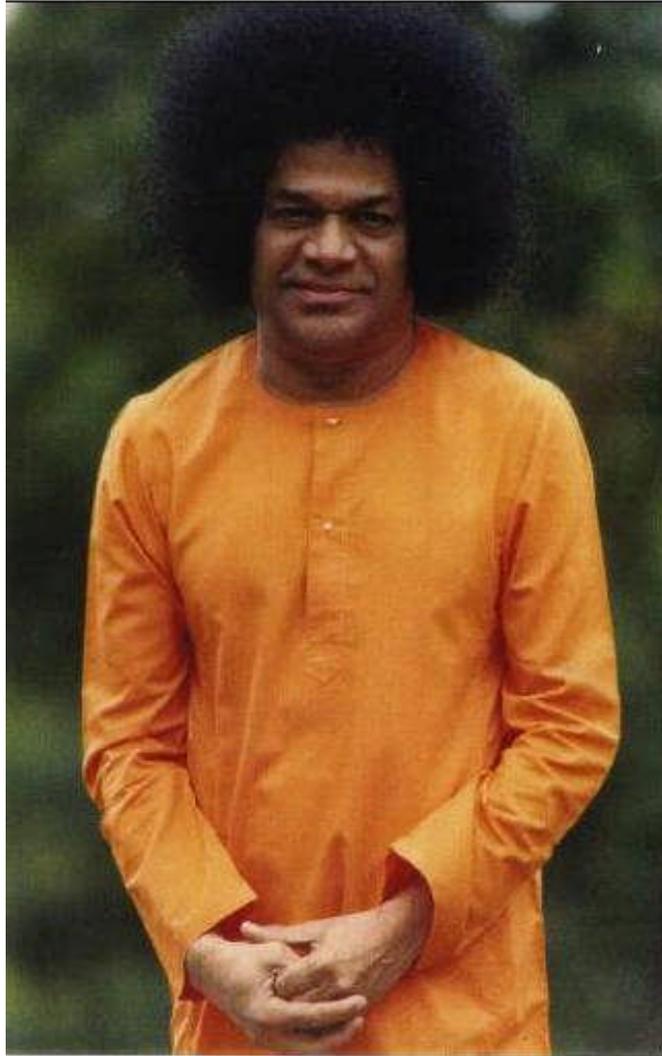


## **Divine Intervention**

A Collection of Quotations from “Sathya Sai Speaks” Vol. 1-15



includes sections on

The Avathara of Sri Sathya Sai Baba  
The Critical Need to Utilize the Wisdom of the Ages  
How Sages, Elders, Teachers, Parents and Students Can Contribute  
Responding to Personal Difficulties

## A Note to Readers

This collection of quotations titled “Divine Intervention” was created to be a part of a larger work-in-progress titled “Calling ‘the Better Angels of Our Nature’: Preparing for Ongoing Re-evaluation of Education, Peacebuilding, and Community Revitalization Efforts as Part of Responding to the Challenges of Our Times”.

I have known of the teachings of Sri Sathya Sai Baba since 1991. In 1997, I completed a 301 page arrangement of selected quotations from “Sathya Sai Speaks” (Vol. 1-11, first U.S. editions) (discourses by Sri Sathya Sai Baba from the years 1953-1982). Since 2001, I have been building an initiative called The Interfaith Peacebuilding and Community Revitalization (IPCR) Initiative. I hereby attribute the inspiration for the approach and substance of The IPCR Initiative, my personal capacity to see good in the efforts of people from many different faith communities and cultural traditions, and my personal faith in a positive outcome regarding the challenges of our times to close contact, over many years, with the wisdom and compassion in the teachings of Sri Sathya Sai Baba.

I still have a long ways to go to come near putting into practice the spiritual wisdom represented by the teachings of Sri Sathya Sai Baba. And yet however much I may fall short as a student of Baba’s teachings, I do believe there is something profoundly significant about Baba’s Presence at this particular time, and something profoundly relevant about His Teachings.

We live in very complex and challenging times. These challenges include, but are not limited to: global warming; peak oil; wide-ranging resource depletion; an ever increasing world population; global inequities and the tragic cycles of malnutrition, disease, and death; cultures of violence, greed, corruption, and overindulgence; a marginalization of the wisdom associated with religious, spiritual, and moral traditions; insufficient understandings of which basic elements of community life and cultural traditions lead to enduring peace and which do not—and a urgent need to restructure our economic and education systems to respond to these challenges. (For a more detailed assessment by this writer, see “A Ten Point Assessment by The IPCR Initiative of the Most Difficult Challenges of Our Times”, accessible at <http://ipcri.net/images/7-Ten-Point-Assessment-excerpt.pdf> ). More and more people are coming to the realization that resolving these challenges will require problem solving on a scale most of us have never known before.

Again, I believe there is something profoundly significant about Baba’s Presence at this particular time, and something profoundly relevant about His Teachings.

I believe there is spiritual wisdom in the excerpts from Baba’s discourses which are included in this collection. And I believe that the most advanced societies are the ones which have been successful at integrating spiritual wisdom into the everyday circumstances of community life. In this collection titled “Divine Intervention”, I have tried to “bring to the fore” excerpts from Baba’s discourses which I consider most relevant to assisting with the process of integrating spiritual wisdom into the everyday circumstances of community life.

In addition to these brief comments, there are some practical considerations regarding the source of these quotations, and the way I have referenced the quotations, which I will also include here.

(continued)

(A Note to Readers, p. 2)

“Sathya Sai Speaks” is a series of books containing discourses by Sri Sathya Sai Baba, and published by the Sri Sathya Sai Sadhana Trust Publications Division, Prasanthi Nilayam, India. There are now 39 volumes of “Sathya Sai Speaks”, which contain discourses by Sri Sathya Sai Baba from the years 1953-2006. (Sri Sathya Sai Baba is currently 82 years old, with a main residence called Prasanthi Nilayam, in Southern India.)

In 1997, Sri Sathya Sai Book and Publications Trust (the name at that time for the above mentioned Publications Division) changed over to revised (Sanskrit words were replaced with English equivalents where possible) and enlarged-print editions of the “Sathya Sai Speaks” series, to replace the earlier editions as the primary source of discourses by Sri Sathya Sai Baba. At intervals during the years 2004-2006, I chose to update the references of each quotation in the above mentioned “Arrangement of Quotations...”, so that they corresponded to the current revised and enlarged-print editions of “Sathya Sai Speaks” (instead of the out-of-print and not-accessible-by-the-Internet 1<sup>st</sup> U.S. Editions). There were two important reasons for updating the references: 1) to make it easier for readers to examine the quotations in the context of the discourses they are a part of and 2) to make it easier for readers to verify the authenticity of the quotations. (That larger quotation collection can be accessed at <http://ipcni.net/images/2-Quotations-from-Sathya-Sai-Speaks-Vol.pdf> ).

All of the quotations in this “Divine Intervention” collection can be found in Volumes 1-15 of “Sathya Sai Speaks” (current revised and enlarged-print editions)(discourses from the years 1953-1982), and have source references which correspond to those current revised and enlarged- print editions of “Sathya Sai Speaks”. Since all of the quotations in this book are from the “Sathya Sai Speaks” series, the format used for citing the source of each quotation does not include an abbreviation such as SSS (for “Sathya Sai Speaks”). The quotations are referenced by citing the volume number, chapter number, and page number. (For example, 6.13 p69 refers to “Sathya Sai Speaks” Volume 6, Chapter 13, Page 69.)

For readers who would like to examine the context of the quotations, and/or verify the authenticity of the quotations, here are two suggestions: 1) they can refer to the current revised and enlarged-print “Sathya Sai Speaks” editions, which can be purchased through bookstores authorized to sell books in this series (see <http://sathyasai.org/inform/content.htm#USA> ) or 2) they can refer to the website of the “Sri Sathya Sai Sadhana Trust Publications Division” (formerly “Sri Sathya Sai Books and Publications Trust”) (see specifically <http://www.ssbpt.info/english/sss.htm> ). Pdf versions of all the volumes of “Sathya Sai Speaks” used in this collection of quotations are accessible at that website address. [By this approach, however, the reader will have to rely on the chapter number, and search the whole discourse (usually not longer than 5 pages) for the quotation, as the pdf versions accessible by the Internet are of each chapter, not of the whole volume—and as such, there are no corresponding page numbers.]

We are at a critical point in the evolution of spiritual understanding. There is now a profound and critical need for as many people as possible to be exercising as much love, understanding, and forgiveness as possible—in as many ways as possible. This writer has gladly and willingly contributed time, energy, and money to make this collection as accessible as possible to people who might benefit from it.

Stefan Pasti  
Leesburg, Virginia (USA)  
June 28, 2009

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Section 1

**About Avatharas**



## I. About Avatharas

("... the Formless Absolute individualizes Itself....")

- A. "... part of the primal resolution... to protect the spiritual structure of the Universe."
- 1) "As the clouds form droplets and fall upon the fields which they choose to foster, the Formless Absolute individualizes Itself, assumes Form and comes down among Humanity to save and sustain." 3.1 p3-4
  - 2) "Whenever there is a languishing of Dharma or righteousness and an upheaval of unrighteousness, I create Myself, for it is part of primal resolution or Sankalpa to protect the spiritual structure of the Universe. I lay aside My formless essence and assume a name and a form suited to the purpose for which I come." 7.13 p65
  - 3) "Whenever A-santhi overwhelms the world, the Lord will incarnate in human form to establish the modes of earning Prasanthi and to re-educate the human community in the paths of Peace." 4.27 p150
- B. "The Lord is Love Itself."
- 1) "The Lord is Love Itself. He comes in human form so that you can talk to Him, move with Him, serve Him, adore Him, and achieve Him, so that you can recognize your kinship with Him." 4.45 p262
- C. "The very authority which laid down the road...."
- 1) "Dharma is the code of conduct which will promote the ideals of each stage of man—learner, householder, earner, master, servant, saadhaka, sanyaasi, etc. When the code is distorted and man undermines his earthly career, forgetting the high purpose for which he has come, the Lord incarnates and leads him along the correct path. That is to say, He comes as Man, to restore the principles and re-establish the practice of Dharma." 3.10 p63
  - 2) "When Dharma declines or rather, when those who have a duty to regulate their lives according to dharma lose faith in it, then its restoration cannot be taken up by all and sundry. A broken bridge on a highway cannot be set right by amateur skill and the momentary enthusiasm of the villagers around. The very authority which laid down the road and planned the bridge has to initiate repair." 3.32 p185
  - 3) "When the road laid down for man's uplift is overgrown with thorny bush and becomes unrecognizable, the Lord Himself takes human form and marks it out again." 8.20 p103
  - 4) "Man... has a great destiny, and he is equipped with the skills needed to achieve that destiny. He is not a helpless victim of circumstances.... The tragedy is that he has allowed the equipment to rust through neglect and he has forgotten the goal. The road he has to traverse is also overgrown with brambles and the sign boards have disappeared. That is why the person who laid the road has come again to lead man along it, after repairs and renewals." 6.43 p215-16
  - 5) "God incarnates for the revival of Dharma (Righteousness) which includes morality, truth, virtue, love and a host of other qualities that uphold the communities of man as well as the individual." 8.8 p34

D. "Why should the Lord Himself incarnate?"

("... the intensity of affection that the Lord has for good men is so great...")

"You may ask, why should the Lord Himself incarnate? Why can He not set about the task of restoring Dharma, through the many minor gods He has at His command?

"This question was posed before the courtiers by Akbar himself, for, he laughed at the Hindu idea of the Formless adopting Form, and descending into the world, as an Avathar to save Dharma. Tansen asked for a week's time to furnish the answer and got it granted by His Imperial Majesty.

"A few days later, when he was in a pleasure boat of the Emperor sailing across the lake with his family, Tansen cleverly threw overboard a doll made to look like the emperor's little son, crying at the same time, 'O, the Prince has fallen into the water!' Hearing this, the emperor jumped into the lake to rescue his son!

"Tansen then disclosed that it was only a doll and that the son was safe. He allayed the anger of Akbar by explaining that he had perforce to enact this drama, in order to demonstrate the truth of the Hindu belief that God takes human form, Himself, to save Dharma, without commissioning some other entity to carry out that task. Dharma is as the son, God loves it so dearly. Akbar could have ordered one among the many personnel he had on board, to jump in and rescue his son; but, his affection was so great and the urgency so acute that the Emperor himself plunged into the lake, to pull out the 'son'. The Decline in Dharma is so acute a tragedy; the intensity of affection that the Lord has for good men is so great, that He Himself comes.

"The Lord is Love Itself. He comes in human form so that you can talk to Him, move with Him, serve Him, adore Him, and achieve Him, so that you can recognize your kinship with Him."  
4.45 p262

E. "... so that He could be listened to, contacted, loved, revered and obeyed."

- 1) "The Lord too has to come in human form and move about among men, so that He could be listened to, contacted, loved, revered and obeyed. He has to speak the language of men and behave like human beings, as a member of the species. Otherwise, He would be either negated and neglected or feared and avoided."  
1.15 p90

F. "... I incarnate from age to age."

- 1) "For the protection of the virtuous, for the destruction of evil-doers, and for establishing righteousness on a firm footing, I incarnate from age to age."

## Section 2

### **The Avathara of Sri Sathya Sai Baba**



## I. About This Avathara

("No Avathara has done like this before...")

- A. "... human form, in which... all the Names and Forms ascribed by man to God, are manifest."
- 1) "The very Divine principle which seekers strive to visualize by means of years of asceticism and renunciation is before you, here and now...." 14.1 p7
  - 2) "'This is a human form, in which every Divine Entity, every Divine Principle, that is to say, all the Names and Forms ascribed by man to God, are manifest.'" 8.19 p99
- B. "The welfare of the world will be ensured...."
- 1) "The Avathara-purusha... has come solely to save mankind, and so, He is aware of the pilgrim, the path and the goal. He is the Master of Creation and He is fully conscious of his power. He knows the past, the present and future of all. He leads and liberates." 11.15 p88
  - 2) "I have come to illumine the human heart with the Light Divine and to rid man of the delusion that drags him away from the path of Santhi, the perfect equanimity of Realization." 1.16 p93
  - 3) "I have come because I felt I had to come. I resolved upon this.... The welfare of the world will be ensured through the fostering of the Godly everywhere...." 3.35 p205
  - 4) "Be assured that the Lord has come to save the world from calamity." 2.4 p17
- C. "... this Avathaar has come unarmed. It has come with a message of love."
- 1) "In each Yuga, the Divine has incorporated itself as an Avathaar for some particular task. This Incarnation is different in that It has to deal with the crisis which is world-wide and world-shaking." 8.28 p157
  - 2) "... in this Kali age, the wicked have to be reformed and reconstructed, through love and compassion. That is why this Avathaar has come unarmed. It has come with a message of love." 7.25 p139
  - 3) "Note this also. In the case of this Avathaar (Divine Incarnation), the wicked will not be destroyed; they will be corrected and reformed and educated and led back to the path from which they have strayed." 1.2 p15-16
  - 4) "Darkness will not flee, if you throw stones at it; nor will it disappear if you lay about it with a sword, or shoot it with a gun. It will be destroyed only when a lamp is lit." 3.12 p73
- D. "The Lord has to take the Form that is suitable for the task He has to fulfil."
- 1) "This Avathaar (Divine Incarnation) might have taken birth in a particular community, but it has come for the weak, the diseased, the distressed, the downtrodden, the devoted, the divinely oriented, among all mankind." 11.26 p143
  - 2) "He selects a place full of pavithrathwam (holiness) and Dhivyathwam (divinity) and takes on human form, so that you may meet Him and talk, understand and appreciate, listen and follow, experience and benefit." 1.21 p130

- 3) "The Lord has to take the Form that is suitable for the task He has to fulfil." 5.11 p67
- 4) "I am addressing a gathering today; but even though it may be new to you, for Me it is not new. I have given advice to large gatherings before, though not in this Appearance. Whenever Niraakaara (formless) becomes Sakaara (one with form), it has to fulfil the Mission and it does so in various ways. But the one purpose, the re-education of Man persists, whatever the yuga (the era)." 1.1 p2
- 5) "I will be in this mortal human form for 59 years more and I shall certainly achieve the purpose of this Avathar, do not doubt it." (from September 29, 1960 discourse) 1.31 p198

E. "... so that faith in God and Power to recognize Divinity are added to human faculties."

- 1) "Since I move about with you, eat like you, and talk with you, you are deluded into the belief that this is but an instance of common humanity. Be warned against this mistake.... any moment, My Divinity may be revealed to you; you have to be ready, prepared for that moment." 8.19 p99
- 2) "The Avathara behaves in a human way so that mankind can feel kinship, but, rises to super-human heights so that mankind can aspire to those heights..." 3.9 p60-61

3) "When this Body.... behaves as if it is filled with supra-human potentialities...."

"The Divine is recognized by gifted people as the vast, the magnificent, the beautiful, the mighty, the majestic, the awesome. But, for the generality of mankind, the consciousness that each one is a miracle sustained by God, that each breath is a witness of God's Providence, that each event is proof of His Presence, comes but rarely in life. When this Body, that is apparently human, behaves as if it is filled with supra-human potentialities, then, amazement draws the attention of all towards the Divine that is the inherent nature. Off and on, it becomes necessary to give this lesson to mankind, so that faith in God and Power to recognize Divinity are added to human faculties. Then only can the mind of man be turned from the world to the Master of the Worlds." 10.37 p250

- 4) "You might have heard people talk about the miracles; of My 'making' this and 'giving' that, of My fulfilling all your wants, of my curing your illnesses. But they are not so important as the Sathwaguna I appreciate, promote and instill. Of course, I confer on you these boons of health and prosperity but only so that you might, with greater enthusiasm and with less interruption, proceed with spiritual Sadhana." 1.11 p62-63
- 5) "Even in My case, do not be attracted simply by stories of what I 'create' by a wave of the hand etc. Do not jump to conclusions with closed eyes; watch, study and weigh." 1.9 p.57

F. "...Sai is ever established in the Principle that is beyond both time and space."

- 1) "Though Sai is involved in events conditioned by time and space, Sai is ever established in the Principle that is beyond both time and space." 15.27 p145
- 2) "I have no ego. I do not own any thing." 15.33 p183
- 3) "I have no likes or dislikes." 12.9 p37
- 4) "I have no special attachment, to any one; nor, any special aversion." 8.6 p26
- 5) "I am unattached to any event or plan." 3.34 p199
- 6) "Not today, but since the beginning, the thought that 'I must have this or that' has never arisen in me. It is not rising now. It will not arise at any time." 15.55 p317
- 7) "Divya Swaroopas, whether you believe it or not, I shall tell you one thing. There is not the slightest trace of self-interest in me. Whatever I do, whatever paths I pursue, everything is intended for the happiness of all, for the good of all and for the improvement of all. Not a single action of mine is undertaken for the satisfaction of My own personal desires. Desire is something alien to Me. All My wishes are only to promote the welfare of the World. 'Lokassamasthaa Sukhino Bhavanthu' is the only objective of Sai. (May all the world be happy.)" 14.58 p332-333

G. "It is My sankalpa (resolve) that you progress in spiritual development."

- 1) "The Lord is Love Itself. He comes in human form so that you can talk to Him, move with Him, serve Him, adore Him, and achieve Him; so that you can recognize your kinship with Him." 4.45 p262
- 2) "I turn you towards the Divine, winning your confidence, your love, your submission, by being among you, as one of yourselves, one whom you can see, listen to, speak, touch and treat with reverence and devotion." 10.30 p184
- 3) "I draw you to me and then re-form and re-shape you. I am a kind of smith who repairs broken leaky damaged hardware. I repair broken hearts and fragile minds, warped intellects, feeble resolutions and fading faith." 5.43 p249
- 4) "Come, I am the repairer of broken hearts...." 2.16 p77
- 5) "Bring what you have, namely, your sorrows and griefs, worries and anxieties, and take from Me joy and peace, courage and confidence." 1.2 p15
- 6) "... to say that I will respond only if I am called or that I will save only if I am thought of is wrong." 3.22 p133
- 7) "My Grace is showered wherever you are through My infinite Love, without even calculating or measuring the readiness of your sub-conscious to receive it and benefit by it." 7.80 p500
- 8) "You should not also yield to despair or become dejected. It is My sankalpa (resolve) that you progress in spiritual development." 2.16 p78

H. "I do not give you up."

- 1) "... I am exhorting you to take up the vow of Seva as a spiritual Sadhana; I must say that I am not satisfied with your performance yet. But, I have not given up instructing you, and commissioning you, for, I am hoping that you will catch up with the ideal some day or other. This is an example of the quality of mercy that is natural to Me. That quality makes Me appreciate even the little attempts you make to practice the ideal of Seva." 10.6 p29

- 2) "Those who see you here tomorrow may ask; since directions are not strictly followed, and since service is not sublimated into worship by these people, why is the badge given to them, year after year? Well, when you continue repeating the lines and trying to sing them, some day, you may succeed in singing them well. Expecting that you will get to know things better and become more and more perfect as the days pass, I am encouraging you to learn, by practice. I do not give you up. That is a sign of My Grace." 8.33 p181
- 3) "I have been repeating every time the same advice to you; and sometimes you may even get the feeling that I have only a few things to say! Well, a mother has to repeat the same directions to the child again and again until the child learns and behaves accordingly.... That is the sign of all mothers, an over-whelming desire to reform the children and to direct them along the path of progress." 1.31 p194
- 4) "... I never call upon people to worship Me, giving up the Forms they already revere. I have come to establish Dharma and so I do not and will not demand or require your homage. Give it to your Lord or Guru, whoever He is; I am the Witness, come to set right the vision." 2.18 p89

I. "This task will succeed...."

- 1) "Few have realized My purpose and significance; but I am not worried." 5.23 p128
- 2) "God incarnates for the revival of Dharma.... I shall fulfil that task, whatever the comments that others may make. Comment is a natural corollary. I do not pay any attention to it; nor should you." 8.8 p35
- 3) "My activities and movements will never be altered, whoever may pass whatever opinion on them. Meanness may prompt people to remark on My Dress, this gown of colour, or they may talk cynically of My Hair, but, I shall not be affected a bit. My discourses, My plans for Dharmasthapana, My movements, I shall not modify at all." 5.42 p234
- 4) "Some complain that I did not give them this or that, but that is because their vision is limited to the immediate future or the present; whereas I know what is in store and so I have to safeguard them from greater grief. They even blame Me and heap abuses but I will not give them up. I am not influenced by anybody, remember. There is no one who can change My course or affect My conduct to the slightest extent." 1.30 p191
- 5) "This task will succeed; it will not be impeded by any obstacle. It will not be limited or slowed. When the Lord decides and wills, His Sankalpa cannot be hindered; It will not be hindered." 4.49 p285

J. "...during no previous Age did man have this unique chance."

- 1) "No Avathara has done like this before, going among the people, the masses, the millions and counseling them, guiding them, consoling them, uplifting them, directing them along the path of Sathya, Dharma, Santhi, and Prema." 5.42 p233
- 2) "For during no previous Age did man have this unique chance. No organization of this nature was established, no Conference of this character was held in the Presence and no opportunity was given then to derive Ananda through such close association, through conversation and singing together. Undoubtedly, you are all singularly fortunate. Therefore, do not let the opportunity slip through your hands." 10.35 p238
- 3) "... in no previous Yuga did the people get so many clear intimations of the nature of Avathara as now...." 2.22 p113

- K. "Make full use of Me, that is all that I ask of you."
- 1) "... the whole world is today in the throes of anxiety and fear. But, I assure you that very soon the dark clouds shall be scattered and you will witness a happy era all over the world."  
(from discourse on July 8, 1971) 11.28 p164
  - 2) "Many hesitate to believe that things will improve, that life for all will be happy and full of joy, that the Golden Age will ever recur. Let Me assure you that this Dharmaswarupa has not come in vain; It will succeed in averting the crisis that has come upon Humanity."  
5.11 p70
  - 3) "... great days are coming; let not your sloth stand across and deprive you of the chance."  
2.17 p87
  - 4) "Make full use of Me, that is all that I ask of you."  
6.20 p108

## II. His Omnipresence

("There is only one God; He is omnipresent.")

A. "I am present everywhere at all times..."

- 1) "There is only one God; He is omnipresent." 11.54 p312
- 2) "I am present everywhere at all times; My Will must prevail over every obstacle. I am aware of the past, present and future, of your innermost thoughts and carefully guarded secrets." 10.30 p184
- 3) "God is everywhere at all times; He accomplishes everything. He accomplishes the minor feat of assuming the human form and growing up among men as one of themselves right in their midst, in order to win them over to the path of truth." 11.31 p183-84

B. "I am in every one of you..."

- 1) "I am in your heart all the time, whether you know it or not." 11.14 p86
- 2) "I am part of you, a partner and partaker in all your efforts, inspiring and instructing, when you ask or need inspiration and instruction." 10.1 p2
- 3) "I am in every one of you and so, I become aware of your slightest wave of thought." 9.19 p105

C. "... I have no geographical 'far' and 'near' ...."

- 1) "God is not somewhere away from you, some one distinct from you. He is in you, before you, behind you, beckoning, guiding, guarding, warning, prompting, the Inner Voice speaking ever with you.... Call on Me and I am always by your side." 12.14 p.64
- 2) "... I have no geographical 'far' and 'near'; My 'far' and 'near' are not calculated in miles or yards. Nearness to Me is not acquired by physical nearness. You may be by My side-- yet, far; you may be far, far away-- yet, very near and dear. However far you are, if you but stick to Sathya, Dharma, Santhi and Prema, you are close to Me and I am close to you." 7.14 p71-72
- 3) "Cultivate Prema (Love) towards all; that is the way to gain nearness. I do not measure distance in terms of meters or miles. The range of Love decides distance for Me." 8.28 p156
- 4) "If I am available in your heart, I will be available over the phone. But, remember, I have My own special postal and telephone systems. They operate from the heart straight to the heart. There are rules and regulations for the operation of that system, which the Sastras declare. You can find them there." 4.21 p120

D. "... you have to be aware of Me and make use of My Presence."

- 1) "My Grace is showered wherever you are through My infinite Love, without even calculating or measuring the readiness of your sub-conscious to receive it and benefit by it." 7.80 p500
- 2) "... I am with you, in you, beside you, ever; only you have to be aware of Me and make use of My Presence." 5.11 p68

- 3) "You think that I pay attention only to those who sit in front, but, I see all and I am with all, wherever they may be." 3.5 p39
- 4) "Even if you are posted to the Canteen or the Hospital, do not get downhearted, that you cannot get Darsan, all (the) time. I have no such handicaps; you can have my Darsan, wherever you are." 11.10 p59

E. "He can be concretized anywhere by sincere prayer."

- 1) "You do not realize that I am everywhere at all times, that God is not confined to the upper regions of the sky or to one little room where you keep his picture! He can be concretized anywhere by sincere prayer." 10.19 p115-116
- 2) "... if you sincerely, unhesitatingly, constantly, gladly, lovingly, offer all your skill and strength to the service of others, God will melt and move and manifest Himself in you, before you, with spontaneous Grace." 7.21 p122
- 3) "When you change your puuja (worship) room in your house, it does not mean that God too shifted from one room to another, that He is no longer where He was and that He has been brought over to a new place! He is not a piece of furniture that you can transfer hither and thither! He is here, there, everywhere, inside and out, above, below, around. Accommodate all forms of God in your heart; do not exclude some and welcome others; bear with those who adore Him in another form through another name and acclaim Him in another language." 11.29 p172

F. "The Universe is the Field where God sports."

- 1) "The Universe is the Field where God sports. Be aware of this fact, every moment of consciousness, and there is nothing more you need for a happy existence. For, you will then contact God in every thing through every thought at every place and at every moment. His Leela is evident in the smallest flower and the most distant star. The joy that you can derive from the contemplation of these proofs of providence is indescribable." 13.16 p.80-81

### III. His Footprints

(“... everywhere, provided sincere search is made with trained eyes.”)

#### A. “All hands are His...”

- 1) “There is only one God; He is omnipresent.” 11.54 p312
- 2) “Eakam sath; vipraah bahudhaa vadhanthi—‘The One alone exists; wise men call it by many names.’” 12.44 p239
- 3) “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.” 8.22 p.119
- 4) “All hands are His, all feet, all eyes and all faces and mouths are His; He works through all hands, He walks through all feet, He sees through each eye, He eats and speaks through every mouth. Everything is He. Every step is His, every look, every speech, every act is His.” 11.22 p115-116
- 5) “When you clarify and sanctify your Vision and look at them through the Atmic eye, the eye that penetrates behind the physical (with all its attributes and appurtenances), then, you will see others as Waves on the Ocean of the Absolute, as the ‘thousand heads, the thousand eyes, thousand feet’ of the Supreme Sovereign person or ‘Purusha’ sung in the Rgveda.” 13.8 p38
- 6) “All the 1000 names of thousand-faced society connote only the One God that plays in those 1000 roles. The One appears as if it is enshrined in the 1000 bodies. This is the truth you have to realize and cherish as the most precious in life.” 11.47 p278

#### B. “... recognize His Footprints in every thing of beauty, every act of goodness....”

- 1) “God is not to be spoken of as coming down or going up, since He is every where, available for your becoming aware of Him, through beauty, truth, goodness, strength, love or any one of the divine attributes.” 8.3 p13
- 2) “We too can discover the Lord through His Footprints, which can be discovered everywhere, provided sincere search is made with trained eyes. You can find the footprints wherever there is beauty, virtue, humility, justice, truth, love and peace.” 6.37 p185
- 3) “Yes, the lesson is: recognize His Footprints in every thing of beauty, every act of goodness, every tear of gratitude, every sigh of compassion, and discover Him in the bower of your own heart, filled with the fragrance of Love and Light of Virtue.” 9.17 p89

#### C. “There is no need to change, after you have seen Me and heard Me.”

- 1) “The Grace of the Lord is a subject dear to every one. It is a subject that is within the grasp of all. The Lord also can be addressed by any Name that tastes sweet to your tongue or pictured in any form that appeals to your sense of Wonder and Awe. You can sing of Him as Muruga, Ganapathi, Sarada, Jesus, Maithreyi, Sakthi, or you can call on Allah or the Formless, or the Master of all Forms.... He is the beginning, the middle and the end, the substance and the source. So, any story that brings into your consciousness, His Glory, His Grace and His Beauty must perforce appeal to you.” 3.18 p.104-105

- 2) "You must welcome all Names and Forms, though you might have a personal attachment to one Name and one Form. You have to admit that the God whom you adore is universal enough to have many Names and many Forms." 7.37 p190-191
- 3) "Do not be under the impression that I will be angry with you if you do not accept Me as (your) Dhyanarupam! I am not concerned at all; you have perfect freedom to select the Name and Form that gives you the necessary encouragement." 1.5 p30
- 4) "I have no wish to draw people towards Me, away from the worship of My other names and forms." 8.45 p246
- 5) "Along the lines already familiar to you, continue the worship of the God of your choice; then you will find, that you are coming nearer and nearer to Me; for, all Names are Mine and all Forms are Mine. There is no need to change, after you have seen Me and heard Me." 5.22 p122

D. "Recognize that spring, rely on it more and more...."

- 1) "I shall give you one prescription which will give you the Peace and Contentment which you seek: It is Naamasmarana (remembering the name of the Lord). Install on the tongue any one of the thousand names of the Lord, current in any part of the world, among any community of devotees. Repeat the Name for some time at least every day...." 3.38 p217
- 2) "There is a secret spring in the heart that will well up when the name is uttered and that will slake your thirst." 2.34 p199
- 3) Without that spring of Love that bubbles in your heart, you will not be prompted to love at all. Recognize that spring, rely on it more and more, develop its possibilities... discard all touch of self from it, do not seek anything in return for it from those to whom you extend it." 5.17 p96-97
- 4) "Have the Name of God on your tongue, in your breath, ever. That will evoke His Form, as the Inner Core of every thing, thought or turn of events. That will provide you with His Company, contact with His unfailing Energy and Bliss. That is the Sathsanga (good association) that gives you maximum benefit." 8.11 p.48
- 5) "... it is only when coal is in contact with the live embers that it can also become live ember." 4.31 p183

E. "The Formless will... undergo any transformation to satisfy the yearning of the devoted aspirant."

- 1) "The same Divine substance appears in different times and places, assuming different Names." 2.2 p5
- 2) "It is the same substance poured into different moulds." 2.2 p5
- 3) "The Formless will assume any Form and undergo any transformation to satisfy the yearning of the devoted aspirant." 3.14 p84
- 4) "The Lord takes the Form that the seekers crave for.... He is eager to satisfy the yearning of the genuine seeker." 8.30 p168
- 5) "God, out of His infinite Grace, assumes the Form that the devotee yearns for." 14.59 p343
- 6) "... if you sincerely, unhesitatingly, constantly, gladly, lovingly, offer all your skill and strength to the service of others, God will melt and move and manifest Himself in you, before you, with spontaneous Grace." 7.21 p122

F. "... I respond to whatever request you make, with a pure heart and a sanctified motive."

- 1) "God is there as Love and you are only drawing on Him, when you are sharing Love with others." 11.7 p42
- 2) "Love is God, God is Love. Where there is Love, there, God is certainly evident. Love more and more people, love them more and more intensely; transform the love into service, transform the service into worship; that is the highest Sadhana." 5.17 p96
- 3) "If you develop love for all beings, in the faith that God resides in all, you may be anywhere else, but, your prayers will reach Me and My Grace will reach you." 5.50 p276-277
- 4) "I answer to whatever Name you use; I respond to whatever request you make, with a pure heart and a sanctified motive." 3.22 p133

G. "...the One manifested Itself as the many... there is really no scope for hatred or irreverence."

- 1) "The Universe is the Field where God sports. Be aware of this fact, every moment of consciousness, and there is nothing more you need for a happy existence. For, you will then contact God in every thing through every thought at every place and at every moment. His Leela is evident in the smallest flower and the most distant star. The joy that you can derive from the contemplation of these proofs of providence is indescribable." 13.16 p.80-81
- 2) "The whole Universe is a University for you. You can imbibe wisdom from the sky, the clouds, the mountains, the rivers, the daily phenomena of sunrise and sunset, the seasons, birds, trees, flowers, the insects-- in fact, all Beings and Things in Nature. Approach these teachers with awe, reverence and humility; they will respond with their lessons." 12.30 p.168
- 3) "The Divine is what integrates and unites all this diversity into one single essence." 12.40 p218
- 4) "When it is known and appreciated that the One manifested Itself as the many and that the One is known by many names, there is really no scope for hatred or irreverence." 13.39 p226

H. "You must be happy that the Seva of the Lord keeps you always in His Presence...."

- 1) "All beings are images of the Universal Atma, in the names and forms they have apparently assumed." 11.54 p306
- 2) "... every name is but a facet, a part, a ray, of the Supreme. The spiritual discipline consists in recognizing and becoming aware of the One that supports and sustains the many. That is the precious gem of wisdom that one must secure and treasure." 13.24 p136
- 3) "Be convinced that God can and will appear in any form and so all forms are His. Don't refuse to recognize Divinity in the form you dislike or did not expect! He can appear as a fox, as a dog, as a beggar, any Form. When you call on God, whatever Form appears, treat it as God." 11.29 p175
- 4) "Whatever happens, accept it gladly as His Handiwork, a sign of His Compassion.... His Glory, His Compassion, His Grace-- these are inscrutable; they shape themselves in manifold forms, as He wills." 8.28 p159
- 5) "Even if you falter in the adoration of God, do not falter in the service of the living God, who has assumed human shape and is moving all around you in such large numbers and wearing such manifold costumes of apparel and speech!" 10.39 p264
- 6) "You must be happy that the Seva of the Lord keeps you always in His Presence and ever vigilant to carry out His behests." 4.24 p137

I. "... co-mingle and become more and more composite."

- 1) "We too can discover the Lord through His Footprints, which can be discovered everywhere, provided sincere search is made with trained eyes. You can find the footprints wherever there is beauty, virtue, humility, justice, truth, love and peace." 6.37 p185
- 2) "God, out of His infinite Grace, assumes the Form that the devotee yearns for." 14.59 p343
- 3) "In the beginning, the Adored and the Adorer are distant and different; but, as the Sadhana becomes more confirmed and consolidated, they co-mingle and become more and more composite." 7.48 p240

## IV. His Power

("God can do anything....")

A. "There is no task which I cannot accomplish...."

- 1) "God can do anything...." 10.39 p262
- 2) "There is no task which I cannot accomplish...." 2.19 p98
- 3) "I can solve any problem however knotty." 12.38 p212

B. "There can be no limit for Sai Sakthi, no hindrance, no opposition or obstacle."

- 1) "Nothing can stand in the way once I have decided on any step." 2.30 p161
- 2) "Nothing can hold Me up or agitate Me or cast a shadow on Me in this Human Form; be certain of that. Not even a hair can be touched by forces of calumny or distrust or ignorance. My sankalpa (resolve) must prevail; My task must be accomplished. My mission will succeed." 1.16 p93
- 3) "The Sai Principle, the Sai Divinity can never be affected by any slander; it can never be shaken by any tactics; its progress can never be halted. Do not pay heed to the barkings you hear." 12.36 p202
- 4) "There can be no limit for Sai Sakthi, no hindrance, no opposition or obstacle. You may believe it or you may not, but Sai Sakthi can transform earth into sky, the sky into earth." 10.35 p235
- 5) "I may sometimes wait until I can achieve ten things at one stroke; just as an engine is not used to haul one coach, but awaits until sufficient haulage in proportion to its capacity is ready. But My Word will never fail; it must happen as I will." 1.31 p198

C. "... Divine Power.... can transmute earth into sky and sky into earth. "

- 1) "Let Me tell you one more thing: Nothing can impede or halt the work of this Avathara." 3.15 p92
- 2) "Believe Me, nothing can hamper Me; My will must prevail." 1.16 p93
- 3) "What I will, must take place; what I plan must succeed. I am Truth; and Truth has no need to hesitate, or fear, or bend." 12.38 p211
- 4) "There is nothing that Divine Power cannot accomplish. It can transmute earth into sky and sky into earth. To doubt this is to prove that you are too weak to grasp the grandeur of the Universal." 4.49 p286
- 5) "The power of Sai is limitless; It manifests for ever. All forms of 'power' are resident in this Sai palm." 12.38 p210

D. "Love is My highest Miracle."

- 1) "Yearn for the Love that will bring you the Love of God, Prema. I have no power mightier than that. I might change earth into sky or sky into earth, but that power is nothing before the power of Love that can bind the world and rule the world." 11.31 p187
- 2) "Love is My highest Miracle." 13.21 p116

## V. "... the Current of His Grace."

("The current is flowing ever....")

- A. "The Divine principle... is like the electric current that illuminates the bulbs...."
- 1) "The Divine principle that is in every one is like the electric current that illuminates the bulbs, before Me here, of different colours and different candle powers. The same God shines in and through every one, whatever be the creed, colour, tribe, or territory. The current animates and activates all bulbs; the Divine animates and activates all." 8.22 p115
  - 2) "... like the radio receiver which catches the tune from the ether when it is switched to the correct wavelength. The current is flowing ever; when you fix the bulb, you will get the light." 2.10 p41-42
- B. "... the divine current... flows and functions in every living being...."
- 1) "You must realize that the divine current that flows and functions in every living being is the One Universal Entity." 13.27 p157
  - 2) "... whatever the voltage, the current that flows through them is the same." 13.10 p47
  - 3) "You have to outgrow the idol, picture and image; they are the kindergarten materials in spiritual schools; seek to know the Divine Energy, that is burdened with no Name and no Form. Rise higher into the empyrean heights of the Pure Attributeless Transcendent One." 10.30 p184
  - 4) "God may be referred to as Allah, prayer may be called namaz, priests may be known as kajis, scholars may be hailed as mullahs, the Bible may be in the form of the Holy Koran. But the undercurrent of energizing power in all cases is love, love of all beings towards all beings." 13.23 p126
- C. "Let... the bulb... be humble... that it is but an instrument, used by the current...."
- 1) "When I know that I am the current that illumines all the various bulbs, I am indifferent to the bulbs, which you consider so important." 8.19 p96
  - 2) "Let not the bulb think that it is shining through its own will; let it be humble, that it is but an instrument, used by the current, to shed light." 7.38 p195
  - 3) "God is there as Love and you are only drawing on Him, when you are sharing Love with others." 11.7 p42
  - 4) "So, attach yourself to Me and the current will flow through you and get things done for your good." 2.6 p25
  - 5) "The current is flowing ever; when you fix the bulb, you will get the light." 2.10 p41-42
  - 6) "My Grace is showered wherever you are through My infinite Love, without even calculating or measuring the readiness of your sub-conscious to receive it and benefit by it." 7.80 p500
- D. "... you must bring the power from the power-house...."
- 1) "Have the Name of God on your tongue, in your breath, ever. That will evoke His Form, as the Inner Core of every thing, thought or turn of events. That will provide you with His Company, contact with His unfailing Energy and Bliss. That is the Sathsanga (good association) that gives you maximum benefit." 8.11 p.48

- 2) "If you must bring the power from the power-house to your residence to illumine your place, you have to put up poles at regular intervals and connect the house with the power-house with cables. So too, if you must win the Grace of God, do saadhana at regular timings and connect yourself with God by the cable of smarana (remembering the Lord)." 5.34 p190
- 3) "... Naamasmarana (rolling the sweet Name of the Lord... in the mind)... will keep you in constant touch with the Infinite and so, it will transmit to you something of the wisdom and Power of the Infinite." 6.7 p39
- 4) "In the beginning, the Adored and the Adorer are distant and different; but, as the Sadhana becomes more confirmed and consolidated, they co-mingle and become more and more composite." 7.48 p240

E. "... one's duty is to connect oneself with the current of His Grace."

- 1) "Eakam sath; vipraah bahudhaa vadhanthi—"The One alone exists; wise men call it by many names." 12.44 p239
- 2) "All hands are His, all feet, all eyes and all faces and mouths are His; He works through all hands, He walks through all feet, He sees through each eye, He eats and speaks through every mouth. Everything is He. Every step is His, every look, every speech, every act is His." 11.22 p115-116
- 3) "God can do anything...." 10.39 p262
- 4) "'Let the will of the Lord prevail; one's duty is to connect oneself with the current of His Grace.'" 1.3 p18-19

**VI. "... you cannot understand the Nature of My Reality"**  
( "... even if heaven and earth combine, My truth can never be fully grasped.")

- A. "This is an Incarnation, an Embodiment, which is beyond any one's comprehension."
- 1) "Do not spend your time trying to understand Me; do not waste your time in the attempt...  
It is beyond any one's capacity to understand Me." 12.53 p290-291
  - 2) "This is an Incarnation, an Embodiment, which is beyond any one's comprehension." 10.28 p170
  - 3) "You may benefit from God, but you cannot explain Him." 4.30 p175
  - 4) "I am beyond the reach of the most intensive inquiry and the most meticulous measurement." 12.38 p212
- B. "What do people know of the motives that prompt the Lord and His actions?"
- 1) "You do not know the real reasons behind the actions of the Lord." 1.1 p4
  - 2) "People do not understand the ways of God. How can they know why a particular event takes place at a particular time in a particular manner? He alone can know." 7.7 p43
  - 3) "What do people know of the motives that prompt the Lord and His actions?" 1.3 p20
  - 4) "... every act of Mine has its significance, which you cannot understand." 3.17 p101
- C. "The ways of the Lord are inscrutable..."
- 1) "The ways of the Lord are inscrutable..." 2.32 p179
  - 2) "It is beyond you to know how or why I create things in My Hand." 2.20 p100
- D. "No one has the authority to lay down rules regulating God's deeds."
- 1) "You should not construct a picture of God according to your needs and norms and then complain that God does not conform. God is all powerful, all knowing and all-pervading. How then can limits be prescribed for Him?.... No one has the authority to lay down rules regulating God's deeds." 15.53 p309
  - 2) "... you must not limit God to any particular Name and Form. How can you fix a label on God and compel Him to conform to your specifications?" 12.16 p76
- E. "... the patient has to believe and carry out (the doctors) instructions..."
- 1) "... the patient has to believe and carry out (the doctors) instructions if he desires to improve. He can give his judgement on the doctor only after the course of treatment is finished. Unless he obeys the orders of the doctor strictly and to the very letter, he has no authority to pronounce judgement. So what can you now speak about Me?" 1.13 p78

F. "Love is My highest Miracle."

- 1) "In truth, you cannot understand the nature of My Reality either today, or even after a thousand years of steady austerity or ardent inquiry even if all mankind joins in that effort." 8.19 p99
- 2) "... even if heaven and earth combine, My truth can never be fully grasped." 6.13 p72
- 3) "Love is My highest Miracle." 13.21 p116

## Section 3

### **Renovating and Recasting Education**



## I. The Wisdom of the Ages

(“Man has to preserve this knowledge and foster it, revere it, and use it.”)

A. “Dharma is a body of principles that are fundamental to social stability and individual progress.”

1) “... a beneficent code of morals....”  
 (“... preserved and handed down as heritage....”)

“Long before the birth of this generation a beneficent code of morals and a precious collection of guidelines for the realm of the spirit had been preserved and handed down as heritage through the efforts of selfless seers and sages.

“Each generation draws inspiration and knowledge from the previous ones, especially from the pathfinders, the pioneers, and bridge-builders in the regions of ethics, law, mysticism, sociology, and religion. These persons promote concord and progress and remove social conflict; their footprints mark out the lines of individual and social development.... They have handed down a precious quantity of knowledge about nature, about consciousness, and also about the means and methods of testing and enlarging that knowledge. But today man is neglecting this heritage and even discarding it as invalid and superfluous.... Man has to preserve this knowledge and foster it, revere it, and use it.”

13.31 p.181

2) “Man has set down, in all lands and communities, certain rules and regulations in order to secure orderly and smooth running of his daily schedule of activities directed to the actual process of living. Since they have become part of the code of conduct, they are also described as ‘discipline’. They are also subsumed under the basic principles of dharma (righteousness). Dharma promotes peace and happiness, contentment and joy. In every community, there have appeared, off and on, great personalities who shaped and burnished the codes and adapted the details to the needs of the times.”

13.27 p154

3) “Dharma is a body of principles that are fundamental to social stability and individual progress.”

3.37 p210-11

4) “Wherever sathya, dharma, shanti and prema are emphasized, in whatever religion or language, by whichever teacher wherever he may be, there we have Sanaathana Dharma.”

1.8 p45

B. “I declare that this task of renovating and recasting education is a part of My Mission....”

1) “The fear and anxiety that infect humanity today are the results of (a) degradation of values, (an) ignorance of what is of significance and what is not, (a) want of faith in what the elders and sages have handed down as the wisdom of ages. People prefer what is pleasing to what is beneficial.”

5.42 p232

2) “The fate of the country will depend on the character of its people....”

5.56 p306

- 3) "There are duties to oneself, one's family, and one's society which must be carried out intelligently and joyfully. Then only can life be harmonious and fruitful. I declare that this task of renovating and recasting education is a part of My Mission...."

1.16 p96

## II. The Critical Need for the Wisdom of the Ages

(“... in the grip of a supreme moral and spiritual crisis....”)

A. “Never has there been so much distrust, hatred and violence....”

1) “The world today is in the grip of a supreme moral and spiritual crisis.... Never has there been so much distrust, hatred and violence as is witnessed today, in almost every country.”

15.17 p95

2) “Nowadays, man has got into the habit of acting and talking as per his whims. There is no control exercised by conscience or moral sense or manners.”

9.28 p147

3) “Man... is immersed in perpetual anxiety and worry. Busy beyond description, with no time to stand and silently contemplate God’s handiwork, he is troubled by strange inexplicable misgivings; he runs helter-skelter after hollow comforts; he is blinded by hate and greed. Caught in this toil and turmoil, man has lost knowledge of the one anchor that will save him from the tornado, namely, discipline of the vagaries of the mind.”

6.11 p57

B. “Man must recognize (the)... regulations... laid down by the sages of the past....”

1) “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.”

8.8 p34

2) “The illness is unlimited freedom. That has brought about the state of uncontrolled passions and the resort to weapons of destruction. Liberty has to be enjoyed within certain limits; otherwise it becomes licence or even licentiousness. The limits of liberty are called disciplines. The discipline has to be exercised in all fields of activity. Absence of this discipline has led to the sad plight of the country today.”

6.41 p206

3) “An undisciplined person is a danger to society; any moment he may run amuck. Man must recognize what limits, regulations, and do’s and don’ts are laid down by the sages of the past in order to ensure social security and individual advancement.”

14.11 p71

4) “Just as you obey the rules of health for fear of falling ill, you have to practice certain mental restrictions and regulation so that you may have peace, contentment, joy, enthusiasm and faith.”

3.38 p216

C. “It is time to open one’s eyes to the tragedy and retrace the steps.”

1) “The radio, the newspaper and other means of communication or information cause so much fear and discontent, that worry and anxiety are increased and the mind of man gets weakened.”

5.38 p217

2) “... people are now after cultures that cater to the senses—the outer, the external, the frill and the fancies, the mirages and the momentaries.”

6.7 p38

- 3) "Instead of making the senses (which are after all very poor guides and informants) his servants, he has made them his masters; he has become a slave of external beauty, evanescent melody, exterior softness, tickling taste, fragile fragrance. He spends all his energies and the fruits of all his toil in the satisfaction of the trivial demands of these untamed underlings." 6.43 p218
- 4) "... I advise you against 'the evil of the eye'; do not relish ugly, vulgar, demeaning, degrading sights, sights such as the horrid film posters that are paraded at all city squares to draw you away into vice and crime. You must also avoid the 'evil of the ear'; relishing scandal, blasphemy, tidings of hate and greed, talk by the godless and the wicked, who have no love in their hearts and brotherliness in their deeds." 10.14 p93-94
- 5) "It is not a sign of culture to overvalue the body, by over indulging in its whims. It is a sign of barbarism." 9.21 p111
- 6) "... the giving up of the disciplines which shaped one's daily life (has) in turn led to deterioration in moral standards; this has bred misery, disunity, hatred, and disgrace. It is time to open one's eyes to the tragedy and retrace the steps." 12.27 p141

D. "Darkness... will be destroyed only when a lamp is lit."

- 1) "Man's mind is too full of the world, his stomach is demanding too much of his time and energy. His desires and wants are multiplying too fast for his capacity to satisfy them; his dreams are far too real for him; they lead him into false victories and absurd adventures." 8.8 p30
- 2) "The world is becoming more and more deeply immersed in irreverence and cruelty. Codes of decent behavior are being ignored and laughed at. The material is receiving greater attention than the moral and spiritual. Faith in the victory of truth, justice, and goodness is fast disappearing; the distinction between good and bad is seldom recognized." 8.28 p150
- 3) "... more terror and counter-terror cannot establish cordiality and harmony.... Little is done to cleanse the mind of hate, but every one expects international peace tomorrow at dawn." 5.12 p71
- 4) "If you long for peace of mind, you must take up the spiritual discipline that will confer peace on you. If, instead, you still engage in old habits, how can peace be yours? You stand at the square yonder and, wishing to come to Whitefield, board a bus that moves in the opposite direction and takes you to Hoskote. Is that the sign of an intelligent man?" 13.26 p149
- 5) "Darkness will not flee, if you throw stones at it; nor will it disappear if you lay about it with a sword, or shoot it with a gun. It will be destroyed only when a lamp is lit." 3.12 p73

E. "The saddest part of the story...."

- 1) "The saddest part of the story is that man, though he sees and hears, suffers and falls, does not get quite convinced that sin is a dangerous experiment...." 2.34 p187

### III. How Sages, Elders, Teachers, Parents, and Students Can Contribute

(“... the standards by which he can test his desires.”)

A. “The only guarantor of peace...”

1) “Man has to be continually examining every desire that emerges in his mind...”

a) “What is required is the awareness of the vicious game that the mind plays. It presents before the attention, one source after another of temporary pleasure; it does not allow any interval for you to weigh the pros and cons. When hunger for food is appeased, it holds before the eye the attraction of the food, it reminds the ear of the charm of music, and it makes the tongue water for the pleasant taste of something that it craves for. The wish becomes very soon the urge for action, the urge soon gathers strength and the yearning becomes uncontrollable. The burden of desires gradually becomes heavy and man gets dispirited and sad.” 13.8 p34

b) “The mind is the mischief-maker; it jumps from doubt to doubt; it puts obstacles in the way. It weaves a net and gets entangled in it. It is ever discontented; it runs after a hundred things and away from another hundred..... So take up the task of training it into an obedient servant; it is educable, if only you know how to do it. Place before it things more tasty and it will hanker only for those.” 2.3 p13

c) “You may have a costly transistor or watch or phonograph with you, but if you do not know how to use it efficiently they are mere lumber. Now, imagine what a wonderful machine you yourself are! Should you not know how to operate it and get the best results out of it?” 6.17 p.90

d) “The thought manifests as word, the word manifests as deed; the deed develops into habit; the habit hardens into character. So, watch the thought and its ways.” 10.25 p.225

e) “Man has to be continually examining every desire that emerges in his mind, so that he may suppress or destroy or by-pass or obey. He must learn, from parents, elders, teachers, friends and the leaders of the land-- (and from) the books written by wise men of his own as well as other countries-- the standards by which he can test his desires.” 12.44 p.242

2) “...is it born out of Love, is it based on Truth? Does it result in Peace?”

a) “The only guarantor of peace for the individual and for society is spiritual progress and spiritual discipline.” 6.13 p69

b) “The moral life is the best prescription for joyful life.” 4.8 p41

c) “Ideas, principles, laws, customs, codes, habits, actions—all are to be judged on the twin points of intention and consequence. Is the intention pure, is it born out of Love, is it based on Truth? Does it result in Peace? If yes, dharma is enshrined in that action or law, custom or conduct.” 2.44 p250

3) “That compass is a society that is dedicated to the propagation of Spiritual Discipline.”

a) “For the illness of greed, hurry, hatred and discontent that this country, along with the rest of the world, is afflicted with now, the planners of education must discover the correct remedy.” 2.49 p276

- b) "The mariner uses his compass to guide him aright amidst the dark storm clouds and raging waves. When Man is overwhelmed by the dark clouds of despair and the raging confusion of irrepressible desires, he too, has a compass which will point to him the direction he has to take.... That compass is a society that is dedicated to the propagation of Spiritual Discipline." 8.21 p.108
- c) "Dharmo rakshathi rakshithaha—Dharma guards its guardians." 5.16 p90
- d) "Real education must be judged by the concern for others which it promotes." 15.33 p.178
- e) "Plant a fruit tree; you get fruits therefrom." 7.47 p236

B. Sages—"... you will immediately recognize that their experience is authentic."

1) "...the path of spiritual progress has been cleared by them for the good of all!"

- a) "Great sages, filled with magnificent sympathy for their fellowmen, laid down rules, regulations, limits and directions for daily life and conduct, so that man's hand and brain, his instincts and impulses may not turn against man, but may turn towards the ideals of sathya, dharma, shaanthi and prema." 6.31 p156
- b) "Imagine the enormous efforts of these seers, as a result of which the path of spiritual progress has been cleared by them for the good of all! Why do you not proceed along it? If you take the very first step, you will immediately recognize that their experience is authentic." 5.26 p.145

2) "Pay respect to spiritual excellence and intellectual discrimination wherever it is evident."

- a) "Listen and ruminate over the stories of the great moral heroes of the past, so that their ideals may be imprinted on your hearts." 8.5 p.19
- b) "Select stories from the scriptures of all faiths to interest the children in the values of good life. Speak to them of the moral heroes of all lands, the Saints of all faiths.... All saints are embodiments of service, compassion and renunciation." 12.22 p.114-115
- c) "For saplings, to grow, soil is essential; for ideals to get implanted, knowledge of the struggles and successes of saints and sages is essential." 3.6 p.41
- d) "Pay respect to spiritual excellence and intellectual discrimination wherever it is evident." 7.7 p.42

3) "Those great men spoke from actual experience and so... promoted faith and encouraged belief."

- a) "Deep reflection is needed to realize the enormously important work carried out by such great personalities.... Those Mahaatmas bound themselves with the duties and obligations of dharma... they gave up all desire to cater to the ego; they respected the rules and regulations presented for them by the Shaastras; they curbed all evil desires.... Those great men spoke from actual experience and so their authoritative exposition promoted faith and encouraged belief." 6.14 p79-80
- b) "Simple faith in the words of the wise is more profitable than years of study and discussion." 3.32 p189
- c) "... attach your mind to the Lord. Then you will be led on to the company of good men and your talents will be transmuted." 1.11 p64

C. Elders—“... restore confidence among the people in the higher values of life.”

- 1) “The elders must... show how Divine Life can confer joy, mental poise, contentment...”
  - a) “The individual by his thoughts, words and deeds develops or undermines the welfare of Society, and thus affects the World.” 11.34 p199
  - b) “... it is the duty of the elders to show the rising generation by their lives that spiritual Sadhana and study have made them more joyful and courageous in the adventure of life.” 1.8 p.50
  - c) “The elders must practice what they preach, show how Divine Life can confer joy, mental poise, contentment and real happiness.” 1.17 p102
  - d) “Hence on you lies a great responsibility: the responsibility of demonstrating by your calmness, composure, humility, purity, virtue, courage and conviction under all circumstances, that the Sadhana you practice has made you a better, happier and more useful person.” 7.17 p.89
  
- 2) “You can prove that there are still people who believe in truth, righteousness, peace, and love...”
  - a) One’s duty is to act; act well; act in love; continue acting; act within the bounds of morality; act in love; continue acting; the consequences will naturally follow as the fruit follows the flower.” 8.14 p.59
  - b) “And, what is the best he can contribute? Each has his particular duty, task, role as an individual and as a member of a society to which he belongs. Do that duty, carry on that task, play that role, as best as you can...” 11.38 p.225
  - c) “If even the tiniest screw thinks, ‘I am just a small screw; what does it matter if I am not cent per cent efficient?’, a fatal accident can easily happen! Do not neglect your duty wherever it lies.” 11.23 p.124-125
  - d) “Your task... is to grow in love, expand that love, practice love, strengthen love and finally become Love... love expressed through service to those that draw that love from you, and by drawing, help to increase it and deepen it. Spiritual Discipline is designed to canalize that love...” 9.30 p.158
  - e) “You can prove that there are still people who believe in truth, righteousness, peace, and love; that acts of loving service rendered in a spirit of humility and reverence are still making people happy; and that the day when the brotherhood of man and the fatherhood of God will shine bright and beautiful is dawning and drawing near.” 13.18 p.93-94
  
- 3) “Love your religion, so that you may practice it with greater faith...”
  - a) “Love your religion, so that you may practice it with greater faith; and, when each one practices his religion with faith, there can be no hatred in the world, for all religions are built on universal love.” 5.44 p246
  - b) “By the examples of your lives, you have to restore confidence among the people in the higher values of life.... Have the picture of the happy, united, love filled human community in your heart. That will give you enough encouragement in your mission.” 15.12 p.70
  - c) “Chaos or no chaos, your duty is to pray for the welfare of the world and to work for it as far as lies in our power.” 2.28 p151

D. Teachers— “... this golden chance of imparting instruction, inspiring devotion, instilling courage...”

1) “Teachers... must practice what they preach.”

- a) “The teachers should be simple, sincere, straightforward Sadhakas, radiating joy and love.... must be like the rishis of old: balanced, contented, quiet, calm scholars who have practiced self-control and who carry about with them an atmosphere of cool equanimity.”  
7.15 p.78-79
- b) “Teachers must be examples which can inspire students. They must practice what they preach.”  
14.39 p.217
- c) “Whatever you desire others to do, you must first put into daily practice sincerely and with steadfastness.”  
7.18 p96-97
- d) “... exposition without experience is bound to be unconvincing; words that come from the depth of experience have the ring of sincerity that convinces.”  
8.17 p77

2) “Teachers must be on the watch for chances to instill this ideal (unselfish sharing)....”

- a) “The teacher should bring to his pupils the common factor of good advice about human conduct contained in the scriptures of all religions.”  
14.3 p.15
- b) “Tell your pupils stories from the scriptures of all religions, so that they can realize that the saints and seers of all lands are equally good and great.”  
14.3 p.15
- c) “Whatever information, instruction, or inspiration man has gained, or whatever wealth, riches or material possessions he has earned, he should share them with others in an unselfish manner. This is his primary duty. Teachers must be on the watch for chances to instill this ideal in the hearts of their pupils.”  
14.39 p.216-217
- d) “One day in each week or fortnight, teachers should gather students and instruct them in certain lofty ideals of life; (then) they should go to the villages of the students and devote themselves to some program of welfare activity in the village. This is very advisable.”  
12.25 p.135

3) “The teacher dedicates himself to a great Sadhana....”

- a) “The teacher dedicates himself to a great Sadhana, when he enters upon this profession. He has himself to be what he advises his pupils to be. The tender minds in the classroom are easily moulded by his example.... Any misdemeanour of his, becomes the talk of the town; it is discussed during dinner in a hundred homes the same day.”  
10.5 p.21-22
- b) “He should watch his behaviour rigorously and find out whether there is some habit or trait which if imitated by the pupil will be harmful....”  
1.24 p.147
- c) “If you are deep in the mire, you cannot pull out another who has fallen into it.”  
3.21 p123

4) “... as the teacher, so the students....”

- a) “Fundamentally, the years of life are but a short span, a rest in a wayside caravanserai, a drama played on a rickety stage, a bubble upon the waters. During this fleeting hour, it has been given to few to share this golden chance of imparting instruction, inspiring devotion, instilling courage, into the growing children, so that the generation to follow will be ever grateful.”  
8.31 p.172
- b) “... as the teacher, so the students....”  
4.6 p33

E. Parents—"The family is essential for the blossoming of human personality..."

1) "... the homes where they grow have to be the first schools."

- a) "The family is essential for the blossoming of human personality; how can the helpless baby grow and learn, talk and move forward without the home?" 12.3 p.7

### b) The Parents as Example

("... they should not be seen... as if they have no God to lean upon...")

"Of course, to instill in the minds of the young the value of prayer and of humility and loving service to others, the homes where they grow have to be the first schools. The parents have to be imbued with faith in the basic truths of this Universal Religion. They must be seen worshipping at the family altar, meditating in silence, forgiving the lapses of others, sympathizing with pain and grief; they should not be seen by the children as worried, helpless, discontented and distressed, as if they have no God to lean upon, no inner reserves of strength and courage to fall back upon."

7.15 p78

F. Students--"As the twig is bent, so the tree is inclined."

1) "The destiny of nations hangs on the direction the youth will take..."

- a) "The destiny of nations hangs on the direction the youth will take in these turbulent times." 13.18 p.95
- b) "Youth always imitates the elders..." 1.8 p.50
- c) "Why blame the boys and girls that they do not respect the elders or obey their parents or believe in God or adhere to high principles of character? The elders are not providing them examples to show that those traits of character are useful or valuable or essential." 2.6 p25

2) "If properly guided... they can be led into constructive activities saturated with love..."

- a) "If properly guided, the youth of India can be saved from imitative adventures, reckless wanderings into realms of fantasy; they can be led into constructive activities saturated with love and sympathy, where their enthusiasm and skill can be best utilized." 8.17 p79
- b) "... pupils in schools must have, for their satisfactory progress in life, a strong foundation. And what is a strong foundation? Moral, ethical, and spiritual knowledge and experience are the best foundation." 14.6 p.37
- c) "As the twig is bent, so the tree is inclined." 6.12 p.65

- d) "The snake gourd is apt to grow crooked, if left alone. So, gardeners tie a stone to its end and the weight pulls it straight, as it grows longer and longer. The minds of children and of youth too are apt to grow crooked, under the influence of sensuous films, the hollow hypocritical atmosphere created by the elders, the lure of glitter and glamour, and of a false sense of adventure and fame. So, schools have to attach the stone of discipline and make them grow straight and true. 10.5 p22
- 3) "... have good activities and good companionship."
- a) "The more systematic and successful your Sadhana, the more useful you will be for yourself and society." 9.35 p.182
- b) "... have good activities and good companionship. That will help very much in spiritual Sadhana; proper atmosphere is very essential for the aspirant. That is why the Sadhaka used to go and dwell in the ashramas maintained by the sages in the past. (There) they had the unique chance of being immersed in good thoughts, good activities and good company." 1.15 p.88
- c) "What is required is inner experience resulting from actual practice." 14.7 p.42
- d) "Don't say, 'Let me have a taste of the reward and then I shall start the Sadhana.' Practice and the experience will follow, must follow." 3.24 p.145
- e) "Practice-- that is the real thing in spiritual matters." 4.8 p.41
- 4) "Share with others around you the good things you are given."
- a) "Your heart should be like glass, with the spiritual light inside illuminating the world outside; the world outside reacting on the inner urges and making them lean towards service, sympathy and mutual help." 1.28 p173
- b) "It is your duty to recognize all men as your kin and to share your skill with others so that the maximum benefits accrue therefrom." 7.47 p.237
- c) "Share with others around you the good things you are given." 13.3 p16
- d) "Try to console, encourage, strengthen, and enlighten those who are miserable, downhearted, weak or ill-informed." 5.6 p.42
- e) "... seek to speak only that which will be conducive to peace and harmony." 14.11 p.71-72
- f) "You must have not merely enthusiasm to serve, but, the intelligence and the skill; then only can you be efficient and useful." 5.54 p293
- 5) "Don't deny the validity of your own experience."
- a) "When you live a life of saadhana, you will meet with opposition from various sources.... Do not be cowed down by cynics or the critics.... (or by) public opinion, which might decry the spiritual path and subject you to ridicule or worse." 9.35 p185
- b) "Don't deny the validity of your own experience." 7.37 p193
- 6) "Watch your likes and dislikes with a vigilant eye...."
- a) "Watch your likes and dislikes with a vigilant eye and discard anything that threatens to encumber your path." 5.6 p41

- b) "Be careful, therefore, that the success you have won in the promotion of virtue, in the conquest of baneful habits and in the assumption of the regular disciplines, (is) not frittered away by trite company, loose talk, cynical criticism or lackadaisical effort." 1.15 p88
- c) "Keep away from impure listening, impure acts, impure words, impure thoughts-- everything that contaminates the will to serve, and the skill to serve." 5.51 p282
- d) "... do not fritter away your energy and time, seeking sensory satisfaction in ungodly company." 4.20 p112
- e) "... (do) not be tempted to waste time in idle talk or vain pursuits or wanton mischief or vulgar entertainment." 3.33 p192
- f) "When you get, in spite of best efforts, ugly harmful ideas of hatred or anger, or animalism, you must infer that they are due to faults in food habits, or in the company you keep, either with friends or books or films or other forms of entertainment. Keep away from such and pray to God, your Guardian to save you from the Fall, towards which you are heading." 10.23 p141
- g) "Why pay undue attention to things you do not need and do not benefit from?" 13.24 p139
- 7) "Encourage others... by demonstrating in your own life that virtue is its own reward..."
- a) "Do not serve for the sake of reward, attracting attention, or earning gratitude, or from a sense of pride at your own superiority in skill, wealth, status or authority. Serve because you are urged by love." 9.10 p52
- b) "Do not damage the faith of anyone, in virtue and divinity. Encourage others to have that faith by demonstrating in your own life that virtue is its own reward, that divinity is all-pervasive and all-powerful." 5.50 p.277
- 8) "Be a light, a lamp, radiating virtue and self-control in the village."
- a) "Show your companions here and in your villages how disciplined you are, how sincerely you obey your parents, how deeply you revere your teachers. Be a light, a lamp, radiating virtue and self-control in the village." 8.5 p.20
- b) "Your acquaintances, family, friends, the elders of the village, and all who have the welfare of the country at heart must be happy and proud to see you acquiring new skills, fine character, and eagerness to serve others." 14.2 p.11
- c) "The people around you must be glad enough (from services rendered) to say 'Ah! How good, how useful, how intelligent, this young man has become.... How exemplary is his speech, manners, and conduct!'" 14.28 p157
- 9) "It does not matter if the standard of life is poor, provided the way of life is pure..."
- a) "Today, towns and cities with their noise and glare are attracting every one towards them; but, villages are far more desirable. Reverence for holy things, for elders, for moral codes are still strong in the villages..." 5.15 p88
- b) "It does not matter if the standard of life is poor, provided the way of life is pure, full of prema, humility, fear of sin, and reverence towards elders." 4.24 p135

G. Education—“Let its validity be examined through actual living...”

1) “Education has to clarify the goal of life... and indicate the ways... of attaining it.”

a) “Long before the birth of this generation, a beneficent code of morals and a precious collection of guidelines for the realm of the spirit had been preserved and handed down as heritage through the efforts of selfless seers and sages.

“Each generation draws inspiration and knowledge from previous ones, especially from the pathfinders, the pioneers, and bridge-builders in the regions of ethics, law, mysticism, sociology, and religion. These persons promote concord and progress and remove social conflict; their footprints mark out the lives of individual and social development.” 13.31 p181

b) “Life has to be lived through the channel marked out by embankments that slow the raging flood and direct it into useful fields. Na sreya niyamam vina; no progress without rules and restrictions.” 11.32 p.193

c) “Man must follow the path of virtue, practice spiritual disciplines and take an enthusiastic part in social service. These three have to be accepted... and assimilated into daily life. Education has to clarify the goal of life to the rising generation and indicate the ways and means of attaining it.” 14.11 p69

2) “... the sages... eager to give the knowledge over to whoever could... make best use of it.”

a) (In the past) “Most of the learning was done by listening to the preceptor. Not only in the seats of higher learning, but even the smith, the artisan, the artist, the carpenter, the farmer, the potter, the writer, the musician, the sculptor-- all learnt from the elders by the silent process of lovingly listening and reverentially watching, not through the process of poring over books. Those days can be revived, if only you love and revere the heritage which is yours.” 14.50 p.284

b) “In those days the sages lived with their pupils in hermitages, in quiet sylvan surroundings on the banks of rivers. Each hermitage was a university with the sage as the Kulapathi (Chancellor). They were proficient in all the branches of knowledge and eager to give the knowledge over to whoever could receive it and make the best use of it.” 13.35 p201

c) Serving the teacher was itself a part of education in those days; it was easy to please the teacher and get the best out of him by the process of loving service.” 13.35 p.202

d) “... it is only when coal is in contact with the live embers that it can also become live ember.” 4.31 p183

3) “Gurukul... where teachers and taught... grow together in love and wisdom....”

a) “... Gurukul—a place where teachers and taught will grow together in love and wisdom, as close to the ideas of the hermitages of the past as is possible under present conditions.” 11.27 p148

b) “This building is named a Dharmashaala, a Hall of Dharma, a School of Dharma.” 5.12 p73

4) “... ideals... confirmed as best suited... by its saints and sages, law givers and leaders, for centuries.”

a) “To reach the goal, one must know where it is, how glorious it is, what the obstacles are, and what the preparatory discipline is.” 4.52 p.298

- b) "I have allowed this college to rise, because it will install in the minds of students the ancient ideals of Sathya, Dharma, Santhi and Prema, the ideals that are delineated in the Vedas, described in Sastras, illustrated in the Epics, practiced by countless generations of the men and women of this land, and confirmed as the best suited for individual and social progress by its saints and sages, law givers and leaders, for centuries." 8.26 p139-140
- c) "This College has to set an example, by providing opportunities for the rising generations to practice the disciplines in order to purify and promote these ideals.... You have been influenced in this direction already by the homes in which you have spent the formative years, and by the society in which you have learned your attitudes, habits, and prejudices.... Here, too, you influence each other by your conversation and behavior." 8.32 p175
- d) "In this College, the ancient ideals of Truth, Righteousness, Equanimity and Love are held before you, all the time." 13.5 p.25
- 5) "Moral and spiritual principles have to be emphasized all along...."
- a) "There should not be, in My opinion, separate 'Moral Instruction' lessons in the curriculum; every subject has to be learnt with moral instruction as the thread running through from lesson to lesson." 7.15 p80
- b) "Moral and spiritual principles have to be emphasized all along, even while merely materials subjects are taught and learnt. I want the Committee in charge of this Institution to propagate the ideals of Service, Love and Sadhana, which Sanathana Dharma embodies. Even a small number of such Institutions will be enough... to serve as examples and guides to others." 13.1 p.6
- c) "My Sankalpa (plan of action) is to provide the youth with an education which, while cultivating their intelligence, will also purify their impulses and motions, and equip them with the physical and mental disciplines needed for drawing upon the springs of calmness and joy that lie in their own hearts. Their higher natures will have to be fostered and encouraged to blossom—by means of study, prayer and Sadhana, contacts with the sages, saints and spiritual heroes and heroines of their land-- and place them on the path of self-confidence, self-satisfaction, self-sacrifice, and self-knowledge." 9.31 p.162
- 6) "... communion with the godly and good."
- a) "Cleanse the heart, by listening to spiritual discourses, seeking the company and comradeship of the righteous, the simple, the sincere, the seekers, and by cultivating goodness of character and sweetness of disposition." 10.10 p.68
- b) "... have good activities and good companionship. That will help very much in spiritual Sadhana; proper atmosphere is very essential for the aspirant. That is why the Sadhaka used to go and dwell in the ashramas maintained by the sages in the past. (There) they had the unique chance of being immersed in good thoughts, good activities and good company." 1.15 p.88
- c) "... keep your self surrounded always by persons devoted to the higher life; persons who will encourage you to move forward along the road towards the goal." 6.11 p.60
- d) "Be united in that adventure, and encourage one another while proceeding along that path. Then success is assured." 13.26 p.152
- e) "... Ascetic practices, years of constant recitation of the Name, pilgrimages to holy places and shrines, study of sacred books-- these will not help the aspirant to spiritual victory as much as communion with the godly and good." 8.18 p.80

f) "The value of holy places, sacred theerthas, etc. consists in just this: kindred spirits congregate there and contribute to the deepening of spiritual yearning. You can take sweet and sustaining counsel together, in such places, and strengthen your faith and devotion. If in any place, you do not find such an atmosphere, avoid it and move on, until you secure it." 5.2 p.12

7) "Education must equip you with a discrimination sharp enough to discover these virtues."

a) "Let its validity be examined through actual living... and communicated to others by those who have experienced the peace and joy derivable from it. I do not want the extolling of the drug by persons who have not been themselves cured by it." 7.18 p.94

b) Examine, judge and admire. Examine the daily conduct, the motive, the outlook, the trend of the advice, the coordination between what is said and what is done." 2.2 p.8

c) "Man must saturate his daily life with truthful speech, virtuous acts, and holy thoughts. Education must equip you with a discrimination sharp enough to discover these virtues. You must know what the truth is and develop love and loyalty to it." 14.42 p.236

H. Encouraging an Interfaith Point of View—"... Love... the essential teaching of all scriptures...."

1) "(Love)... the firmest foundation for man's mission of Life."

a) "Wherever sathya (truth), dharma (virtue), shaanti (peace), and prema (love) are emphasised, in whatever religion or language, by whichever teacher wherever he may be, there we have Sanaathana Dharma." 1.8 p45

b) "... Love, which is the essential teaching of all scriptures, the goal of all varieties of Sadhana, the best use to which all opportunities can be put and the most profitable way of utilizing the precious capital, time." 12.36 p.199

c) "The root of all religions, the substance of all scriptures, the rendezvous of all roads, the inspiration of all individuals, is the Principle of Prema (Love). It is the firmest foundation for man's mission of Life." 9.16 p86

d) "Love all religions and all nations. Recognize and accept all religions as paths leading men to the same destination. All of them teach love and compassion, humility and forbearance. I bless all of you and ask you to promote love, sympathy, and compassion towards all beings; God is present in every one of them; and it is your duty to revere God in each of them." 11.40 p.240

2) "... demonstrate... how all faiths lead to the same goal...."

a) "All men are lamps lit from the same flame which is God." 7.3 p.16

b) "It is the same substance poured into different moulds." 2.2 p5

c) "... the basic truths of religion are not affected or tarnished by the evil that men practice or the competitive propaganda they indulge in." 11.54 p307

d) "Do not preach; practice... demonstrate in your own lives, how Love can confer peace and joy, how all faiths lead to the same goal...." 12.7 p.27

e) "Do not damage the faith of anyone, in virtue and divinity. Encourage others to have that faith by demonstrating in your own life that virtue is its own reward, that divinity is all-pervasive and all-powerful." 5.50 p.277

I. "Plant a fruit tree; you get fruits therefrom"

1) "Spiritual discipline is the cultivation of love...."

- a) "Spiritual discipline is the cultivation of love...." 13.24 p.142
- b) "A disciplined life is the best offering you can make to the country or to the Divine in you." 13.36 p.210
- c) "I know you have the enthusiasm to carry My message among the people of this country and other countries. Let me remind you that the best and the only successful way in which you can do it is to translate the message into your own lives." 8.19 p87

2) "One step makes the next one easier; that is the excellence of the spiritual journey."

- a) "Discriminate; discover which is good, which is beneficial, which is harmful; then stick to the good, whatever the obstacle." 8.14 p59
- b) "Know it; delve into it; draw sustenance from it; see it in all; serve it in all." 5.58 p315
- c) "Purify the heart by being good and kind to all. Do not attempt to find fault with others. Look upon all with love, with respect.... Repent for the errors that you commit and decide never to repeat them; pray for strength to carry out your resolutions." 4.34 p205
- d) "Love all; revere all; help all to the best of your ability. Endeavor to be as beneficial, as sweet, as soft as possible." 4.44 p.256
- e) "Above all, try to win Grace by reforming your habits, reducing your desires, and refining your higher nature. One step makes the next one easier; that is the excellence of the spiritual journey." 5.35 p197
- f) "'... What kind of Government is the best?' The answer is, 'That Government is best, which helps us to govern ourselves.'" 10.9 p.53

3) "When you are earnest about it, the Lord Himself will guide you...."

- a) "The Divine principle that is in every one is like the electric current that illuminates the bulbs, before Me here, of different colours and different candle powers. The same God shines in and through every one, whatever be the creed, colour, tribe, or territory. The current animates and activates all bulbs; the Divine animates and activates all." 8.22 p115
- b) "Nearness to Me is not acquired by physical nearness. You may be by My side, yet, far; you may be far, far away; yet, very near and dear. However far you are, if you but stick to Sathya, Dharma, Santhi and Prema, you are close to Me and I am close to you." 7.14 p71-72
- c) "When you are earnest about it, the Lord Himself will guide you, either from within or from without, through some one He will send, or through illumination from within." 5.31 p.172
- d) "Dharmo rakshathi rakshithaha—Dharma guards its guardians." 5.16 p90

- 4) "...utilize the mind to follow the Plan of the Lord to re-establish Dharma in the world."
- a) "Ideals must become higher and grander. Desires must become more and more selfless and sublime. Attachment must be transmuted into nobler and subtler emotions. The story will be gripping only when there is steady development towards the denouement, isn't it?" 8.35 p194
  - b) "... tune the little will to the Infinite Will of God...." 6.43 p218
  - c) "...utilize the mind to follow the Plan of the Lord to re-establish Dharma in the world." 2.43 p.246
  - d) "Like the needle of the compass always pointing to the North, never deviating from that direction, returning to it, readily, gladly, quickly, whenever it is shaken off that line, so too the Bhaktha must face the Lord ever, must be happy only when he is set towards Him." 3.41 p232
- 5) "Recognise that God is the person at the wheel...."
- a) "Strive to arrive at the stage when His Wish alone will count and you are an instrument in His Hands." 5.34 p192-193
  - b) "The good man is soft; he bends easily before elders, sages, and Saadhakas. 'Na ma' (not mine) is the attitude of 'namaskaara' (prostration); it is really na mamaakaara, the declaration that 'all that I am and have is due to your Grace.'" 1.32 p202
  - c) "Man is but an instrument in God's hands; his plans can win through only when they are in line with His. And, what are His plans? His commands? They are declared in the scriptures, which are revelations of His plan made to the purified intellects of saints. They are also declared by His Avathaars, who appear in human form so that they may speak to men in their own language to win their confidence and lead them and teach them." 5.46 p256
  - d) "Recognise that God is the person at the wheel.... Have faith in Him.... Surrender to Him. His grace can save you, His wisdom can enlighten you, His power can overcome all your obstacles." 15.24 p133
  - e) "When you know that the Lord is the cause, the source of all, you deal with everyone in a humble revered manner. That is the path which will lead you quick to the Goal." 6.5 p28
  - f) "When it is known and appreciated that the One manifested Itself as the many and that the One is known by many names, there is really no scope for hatred or irreverence." 13.39 p226
- 6) "Let the will of the Lord prevail...."
- a) "... the most desirable form of wealth is the Grace of God." 4.45 p264
  - b) "Once people know how great is the Love that God gives, they will not desire any thing else." 9.9 p46
  - c) "Let the will of the Lord prevail; one's duty is but to connect oneself to the current of His Grace." 1.3 p18-19

7) "... co-mingle and become more and more composite."

- a) "The only guarantor of peace for the individual and for society is spiritual progress and spiritual discipline." 6.13 p69
- b) "The mariner uses his compass to guide him aright amidst the dark storm clouds and raging waves. When Man is overwhelmed by the dark clouds of despair and the raging confusion of irrepressible desires, he too, has a compass which will point to him the direction he has to take.... That compass is a society that is dedicated to the propagation of Spiritual Discipline." 8.21 p.108
- c) "Plant a fruit tree; you get fruits therefrom." 7.47 p236
- d) "In the beginning, the Adored and the Adorer are distant and different; but, as the Sadhana becomes more confirmed and consolidated, they co-mingle and become more and more composite." 7.48 p.240



## Section 4

### **Responding to Personal Difficulties**



## I. Responding to Personal Difficulties

("If you win the Grace of the Lord, even the decrees of Destiny can be overcome.")

- A. "Come just one step forward, I shall take a hundred towards you."
- 1) "The iron weeps that the magnet does not draw it.... The magnet replies, 'you are encrusted with rust, dust, and layers of mud; get rid of them and automatically, without any other ado, you can contact Me and be with Me forever.'" 12.14 p63-64
  - 2) "... your activities and behavior, your routine and road indicate that you are not sincere. You say you are going to Bangalore, but you have boarded the train that goes in the opposite direction towards Guntakal. Ascertain clearly whether the train is the right one and then board it.... the best course is to pray to the God within for illumination and guidance. Then you will get guidance without fail." 6.42 p212
  - 3) "When you call out in all sincerity, the response will certainly come." 5.57 p310
  - 4) "What matters is the determination to climb, the resistance with which the sliding tendency is met, the yearning to rise, to progress, to conquer the lower impulses and instincts. If you have that, hidden springs of power will surge up within you; the Grace of the Lord will smoothen your path. Keep the ideal before you; march on." 1.24 p150
  - 5) "The tree might appear to be dry; but, it will bloom, it will bear fruit; do not despair. I shall make it sprout, provided the sap of repentance is still running. Come just one step forward, I shall take a hundred towards you." 3.5 p39
  - 6) "The Lord rushes towards the Bhaktha faster than the Bhaktha rushes towards Him. If you take one step towards Him, He takes a hundred steps towards you! He will be more than a mother or father. He will foster you from within you, as He has saved and fostered so many saints who have placed faith in Him." 3.23 p137
  - 7) "When you prepare yourself for victory in this battle with your inner foes and the senses, the Lord gives you the reinforcements you need...." 7.8 p44-45
- B. "... Never give up God... believe rather that the ills draw you nearer God...."
- 1) "Many of you have come with problems of health or mental worry of some sort or other. They are mere baits by which you have been brought here, so that you may contact the Grace, and strengthen your faith in the Divine." 5.11 p70
  - 2) "It has become the fashion to claim all good as being one's own achievement and to ascribe all the despair and disappointment to an irresponsible attitude of Divinity." 14.35 p195
  - 3) "Never give up God, holding Him responsible for your ills; believe rather that the ills draw you nearer God, making you call on Him always when you are in difficulty." 10.8 p44
  - 4) Ask Me, when you need any help.... Ask, as the child asks the father; feel that God is nearest and dearest." 11.24 p133
  - 5) "When God is invoked by prayer that emanates from the heart, let it be but once, He responds immediately." 13.24 p140
  - 6) "Bring what you have, namely, your sorrows and griefs, worries and anxieties, and take from Me joy and peace, courage and confidence." 1.2 p15

C. "My Grace is ever with you; it is not something that is given or taken...."

- 1) "... to say that I will respond only if I am called or that I will save only if I am thought of is wrong." 3.22 p133
- 2) "My Grace is showered wherever you are through My infinite Love, without even calculating or measuring the readiness of your sub-conscious to receive it and benefit by it." 7.80 p500
- 3) "My Grace is ever with you; it is not something that is given or taken; it is given always and accepted by the Consciousness that is aware of its significance." 11.14 p86
- 4) "This Prema cannot be cultivated by reading guidebooks and made-easies and learning the steps by rote. It has to begin with a great yearning for the Light, an unbearable agony to escape from the Darkness, as in the prayer, 'Thamso maa jyothir gamaya.' The yearning itself will draw down the Light. The Love will grow of itself and by its slow and inevitable alchemy turn you into Gold." 1.34 p214
- 5) "Faith can work wonders, it can compel the Lord to manifest Himself and give you what you believe He will give." 2.43 p248

D. "Do not be affected when the results you anticipate are not produced...."

- 1) "To run away from the place which you have been assigned is cowardice, it is foolish, it is fruitless.... And when troubles pile up or disappointment confronts you, be thankful for the toughening it gives your character... for the trial you are privileged to face.... Reason out and convince yourself that tolerance, forbearance, love and sweetness can alone ensure peace for yourself and for society." 12.12 p53
- 2) "I sometimes act as if I keep you at a distance; that is done to reform you quicker. When a stretch of road is being repaired, I go by another detour and I do not use that bit of road for some time. The purpose is to let the repair works proceed more quickly so that I may use that road again." 1.30 p191
- 3) "When something you dislike happens to you, why don't you take that also to be a sign of God's Grace? Resign yourself into God's hands; let Him give success or failure, what does it matter? He may be bent upon toughening you, or it may be for your good, in the long run. How can you judge? Who are you to judge? Why judge? Do your best and keep mum." 3.30 p176
- 4) "I will take My Own Time to carry out My Plan so far as you are concerned.... But My Word will never fail; it must happen as I Will." 1.31 p198
- 5) "Do not be affected when the results you anticipate are not produced; do not anticipate at all, but, leave it to Him." 12.9 p34
- 6) "Recognize that God is the person at the wheel. He will take you happily to the destination. Have faith in Him.... Surrender to Him. His grace can save you, His wisdom can enlighten you, His power can overcome all your obstacles." 15.24 p133

E. "... make a move, put a step forward.... The Lord has come to help you."

- 1) "The doctor spoke of people who come to Me with various aims; yes; but when some of them do not get exactly what they want, they blame Me and not themselves for wanting things that are not conducive to their progress or for not deserving to get them from Me." 5.2 p10

- 2) "When you come to Me weighted with wants, prayers for boons and materialistic wishes, you stand the risk of losing faith and losing your moorings; for, that faith is frail." 11.29 p167
- 3) So, make a move, put a step forward. That is the immediate task; your resolve on this day should be to start with a sincere desire to succeed. Light will be shed by the Grace of the Lord. The Lord has come to help you." 2.39 p230
- 4) "Open the doors and the Sun, who has been waiting at the doorstep for just that moment, floods the room with light." 5.2 p10-11

F. "I do not give you up. This is a sign of My Grace."

- 1) "Those who see you here tomorrow may ask; since directions are not strictly followed, and since service is not sublimated into worship by these people, why is the badge given to them year after year? Well, when you continue repeating the lines and trying to sing them, some day, you may succeed in singing them well. Expecting that you will get to know things better and become more and more perfect as the days pass, I am encouraging you to learn, by practice. I do not give you up. This is a sign of My Grace." 8.33 p181

G. "So get the Lord on your side and draw upon His Grace...."

- 1) "You may say that the burden of past acts and their inevitable consequences have to be borne; but, the Grace of the Lord can burn that burden in a flash; the revelation of reality will, in a flash, save you from that burden." 5.26 p143-144
- 2) "... God's Grace can destroy the effects of past karma or modify its rigour. Never doubt that." 1.32 p206
- 3) "... if sincere Sadhana is done, even the most difficult thing can be accomplished." 1.33 p207
- 4) "If you win the Grace of the Lord, even the decrees of Destiny can be overcome." 2.14 p65
- 5) "If you secure the Grace of Madhava, you are reinforced with so much strength that you can carry out even the most difficult tasks. So get the Lord on your side and draw upon His Grace for all your needs." 1.15 p88

H. "Faith can work wonders...."

- 1) "When God is invoked by prayer that emanates from the heart, let it be but once, He responds immediately." 13.24 p140
- 2) "He never fails those who call on Him sincerely and in faith." 5.57 p312
- 3) "Faith can work wonders, it can compel the Lord to manifest Himself and give you what you believe He will give." 2.43 p248

I. "...pray for the peace, prosperity and happiness of all humanity...."

- 1) "Do not pray for your own exclusive happiness, and say, 'Let the rest of the world go to pieces.' You cannot be happy when the rest of mankind is unhappy. You are an organic part of the human community. Share your prosperity with others; strive to alleviate the sufferings of others. That is your duty." 2.4 p17

2) "... I call upon you to give up praying for your own advancement; pray for the peace, prosperity and happiness of all humanity, irrespective of clime or colour." 10.26 p160

J. "... tomorrow is coming towards you. Resolve to sanctify it with Love and Service and Sadhana."

- 1) "The past is beyond recovery; those days are gone." 8.16 p74
- 2) "The present is the most important time for us. Hold on to truth and follow the right path now..." 14.2 p9
- 3) "The fact that you are alive this day is a blessing, for you can know of these ideals and the means by which you can realize them in your daily life." 13.11 p53
- 4) "... tomorrow is coming towards you. Resolve to sanctify it with Love and Service and Sadhana." 8.16 p74

K. "I am ready to help you from the first lesson to the last."

- 1) "Beings exist as a result of His Will, in accordance with His Plan; so no one is beyond His Grace." 1.8 p50
- 2) "Not one of you is a stranger to Me. Bring your promises to Me and I shall give you My Promise." 2.15 p71
- 3) "There is nothing that cannot be achieved by yearning and continual practice." 14.56 p318
- 4) "Come to Me, eager to learn, to progress... and I shall certainly welcome you and show you the way." 1.35 p.227
- 5) "I am ready to help you from the first lesson to the last." 1.32 p206