the *Ramayana*. The *Ramayana* speaks of the true identity of the individual, the real significance of the family, and the sanctity of the society. The *Ramayana* teaches the importance of human values.

Today corruption is rampant in all fields such as business, education, and politics. Under these circumstances, the principles of the *Ramayana* are very important. It explains in detail the relationship that should exist between brothers, the father and the son, the preceptor and the disciple.<sup>132</sup>

132. Sri Sathya Sai Speaks, Volume 32-1, Chapter 8: Relevance of *Ramayana* to Modern Life.



### **Thoughts, Words, and Deeds Should Always Be Sacred**

Man should fill his heart with compassion, always speak the truth, and dedicate his body to the welfare of society. The thoughts, words, and deeds of man should always be sacred. The heart unpolluted by desire and anger, the tongue not tainted by untruth, and the body unblemished by the acts of violence—these are the true human values. It is because of the lack of these human values that the country is facing hardships today.

*Bharat* (India) has been the treasure-house of spirituality since ancient times, but today it has lost both *sathya* (truth) and *dharma* (righteousness) and is enmeshed in unrighteousness, falsehood, and injustice. It is therefore incumbent upon students to dedicate themselves to the task of restoring the ancient pristine glory of *Bharat*. Just as the parents are worried and sad if their children lag behind in studies, so also Mother India feels aggrieved on seeing her citizens lacking moral and ethical values. You have to remember that all those whom you revere as ideal citizens and noble souls were once students themselves. Never forget that students of today are the future citizens and leaders of this country.<sup>133</sup>



133. Sri Sathya Sai Speaks, Volume 32-2, Chapter 1: The Heart Is the Source of True Education.



### **Follow the Ideals of Nature**

Nature sets an ideal for all of humanity to imbibe the spirit of sacrifice and lead a spiritual life. The world is temporary and full of misery, so contemplate on God. Under these circumstances, why is man not able to cultivate the spirit of sacrifice? In spite of his knowing the truth that the body is temporary, he is still bound by desires. Since there is no end to desires, man is subjected to endless misery. In order to get rid of his misery, man should follow the ideals of Nature. Nature is the best preacher. It exhorts man to cultivate love, compassion, and the spirit of sacrifice.<sup>134</sup>

134. Sri Sathya Sai Speaks, Volume 32-2, Chapter 3: Recognize the Principle of “I.”



### **Spread the Light of Love**

The heart is the center of sacred feelings. It is filled with compassion. It is compassion that gives rise to sacred feelings. One has to develop compassion, spread the light of love, and cultivate Divine feelings. Without doing so, how can one expect time to confer happiness on himself? One gets what one does. If one expects good results, one must cultivate good feelings. With purity of heart, steadiness of mind, and selfless actions, one can become the recipient of Divine grace, which will remove any amount of sufferings in a trice. One cannot achieve anything without Divine grace. So, one has to undertake such activities that will confer Divine grace.

Peace and happiness cannot be obtained from the external world. Only through Divine grace can one be peaceful and happy. People celebrate the advent of the New Year with singing and dancing. That enthusiasm and happiness are momentary. What man needs is permanent peace and happiness. How can he

expect to attain permanent happiness by indulging in worldly deeds? He has to undertake sacred activities in order to attain permanent happiness.<sup>135</sup>

135. Sri Sathya Sai Speaks, Volume 34, Chapter 1: Good Thoughts Herald the New Year.



### **Sacrifice Your Life for the Cause of the Poor**

Embodiments of Love, Doctors! Fill your hearts with compassion, and serve the poor and needy. Don't be stone-hearted and money-minded. When the hour of reckoning comes, will you be able to carry with you the wealth you have amassed? No. Serve the poor with love. That alone can redeem you. Service to the poor is service to God. Sacrifice your life for the cause of the poor. Service to the poor is My only motto; I have no other desires. I am prepared to sacrifice even My life to serve the poor. Do at least one-thousandth part of what Swami is doing. Of what use is human life if it is not spent in the service of the poor?<sup>136</sup>

136. Sri Sathya Sai Speaks, Volume 34, Chapter 2: Hospitals Are Meant to Serve the Poor and Needy.



### **Empty Your Head of All Worldly Feelings**

God is showering His love and grace on everyone, but the unfortunate ones are unable to receive them. What is the reason? Their feelings do not match God's feelings. They do not understand God's Will. God is the embodiment of love and the ocean of compassion. But you are unable to receive God's love and compassion because you have filled your mind with worldly feelings. If you want to receive something sacred, give up all that is unsacred. If the head is empty, it can be filled with anything. But if the head is already stuffed with worldly desires, how is it possible to fill it with sacred feelings? First and foremost, empty your head of all worldly feelings. Only then can it be filled with Divine love. For this, you have to cultivate *thyaga* (sacrifice). That is true *yoga*.<sup>137</sup>

137. Sri Sathya Sai Speaks, Volume 34, Chapter 9: Attain God’s Grace through Sacrifice and Love.



### **Time Is Sacred**

Human life is one of compassion; time is sacred; the heart is pure; and the mind is nectarous. Having been blessed with such a sacred human birth, what is man supposed to do? What is the foundation on which the mansion of life is to be built? Every man aspires to peace and happiness. How can one lead a peaceful life? It is possible only when he puts human values into practice. Human values need not be acquired from outside, they are latent in every man. If such values are forgotten, how can man progress in life? In the first instance, man should inquire into the purpose of his birth.<sup>138</sup>

138. Sri Sathya Sai Speaks, Volume 35, Chapter 10: Service Activities for Unity in Society.



### **Three Evil Qualities**

Being a human, you behave like a human being. Cultivate human qualities like sacrifice, morality, sincerity, mercy, compassion, love, non-violence, etc. Because you are cultivating inhuman qualities like anger, envy, jealousy, etc., you are becoming animalistic. Man today is afflicted with three evil qualities, namely, ego, selfishness, and jealousy. To keep these evil qualities under control, one has to control his food and speech. The main entrance to the mansion of *yoga* is the tongue. Therefore the *bhakthi yoga* (path of devotion) teaches that employing the tongue to undertake sacred activities by proper food and speech is the greatest *sadhana* (spiritual practice).<sup>139</sup>

139. Bhagavad Gita, Part I, Chapter 7: Sense Control—Main Entrance to *Yoga*.



## Compassion Is the Main Quality of a Human Being

Whoever has developed the quality of love and compassion toward every living being is the real human being. A person may be highly educated, having considerable power and capability; but, if he has no compassion toward living beings, all this goes to waste. Compassion is the main quality of a human being. When you come across an individual or a living being who is suffering, you should help him to the best of your ability. You must try to remove his sufferings, sorrows, and difficulties. There is no use in merely chanting the word "compassion." It must be translated into action. You must develop faith in the aphorism "A heart with compassion is the temple of God."

It is quite common to observe certain weaknesses in human beings. Quite often they become merciless and hard-hearted. They act like wild beasts. Sri Krishna has denounced such behavior as unbecoming of a human being and condemned it as an evil quality. One must recognize the inner meaning of the phrase *sarvabhuta daya pushpam* (the flower of compassion toward all living beings). Among the eight kinds of flowers, God accepts only the "*daya pushpam*" (the flower of compassion).

*You may bring any number of garlands  
and worship Him for hours together;  
Neither He appreciates nor accepts.*

What does He accept? What does He appreciate? Only the flower of compassion; the flower of love; the flower of a pure heart. Therefore, first of all, you must realize the truth that Divinity exists in all living beings. Then, how to give expression to this noble quality of compassion? This does not come with practice. What is required is a transformation of the heart. One must develop a firm faith that the same Divinity resides in all living beings. Only then can one experience and feel that others are only his reflections and their sorrows and difficulties are his own.<sup>140</sup>

140. Bhagavad Gita, Part II, Chapter 13: Compassion Is Godliness.



## God Is Installed in the Temple of Our Heart

You should not be under the impression that God is confined to some temple or a structure somewhere. It is said “the body is a temple and the indweller is God.” The real temple for God is the body itself. God is installed in the temple of our heart. That is why it is given the name of *hridaya*. *Hrid + daya = hridaya*. It is only when you cultivate compassion in your heart that it can be called *hridaya*. Therefore cultivate the quality of compassion. Whatever service you undertake with a compassionate heart, it becomes sanctified.

Consider every human being as a living Divinity. God is present everywhere. Forgetting such an omnipresent Divinity, we are hankering after petty and trivial bodily pleasures. The fact, however, is that we can never attain real happiness with the body. This body has several limitations. With such a body, you can never attain limitless *ananda* (bliss).<sup>141</sup>

141. Sri Sathya Sai Speaks, Volume 37, Chapter 1: Service to Man Is Service to God.



## All Are One, Be Alike to Everyone

Buddha taught that we should not have anger, we should not find others' faults, we should not harm others, because all are the embodiments of the pure, eternal principle of the *Atma* (Divine Self). Have compassion toward the poor, and help them to the extent possible. You think those who do not have food to eat are poor people. You cannot call someone poor just because he does not have money or food to eat.

Truly speaking, nobody is poor. All are rich, not poor. Those whom you consider as poor may not have money, but all are endowed with the wealth of *hridaya* (heart). Understand and respect this underlying principle of unity and Divinity in all and experience bliss. Do not have such narrow considerations as so-and-so is your friend, so-and-so is your enemy, so-and-so is your relation, etc. All

are one; be alike to everyone. That is your primary duty. This is the most important teaching of Buddha.<sup>142</sup>

142. Sri Sathya Sai Speaks, Volume 39, Chapter 9: Attain Enlightenment by Renouncing Desires.



### **Noble Qualities**

Lust, anger, hatred, jealousy, pride, etc., are animal qualities. The real wealth of a human being is noble qualities like love, compassion, righteousness, sacrifice, and truth. It is only when a person has these human qualities that he can be considered a human being. Unfortunately, today people are human only in form; but their qualities are those of animals. What is important is not the form, but the qualities.<sup>143</sup>

143. Sri Sathya Sai Speaks, Volume 41, Chapter 11: Develop Educare and Be United.



### **Possess Five Qualities**

Animals have animal qualities. But you are a human being. Hence you should possess human qualities. You say you are a human being. Therefore you have to inquire into yourself, “Do I possess human qualities?” What are those human qualities? You should never hurt anyone. You should not speak harsh words against any individual. You should have compassion and a charitable disposition. Only such a person can be said to be a human being. Truth, righteousness, peace, love, and non-violence are the five qualities a human being should possess.

Giving a go-bye to truth and righteousness, people pray for peace. Is it possible? Can anyone obtain peace outside? Peace is a state of mind that is very much inside one’s own self. It emanates from one’s heart. People are now searching for peace in the outside world.<sup>144</sup>

144. Sri Sathya Sai Speaks, Volume 42, Chapter 2: Money Comes and Goes—  
Morality Comes and Grows.



### **Have Kindness and Compassion**

An animal has hunger, lust, and anger. It leads its life without any restraint. It lacks kindness and compassion, which are the main qualities of a human being. Lust, anger, delusion, greed, pride, and jealousy are common to a man and an animal. One who has no control over these animal qualities is verily an animal. Man should keep them under check and develop truth, righteousness, peace, love, and non-violence instead. He should have kindness and compassion for all.

First of all, he should have love. We can have peace only when we have love. We can have fulfillment in life only when we combine peace and love. When we have both peace and love, then we will have no hatred and we will not hurt anybody. If we hurt others, it shows that there is anger in us. Sorrow is the reaction of anger. Therefore man should develop love. If at any time the feelings of anger and hatred arise in us, we should check them. That is the quality of a human being. That is why we should have fear of sin, love for God, and morality in society. When we develop love for God, all our sins will be totally burnt to ashes. Therefore, if we want all our sins to be destroyed, we should develop love for God.<sup>145</sup>

145. Sri Sathya Sai Speaks, Volume 42, Chapter 6: No Society Can Exist without  
Morality.



### **Kindness Is the Hallmark of Mankind**

Today, one's heart is devoid of compassion and kindness. The heart has become so hard that one is ready to inflict pain on others to any extent and does not show any sympathy toward those who are in distress. Your heart should melt upon seeing the suffering of others. That is real kindness. Only such a person deserves to be called a human being. Kindness is the hallmark of mankind. Bereft of kindness,

the word "mankind" has no meaning. Our heart should be full of compassion at all times and under all circumstances.

Such sacred principles were practiced and propagated in *Bharat* (India) in ancient times. But now, where does the defect lie? People today only propagate these principles without practicing them. Only when you practice can you experience happiness. Unfortunately, hardly anyone is putting these principles into practice. Whatever one learns from reading sacred texts or listening to spiritual discourses should be put into practice first and shared with others. If one is not able to put into practice all the sacred teachings, one should at least practice a few of them.<sup>146</sup>

146. Divine Discourse in Prasanthi Nilayam on July 21, 1996: Expand Your Love and Experience Eternal Bliss.



### **Consider Everything as Divine**

Divinity is the source of everything. God is the cause of creation, sustenance, and dissolution of the Universe. Everything is related to God. Therefore you should consider everything as Divine. God wants only two things from you: truth and righteousness. If you have these two, then you will have everything else, and all other values like compassion and kindness will be added to them. Truth and righteousness are the most important values. All other values are part and parcel of these two. You should have compassion. Compassion is synonymous with love. When you have love in your heart, hatred cannot enter it.<sup>147</sup>

147. Divine Discourse in Prasanthi Nilayam on July 21, 1996: Expand Your Love and Experience Eternal Bliss.



### **Reach the Ultimate Goal**

Love, sympathy, compassion, and affection are always mutual. They cannot thrive in isolation. They atrophy and vanish wherever selfishness and jealousy manifest themselves. We must discharge our duties in a spirit of self-surrender



without consideration of wealth or recognition. Love is the greatest spiritual activity. Love 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 love as a spiritual activity lies in the cultivation of humanitarianism, universal compassion, and altruism.

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.<sup>148</sup>

148. Summer Showers in Brindavan 1979, Chapter 17: *Satwic* Food.



### **The Company of the Wise and Pious Is Necessary**

It is not enough to merely leave bad company. The company of the wise and pious is necessary. We must cultivate friendship with people of compassion and integrity and follow their example to realize the value of human life.<sup>149</sup>

149. Summer Showers in Brindavan 1995, Chapter 3: Birth of Sri Krishna.



### **Lord Rama Had Compassion Even for the Enemy**

The next day, Rama plunged into the battlefield. This time, Ravana could not withstand the attack made by Rama and became exhausted. Rama, the compassionate One, stopped fighting with Ravana on that day, told him to take a rest and come on the following day to resume the fight. Rama had compassion even for His enemy, and the battle He fought was a righteous one.<sup>150</sup>

150. Summer Showers in Brindavan 1996, Chapter 7: The War Begins.



## Two Competing Factors

There are two competing factors at work in this world. The first is *preyo shakti* (force that promotes a material outlook or tendency), and the other is *sreyo shakti* (force that promotes a spiritual outlook or tendency). The former is what motivates people in the various stages of life, from childhood to old age, driving them to sensual pleasures. *Sreyo shakti*, on the other hand, manifests as the noble virtues of compassion, love, patience, empathy, spirit of sacrifice, etc., in the individual.<sup>151</sup>

151. Summer Showers in Brindavan 2000, Chapter 9: *Preyas* and *Sreyas*—What We Seek and What We Ought to Seek.



## The Tendencies Are Influenced by Food and Lifestyle

God is not separate from you; in fact, He resides in you. He manifests when you are virtuous and have the right tendencies and attitudes. The *gunas* or tendencies of a person are strongly influenced by food and lifestyle. If these are such as to promote body-consciousness, then the six deadly enemies, desire, anger, greed, attachment, pride, and jealousy, overwhelm the person. If one rises above the body to the level of the heart, then the Divine qualities of love, compassion, patience, and empathy all manifest in the person.

These virtues constitute the essence of *swadharma*. [Swami often refers to this also as *Atmadharma*.] Actions performed for the sake of the Real Self constitute *swadharma*. Practice of *swadharma* leads one to experience the bliss of the Self or the *Atma* (Divine Self).<sup>152</sup>

152. Summer Showers in Brindavan 2000, Chapter 9: *Preyas* and *Sreyas*—What We Seek and What We Ought to Seek.



## Rama Taught through His Every Act

Rama lived and taught right action (*dharma*) through His every act. He established right action by practice and precept. He fostered and guarded good men (*sadhus*). He removed the sufferings of the godly; He drew them near Himself, and their lives were fulfilled through His grace. He recognized no distinctions of high and low. He was a master of all the scriptures (*sastras*), and He knew the meaning of all the *Vedas*. Rama transformed the world into a realm of righteousness through His varied activities and example.

During the great horse sacrifice that He performed, all the sages and scholars of ritual who had assembled honored Him as a great upholder of tradition and culture. His compassion and softness of heart are beyond description; no words can convey their depth and extent. He placed the dying eagle, Jatayu, a bird, which no one will ordinarily honor, on His lap and wiped the dust that had enveloped it with His own flowing hair. And when Jatayu breathed its last, He performed the obsequies even as a son does when his father dies!

His very appearance cast a charm on all who saw Him. Love, beauty, and virtue emanated from Him and spread to all around Him. He treated the *vanaras* (monkey-tribals) with as much affection as He had toward His brothers, Bharatha, Lakshmana, and Satrugna.

Rama was the full manifestation of righteousness or right action (*dharma*). Sages extolled Him, saying that *dharma* itself had taken that human form! There is no need to dilate and speak of a thousand details. For all householders, Rama is the ideal. His advent was for restoring spiritual values and saving the world from moral disaster. How affectionately He moved with His brothers!<sup>153</sup>

153. Bhagavatha Vahini, Chapter 33: Rama *Avatara*.



## Four Virtues

Purity of mind can be attained through pious deeds, sacred acts, charity, compassion, and devotion. Disinterested action consecrated to God purifies the

heart. The sun of wisdom dawns in a pure heart. The dawn of such wisdom exalts one to the status of God.<sup>154</sup> Mastery of the mind is held essential for spiritual victory. But to purge the mind of all evil, what virtues do we have to cultivate? There are four chief virtues: comradeship, compassion, a kind of joy, and non-involvement.<sup>155</sup>

154. Sathya Sai Vahini, Chapter: The Inner Inquiry.

155. Prasnotara Vahini, Chapter V: *Vidya* and *Bhakthi*.



### **Share and Spread Divine Love**

When love embraces humanity, we call it compassion, the quality not of pity but of sympathy; sympathy that makes one happy when others are happy, and miserable when others are unhappy.<sup>156</sup> You are all caskets of Divine love; share it, spread it. Express that love in acts of service, words of sympathy, thoughts of compassion.<sup>157</sup>

156. Sri Sathya Sai Speaks, Volume 1, Chapter 8: Many Roads.

157. Sri Sathya Sai Speaks, Volume 8, Chapter 23: The Way of the Wise.



### **Compassion Is Not Merely a Display of Kindness**

The spiritual journey lies through compassion, sympathy, mutual help, and service, and these are fostered by society and are to be used for society.<sup>158</sup> Compassion is not a mere display of kindness or sympathy to someone in distress. It calls for complete identification with the suffering experienced by another and relieving that suffering as a means of relieving the agony experienced by oneself.<sup>159</sup> This is the sign of a genuine Sai devotee. He should have compassion, tolerance, and sympathy; if he does not possess these, he will be the target of ridicule. And with good reason.<sup>160</sup>

158. Sri Sathya Sai Speaks, Volume 10, Chapter 7: The Dead Satellite.

159. Sri Sathya Sai Speaks, Volume 19, Chapter 11: Spiritual *Pancha Sheela*.

160. Sri Sathya Sai Speaks, Volume 10, Chapter 7: The Dead Satellite.



### **Every Word and Deed of Rama Demonstrated His Compassion**

What is it that made Rama God? It is imbibing of the six qualities, namely character, compassion, non-violence, control of the mind, control of the senses, and fame.<sup>161</sup> Rama's heart was filled with compassion; He gave refuge to anyone who took shelter in Him and surrendered to Him.<sup>162</sup> Every word and deed of Rama demonstrated His compassion. Sometimes, when Lakshmana aimed his arrow at a bird or animal, Rama came in between and protested, "Lakshmana! What harm has it done to you or the world? Why do you long to shoot it? It is against the code of prescribed morals for kings to punish innocent beings; don't you know?"<sup>163</sup>

161. Sri Sathya Sai Speaks, Volume 27, Chapter 30: Education and Culture.

162. Bhagavatha Vahini, Chapter 33: Rama *Avatara*.

163. Ramakatha Rasavahini, Part I, Chapter 5: The *Guru* and the Pupils.



### **Visualize the *Atma* That Illumines All**

Develop compassion for all. Go forward from the narrow feelings of "I" and "mine" to "we" and "ours."<sup>164</sup> Give away "love" to all; give up the ego; display heroism in service; with compassion to fellow men, feel your intimate kinship with them. Visualize the *Atma* (Divine Self) that illumines all; derive unending bliss therefrom.<sup>165</sup>

164. Sri Sathya Sai Speaks, Volume 20, Chapter 13: The Human Destiny.

165. Sri Sathya Sai Speaks, Volume 11, Chapter 50: Play the Game.



### **Cultivate Comradeship with the Good**

Sow love; it blossoms as compassion and tolerance; it yields the fruit of peace.<sup>166</sup> Cultivate comradeship with the good, develop compassion for the distressed, foster the feeling of elation at the happy and prosperous, and deepen indifference toward the evil-minded—this is the ancient, well-tried prescription for a calm peaceful life. God will bless such men and award them grace.<sup>167</sup>

166. Sri Sathya Sai Speaks, Volume 10, Chapter 39: Bring Me the Pain.  
167. Sri Sathya Sai Speaks, Volume 9, Chapter 24: Exercise in Futility.



### **Make Your Life Meaningful**

First cultivate humility and compassion. Then learn the knowledge and the skill needed for the particular *seva* (service) project. Thus you can make your life meaningful. By this means, you can add to the *ananda* (bliss) of the person who has given you the chance to render this *seva* to your fellow men.<sup>168</sup> When you cultivate human qualities like compassion and love and act in unison with a sense of mutual regard and friendliness, you can render valuable service to the people.<sup>169</sup>

168. Sri Sathya Sai Speaks, Volume 15, Chapter 32: The Fingers Five.  
169. Sri Sathya Sai Speaks, Volume 25, Chapter 5: *Gramam Seva* Is Rama *Seva*.



### **Real Spirituality**

To render service to others to the limit of your capacity is real spirituality. The body has been given to man for serving others. If one has a compassionate heart, is truthful in speech, and uses his body for serving others, he needs nothing else to redeem his life.<sup>170</sup> No harm can ever befall a person whose heart is full of compassion, whose words are adorned by truth, and whose body is dedicated to the welfare of others. (Telugu poem).<sup>171</sup>

170. Sri Sathya Sai Speaks, Volume 29, Chapter 7: Let Everyone Do His Duty.  
171. Sri Sathya Sai Speaks, Volume 34, Chapter 20: “Educare” Is True Education.



### **Spare No Effort to Alleviate Suffering**

Fill your hearts with compassion. Spare no effort to alleviate the suffering of your fellow beings. You may not be in a position to help everybody, but alleviate the suffering of at least a few and experience bliss.<sup>172</sup> Help rendered with unity of thought, word, and deed (*trikarana suddhi*) is true service. Help means love and compassion guiding your hands.<sup>173</sup>

172. Sri Sathya Sai Speaks, Volume 34, Chapter 22: Humility and Character Are the Hallmarks of True Education.

173. Summer Showers in Brindavan 1995, Chapter 4: Nabhaka, Naabhaka and Ambarisha.



### **A Compassionate Heart Reflects Divinity**

Soak your heart in love, soak your acts in righteousness, soak your emotions in compassion; then you attain God soonest.<sup>174</sup> Compassion is the most essential quality of a human being. Without compassion, man is inhuman. A compassionate heart reflects Divinity.<sup>175</sup>

174. Sri Sathya Sai Speaks, Volume 11, Chapter 31: *Raso Vai Sah*.

175. Sri Sathya Sai Speaks, Volume 26, Chapter 30: Role of the *Avatar* in the Cosmic Play.



### **Undertake Activities That Are Dear to the Lord**

Developing compassion is the real *sadhana* (spiritual practice). Only when you lead lives full of compassion, will you be able to see God, the embodiment of compassion.<sup>176</sup> Every person must cultivate universal compassion and develop pure love. He must undertake activities that are dear to the Lord, who is an ocean of compassion.<sup>177</sup> A heart with compassion is the temple of God. Develop compassion, and you will perceive God in your heart.<sup>178</sup>

176. Sri Sathya Sai Speaks, Volume 31, Chapter 29: Subjugate Your Ego.

177. Summer Showers in Brindavan 1979, Chapter 24: The Perennial Philosophy.

178. Summer Showers in Brindavan 1995, Chapter 2: Science and Spirituality.



### **The Heart Soaked in Compassion Is Verily the Altar of God**

Only those who are pure and compassionate can hope to understand Divinity.<sup>179</sup> The heart soaked in compassion is verily the Altar of God.<sup>180</sup>

179. Summer Showers in Brindavan 1996, Chapter 8: The Supreme Devotion of Vibhishana.

180. Sri Sathya Sai Speaks, Volume 13, Chapter 5: “Youth Guides” for Youth.



### **Kindness and Compassion Are the Hallmark of a True Human Being**

God is the embodiment of compassion. He watches for a grain of goodness or humility so that He can reward it with tons of grace.<sup>181</sup> To secure the grace of God one must adhere to right conduct and observe purity in thought, word, and deed. Kindness and compassion are the hallmark of a true human being.<sup>182</sup>

181. Sri Sathya Sai Speaks, Volume 12, Chapter 16: The Garden of God.

182. Sri Sathya Sai Speaks, Volume 17, Chapter 4: Devotion without Discipline Is Valueless.



### **Cultivate Detachment**

Do not seek faults and vices. Seek the right, the correct, and the good. Develop sympathy and compassion. Cultivate *vairagya* (detachment), the attitude of detachment.<sup>183</sup> Doing one's duty diligently is not enough. Men have to cultivate other qualities like love, sympathy, fairness, compassion, and forgiveness. Only when one has these qualities will he be able to render dedicated service.<sup>184</sup>

183. Sri Sathya Sai Speaks, Volume 15, Chapter 39: Offer the Vessel Bright.

184. Sri Sathya Sai Speaks, Volume 21, Chapter 31: The Spirit of Sacrifice.



### **Compassion Is the Greatest Wealth**

Redeem your lives by developing compassion and kindness. All other accomplishments and *sadhanas* (spiritual practices) are of no avail. Compassion is the greatest wealth. Purity of heart comes foremost.<sup>185</sup> Sacrifice is the means of attaining liberation. You should therefore serve society, help the poor and needy in distress, and thus manifest the human quality of compassion. By doing *seva* (selfless service) to people, you are doing *seva* to God.<sup>186</sup>



185. Sri Sathya Sai Speaks, Volume 25, Chapter 6: The Mansion of Life.  
186. Sri Sathya Sai Speaks, Volume 27, Chapter 24: Let Truth Prevail.



### **Compassion Is the True Friend**

There is no virtue equal to compassion. What is *dharma* (righteousness)? Compassion is the highest *dharma*. A heart filled with compassion is the temple of the Divine. Every man should have a compassion-filled heart.<sup>187</sup> Compassion is the true friend. In this world, a friend today may become an enemy tomorrow. But there is no greater friend than compassion.<sup>188</sup>

187. Sri Sathya Sai Speaks, Volume 28, Chapter 21: Dedicate All Actions to God.  
188. Sri Sathya Sai Speaks, Volume 31, Chapter 31: Worship of God as Energy Principle.



### **God Is Present in Our Heart**

God is not present in a foreign land. He is present in our heart. Heart does not mean the physical heart. It means the spiritual heart. It should be full of compassion.<sup>189</sup> Who is a noble soul? He is one of peace, love, and compassion.<sup>190</sup>

189. Sri Sathya Sai Speaks, Volume 31, Chapter 39: Install God's Feet in Your Heart.  
190. Sri Sathya Sai Speaks, Volume 35, Chapter 5: Realize the Magnetic Power Within.



### **Three Essentials for Human Life**

A heart full of compassion, speech full of truth, a body dedicated to service—these three are essential for human life.<sup>191</sup> The one whose heart is full of compassion, whose words are steeped in love, and whose body is used in the service of fellow men is affected neither by evil powers nor by the adverse influence of the *Kali* (Iron) Age.<sup>192</sup>

191. Summer Showers in Brindavan 1995, Chapter 11: Krishna and Balarama as Students.

192. Summer Showers in Brindavan 1993, Chapter 4: *Sathyam, Shivam, Sundaram*.



### **Derive Bliss through Service**

I want to tell you that the *ananda* (bliss) you derive from service is something you can never get through any other activity. The thrill that a kind word, a small gift, a good gesture, a sign of sympathy, a sign of compassion can bring about on a distressed heart is something that is beyond words to describe.<sup>193</sup> Compassion can achieve ends that mere money cannot reach! Zeal and zest are more efficient instruments for service than gifts and donations. They give one man the energy of ten.<sup>194</sup>

193. Sri Sathya Sai Speaks, Volume 9, Chapter 22: Sign and Symptom of Glory.

194. Sri Sathya Sai Speaks, Volume 9, Chapter 18: Elephants and the Lion.



### **Five Qualities Arise from the Higher Level of Consciousness**

The mountain range with lust, anger, hatred, envy, and pride as the peaks shuts out the splendor of the sun. Charity, compassion, fortitude, sympathy, and sacrifice arise from the higher levels of consciousness, while opposite tendencies breed in the lower levels. The latter cannot confer *ananda* (bliss); they can only plunge us into grief.<sup>195</sup>

195. Sri Sathya Sai Speaks, Volume 15, Chapter 39: Offer the Vessel Bright.



### **No Worse Enemy than Anger**

You would do well to remember that there is no greater gift than the gift of food to the hungry, there are no greater gods than one's parents, there is no higher *dharma* (righteousness) than compassion, no more profitable acquisition than the

company of the good, no worse enemy than anger, no worse disease than debt, no worse death than infamy, no higher merit than remembering the Lord.<sup>196</sup>

196. Sri Sathya Sai Speaks, Volume 19, Chapter 21: The Five *Yajnas*.



### **The Truly Great Man**

The truly great man is the one who has mastery over his senses and mind. A man with a good heart is more likely to be helpful to mankind than a hundred intelligent scholars. A scholar without a compassionate heart is a pitiable person.<sup>197</sup>

197. Sri Sathya Sai Speaks, Volume 24, Chapter 21: Discover the God within You.



### **Fill Your Heart with Compassion**

Whatever you do, do it wholeheartedly. Fill your heart with compassion. When the heart is filled with love, all actions will be suffused with love.<sup>198</sup> In this world, there are many men of affluence, but how many are showing compassion toward the poor? They may say a thousand things, but do they practice even one? Is there any rich person who is doing even one-thousandth part of what Sai is doing? We are spending *crores* (millions) of rupees to provide potable drinking water to the villagers, to render free medical treatment, and to give free education.<sup>199</sup>

198. Sri Sathya Sai Speaks, Volume 32-2, Chapter 1: The Heart Is the Source of True Education.

199. Sri Sathya Sai Speaks, Volume 34, Chapter 2: Hospitals Are Meant to Serve the Poor and Needy.



### **Mutual Help and Compassion**

As scholarship is accumulated, man is losing the compassion that urges him to love his neighbor, to discover the neighbor's troubles and anxieties so that he

might give relief. He is turning more and more egoistic.<sup>200</sup> Cruelty, jealousy, egotism, ingratitude—these should not emanate from man, the crown of creation. Mutual help and compassion—these should serve man as his two eyes.<sup>201</sup>

200. Sri Sathya Sai Speaks, Volume 15, Chapter 33: An Ideal University.

201. Sri Sathya Sai Speaks, Volume 15, Chapter 38: The *Shivam* Night.



### **Attract the Grace of God**

Have compassion, love, readiness to sacrifice personal comforts, and patience—then, you can be a successful *Seva Dhal* (voluntary service corps) member.<sup>202</sup> Your beliefs and actions must be expressions of faith. They must have holiness as their core. They must be so full of love and compassion that they attract to you the grace of God.<sup>203</sup>

202. Sri Sathya Sai Speaks, Volume 11, Chapter 10: Sappers and Miners.

203. Sri Sathya Sai Speaks, Volume 22, Chapter 35: The Divine and the Demon.



### **Fix Your Mind on Virtues**

We become what we contemplate. By constant thought an ideal gets imprinted on our heart. When we fix our thoughts all the time on the evil that others do, our mind becomes polluted by the evil. When, on the contrary, we fix our mind on the virtues or well-being of others, our mind is cleansed of wrong and entertains only good thoughts. No evil thought can penetrate the mind of a person wholly given to love and compassion.<sup>204</sup>

204. Sri Sathya Sai Speaks, Volume 14, Chapter 1: God—the Source of Good.



### **Love Gives and Forgives**

When you win the love of God, His compassion will flow unto you. Love gives and forgives. Ego gets and forgets. When your son steals some money from the house, you do not hand him over to the police; but, when your servant steals a

spoon, you have no such qualms. For you have no love for the servant. Live without hating others, condemning others, and seeking faults in others. Vyasa, who wrote eighteen voluminous *Puranas* summarized all the *Puranas* in one single line of a small couplet: "Doing good to others is the only meritorious act; doing evil is the most heinous sin."

When you feel you cannot do good, at least desist from doing evil. That itself is meritorious service! Do not try to discover differences; discover unity. Creeds, castes, countries of origin may differ, but the inner hunger is the same for all men. Understand that the purpose of life is to know the embodiment of love, namely, God, through love, and demonstrate through your own love that you have known Him.<sup>205</sup>

205. Sri Sathya Sai Speaks, Volume 13, Chapter 9: Himachal.



### **Subdue the Ego**

If you consider yourself a rich man, many more are richer than you. If you think you are handsome, many others are handsomer than you. If you think you are strong, many people are stronger than you. If you think you are educated, many more people are more highly educated than you. If you think that you are an intellectual, there are many more intellectuals. So there is no chance for the ego to develop in people.

As long as there is ego in a person, that person cannot be free from troubles. Here is a small example. Students play football. The football is filled with air. As long as the football is filled with air, it will receive kicks from the players of both the teams; it cannot escape the hits. The moment air is taken out of the football, students who kicked it with their feet will pick it up in their hands. It receives respect when air is taken out. As long as the football has air, it is not respected; it is kicked around.

Our body also is like a football. Our six inner enemies—desire, anger, greed, delusion, pride, and jealousy—are on one side, and truth, righteousness, peace, love, non-violence, and compassion are on the other side. The players on both

sides are hitting the football, the body. How long will they hit? As long as there is the air of ego in it. The moment the air of ego is gone, they will stop hitting it. So, ego is responsible for all our problems.

Hence, in the first instance, you have to subdue the ego. Your ego only hurts and harms you. The cause is ignorance. What is this ignorance? As knowledge is on the rise, ignorance is also increasing. There is an enormous increase in the knowledge of science today, but along with that, ignorance is also increasing proportionately.<sup>206</sup>

206. Divine Discourse in Kodaikanal on April 8, 1993: Realize God through Experience.



### **Accept All That Is Good and Sweet**

You go to a market and buy an orange, paying some money. You discard the outer skin and seeds in it and drink only the juice. Just because you have paid money for the entire fruit, do you eat the rind and seeds also? No. If you eat the rind and seeds, your tongue will have to experience a bitter taste. Though you have paid money for the entire fruit, you have to discard the rind and seeds and drink only the juice. Similarly, in life, you have to discard those things that are harmful and accept those that are beneficial. You have to give up bad thoughts, bad qualities, bad feelings, and bad actions, which are like the seeds of a fruit, to be discarded.

Then what do you have to accept and experience? You have to accept all that is sweet. God is the embodiment of sweetness. His speech is sweet, His look is sweet; everything about Him is sweet. This sweetness you should imbibe. You have to accept all that is good and sweet and reject all that is bad and bitter.

What leads people along an evil path? Their bad qualities and bad thoughts lead them to the path of evil. Whenever any bad thought arises in your mind, drive it away, thinking, “Evil thoughts are not proper for a human.” Remind yourself, “I am a human, I am a human; I am not an animal, I am not an animal.” A human

being should have human qualities. Hatred, anger, lust, jealousy, etc., are animal qualities.

You should inquire, “What are my natural qualities?” Your natural qualities are truth, righteousness, love, non-violence, forbearance, and noble conduct. Evil thoughts are not natural to man. Compassion is the true quality of a human being. One should lead one’s life with compassion. Lord Rama was the epitome of compassion. It was the quality of compassion that added to His Divine glory.

Every human being should imbibe this quality of compassion. One who imbibes such good qualities will have no room for sorrow because sorrow is the result of evil qualities. First and foremost, suffuse your heart with love. If you fill your heart with love, only words of love will come out of your mouth, and you will look at everyone with love.<sup>207</sup>

207. Divine Discourse in Prasanthi Nilayam on July 6, 1996: Your Thoughts Are Responsible for Your Happiness and Sorrow.



### **Speak the Truth—Practice Righteousness**

The main teaching of the *Vedas* is “Speak the truth, practice righteousness” (*Sathyam Vada, Dharmam Chara*). The *Vedas* exhort people that they might leave anything in this world but never to leave truth (*sathya*) and right conduct (*dharma*). Hence, always speak the truth and follow righteousness.

But how many follow the teachings of the *Vedas*, and how many put them into practice in their lives? Truth and righteousness are not the products of the mind. They emerge from a heart that is filled with compassion. But, unfortunately, people today follow the mind, forgetting the heart and ignoring the intellect, which is endowed with the power of discrimination.

*One who follows the mind degenerates to the level of an animal and ruins his life.*

*One who follows the intellect will rise to the level of the Divine, says the Lord of Parthi.*

(Telugu poem)

Today, the moment a thought enters a person's mind, he acts upon it. In this way, he follows his mind. This is an attribute of the mind—but in fact it is not an attribute but an evil tendency of the mind. When a thought arises in one's mind, one should not translate it into action immediately. Instead, examine the nature of the thought with the power of the intellect (*buddhi*). Only when one investigates with the power of one's intellect can one know whether a particular thought is good or bad, right or wrong. The intellect has the ability to distinguish between the ephemeral and the eternal. Only when one inquires using the power of his intellect can one take to the right path.<sup>208</sup>

208. Divine Discourse in Prasanthi Nilayam on August 28, 1996: Spirituality Is the Basis of All Types of Knowledge.



### **Develop a Pure and Sacred Heart**

Evil qualities like desire, anger, delusion, greed, pride, and jealousy cannot enter a heart that shines with pure love. They enter only the heart that is devoid of sacred love. It is therefore necessary to develop a pure and sacred heart that is full of love and compassion.

The heart of a human being should be full of the noble qualities of tolerance, perseverance, sympathy, and contentment. Only then can the human easily understand the principle of the Self and propagate the same. The principle of the Self cannot be attained merely by education, scholarship, and intelligence. Purity of heart is of utmost importance for this.

What education did noble souls like Ramakrishna Paramahansa, Kabir, and Surdas have? Ramakrishna was not highly educated, yet he earned worldwide name and fame as *Paramahansa* (a realized person). His purity of heart was responsible for this.

In order to attain purity of heart, there is no need to perform chanting, penance, and meditation, nor is there any need to study the *Vedas*, the scriptures,



and the *Puranas* and *Itihasas* (epics and mythological texts). Love for God is the only requirement to attain purity of heart. There is nothing greater than this. The heart that is full of love for God is truly the heart of a human being.<sup>209</sup>

209. Divine Discourse in Prasanthi Nilayam on September 2, 1996: Develop Purity of Heart.



### **My Heart Is Full of Love**

I say good for everything because there is only goodness in Me. When you pour sweet pudding in a vessel with ten holes, only sweet pudding will come out of each of those holes, not poison. My entire being is filled with love. Therefore My heart is full of love; My thoughts, My words, My actions are all suffused with the sweetness of love. I am the embodiment of sweetness.

You should also fill your hearts with love. Then, whatever you do will be surcharged with love. In fact, only a heart full of love can be called *hridaya* (heart). *Hri + daya = hridaya*. That which is filled with compassion is *hridaya*. A heart full of harshness is like a stone. Such a heart is full of poison. You cannot call it *hridaya* in the true sense of the term. *Hridaya* is that which is full of love. Only a human being can realize the sacredness of *hridaya*. Birds and animals cannot do that.<sup>210</sup>

210. Divine Discourse in Prasanthi Nilayam on September 3, 1996: It Is Love That Unites the World.



### **Do Not Publish Acts of Sympathy**

The doctors among you can serve the poor by treating them without insisting on payment; give the poor all the attention and care that you lavish on the rich paying patients. Do it for the sake of God; feel that it is the *puja* (worship) you are offering Him. The lawyers among you can help those who, for want of a skilled advocate, have to go undefended or have to suffer at the hands of unscrupulous men.

Do not publish these acts of sympathy; do them spontaneously without fanfare. That is more precious than demonstrating your service with the help of headlines and photographs. These reduce the worth of deeds of compassion. You must be uncomfortable when those around you are unhappy; when you ease their discomfort, you are making them happy and making yourself happy, isn't it so? Similarly, you must be happy when those around you are happy. This is more difficult than the previous one; but it is the sign of the truly good.<sup>211</sup>

211. Sri Sathya Sai Speaks, Volume 7, Chapter 47: Spontaneous Service.



### **The Clouds of Conceit**

Man is no mere biped, an animal that struts about on two legs, instead of four. He has the unique destiny of realizing and appreciating beauty, truth, goodness, harmony, and melody and conferring on himself and others love, compassion, and sympathy. He can delve, not only into the secrets of nature, but into his own mystery and discover God, who is behind both nature and himself. The clouds of conceit and ignorance hide from him this destiny.<sup>212</sup>

212. Sri Sathya Sai Speaks, Volume 8, Chapter 7: The Inner I.



### **Do Not Get Attached to Worldly Things**

If you know the road and the goal, then you can discover whether you are progressing or not; otherwise, how can you? The goal is to enlarge your vision, your sympathy, your love to the extent that God has spread His love, His compassion, and His grace. So, be ever watchful to see that you strive to take more and more of God into you. Blood has to circulate from head to foot; love has to circulate from high to low; only then can health and happiness be ensured for the individual and for the community. This is God's world; all beings are His. He loves them all, as the moon sheds coolness on all.

Do not get attached to worldly things and pursuits. Be in the world, but do not let the world be in you. Work disinterestedly, content to do your duty as best as

you can. Have no desires to place before God, for, whatever He does with you, however He treats you, is the gift He likes best to give you!<sup>213</sup>

213. Sri Sathya Sai Speaks, Volume 8, Chapter 9: The True Tablet.



### **Krishna's Breath Was Love**

Krishna dealt with the world as with a sitar, pulling its heartstrings to arouse the melody of comradeship, heroism, love, affection, compassion, and conviction. But of these, the two emotions of love and compassion were characteristically His and His own. His breath was love! His behavior, compassion! Adore Him, placing a garland of tears around His neck; washing His feet with tears, springing from joy at the contemplation of His love! That very worship will endow you with the wisdom that sages seek, the bliss that the books extol!<sup>214</sup>

214. Sri Sathya Sai Speaks, Volume 11, Chapter 31: *Raso Vai Sah*.



### **Direct Your Intelligence to Good Ends**

Intelligence has to be directed to good ends; to seek and discover ways and means of expanding one's love and deepening one's compassion. It should not descend to cynicism and the search for faults in others. When a rose is held in the hand, its fragrance can give the holder joy; the fragrance can be enjoyed by people standing near. So too, when your intelligence is saturated with the fragrance of virtue and charity, you can derive contentment and joy, and those around you also can share in the peace and harmony.<sup>215</sup>

215. Sri Sathya Sai Speaks, Volume 12, Chapter 32: The Second Visit.



### **Your Sight Must Become Insight**

Without gaining purity of thoughts and intentions, compassion and the urge to serve, these outward expressions and exhibitions are but ways of cheating

society, which applauds you as a great devotee. Your sight must become insight; it must be turned within and used to purify and clarify.<sup>216</sup> Use your spare time in holy activities. If you cultivate faith in compassionate service, it will be of immense value for the uplift of society.<sup>217</sup>

216. Sri Sathya Sai Speaks, Volume 13, Chapter 11: *Ramayana* for Everyman.

217. Sri Sathya Sai Speaks, Volume 15, Chapter 1: Kingdom of Mother Sai.



### **Love Is the Solvent for the Hardest of Hearts**

All efforts are now being concentrated on the production of more food, the building of more houses, and the manufacture of more cloth. But what is most needed today is a total effort to make man manifest more tolerance, more humility, more brotherliness, more compassion, and deeper awareness of the springs of joy and peace that lie within the heart of each one. This country, *Bharat* (India), must be in the forefront of this spiritual adventure.

Love is the solvent for the hardest of hearts. Without love, free, full, and selfless, no spiritual practice can succeed. Without it, *bhajan* (group singing of devotional songs on the Lord's names and glory) is a waste of breath, *sathsang* (holy company) a waste of time, and meditation a self-deception. *Bhajan*, *sathsang*, and meditation done with a mind soaked in love, can confer peace, joy, and wisdom. When the raindrop falls into the sea, it gets the name, form, and nature of the sea. So, too, when the individual merges in the vast concourse of humanity and feels one with all, he is endowed with the name, form, and nature of Divinity. Whatever you do as service, to whomsoever you offer the act, believe that it reaches God in that person.<sup>218</sup>

218. Sri Sathya Sai Speaks, Volume 13, Chapter 18: No Bumps, No Jumps.



## Education Must Transform

Education must endow man with compassion and the spirit of service—intelligent, timely, and full. That is to say, education must not only inform, it must also transform.

Unless knowledge is transformed into wisdom, and wisdom is expressed in character, education is a wasteful process. If education confers this gift of transformation, then surely life will become peaceful, happy, and full of mutual help and co-operation. But the aim of education today has degenerated into the acquisition of certain skills and intellectual tricks. It provides the educated with food, clothing, and shelter and considers that its task is over with that achievement.<sup>219</sup>

219. Sri Sathya Sai Speaks, Volume 14, Chapter 11: Learning and Liberation.



## Serve with No Taint of Ego

While judging the *seva* (service) done by a member of the *Seva Dhal* (voluntary service corps), it is not the quantity or number of individual instances that matter; they do not count at all. Judge rather the motive that led him to serve, the genuineness of the love and compassion with which the *seva* was saturated. You may explain that it was your duty and so you had to do it; you may say that it was a responsibility that was imposed on you by the scarf and badge. But the explanation that appeals to Swami is that you did the *seva* with no taint of ego, and that you derived unsurpassed *ananda* (bliss) as a result.<sup>220</sup>

220. Sri Sathya Sai Speaks, Volume 14, Chapter 13: He Too Is He.



## Give Up Pride

Do not hesitate to practice humility and obedience, discipline and compassion. Give up pride at your status, wealth, scholarship, or official position. "Can I, a big officer, a rich merchant, a great scholar, a man highly respected in

society, descend to this level of chumming with this sorrowing man?" Do not ask such silly questions. Every one of these qualifications of which you boast will disappear with death, or sometimes sooner. The *ananda* (bliss) that you give, the love that you share, these alone will be your lasting possessions.<sup>221</sup>

221. Sri Sathya Sai Speaks, Volume 14, Chapter 13: He Too Is He.



### **Hold Fast to Truth**

Victory won through questionable means is as shameful as defeat; defeat while pursuing honest and compassionate means is to be welcomed as victory. When you do not stray from the straight path, when you hold fast to truth, and when you do not lose courage, your failure is as creditable as success.<sup>222</sup>

222. Sri Sathya Sai Speaks, Volume 14, Chapter 13: He Too Is He.



### **Develop a Sense of Gratitude**

Students have to cultivate gratitude, compassion, and tolerance. Sympathy with the distressed is a fundamental human quality. They must also develop a sense of gratitude. We feel thankful to someone who gives us food when we are gnawed by hunger, the doctor who cures us of disease, the friend who pulls us out of a crisis, the officer who gives us a job when we are desperately in need of one. But, are we grateful to God who equipped us with this wonder-filled body and endowed us with qualities and skills to live through the passage of time?<sup>223</sup>

223. Sri Sathya Sai Speaks, Volume 15, Chapter 16: Why Sai Colleges.



### **Real Purpose of Education**

Education without self-control is no education at all. True education should make a person compassionate and humane. It should not make him self-centered and narrow minded. Spontaneous sympathy and regard for all beings should flow

from the heart of one who is properly educated. He should be keen to serve society rather than be preoccupied with his own acquisitive aspirations. This should be the real purpose of education in its true sense.<sup>224</sup>

224. Sri Sathya Sai Speaks, Volume 19, Chapter 2: Education for Transformation.



### **Doctors Must Infuse Courage in their Patients**

Doctors should infuse courage in their patients and speak soothingly, radiating compassion and love. The kind approach of the doctor will have greater healing effect on the patients than the medicine itself. Doctors must instill courage in their patients. Swami wants more hospitals to render free treatment to the poor. Doctors should cooperate and work with unity.<sup>225</sup>

225. Sri Sathya Sai Speaks, Volume 26, Chapter 4: Integral Approach to Human Ailments.



### **God Is One**

The Supreme Reality is one. It is God. Men of all faiths—whether they are Hindus, Christians, Muslims, Parsis, or others—have recognized that God is one. It is only when men develop feelings of forbearance, compassion, and unity that men will have fraternal feelings toward each other and foster equality and justice. It is only when men develop *Ekatmabhava* (oneness in Spirit) that bitterness and discord will cease. Men must act on the conviction that the same Divine dwells in all beings.<sup>226</sup>

226. Sri Sathya Sai Speaks, Volume 26, Chapter 36: Purity, Patience, Perseverance—Steps to Divinity.



## The Triple Qualities

A doctor should reflect the triple qualities of sacrifice, love, and compassion in treating his patients. But some doctors do not have these virtues at all! They misuse their Divine and sacred knowledge for the sake of money. Money is important, but we must exercise discretion in this regard. You can charge the correct fees from the wealthy, but be kind and considerate while dealing with the poor. Try to give free treatment to the poor. You should not treat a millionaire and a pauper alike! It is said, “*Vaidhyo Narayano Harihi*” (The doctor is equal to God). As the Lord has love and compassion, doctors too should have these Divine virtues of the Lord. A doctor devoid of these virtues is not a doctor at all!

Doctors should win the hearts of the patients by talking to them with compassion and concern. Diseases are half cured when the doctors talk to their patients with love and consideration. The sick and the diseased respond favorably to your treatment once you start talking to them with love and with a smiling face. But if you wear a grim expression, the patient loses heart. Doctors should administer the injection of courage and encouragement as calcium administered to the weak. It is essential that doctors should have the sterling virtues of love and compassion. Compassion is more important than money.<sup>227</sup>

227. Sri Sathya Sai Speaks, Volume 27, Chapter 3: Food, the Heart, and the Mind.



## Purify the Mind

To enjoy good health, one should have water, food, and air free from pollution. Now all these three are polluted. Apart from these, man's mind is also polluted. 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 for fellow beings is the greatest of men. That is why sage Vyasa gave the essence of the eighteen *Puranas* he composed in the aphorism “Help ever, hurt never.”

You should make every effort to avoid harming others under any circumstance. You are only hurting yourself when you hurt others. You should not



use harsh words. When you develop human values, you can be free from diseases and even enjoy good health with God's grace.<sup>228</sup>

228. Sri Sathya Sai Speaks, Volume 27, Chapter 5: Disease and Divinity.



### **True Service**

You have to engage yourselves in *seva* (service). Service does not mean mere rendering of help to others of one kind or another. True service means participation in social activities after ridding yourself of egoism and possessiveness and manifesting your qualities of compassion and kindness. The aim is the refinement of your own good nature rather than giving succor to others. There is a Sanskrit saying that declares that greater than penance or pilgrimage, meditation or worship, is service to good people.

In rendering service, there should be unity of heart, head, and hands (three H's). Only then does service become sanctified. The significance of the three letters in Sai should be understood. "S" stands for Service. "A" stands for Adoration. "I" stands for Illumination. These three represent *karma* (action), *bhakti* (devotion), and *jnana* (wisdom), respectively. Sai teaches these three. All three concepts are equally important. Sai is a combination of the three spiritual paths of action, devotion, and wisdom. Just as the *Pranava* sound is made up of the three letters "A", "U", "M" (OM), Sai stands for the triple forms of spiritual *sadhana*. In the Sai Organization, this threefold exercise has to be properly understood.<sup>229</sup>

229. Sri Sathya Sai Speaks, Volume 28, Chapter 30: Fill the World with Love.



### **The Heart Should Be Full of Compassion**

The truths propounded in the *Ramayana* are relevant to all mankind. Rama represents the exalted state of the human heart. Rama is the treasure-house of compassion. Where can you find such truth, compassion, and grace? All thoughts arise from the heart and lead to actions. Hence for all thoughts, words, and deeds,

the heart is the source. What should be the condition of the heart? It should be full of *daya* (compassion). Today *dhayyam* (the devil) has installed itself in the heart. The devil in the heart accounts for all the bad and for the absence of compassion.<sup>230</sup>

230. Sri Sathya Sai Speaks, Volume 29, Chapter 8: Let Rama Live in Your Hearts.



### **Our Thoughts Should Be Sublime and Sacred**

The importance of thoughts should be properly understood. Thoughts arising in the mind fill the atmosphere with waves of energy. Like radio waves, they are present everywhere. We are able to listen in Puttaparthi to a broadcast from Delhi. How did the radio waves reach here from Delhi? By entering the ether in space.

Likewise, thought waves are equally powerful and sacred. Hence our thoughts should be sublime and sacred. No evil ideas should affect our thoughts. Evil thoughts inevitably lead to evil actions. When cruel thoughts enter the mind, men behave like cruel animals. When, instead, there are good and loving thoughts in a man, they divinize the man and make him perform good and sacred acts. Hence every man's heart should be filled with love, compassion, and kindness.

When bad thoughts fill the mind, even ostensibly good acts result in bad consequences. Hence the primary requisite is to make one's thoughts good and holy. Unfortunately, today, because of the influence of the *Kali* (Iron) Age, men's thoughts go astray, and men lead bad lives. People should realize that there is no greater blessing than leading a pure life. By chanting the Lord's name men can cross an ocean of troubles. God's name is the boat for crossing the ocean of mundane existence.<sup>231</sup>

231. Sri Sathya Sai Speaks, Volume 31, Chapter 6: The Message of Sakkubai's Devotion.



## God Is Close to Everyone

God is in every human being, residing in his spiritual heart, which is on the right side of the body, while the physical heart is on the left. It is only a single-seat sofa, and not a double-seated sofa or musical chair. So, God is close to everyone, being seated in the spiritual heart. When you realize this, you will have the feeling of blissful happiness. The heart is the seat of compassion, and God is the embodiment of compassion. While so, man cannot have hatred toward any being at all. Man has to make efforts to progress on the path of truth and righteousness.

God has no consideration of caste, age, sex, or nationality. Take the elements earth, water, fire, air, and ether. Have these elements any distinction of caste or nationality? They are embodiments of the Divine. You should never misuse the elements or waste them.<sup>232</sup>

232. Sri Sathya Sai Speaks, Volume 31, Chapter 12: Man, Truth, Love, and God.



## Sacred Qualities Originate from the Heart

Those faculties that enable man to carry on activities like reading, writing, undertaking a job, and earning a livelihood are related to the head. Sacred qualities like compassion, love, patience, truth, righteousness, and justice, etc., originate from the heart. These are meant for life, not for a living. The former relates to *pravritti*, which is external and negative in nature; the latter to *nivritti*, which is internal and positive in nature. Compassion, love, truth, and patience cannot be acquired through the study of books. They are latent in our hearts. Education manifests these latent qualities in man.

All that emanates from the head is transient. Good health is ensured by the proper utilization of head and heart. There are many unseen qualities in man. But man values only that which he sees, hears, and experiences; no importance is given to that which is unseen. That which is unseen is actually responsible for experiencing the fruits of one's action.<sup>233</sup>

233. Sri Sathya Sai Speaks, Volume 31, Chapter 42: Unity Is Our Life-Breath.



### **Identify Yourself with Others**

The sight of a dead body, a sick person, an old decrepit person, was enough for Buddha to become transformed and attain *nirvana* (liberation) because His heart was filled with compassion. Though you come across innumerable dead bodies, old persons, and sick individuals, it is a pity there is no transformation in you whatsoever. Unfortunately, your heart has become as hard as a stone—indifferent to the sufferings of others. To attain *nirvana*, identify yourself with others, and make efforts to alleviate their suffering.<sup>234</sup>

234. Sri Sathya Sai Speaks, Volume 32-2, Chapter 14: Seek God Within.



### **Imbibe Divine Qualities**

It is imperative that you imbibe Divine qualities. You should grow up as an intelligent, sensible, and compassionate person with human qualities. Otherwise, you cannot achieve the purpose of human life. Instead, if you join evil company and take to all sorts of vices, you will dissipate all your acquired good education in worthless ways. Seek good company. Abandon bad company, seek the company of good people, perform good actions day and night. This is the proper way. By evil association you also become evil. That is why it is said, “Tell me your company, and I shall tell you what you are.”<sup>235</sup>

235. Sri Sathya Sai Speaks, Volume 32-2, Chapter 15: True Education Liberates.



### **Have the Spirit of Sacrifice**

Sacrifice is the hallmark of a true doctor. So, doctors should have the spirit of sacrifice. They should be compassionate and considerate toward the poor. There are many poor people who are losing their lives as they cannot afford costly treatment. Your love alone can sustain such lives. The more you develop the spirit of sacrifice in you, the greater will be the world’s progress. Hospitals are meant to

serve the poor and not to earn money. What is the point in earning *crores* (millions) of rupees when one has to ultimately leave the world empty handed? So, spend all your earnings for the welfare of the poor. Dedicate your lives to the service of your fellow men.<sup>236</sup>

236. Sri Sathya Sai Speaks, Volume 34, Chapter 2: Hospitals Are Meant to Serve the Poor and Needy.



### **Lead a Life Suffused with Love**

Your happiness will become manifold if you can make at least one poor person happy. Help ever, hurt never. Do not extort money from the poor. Do not put them to suffering for your greed for money. Remember, it is not money that you are wresting, but their lives. Lead a life suffused with love, compassion, and sacrifice. *Thyaga* (sacrifice) alone can lead to *yoga* (spirituality).

We don't have any distinction of caste, creed, religion, and nationality. We offer free treatment to everybody. We are determined to offer free treatment, come what may, even if we have to take loans. We are prepared to spend any amount of money; safeguarding the life of patients is our main objective. All of you, particularly doctors, should learn this lesson. Eschew greed for money; develop love and spirit of sacrifice. Then money will come to you automatically.<sup>237</sup>

237. Sri Sathya Sai Speaks, Volume 34, Chapter 2: Hospitals Are Meant to Serve the Poor and Needy.



### **Do Away with All Evil Qualities**

Develop compassion and a spirit of sacrifice, and earn a good name in society. Do away with all evil qualities like anger, pride, hatred, and jealousy. Any act of charity or service that you may undertake will prove futile if you do not give up bad qualities. Develop love, share it with others, and make them happy. Only then will your education become meaningful. This is the service that you are expected to render to your motherland. You don't need to undertake gigantic

service projects or construct big schools. Serve society as per your capacity. Whatever activity you undertake, let it be suffused with love. There is no wealth greater than love.<sup>238</sup>

238. Sri Sathya Sai Speaks, Volume 34, Chapter 22: Humility and Character Are the Hallmarks of True Education.



### **One with Ego Cannot Have Compassion in His Heart**

Without waves, there can be no ocean. Without rays, there can be no sun. Likewise, one without love cannot be called a human being. Just as waves are for the ocean, and rays are for the sun, so also love is for man. Hence man should fill his life with love. He should neither hate anyone nor indulge in violence. He should fill his heart with compassion. One with *daya* (compassion) is *hridaya* (heart). Ego and unlimited desires are responsible for wicked qualities in man. One with ego cannot have compassion in his heart.<sup>239</sup>

239. Sri Sathya Sai Speaks, Volume 34, Chapter 24: God Never Forsakes His Devotees.



### **Desires Have Become Limitless**

Ego and pomp have become rampant today. Desires have become limitless. Man's heart is filled with selfishness, and compassion has no place in it. That is the reason why he is unable to have the vision of the *Atma* (Divine Self) and experience bliss. I always speak about the principle of love. I do not know anything other than love. When Divinity is uniformly present in all, how can you share your love with some and deny it to others? How can anyone say, "Love this and not that"? God has no specific form. But if you firmly resolve to see God and make sincere efforts, God will assume a form and manifest before you.

There is love in every one of you. What is the form of love? What is the nature of love? When we analyze carefully, we will realize that love is not limited to human beings alone but is present in all living beings. Every being is endowed

with the quality of supreme Divine love. One has to give up enmity and cultivate unity and purity in order to understand this truth. Love cannot be explained in words. How can you describe it? It can only be experienced and enjoyed. The experience of love confers bliss on us. Hence we can say that bliss is the form of love.<sup>240</sup>

240. Sri Sathya Sai Speaks, Volume 37, Chapter 20: Experience Divinity within in Total Silence.



### **Anger Is Your Enemy**

You should not get angry with anyone, nor criticize or harm anyone. If, for any reason, such circumstances arise, control yourself. When anger overtakes you, put it down immediately, considering it as your enemy. It is said, anger is your enemy, patience is your shield of protection, happiness is your heaven. Fill your heart with love and compassion.

If you have love in your heart, you will see God everywhere. Bereft of love, you will see only the devil. When you develop firm faith that God is in you and you are God and that your body itself is the temple of God, then there will be no scope at all for anger, jealousy, pride, etc., to trouble you. Hence *bangaru* develop love and compassion.<sup>241</sup>

241. Sri Sathya Sai Speaks, Volume 39, Chapter 7: Do Not Burden Yourself with Limitless Desires.



### **Develop a Broader Outlook**

Every devotee must cultivate love and compassion. It is said, “It is only by sacrifice that one can attain immortality.” It is only a person with the quality of sacrifice who can experience bliss. Those with the egocentric feeling of “I” and “mine” can never be happy in life. Where there is the feeling of “I” there comes ego. Those who cultivate the feeling of “mine” and “my people” develop

attachment. One should never develop the feeling that only my country should prosper.

One should develop a broader outlook and pray, “*Lokah samastah sukhino bhavantu*” (May the whole world be happy!). Those who develop the narrow-minded feeling of “I” and “mine” undergo a lot of suffering. This is due to the secular education that they have acquired. Worldly education does not go beyond one’s own selfish interest. We should love all and serve all. Today the rich have lost the qualities of “*papa bheeti*” and “*daiva preeti*” (fear of sin and love for God). If only you cultivate these two qualities, you can achieve anything in life.<sup>242</sup>

242. Sri Sathya Sai Speaks, Volume 41, Chapter 11: Develop Educare and Be United.



### **Morality Is Important for Everything**

Devoid of morality, one does not deserve to be called a human being. Hence morality is important for everything. Though God showers His love on one and all, it is the human being who has lost the precious quality of fear of sin. Man today is committing several sins with the belief that God is kind and will ultimately forgive his sins. As a result, he is indulging in more and more acts of sinfulness. He has developed a sort of complacency in this regard and thinks that he can escape punishment. But the fact is otherwise. Though God is compassionate and may forgive all his sinful acts, a human being has to necessarily pay for his sins. Hence every human has to develop these three qualities of love for God, fear of sin, and morality in society. Where there is no fear of sin, there will be no morality in society.

People are behaving most irresponsibly and are undertaking several undesirable activities with unbridled ego. They have no fear of sin. They don't even think for a moment of the consequences of their acts. One has therefore to restrain oneself from seeing evil, speaking evil, and doing evil. If not, the consequences of these evil deeds will boomerang on that person later, if not today. It is also possible that the results of all these sinful acts will come back to that person all at one time with a bang. If one is really interested in the welfare of the society, one must work



for the development of morality in society. If one lacks in morality, he is not a human being at all; he is an animal, verily. Speaking untruth, doing injustice to others, and indulging in unrighteous acts and bad practices is very bad.

One has to lead his life by following the three principles of love for God, fear of sin, and morality in society. It is said that one who has no morality in himself is worse than a monkey. In fact, a monkey is better than such an individual. No one will respect an individual who indulges in immoral acts in this world. Only a person who follows moral principles will command respect from one and all. Even those who try to harm such a person will be restrained by others with a warning: “He is a good person; do not try to meddle with him.” Those who lack morality are looked down upon in society as worse than dogs. Hence one has to develop morality and lead a life of moral principles at all times.<sup>243</sup>

243. Sri Sathya Sai Speaks, Volume 42, Chapter 9: Three Assets That You Must Safeguard.



### **Life Is a Game, Play It**

You should always have good company. Speak good words, have healthy entertainment, and engage in good activities. Life is a game, play it. Engage yourself in the welfare of others, and lead a life in such a noble way that it leads to liberation. Anyone you talk to, always speak in a calm tone, in words of empathy and compassion. Avoid harsh words. Your harsh words will hurt the feelings of others. Speak such words that touch the heart of others. Help ever, hurt never.<sup>244</sup>

244. Divine Discourse in Prasanthi Nilayam on August 10, 2006: Association with Sacred Company Confers Mental Purification and Bliss.



### **Purity of Mind Can Be Attained through Sacred Deeds**

Self-knowledge is that knowledge by acquiring which everything else becomes known. A person with self-knowledge can indeed be acclaimed as all-knowing. Secular learning cannot confer on us abiding and absolute peace. Self-

knowledge alone can help us cross the sea of sorrow. So, all should strive to attain self-knowledge, which can be acquired through purity of mind. And purity of mind can be attained through sacred deeds, charity, compassion, and devotion.<sup>245</sup>

245. Sri Sathya Sai Speaks, Volume 39, Chapter 17: Put Human Values into Practice.



### **One with Compassion Is a True Human Being**

*There is no charity greater than feeding the hungry,  
There are no greater gods than parents,  
There is no greater gain than the company of the good,  
There is no enemy greater than anger,  
There is no wealth greater than good reputation,  
There is no greater dharma than compassion.*

(Telugu poem)

One with compassion is a true human being. One without compassion does not deserve to be called a human being. We are born as human beings. When we call ourselves humans, we should not behave like animals. Fighting and killing are the qualities of animals, not of human beings. The selfishness that is seen in man today is not found even in monkeys. Everything man does is motivated by selfishness; he does not undertake anything for the welfare of others. All fields of human endeavor, like music, literature, politics, etc., have become polluted by selfishness.

Love each other with a pure mind. Never hate anybody. Desire the welfare of all. When all are happy, we will also be happy. When there is no happiness in the world, how can we be happy? I want all of you to live in unity like brothers and sisters. Money can fill your belly, but it cannot give you mental satisfaction. Money comes and goes, morality comes and grows. Hence develop morality. Only then can we live up to the title of a human being. Strong determination is very essential on the path of spirituality. Having resolved something, we should never give it up under any circumstances.<sup>246</sup>

246. Sri Sathya Sai Speaks, Volume 40, Chapter 2: All Parties Should Unite to Make *Bharat* Strong.



### **The Essence of Education**

Develop love for God and compassion toward those less fortunate than you. This is the essence of education.<sup>247</sup> Education makes a man compassionate. That is the fulfillment of the purpose of education. Education should not be equated with book knowledge or the acquisition of skills for leading one's life in the world.<sup>248</sup>

247. Divine Discourse in Prasanthi Nilayam on October 22, 2004: Uphold the Dignity and Honor of *Bharat Matha* (Mother India).

248. Sri Sathya Sai Speaks, Volume 26, Chapter 35: Education Should Develop Human Values.



### **The Six Real Relations**

Truth is the mother; wisdom is the father; right conduct is the brother; compassion is the friend; peace is the spouse; forgiveness is the son. These six alone are the real relations for everyone.<sup>249</sup>

249. Sri Sathya Sai Speaks, Volume 29, Chapter 32: Man's True Kith and Kin.



### **Lord Krishna Was All Powerful**

Lord Krishna was all knowing, all powerful, and Divinity incarnate, and yet He worked as a charioteer for Arjuna. Krishna was one who recognized the importance of service to the community; and by His own practice and by setting an example to others He showed that service to others was important. After the battle of *Mahabharata*, these were the people who took the horses to the river, washed them and tended their wounds and applied medicines. They thereby demonstrated that hard work and compassion for all living beings constitute the duty of all human beings.<sup>250</sup>

250. Summer Showers in Brindavan 1976, Chapter 3: *Dharma* Never Declines. It Is the Practice of *Dharma* That Declines.



### **Sacred Nature Has Turned Away from the People**

Without wisdom and good conduct, can there be right education? The ancient system of education is gone, and a misdirected system has taken its place. Consequently, truth and righteousness have assumed bizarre forms. Sacred Nature has turned away from the people. Qualities like compassion and goodness have given way to their opposites because fear of sin, love of God, and social morality have declined.<sup>251</sup>

251. Sri Sathya Sai Speaks, Volume 24, Chapter 27: Lead Ideal Lives.



### **Alleviate the Distress of the Unfortunate**

Have compassion in your hearts for the unfortunate brothers and sisters who are unlearned, ill, or suffering. Try your best to open their eyes, to cure their ills, and to alleviate their distress.<sup>252</sup>

252. Sri Sathya Sai Speaks, Volume 13, Chapter 5: “Youth Guides” for Youth.



### **Righteousness Promotes the Sum of Human Happiness**

The volunteers privileged to work at Prasanthi Nilayam have to set the ideal for similar workers all over the world. For, here, service emanates from genuine understanding of the meaning and purpose of life. When that is known, every step will be right, toward righteousness. And, if there be 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 be harmony in the home, there will be order in the nation; if there be order in the nation, there will be peace in the world.

Righteousness consists of widening the horizon of your compassion. This will necessarily promote the sum of human happiness. Religion is three-fourths character. No person can claim to be religious if he merely observes the sacraments and rules and fails to be upright and compassionate. Character alone can harden one to the blows of pain and pleasure.<sup>253</sup>

253. Sri Sathya Sai Speaks, Volume 9, Chapter 30: Beauty and Duty.



## **Glossary**

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





## Compassion

Sri Sathya Sai Baba, one of the most revered spiritual leaders in the world and regarded as an incarnation of God in human form by His devotees, delivered more than 2,000 discourses, most of which are compiled in *Sri Sathya Sai Speaks* and *Summer Showers*. He also wrote articles for His devotees in the spiritual monthly *Sanathana Sarathi*, which were later published in 16 books under the *Vahini* series.

This compilation of *Divine Teachings of Sri Sathya Sai Baba*, Volume 8, contains quotations on the topic “Compassion” selected from the discourses and writings of Sri Sathya Sai Baba. Sri Sathya Sai says: *“Cultivate the Divine qualities of love, compassion, humility, and reverence for all living beings, reverence toward the earth and all the other elements. You can thus draw upon yourself the grace of God and render your life beneficial and fruitful.”*

