

Obstacles to Love -

Anger: True devotion consists in offering all your thoughts and actions to God and yearning for His grace. Bhakti has been described as the state of non-separation from God. Regardless of time, space or circumstance, one should feel closeness to God--that is true Bhakti. Nowadays devotion is confined to the brief spell spent in the puja room (shrine) or in a temple. During this period devotion appears to swell within you and you feel you are at peace. But once outside, the peace is lost and anger takes its place. This cannot be called devotion. True devotion transcends the limitations imposed by the daily routine and obligations of life. It should not be subject to changes in time, place and circumstance. Love for the Divine should be present in any situation. "Sathatham Yoginah" (Always remain as Yogis), it is said. You must strive to cultivate such love and experience the joy of sharing that love with others

Source: <http://www.ssbpt.info/ssspeaks/volume22/sss22-05.pdf>

Discourse: In the Poornachandra Auditorium on 6-3-1989

Ego: Every man is a prey to one evil quality, a kind of disease for which there is no medicine. That disease is Ahamkara (egoism). The egoism gets into a man's head and plays the devil with him. Egoism affects not human beings alone but even birds and beasts. For instance, a dog kept in a rich man's gate barks at every passerby to exhibit its authority. It is an example of egoism in an animal. The dog wants to show that it is the guardian of the house and that no one dare enter it. The dog assumes that "this is my house, I have to protect it," but it does not know what that "I" is.

If today a man does not know what his "I" signifies, he is in the same position as the dog. Every moment a person talks about "My body, my mind, etc," but he does not ask: "Who am I?" He alone is a Jnani (a man of wisdom) who has discovered the truth about himself. One who goes on using the word "I," but does not know who he is, is an Ajnani (an ignorant person).

People bandy the word Vedanta. When a scholar is asked, "What is Vedanta?" the answer is: "The Upanishads, which come at: the end of the Vedas, constitute Vedanta." That is not the real Vedanta. The ending of the "I" (the ego) is Vedanta. If you wish to know Me, you have to first know who you really are. Look into yourselves. Without understanding who you really are, how you can seek to understand Me? When your vision is concentrated on the external, how can you understand the inner being?

Source: <http://www.ssbpt.info/ssspeaks/volume22/sss22-05.pdf>

Discourse: In the Poornachandra Auditorium on 6-3-1989

Delusion: Once, to remove the doubts entertained by Dharmaja (eldest of the Pandavas), Krishna explained why He allowed the souls of the vile-minded Sisupala and Danthavakra to merge in Him after he had killed them. Krishna said: "Dharmaja! Your doubts are from your delusion. Praise or blame, good or bad, relate to the body and not to the Atma. Because of identification with the body one experiences troubles. As the body-consciousness grows, the Atma-consciousness declines. Only the mind is responsible for hatred and attachment, for joy and grief. If the mind is transformed, anyone (regardless of his past) can attain me."

<http://www.sssbpt.info/ssspeaks/volume22/sss22-23.pdf>

Discourse: In the Poornachandra Auditorium on 18- 7-1989

Fear: As long as one is unable to understand the principle of love, one can never be free from fear and anxiety. The moment love awakens, fear flees. For instance, a railway passenger, who has a ticket, even while travelling by second class, is free from fear. But a ticketless traveller, even if he has got into a first class compartment, is haunted by fear of being caught and punished. Likewise, if a person has the ticket of divine love in his heart, he has no fear of anything in the world.

Life is one long journey. In this journey if you have the pure selfless love of God within you, you can go anywhere free from fear and worry of any kind.

Today every man is harried by some kind of fear or other. Fear follows him in whatever he undertakes, because he lacks the love of God. If you have the love of God, you can accomplish anything. However great one may be as a scholar, whatever riches and comforts he may command, if he has no faith in the Self he will be haunted by fear. Self-confidence is the prime requisite. Without it you cannot succeed in any enterprise; you cannot enjoy anything.

By filling the mind with all kinds of desires, you become subject to worry. Wherever you turn you see only worshippers of Mammon ("siri" or wealth) and not devotees of God (Hari). In whatever one says or does, self-interest is predominant. How can enduring bliss be derived from this?

Love of the Divine is the first requirement in the march towards the realization of one's humanness. You must have one-pointedness and strength of mind. The mind must be unwavering and the heart must be pure and unpolluted. You must fill your life with unselfish deeds

<http://www.sssbpt.info/ssspeaks/volume22/sss22-25.pdf>

Discourse: On Krishna Jayanthi day, in the Poornachandra Auditorium on 24-8-1989

Hatred:

Quote from SSS - <http://www.sssbpt.info/ssspeaks/volume22/sss22-25.pdf> -

The Gita says, you must be without hatred to all beings-- "adweshtaa sarva bhoothaanaam"; but, that is not enough. A wall has no hatred towards any being! But is that the ideal? No, you must positively Love all beings, actively Love, actively engage yourself in acts of Love. That alone wins the Grace you crave for. -BABA

Love Principle:

The supreme message of the life of Krishna is the uniqueness of the Prema tathwa (Love Principle). This message is all that the world needs. Krishna is the embodiment of Love. This love can be understood only through love. This love is strong, brilliant and unbreakable like diamond. It is extremely precious. If you want to secure such divine love, your love (for God) must be equally strong. You can cut diamond only with diamond. If there is any defect in your

love, it should be removed only through love. Love begets love. Hatred can only beget hatred, not love. Jealously begets jealousy. Anger breeds anger. Therefore, if you want to foster love, you have to get rid of hatred, jealousy and anger.

To attain Krishna, the very embodiment of love, love is the only way

<http://www.ssbpt.info/ssspeaks/volume22/sss22-25.pdf>

Discourse: On Krishna Jayanthi day, in the Poornachandra Auditorium on 24-8-1989

Ego: Once, Uddhava went to Gokulam with a message from Krishna to the gopikas. Uddhava told them: "I have brought for you a remedy for the pain you are suffering as a result of separation from Krishna. You must take this medicine. Through this yoga you will be relieved of the roga (the ailment) from which you are suffering."

The gopikas replied: "Oh, Great One! We do not suffer from any malady. Hence we don't need any yoga. It is enough if we know the yoga by which we can back Krishna." Uddhava asked:

"What is this yoga?" A gopika replied: "The ordeal we enjoy on account; of thyaga (renunciation) is itself a kind of yoga." Uddhava observed: "How can there be anything common between renunciation and enjoyment? The renunciant does not seek enjoyment. The one who enjoys is not concerned about renunciation. As the two are irreconcilable, how can you regard the enjoyment of separation as form of yoga?"

The gopika said: "You simpleton! Is this all you have learnt from your nearness to Krishna?"

When a person gives up egoism in his doings and attachment to the enjoyment of their fruits, then Thyaga (sacrifice), Yoga (spiritual austerity) and Bhoga (enjoyment) become one. First get rid of the conceit that I am the doer. Then free yourself from the desire to enjoy the fruits of your actions. When you have no attachment to the fruits of your actions and have no sense of ego in what you do, then there is no difference between Yoga and Bhoga."

<http://www.ssbpt.info/ssspeaks/volume22/sss22-25.pdf>

Discourse: On Krishna Jayanthi day, in the Poornachandra Auditorium on 24-8-1989

Symbolic significance of elephant head

The symbolic significance of Ganesha's elephant head has to be properly understood. The elephant has profound intelligence. For example, yesterday Sai Geetha, (Bhagavaan's elephant) came running when it heard the sound of Svaami's car approaching. Though many cars were following Svaami's car, Sai Geetha could unmistakably identify Svaami's car from an uncanny recognition of the sound of the car. That is why it is termed Gaja Thelivi (elephant intelligence). One having a sharp brain is described as having the intelligence of an elephant. It has Medha Shakthi.

Moreover, the elephant has large ears and it can hear even minute sounds. Shravanam (hearing The glory of the Lord) is the first step in spiritual saadhana for which ears should be sharp. After hearing one has to ruminate over this and put it into practice which are termed as Shravana, Manana and Nidhidhyaasana.

The elephant takes the Dhuushana and Bhuushana (praise and blame) equally. When it hears something bad, it moves its body this way and that way and shakes off the unwanted things while it retains good things quietly.

Only Vinayaka reaches the lessons that are essential for mankind. You should not stop with installing the idol and doing puuja for a few days. You should make efforts to become a Naayaka or Master over yourself. You have the nine-fold path of devotion. Shravanam (hearing), Keerthanam (singing His glory), Vishnor naamasmarnam (thinking of and chanting the name), Paadha Sevanam (serving at His feet), Vandhanam (obeisance), archanam (worship), Dhaasyam (serving Him as a servant serves the Master), Saakhyam (befriending God), Aathma nivedhanam (surrendering body, mind and soul). The elephant signifies combining of the first and the last, that is Shravanam and Aathma nivedhanam, so that all the other paths in between are covered fully.

When a man is born he does not have round his neck any necklace of pearls or gems or any possessions. But he is endowed by Brahma with the garland of the effects of his past actions, good or bad, which hangs invisibly around his neck. If you do good you will enjoy good results and if you are bad you will not escape suffering the consequences thereof.

Let every act be saturated with Bhakthi

Sage Vyaasa made man aware of his value. He collated the Vedhas, wrote the Mahaabhaaratha and the Bhaagavatha and the eighteen puraanas and, the Brahmasuuthra. All these contain the same nectarine teaching, though the Vedhas may be more highly revered. A boat may be a small appliance, but, it can take you across the sea. A lamp may be a small contraption, but, it can light your path across a jungle. What is wanted is persistent effort, ceaseless karma, activity. The torch may illumine only a distance of two yards and you may have to go two miles in the night. But, do not despair. Hold it in your hand and walk on. With every step, the torch will illumine a few steps more and so, you can reach the goal safe. Walk on, do not sit idly on the side of the road. Move on from one step to another--shravanam, mananam, nidhidhyaasanam (hearing, recapitulation, concentration). Only, let every act be saturated with bhakthi. Bhakthi is not something added on to make life more appetising; it is the very breath of life. It should inspire every act, every word, every thought.

Speak so that your language is as sweet as your feelings are. Make the words true and pleasing. (Sathyam brooyaat; priyam brooyat).

- SSSS Volume 15 p1

The Lord is won by sincere agony

The fact is that you should have a guru who has the highest spiritual experience. Otherwise, you will be misled by amateurs who prescribe patent remedies, irrespective of your personal history and needs. Above all, you must yourself be engaged in Shravanam, Mananam and Bhajanam---the Yamuna, Saraswathi and Ganga of the three-fold river of Life. Shravanam (listening to holy names) is the Bhakthiyoga (path of devotion), Mananam (recapitulation on what you heard) is the Jnaanayoga (path of spiritual wisdom) and Bhajanam (singing of Lord's name and glory) is the Karmayoga (path of action). All the yogas (paths of seeking union with God) lead to one Goal; Sharanaagathi (the surrender of the Self) in the All-self (the Paramaathma, the Parabrahman), the merging of the river in the sea. Give Me the reins; trust in Me and be directed by Me. I shall take full responsibility. Only, you must accept without demur whatever comes as Prasaadham or Grace!

- SSSS Volume 33 p2

There are no two entities but only One, Brahman

All the manifold rules, regulations, limitations, directions, do's and don'ts, have just this aim: to merge the soul with the Oversoul---the Jeevaathma with the Paramaathma. The Shaasthras prescribe yama (various forms of abstention from evil-doing), niyama (disciplined observances), aasana (physical posture), praanaayaama (control of breath), prathyaahaara (withdrawal of the mind from sense objects), dhyaana (meditation) and samaadhi (super-conscious state of absorption in the Aathman), etc., as limbs of Yoga; besides japam (repetition of Lord's name or mystic formulae), shravanam (listening to God's glory), mananam (recapitulation of what was heard), nidhidhyaasana (constant musing on God's glory), etc.---all with this one end in view---of merging the Jeevaathma with Paramaathma. Spiritual saadhana is like a duel with a tiger, maaya; it is like playing with fire, maaya. By means of the hammer strokes of joy and grief, their piece is shaped into a hollow vessel, so that it may not sink in the sea of maayaa (world illusion)

- SSSS Volume 11 p1

People seek frantically for peace and happiness in a thousand

ways along a thousand roads. Dr. Bhagavantham was telling Me just prior to My coming here, at the Tata Institute of Science, that there is something beyond all this objective world, some mystery which becomes deeper and more mysterious with every advance of science. When one door is opened, ten doors which are closed reveal themselves to the surprised scientist. So real shaanthy is to be got only in the depths of the spirit, in the discipline of the mind, in faith in the One Base of all this seeming multiplicity. When that is secured, it is like having gold, you can have any variety of jewels made from it.

It is all a matter of one's own experience. And the joy of that experience, the profound exhilaration which accompanies it cannot be communicated in words. All shravanam and keerthanam (hearing and singing God's Names) is to take you nearer that experience.

Shravanam is the medicine that you take internally and keerthanam is the balm you apply externally. Both are needed. So also dharma (virtue) as well as karma (sanctified activity) are necessary; karma is the very foundation of bhakthi (devotion to God). It is the basement on which devotion is built. Dharma is the attitude in which action is done, the truth, prema and equanimity with which the mind is activated, when it seeks to do things.

- SSSS Volume Vol 21

Singing the Name

The present Age, often condemned as Kali Yuga, is in fact, the age in which one can attain liberation most easily. This is revealed in every scriptural text. The reason according to them, is that one can be liberated now by the saadhana of Naama Sankeerthana---singing the glory of the Lord, and listening to the Name being sung. Among the nine steps of devotion, shravanam

(listening to the Name being sung) and keerthanam (singing the Name) are mentioned as the best. Keerthanam is singing the Names which denote the glory of the Lord and samkeerthanam means "singing the Names continuously, aloud, without interruption, and without hesitation."

-- SSSS Volume 41 p1

All of you join in a Sathsangha---a sangha of all people who are sincere, simple and pious. Meet every day at about 5 p.m. and carry on shravanam or keerthanam or dhyaanam or japam(listening to or singing Lord's names or meditation or repetition of Lord's names), until about eight. That will give you so much of shaanthi (peace) and promote mutual love and brotherliness. Let the various streams of Telugu, Malayaalam, Kannada, Thamil and Hindi merge in the ocean of aanandha (bliss). That is the real aananda. Today, you taste the first glimpse of that joy; make this a frequent feature.

-- SSSS Volume 8

Navavidha Bhakti

Sravanam kirtanam vishnoh Smaranam padasevanam;

Archanam vandnam dasyam Sakhyam-atmanivedanam.

Sri Vishnu-Sravanam Parikshidabhavad-Vaiyasikah Kirtane,

Prahladah Smarane Tadanghribhajane Lakshmi Prithuh Pujane;

Akrurastvabhivadane-tha Hanuman Dasye-tha Sakhyerjunah,

Sarvasvatmanivedane Balirabhut Kaivalyamesham Padam.

Hearing the Lord's stories, singing His glories, remembering Him always, serving at His feet, worshipping Him, adoring Him, being His humble servant, being His friend and dedicating one's all to Him, these are the nine ways of attaining Him.

Study Guide –LOVE

Love exists for love and nothing else. It is spontaneous and imparts delight. Everything is permeated by love. Love sees with the heart and not the eyes. It listens not through the ears but by the tranquillity of the heart. It speaks not with the tongue but out of compassion. Compassion, kindness and love are separate words that mean the same thing. Love has many synonyms. Love can emanate only from the heart and not any other source. Love is immortal, nectarine, blissful and infinite. A heart filled with love is boundless. Just as rivers with different names and forms merge in the ocean and become one with it, love in many forms enters the ocean of the heart and gets identified with it.

SSS 28.38: December 25, 1995

For those immersed in love, everything appears vibrant with life. The power of love is boundless. The love impulse is manifested in different persons in different ways. Supreme devotees like the gopikas considered Sri Krishna as the very breath of their life and worshipped Him. "You are everything for us", they declared. On the other hand, Yasoda's love for Krishna was that of the mother towards her child. After Krishna's departure, she waited for two days for news from Mathura. Note the difference between the devotional love of the gopikas and the maternal love of Yasoda. Yasoda looked upon Krishna as an ordinary child, the darling of her heart, who was innocent of the ways of the world. She was in anguish with the thought, "I cannot imagine what tortures the inhuman demons in Mathura have inflicted on Balarama and Krishna in the streets of Mathura. Oh Krishna! I cannot wait any longer for your return". There is a great difference between the love of devotees and the love of a mother. The intensity of the mother's feeling arises from the sense of maternal attachment. The devotees' feelings are different. The gopikas' lament was, "Oh Krishna! Why don't you show your beautiful face and let us listen to the divine music of your flute?" The love of Radha, who was totally absorbed in the love of Krishna, was different. "Oh Krishna! Wherever you may be and whatever the form you may assume, bless me so that I may be one with You in that form". Radha yearned for this kind of union. But the Love Principle in all these cases was one and the same. Love may be called by different names, but its expression is the same.

SSS 24.23: September 2, 1991

Love is selfless and self is loveless-ness. Love gives and forgives; self gets and forgets. When love underlies your activity, everything will be perfect.

SSS 13.30: February 16, 1977

Speak lovingly. Act lovingly. Think with love and do every action with a love-filled heart. There is no need for counting beads or sitting in meditation while your mind is preoccupied with worldly

matters. The *japa* (recitation) you have to perform is constantly to remind yourself of the Divine within you. This is the supreme message of the *Vedas*. Realise that the path of Divine Love is the easiest, the sweetest and surest path to God.

SSS 29.28: July 5, 1996

Vibhishana

How the love of the Divine manifests itself in a devotee is illustrated by the example of Vibhishana, the younger brother of Ravana. Vibhishana submitted himself to many indignities at the hands of Ravana out of the love he had for Rama. In the battle against the Rakshasas in Lanka, Rama and Lakshmana destroyed many of the great Rakshasa warriors on the first two days. On the third day a formidable warrior stood before them. Vibhishana told Rama: "If you conquer this warrior, the whole of Lanka will be yours. He is a greater warrior than even Ravana". Rama fought with this mighty Rakshasa the whole day, but could not vanquish him. Rama was on the point of giving up the battle for the day. At this stage, Vibhishana, who was behind Rama, said: "This is not the time to give up the fight. You must rally all your strength and destroy the enemy. You should not miss this chance. I am telling this out of my love for You". Egged on by Vibhishana, Rama continued the fight and destroyed His opponent.

The formidable warrior fell on the battlefield. The moment he learned that the warrior was dead, Vibhishana also collapsed on the ground. Recovering himself after chanting the name of Rama, Vibhishana got up and confessed to Rama, "Swami! This is a mark of weakness on my part. I should not have succumbed to such weakness. Having filled myself with your love, how could I succumb to such weakness?" Rama observed, "That's all right. But why did you collapse so suddenly?" Vibhishana replied, "Swami! This happened because of bodily attachment. It was due to parental affection. That mighty warrior was my son". He was Vibhishana's son. See what Vibhishana did. To ensure the victory of the Lord, Vibhishana did not hesitate to get even his son killed in battle.

Rama asked Vibhishana, "Why did you do this? Is it not wrong on your part? Why did you not tell Me at the beginning that he was your son?" Vibhishana replied, "When you are facing an enemy, you should not worry about any kind of relationship on the battlefield. In this war there is no room for considerations of relationship. When anyone takes up arms against You, he ceases to be a relation. Whether it is mother, father, son or anybody else, when he figures as an enemy especially against God, there can be no question of relationship. I have completely surrendered to You. I am Your servant. I must be concerned primarily about your victory and not about any temporary kinship. The only truth for me is Your will".

It is this abounding love of Vibhishana for Rama, which contributed to Rama's victory. Love for the Divine should be an inextricable bond. All other worldly attachments are impermanent. Tāmasic bonds (with qualities of sloth and inaction) are like iron chains. Rājasic bonds (with quality of passion) are copper chains. Sātvic (pure) bonds are like chains of gold. But whether the chains are of iron, copper or gold, they are chains all the same. The nature of the metals may vary, but the chains are shackles nevertheless. Vibhishana declared, "I have no use for any of these bonds. I am content with the pure love of Rama". It is to demonstrate to the world the supreme quality of total love for the Divine that Vibhishana acted in this manner.

SSS 29.29: July 27, 1996

Exercise Ceiling on Desires

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 sacrifice.

SSS 34.9: May 7, 2001

Always Direct Your Love towards God

Prema (love) should be like a mariner's compass. Wherever the compass may be placed, the needle will point only to the north. Likewise, the human being's love, in all circumstances, should be directed towards God. That alone is true love. It should be unaffected by pleasure or pain. It makes no difference between "mine" and "thine". Love has to be acquired only through love and not by any other means whatsoever. No one can describe the nature of Divine Love. It is beyond the reach of poets. The one who is immersed in the waters of Divine Love will be unable to speak to anyone. When a person is only up to neck-deep in the water he or she may be able to say a few words.

SSS 28.1: January 14, 1995

There are two forms of love. One binds you to God. The other binds you to the world. The mind is responsible for either of these states. It is like a lock. If you turn the key to the right, the lock opens. If you turn the key to the left, it gets locked. The heart is the key to the lock of the mind. If you turn the key towards the world, you have attachment (bondage). You must see that

desire and hatred do not get lodged in the mind. Bear no ill-will towards anyone. Avoid the company of those who are evil-minded. By cultivating the company of the good, you can raise yourself because your bad qualities get diluted by association with the good, like sewage water when it enters the sea.

SSS 18.30: December 25, 1985

Anurāga (affection) and prema (love) are mutually dependent and inseparable. When the mind is turned towards things of the world, it is called anurāga and if it is turned towards God it is called prema. Love is the fruit of love. Love is comparable only with love. Love can offer only love itself. Love cannot be described by poetry. It cannot be proved by the mind or the spoken word. Hence, the Vedas declared that it transcends the mind and speech. Love is priceless and indescribably precious. Its sweetness is unexcelled. The scriptures have described amritaṃ (nectar) as indescribably sweet. But love is far sweeter than nectar.

SSS 24.23: September 2, 1991

There is nothing more precious in this world than Divine Love. God is beyond all attributes. Hence His love also is beyond attributes—guṇātīta. But human love, because it is governed by guṇas (attributes or qualities), results in attachment and aversion. Love should not be based on expectations of a reward or return. Love based on such expectations makes it a business deal. Love is not an article of commerce. It is not like a loan and getting it back. It is a spontaneous offering. Pure love of this kind can emanate only from a pure heart.

SSS 28.1: January 14, 1995

How is love to be fostered? Only through love can you foster love. There is no other way. For a plant to grow, you have to use manure and water. Students should realise that to foster love of God, they have to apply the manure of faith and the water of love. Only thus can the plant of devotion grow.

SSS 31.27: August 25, 1998

The rivers of love must flow continuously. It is enough, if you can understand the one Principle of Love. This love is everything. Treat this love as the be-all and end-all of your life. Do not direct your love towards material objects. If you continue to love for love's sake, then such a love will be eternal. It is not the body that is to be loved, but the Principle of Love. All the names and forms are evanescent and impermanent. We should not love such things. Love directed towards such things is physical, whereas love for love's sake is eternal. Consider truth as truth. You should not associate truth with material objects. Similarly, love should not be associated with material objects. Love is simply love. As such, love is God. You must attain Divinity with such love.

SSS 38.18: October 28, 2003

Keep Good Company

The thought in the mind, the word on the tongue and the deed by the hand—try to make all three one. Many people hope to lead good lives by doing good deeds. But I do not believe this is possible. You can never become good by means of good deeds. You have to be good in order that your deeds and words can be good. First endeavor to be a good person. Thereafter, it becomes possible for you to do good. Be good. Do good. It is not possible to predict when and where or for what reason a person's life blossoms or expands. You may pray underneath a tree which yields bitter fruit. It can't give you a sweet fruit. But when a branch of the sweet fruit tree is grafted on that tree, it can yield sweet fruits, though originally it could not. This process of grafting is equivalent to *satsaṅga* (good company) in human affairs—getting involved with the good and godly. So do service to your fellow human beings with pure intentions and always seek good company. Then you can transform yourselves. The evil traits that have grown through many lives and generations cannot be wiped away in an instant. So mix in godly groups, cultivate good habits and attitudes and involve yourselves in good activities.

SSS 14.55: November 19, 1980

Speak lovingly, act lovingly, think with love and do every action with a love-filled heart. There is no need for counting beads or sitting in meditation, while your mind is preoccupied with worldly matters. The *japa* (recitation) you have to perform is constantly to remind yourself of the Divine within you. This is the supreme message of the *Vedas*. Realise that the path of Divine Love is the easiest, the sweetest and surest path to God.

SSS 29.28: July 5, 1996

Six Enemies

The mind is subject to varying moods—sorrow or joy, anger or fear, love or hate. For all the diseases arising from the mind the basic causes are two—*r_āg_a_* and *dwesha* (attachment and aversion). The mind is filled with these twofold feelings. Consequently, it tends to forget its basic human nature. The mind in this state considers the six basic enemies of the human—lust, hatred, delusion, greed, envy and pride—as virtues. These six vices can poison a person's entire being. That person then forgets his or her inherent Divinity and ceases to be human. He or she is a victim of infamy. But a person filled with good feelings enjoys peace and happiness.

SSS 30.26: October 7, 1997

You cannot always oblige, but you can speak always obligingly. Bodily wounds can be cured by the use of medicines. But the wounds inflicted by the tongue can never be healed. That is why I repeatedly tell you to cultivate love and talk with love.

SSS 33.19: November 20, 2000

Consider bhajan as your bhojan (food) which satiates your spiritual hunger. You should partake the food of bhajan every moment, day in and day out. Right from the morning till night, you should constantly do bhajan in your entire waking time.

This is Swami's teaching to you. Perform all your tasks, while contemplating on the name of God within you. God is within you, without you, beyond you, below you and behind you. Very happy.

SSS 40.21: December 15, 2008

Selfless service

Never use harsh words. You cannot always oblige but you can speak always obligingly. Bodily wounds can be cured by the use of medicines. But the wounds inflicted by the tongue can never be healed. That is why I repeatedly tell you to cultivate love and talk with love. I never use harsh words even when I appear to be angry. I always speak lovingly. You too will become divine when you cultivate such Divine Love.

SSS 33.19: November 20, 2000

You are all educated persons, experienced in many fields of activity, equipped with many skills and capabilities. You are animated by genuine enthusiasm to help others. You are encouraged by the example of other clubs to take up many schemes which will benefit the community. These are great assets. Heart has to meet heart, so that service may succeed. Speak soft and sweet; be soft and sweet. Speak with sympathy and with no pretence, no artificiality. Keep away from impure listening, impure acts, impure words, impure thoughts—everything that contaminates the will to serve and the skill to serve.

SSS 5.51: November 4, 1965

When a sculptor converts a piece of rock into a beautiful idol to be worshipped in a shrine, what was inert and worthless becomes sacred. This is transformation. Similarly, an idol made out of silver becomes an object of worship. In the same manner, everything which is petty and worldly can be transformed in course of time into something sacred and divine. Such a transformation is necessary for the human being. Take, for instance, the body. It is an entity which houses much that is bad and that is undesirable. Externally we take great care of the body through bathing and cleaning. We are aware of the external impurity and we try to get rid of it but are we aware of the internal impurities? How do we purify them? For this internal purification, we have to acquire sacred thoughts and do sacred deeds. We have the concepts of *j_īv_a_* (individual self) and *D_e_v_a_* (God). The human being is composed of the three *g_u_ñā_s_* namely *s_a_t_v_a_*, *r_a_j_a_s_*, *t_a_m_a_s_* (qualities of purity, passion and sloth). As long as you are part of these *g_u_ñā_s_*, you are *j_īv_a_*. Once you transcend these three qualities you become *D_e_v_a_*. The three *g_u_ñā_s_* (qualities) are like the husk that covers the rice in the paddy. When you remove the husk it becomes the rice-grain. Whatever we do, whatever actions we undertake, if they were to be permeated with thoughts centred on God, they would become sacred. Today in our *s_e_v_ā_* (selfless service) activities, we do not have this lofty sense of dedication. We should get rid of the thought that *s_e_v_ā_* activities are being done for others. You should understand that they are being undertaken for your own sake and for your own betterment.

SSS 17.16: July 14, 1984

During the battle of Kurukshetra, which climaxed the *Mahabharata* story, Krishna served as the driver of the chariot of Arjuna throughout the day on the field and when dusk caused the adjournment of the fight, He led the horses to the river, gave them a refreshing bath and applied healing balms to the wounds suffered by them during the fierce fray. He mended the reins and the harness and rendered the chariot battle worthy for another day. The Lord sets the example for the devotees to follow. He teaches that service done to any living being is offered to Him only and is accepted by Him most joyfully. Service rendered to cattle, to beasts, to human beings is laudable *s_ā_d_h_a_n_ā_* (spiritual discipline).

SSS 15.31: November 19, 1981

Service is best built on the strong foundation of Tat twaṃ asi. “That” and “This” are the same. “That” is “This”. “This” is “That”. There is no other. There is only One. Kites fly high but all are lifted and kept high by the same air, the same wind. The kites have no separate wills. The pots of water in which the sun is reflected may be many, but the sun is one and unaffected when the pots break or the water is dried up. All help that you give is therefore help given to yourself. All service is to the self alone. When another is poor, you cannot be rich. When another is in distress, you cannot have joy. The same current runs through and activates all. Īshāvāsyam idaṃ sarvaṃ. All this is God. Vāsudevaḥ sarvaṃ idaṃ. All this is Vāsudeva (God), nothing more, nothing less.

SSS 5.58: November 27, 1965

Through sevā sādhanā, Hanuman attained identity with Rama, as the river attains identity with the sea. Arjuna too considered every act as sādhanā to attain the grace of Krishna, for Krishna directed him to fight on, ever keeping Him in memory—“Māmanusmara yuddhyacha”. You too should keep God ever in your mind as the pace-setter, whether you are serving patients in the hospitals or cleaning a drain in the bazaar. That is the tapas (penance). That is the highest form of sādhanā. More than listening to a hundred lectures or delivering them to others, offering one act of genuine sevā attracts the grace of God.

SSS 15.31: November 19, 1981

Ceiling on Desires

In the past, a topic was discussed called “Ceiling on Desires”. What is the inner significance of this phrase? Due to the pressure of limitless desires, the mind of man suffers from serious delusions. He is living in a world of fantasy and craze and is totally alienated from Divinity. It is therefore essential that some kind of limit be set on the desires that one has. Thus, the concept of “Ceiling on Desires” came into being. There are also people who are spendthrifts and waste away their money. It was our wish that such wealth instead of being frittered away could be spent for the poor, needy and destitute ones. However, people have misunderstood the concept of “Ceiling on Desires”. They think it is sufficient to donate some amount for such charity but they continue to have limitless desires. The correct process is to first reduce our own desires. As long as we infuse excessive desires of the world into us, peace will continue to evade us. That way, one only binds oneself more and more to the world. Breaking free from these bonds will require one to reduce desires and limit them to only those which are essential.

Do Not Waste Energy

The fourth quantity is energy or strength. Energy here refers to physical and mental as well as spiritual strength. All three should not be wasted. How does this energy get wasted? Seeing evil, hearing evil speaking evil, thinking evil and doing evil—these five contribute to slackening our energy. Using these five properly contributes to enhancing our energy and making us realize Divinity.

That is why it is said:

See no evil; see what is good;

Hear no evil; hear what is good;

Talk no evil; talk what is good;

Think no evil; think what is good;

Do no evil; do what is good;

This is the way to God.

November 21, 1988

Let God work through you and there will be no more duty. Let God shine forth. Let God show Himself. Live God, eat God, drink God, breathe God. Realize the truth and the other things will take care of themselves.

SSS 14.18: January 25, 1979, Colophon

Vedic literature

Sound is the very core of the *Veda*. Sound is associated with harmony and melody, so the *Veda* has to be heard and ecstasy derived therefrom. It is not to be analyzed, commented upon, and judged. This is why the *Veda* is called “that which is heard (*sruthi*)”. Only through listening to its recital can the awareness of the *Atma* and of the bliss it confers be earned. The bliss thus acquired manifests in words and deeds that confer bliss on all around.

<http://www.ssbpt.info/vahinis/Vidya/VidyaVahiniInteractive.pdf>

A father once praised his son's accomplishments and said in conclusion, "He has only two little faults. They are:

(1) He doesn't know what his faults are, and

(2) He will not listen if others point them out to him." This happened in the past. But today, not one son but each and every one is in the same predicament. It has become quite natural for every father to complain thus. Is this the value of the spiritual learning (**vidya**) they claim to have? Children are by nature very good; the fault lies in the system that confers education (**vidya**) on them.

<http://www.ssbpt.info/vahinis/Vidya/VidyaVahiniInteractive.pdf>

Pupils, gurus, and Avatars

Only the great one who has the **Atmic** truth imprinted on the heart is to be accepted as **guru**. And only the individual who can welcome this truth and is eager to know it is to be accepted as pupil. The seed must have the life principle latent in it, and the field must be ploughed and made fit for sowing. The spiritual harvest will be plentiful if both these conditions are fulfilled. The listener has to possess a clear receptive intellect, or else the

philosophical principles that form the basis of spiritual wisdom (**jnana**) will not be comprehended. The **guru** and the pupil both have to be of this stature. Others who have no such qualification or authority can only dabble and play about purposelessly in the spiritual field.

Some **gurus** have far higher stature and far deeper capabilities than these learned and cultural masters: the **Avatars**, the human incarnations of God. By mere willing, they confer the blessing of spiritual strength. They command and, by the very force of that command, the lowest of the low rises to the status of one who has attained..

Such people are the **gurus** of all **gurus**. They are the highest manifestations of God in human form.

Spiritual education is experiencing the truth

The petty investigation done by ordinary reason, unfed by wisdom, can help to perceive only nothingness.

A person who investigates thus can only deliver lectures condemning **Avatars**. If you happen to be present and listening, ask the speaker, “Venerable sir! Have you understood the meaning of the words omnilocution, omnipotence, and omnipresence?” One is confined to the objective nature, which one contacts through his senses. So, one is helpless in understanding these ideas. The speaker doesn’t know any more about these concepts than does the common unlettered person. Though they are ignorant of these vast horizons of thought, speakers of this type create confusion and distress through their teachings. Spiritual education is, in reality, experience of the truth, awareness of the truth. Pleasing oratory should not be mistaken as experiencing the Truth, which comes about only in the innermost tabernacle of the Self.

Chapter 9. Purity of Thought, Word, Deed

The benefit we can derive from anything is proportional to the faith we place in it. From adoration of gods,

pilgrimages to holy places, uttering **mantras**, or resorting to doctors, we derive benefits only according to the measure of our faith. When someone gives a discourse, the more faith we have in them as a scholar and an exponent, the more clearly and directly we can draw the subject into our hearts and understand the discourse deeper and deeper.

For the growth of faith and for the fostering of understanding, an essential requirement is purity of the heart, of the very base of thought (the **kshetra**), of the levels of consciousness (**chittha**). Without this purity, the sudden effort of self-inquiry or investigation into the self-existent **Atma**, while in the midst of diverse worldly and material entanglements, will be rendered fruitless, since it will not stem from an eager will.

The consciousness (**chittha**) must first be withdrawn from the objective world (**prapancha**) and turned inward toward the awareness of the **Atma**. Seeds can sprout fast only when planted in a well-ploughed land. So too, the seed of **Atmic** wisdom can sprout in the heart-field (**hridaya-kshetra**) only when it has undergone the necessary refining process.

Don’t just listen, practice and experience

Do not rest content with mere listening to advice. What you have listened to must later be reflected upon, and what has thus been imprinted on the mind has later to be experienced and expressed in thought, word, and deed. Only thus can the truth be a treasure in the heart; only then can it flow through the veins and manifest in full splendour through you.

These days, listening to lectures and discourses has become just an itch, a disease, a craze. After hearing them once, people imagine they have known all. But the real purpose of the search for truth is to liberate oneself.

The yearning must be deep and persistent. The longing to know and experience the truth will then become a *yoga*, a process of union.

Arjuna asks Krishna, "Oh Madhusudana! Listen to my words: Those who are in the forefront of the battle line are all worthy of worship. The great Bhishma took care of us when we lost our father, brought us up from childhood, and shaped us into what we are. He is as a father to us, the grand old man of our clan. And what shall I say of Drona? He loved me more than he loved his own son, Aswathama; I had all his love. He is the guru who, through that love, took me as his favorite disciple and made me into the bowman that I am. Do you want me now to use the skill he taught me to overthrow him? Is it right for a son of India to do such a thing? In battle we have to kill our enemies, don't we? Or can we fight with fathers and teachers, who deserve reverence?"

When Arjuna listened to Krishna's words, he developed a head full of doubts. He became agitated. Not only he but all people nowadays are worried by doubts.

Moreover, in the complex spiritual field and the field of knowledge concerning Godhead, there are two possible

interpretations: the outer and the inner. Ordinary people accept the outer, while those who have some experience of the Lord seek to know the inner.

As the saying goes, "like the mole in the eye, the stone in the shoe, the thorn in the foot, the faction in the home" is this "doubt in the brain". When such doubts assail Arjuna, who is the representative human, it means they are humanity's own doubts. They can be solved only by Madhava (Krishna), who is beyond and above humanity.

That is why Krishna is ready, by Arjuna's side, to remove any doubt and plant joy in the heart.

Now, what exactly is the doubt? Krishna was born at the end of the third era (the *dwapara-yuga*); Surya and Manu are people of the past. How then could these two meet Krishna? It cannot be a physical relationship, for many generations separate Krishna from the other two. Krishna is Arjuna's contemporary, so how did Krishna teach this *yoga* to Surya? To sit quietly, listening to unbelievable stories, is itself a sign of poverty of intellect.

Every moment, Arjuna's uneasiness increased. This was observed by Krishna, who is everywhere and in everything.

He said, "What is the cause of the restlessness that I notice in you? Tell Me," prodding Arjuna with a smile.

Arjuna was glad he got a chance. "Madhava! I do not understand your words. They confuse me so much that I am losing a little of the faith that I have in you. But, I pray, excuse me for asking this, please solve my doubt. I cannot stand it any more," Arjuna pleaded with folded hands.

<http://www.ssbpt.info/vahinis/Vidya/VidyaVahiniInteractive.pdf>

There are people who devote their entire time to reading all kinds of books, without trying to put into practice what they learn from such reading. What is the use of such reading? Buddha spoke out against scholarship unrelated to the good life. He carried out a great deal of study and met many great men. He listened to many discourses. He realized that true knowledge could not be got by these means. He realized that a pure, unsullied consciousness confers the highest knowledge. True knowledge is derived from a pure inner consciousness

(antahkarana).

<http://www.ssbpt.info/ssspeaks/volume31/sss31.pdf>

Parikshit attained Him by hearing His stories; Vyasa's son by singing His glories; Prahlada by constantly remembering Him. Lakshmi by serving at His feet; Prithu by worshipping Him; Akrua by adoring Him; Hanuman by being His humble servant; and Bali by dedicating his all to Him. All attained salvation equally, though by different methods.

1. King Parikshit listened intently to the Bhagavatham from Sage Sukha and guess what - attained moksha.
2. Hanuman had unflinching devotion for the Lord and always listened to nothing but Rama Nama and Rama Katha
3. Rama listened to His father and also to his Guru (Sravanam) and followed them to the point. Ravana, on the other hand, heard sage advice but never followed them. Rama is truly the embodiment of Sravanam.
4. Similarly, in Mahabharata, Dhuryodana said that he will listen to people but do his own. He acknowledged that he had this bad habit of doing what he wants despite listening to good. Dharmaraja on the other hand listened to good and put them into practice.
5. Chinna katha about the thief who listened to the Guru's (Chaitanya's) advice of chanting while performing the act. The thief was lost in meditation while about the steal - got respect from people as a sage - and realized that he could really become a sage and took the blessings of his Guru. All because of Smaranam (listening intently with devotion to Guru/God or about His stories).