

Om Sri Sai Ram

PEARLS OF SWAMI'S MESSAGES

“The desire to know God, to love God and he loved by God is not a desire that binds. When awareness of God dawns in all its splendour, every worldly sensual desire is reduced to ashes in the flames of that awareness.”

Love is God. Where love is, there God certainly is. Love more and more people, Love them more and more intensely, transform the love into service, and transform the service into worship that is the highest discipline in spirituality.

“ God is the source of all love; love God and love the world as vesture of God; no more, no less. Through love you can emerge from the ocean of sorrow. Love for God loosens worldly bonds, saves man from the torment of Birth and Death”.

“As the air we breathe is of God’s creation and available to all, so the awareness of God and His power and mercy has to all. True seekers on the spiritual path must hold on to this message. Then the conflict between disparate faiths and credos disappears by itself, and peace and love will be restored on earth.”

“Diversities in attitude and practices are natural and ought to be welcomed. There is no place for one overall faith. Rivalry among those following different faiths cannot bring peace nor prosperity to any country.”

“Whatever scriptures one may study, whatever sadhanas one may practice or pilgrimages one succeeds in getting rid of the impurities in the heart, life will remain worthless and meaningless. Purification of the heart is the essence of all teachings and the basis goal of life. ”

“For accomplishing any objectives two things are needed, individual effort and Divine Grace. The two are like the negative and positive poles of a magnet. If there is only Divine Grace, but not proper effort on the part of the individual, the object cannot be achieved. Divine Grace is always there. We need not go far to seek it. The efforts made to secure it are called Sadhana.”

ON PURPOSE OF LIFE

As a boy he spends his time playing with his friends;
As a youth he after the fair sex;
Even in the old age he does not think of God
But keeps lamenting and feeling sorry
For not having this and that.
He is not able to give up his bad habits,
Is not interested in devotion.
He ruins himself and wastes his life.

The human beings are highly intelligent. But man does not know where to direct his intelligence. He does not put it to proper use even when he knows what is right. If he is questioned as to who is responsible for this state of affairs he is not prepared to accept personal responsibility.

You must first have a clear understanding of the nature of the goal- God or Goodness or the Universal Absolute, whatever the name – its grandeur, its beneficence, its magnificence. Then, that understanding itself will prompt and urge you towards it. The Universal of which you are a unit is pure, true egoless unlimited and everlasting. Contemplate on it and eternity will manifest itself, more and more every day.

You may have accumulated riches, acquired deep scholarship and achieved health and strength. But, unless you have gained in addition, a vision of the Supreme Sovereign, and an aspiration to be ever in the ecstasy of that vision, all that has been garnered by you is mere lumber. India has a great epic,

the Mahabharatha, which describes a war between the Kauravas and Pandavas. The Kauravas had superior financial and military resources. They approached Krishna, the Incarnation of the Lord, for help; they were content to receive from Him a large army and huge quantity of hardware. The Pandavas sought from Him only His grace. The Lord agreed. He came over to their side, alone and unarmed. He held just a whip and drove the horses of Arjuna's chariot! That was all, but that was all that was needed for victory. The Kauravas were defeated to the uttermost; the Pandavas won the empire and eternal fame.

ON MIND

A single wife is enough to give much agitation and turbulence to the home. With two wives the problems are intensified beyond estimation. A person with two wives is put to great hardships. What would be the situation of a fellow with ten wives? Imagine! Well

ON HUMAN BODY

The human body has been given to you for a grand purpose - realising the Lord within. If you have a fully equipped car in good condition, would you keep in the garage? The car is primarily meant for going on a journey - get into it and go. Than only is it worthwhile to own it. So too, with the body. Proceed, go forward to the goal. Learn how to use the faculties of the body, the senses, the intellect, and the mind, for achieving the goal and march on. This human body is given to man to undertake good activity (sarera madyam kalu dharma sadhakam). Of all the living beings the human life is the rarest. Do not consider yourself unworthy and low. The human life is to be surrendered to Narayana, God. Human life is gifted to us only for that purpose. Humanity should attain Divinity. Human life has evolved out of animal life, but its destiny is to attain God. Unfortunately man is turning back towards the level of animals. He is in a 'reverse gear'. 'You should not use this reverse gear'. Apply the 'forwards gear' and march ahead- go forwards. You should not stop in your march forwards at any point- not until you reach your goal. Your destination. There is only one stop. That is the way to travel through this life. You are on a pilgrimage (karma Kshetra- yaatrika) in the field of action. You should reach your goal and fulfill your obligations- this is the true purpose of life.

ON YOUTH

Youth is like a sweet fruit. The fruit of your heart (hrudaya phala), and the fruit of your mind (mano phala) must be offered to God. It is difficult to think of God in your old age when you have lost control over the senses. Start early, drive slowly, and reach safely. You should start praying to God right from this tender age. If you do not start praying now when your body is strong, when you are mentally alert and when your capacity for spirituality is at its peak when is a better time?

Right at this time when you are physically strong, your senses are under control; when your mind is full of faith offer the flower of your heart (hrudaya pushpam) to the Lord. This is the proper offering to the God. But you do not make such an offering! You indulge your senses, you spend all your time enjoying with all the senses. The balance of life that is left over which you no longer is offered to God. You offer to Krishna the flower petals that have blown away by the wind! When all the senses have lost their strength, their capacity and their ability what is it that is being offered to God? You have to serve God when you are at a peak - physically strong, when the senses are strong (indriya shakti), the mind is stable (mano shakti), the discrimination is clear (Buddhi shakti) and you are full with wisdom (Jnana shakti). If you do not surrender to God, at this right time when will you?

START PRACTICING DHARMA WHEN: -

The senses are strong: Indriya Shakti

The mind is stable: Mano Shakti

The intellect is clear: Buddhi Shakti

The heart is full of wisdom: Jnana Shakti

START NOW!

ON SENSES CONTROL

Consider also the true nature of what is now named Bhoga or luxury, a thing that drags people away into excitement and insane pursuits. All the variety in taste, colour and smell of the multiform items of food is, when you consider it fairly and squarely, a mere drug to cure the illness of hunger; all the drinks that man has invented are but drugs to alleviate illness of thirst. Man suffers from the fever of the senses and he tries the quack remedies of recreations, pleasures, picnic, banquets, dances etc., only to find that the fever does not subside.

The first step in spiritual training is to curb the Iccha Shakti, which prompts the senses to pursue the objects. If the Iccha is for God, it is good; if for objective pleasure, it harms the individual. If a house is set on fire, it is incendiarism; if Hanuman sets fire to Lanka, it is justifiable retribution and a good lesson. If a dacoit cuts off your hand it is Himsa (violence); if the doctor amputates it, he saves your life and so it is Ahimsa (non-violence)

You don't eat paddy, do you? You have the sense to remove the husk and then, boil the rice, before you eat. So also, why do you take in, nature as it is? Remove the allurements it has, to the senses, make it just an expression of the Divine Will and then assimilate it.

The fundamental factor in spiritual life is suppression of desire: the surrender of the individual will to the Divine Will will elevate all thoughts, words and deeds into acts of worship. When Ravana fell dead, his queen Mandodari lamented over his body; "You conquered every enemy of yours, except your own lust! You were pious, you were learned, you subdued even the most powerful foes-but you allowed yourself to be enslaved by desire. That brought about your downfall." The magnifying glass draws the rays of the sun on a single point and can set fire to paper or grass. So too, concentration of attention can destroy the seeds of wanton desire. That is why, I advise a few minutes of Dhyana every day, both in the early morning hours and in the evening, after dusk.

ON DHARMA OF THE TONGUE

If you slip and fall you can rise again, but words once uttered cannot be taken back. Do not expect determination to undertake any task, from the one who does not keep his words.

In our talk our words should be appropriate to the circumstances and the time. We should talk with humility and an attitude of obedience and our speech should be palatable and not cause any agitation. The truth should be spoken without any reference to our likes and dislikes. We should have full faith and rely upon our conscience and then speak. When we speak in the manner we will be respected in our society. We should be very careful in our speech to preserve the prestige, the esteem and the dignity of the nation, the individual and the society. Therefore we should consider our words as if our very life depended upon them. "Sathyam Bruyath Priyam bruyath." The Vedas say, speak the truth in a sweet and palatable way. "Sathyam vada, Dharmam Chara", speak the truth and follow the Dharma. "Na bruyath Sathyam apriyam", never tell an unpalatable truth.

Follow the path of Truth and never utter an untruth. In a case where you may encounter difficulties and problems by telling the truth, do not utter a lie. If truth will put you to danger then do not utter the truth, but do not utter a lie either.

DHARMA OF THE TONGUE

Do not tell lies – Always speak the truth

Do Naamasmarana, Bhajan and Glory of God

Do not hurt with the tongue – Always speak obligingly

Do not gossip - Do not indulge in backbiting

Do not overeat - Eat Prasadam only - Eat Satwic food

ON DHARMA OF EAR

Inner silence - God is sound in silence

External silence

Sabda Brahmamayi - OMKARA

Attentive listening

Patience and sympathy

ON DHARMA OF EYES

Everything is a reflection of the inner being. At one time Krishna summoned Dharmaja and charged him to find out if there was a wicked person in the kingdom. Similarly, he also called Duryodhana and charged him to seek out a good man in the kingdom. Dharmaja and Duryodhana went in different directions. Dharmaja came back and said, “ Krishna there is not a single wicked person in the entire kingdom- all the people are virtuous”. Krishna sent Dharmaja away. After sometime Duryodhana came. He said, “ Krishna, our kingdom is full of bad people- I have not come across a single pious or good man”. Then Krishna said “ Yad bhaavam tad bhavathi”. As Duryodhana was full of wicked feeling he saw everyone as bad. As is the colour of the glasses so is the vision. The vision of a bad person is bad. Duryodhana was bad, wicked and cruel. Dharmaja was a Sadhu, pious, truthful, and full of good practice. He was the very embodiment of dharma. Thus he saw good in people and met only good people. The vision and the experience of Dharmaja and Duryodhana are based on their own inner thoughts.

A young man should know how to conduct himself; how to achieve a good reputation; what sort of vision he should have, how and to what he should listen and what words he should use. All the three the vision, the ears and the words should be kept under control. Just because we have eyes does not mean that we should look indiscriminately at everything. This way you make your eyes unsacred through sinful acts. What do you really obtain from sinful looks? You look at a woman in a sinful way just for your mean satisfaction. But when you do this you lose the very authority to look. You should look at what you are supposed to. Why? Bhagawan considers it His duty to tell you what is happening in the world today. In the world today if, an elder brother of 25 years is traveling with his sister of 20 years, the society thinks they are lovers because of there are and because they are going out with the ancient tradition of Bharat even brother and sister should not ever go together to the cinema, the beach or for shopping. Their father or mother should accompany them. This was the command in the ancient times. Though the brother and sister have good feelings within, the world thinks bad of them. We should never give any scope for actions, which will give us a bad name. The sister must go with the mother. A mother or a sister must never go alone. The prestige of the family and respect is important.

The modern youth have looks, you can say, like that of the crow, which looks with each of its eye in isolation on the two sides. Why? The crow has a long beak. One eye does not see what the other eye sees. This is natural for the crow. But you do not have the nose of the crow. So you have to have straight looks, an integrated vision, a good vision. Good looks beget a good name. Your tongue should know how and when you should speak. The students should know when to smile and when not to smile. At times they just look and smile, but even a smile at an inappropriate occasion can put you into much trouble.

Dharma of the Eyes

Do not see bad in others; It will get into you!

See good, then feelings of goodness get into you.

Avoid trashy materials in books, magazines and on the T.V.

INTEGRAL VISION is to see the total picture, not to see like a crow who sees with each eye in isolation.

ON FOOD FOR THE MIND

All that you take in is ahaara, or food. Bhajana is food to the mind (Bhajana manasukahaaram). You decorate and paint a chariot. This mind, which we do not see with the physical eyes, is like the chariot. What is the use of merely decorating the chariot if the horse is not fed properly. Such a chariot is fit for a museum only. First of all you have to see to it that the horse is strong enough. The mind has to be strengthened with mano Shakti. How do you obtain mano Shakti? Through good thoughts, good feelings good emotions and good sentiments.

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ON REAL ORNAMENTS

Hathasya bhushnam dhanam – Charity is the ornament of the hand
Kantham sathyasya bhushanam - Truth is the ornament of the neck.
Srothram Dharmasya bhushnam - Listening to the words of Dharma is the ornament of the ear.
Bhushanai Kim Prajanam? - What is the use of any other decorations?

What other decorations do you need? We should consider that virtues are our ornaments. Peace is the ornament of the noble souls, speech is the decoration of the mankind, bliss is the jewel gifted by God.

ON FOOD

The prayer:

“Brahmaarpanam Brahmahavir Brahmaagnu Brahmanahutam Brahmeva Tena Gantavayam
Brahma Karma Samadhinaha”

is recited at the time of offering. When food is offered thus to Brahman it becomes sacrificial food, or Prasadam. Before the offering it was merely delicious food, but after the offering it becomes Prasadam. It becomes sacred. It has no impurity or defect any more when it is Prasadam that is eaten.

You should eat to the extent that the stomach can accommodate the food comfortably. If you eat to excess, it leads to indigestion. Sometimes we don't observe discipline and we don't follow the command of the stomach. When you pray before eating with the prayer “Brahmarpanam...” you always get the Divine reply from inside “Aham vasyanaro”. That means you should eat to the extent needed. But because the food is tasty, you may eat more than you need. Vasyanaro will caution you, “Don't eat anymore! If you load yourself with too much food, you will get breathless and sick. Sickness leads to other diseases. When the stomach is upset, it will give rise to other complaints. Therefore a part of your stomach should be kept empty. When this is followed, your eating is under discipline. Every day you should observe this discipline. All that you do from morning till evening –

sitting, standing, walking, everything should be under discipline. Then your life will be a disciplined life and this is the yoga of Karma, which will give you all the skills you need in life.

ON DISCIPLINE

Birds and animals, without any trace of knowledge or education follow their discipline wholeheartedly whereas man with all his intelligence does not follow the minimum discipline observed by these birds and animals.

For proper discipline, there are certain requirements. You should keep your body pure and clean. To keep the body pure, you should undertake good actions. Only through good activity is the body purified. You can purify your mind through good thoughts. Once you purify these two, the intellect becomes pure all through. These are the benefits of discipline.

ON DESTINY

Sow the seeds of thoughts, Reap the Fruit of actions

Sow the seeds of action, Reap the fruit of attachment and habits

Sow the seeds of attachment and habits, Reap the fruit of character

Sow the seeds of character, Reap the fruit of destiny

Good thoughts lead to good destiny

Bad thoughts lead to bad destiny.