

Sathya Sai Baba Organisation of Australia and Papua New Guinea

Ladies' Wing



RESOURCE MATERIAL

GOD IS:

**‘Nurturing the Spiritual Heart’
Stage 1: Love**

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Introduction to Resource Material for Stage 1. Love

This resource material has been prepared for individual and group study for Ladies' Wing in support of the National Ladies' Wing theme to November 2012, 'Nurturing the Spiritual Heart'.

The resource material comprises of discourses by Sathya Sai Baba from the international website <http://www.sathyasai.org>. The discourses are grouped into 'modules' which can be used for individual and/or group study in discussion groups/workshops and form a focus for devotional sessions. These modules follow the 5 human values which form the arteries of our program: Love, Truth, Righteousness, Peace and Non-Violence.

Suggestions for activities are made at the end of each module.

Resource material will be released at six monthly intervals.

Stage 1. November 23, 2010 - 31 May 2011: Nurturing the Spiritual Heart: Love

There are three modules in 'Love' Stage 1, offering a choice of both material and ideas for meetings. These are:

 **Module 1: Pink. Petals of the Spiritual Heart**

 **Module 2: Orange. Purifying and Offering the Spiritual Heart**

 **Module 3: Purple. Connecting to God's Heart**

Stage 2: Truth 1 June 2011 - 30 November 2011: Nurturing the Spiritual Heart: Truth

Stage 3: 1 December 2011 -31 May 2012: Nurturing the Spiritual Heart: Righteousness

Stage 4: 1 June 2012 - 23 November 2012: Nurturing the Spiritual Heart: Peace and Non-Violence

Of course, many of the discourses in the modules will overlap, because the heart is bigger than just one category! Simply enjoy the journey from many different perspectives.

An Overview Chart will summarise key points about the Heart in each Stage.

Ladies Wing Coordinators will also refer to documents on 'Activity Types' and 'Meeting Guidelines' to help them prepare for their activities on the national theme.

Kindly note that previous wonderful 'Love at Home' program of the past two years is totally in harmony with 'Nurturing the Spiritual Heart' and if sessions using this material have been planned for 2011, they may of course still proceed.







Overview of the Spiritual Heart: LOVE

What? Where? How?	Sai Answers
Where is the Spiritual Heart?	Just a little below the physical heart in the Heart Centre or Chakra.
What is the Heart Chakra?	The lotus of the Heart has eight petals. These eight petals symbolise the eight worlds, the eight directions, the eight guardians of the world, the eight <i>bhutas</i> (spirits) and the eight parts of the earth. The eight petals are: Love (<i>prema</i>); Truth (<i>sathyam</i>); Forbearance (<i>sahanam</i>); Sacrifice (<i>thyaga</i>); Compassion (<i>daya</i>); Beauty (<i>sundaram</i>); Bliss (<i>ananda</i>) and; Peace (<i>shanthi</i>).
In Sanskrit	<i>Hridayachakra</i> is also known as the <i>Hridayakamala</i> (Lotus of the Heart). <i>Hridhaya</i> , meaning one which is filled with <i>dhaya</i> (compassion). It is all pervading.
The most important Petal of the Heart	<i>Self sacrifice</i> : The chakora bird is an example for man in the pursuit of purity. It will not drink any water except what rains from a cloud in the sky. It sees in a dark rain bearing cloud the divine form of the Lord. Man should seek to see and experience the Divine in every object and every being. Students should experience the Divine in all their studies and sports.
What is the language of the Heart?	<i>Love</i> : When heart speaks to heart, it is love that is transmitted, without any reservation. The trials and turmoils, the throes and thrills, the search and sorrow these are the same in quality for all mankind. The responsive heart listens to these with sympathy and answers with love.
How do you open the Petals of the Spiritual Heart?	Conquer lust, anger and hatred, roam in the expanse of equal and impartial Love to all created things and then, you are fit for <i>yoga</i> (inner communion with Divinity), which will open the petals of your heart. Then, from the fragrance and beauty of that Lotus will emerge the Flame of <i>jnana</i> (spiritual wisdom), illumining <i>maya</i> (world illusion) into destruction until you and the <i>Jyothi</i> (Flame) become One.
How do you expand the Spiritual Heart?	<i>Compassion</i> : The physical heart is like a machine with limited scope. The heart with <i>dhaya</i> (compassion) is <i>Dhaivam</i> (God). If one has no <i>dhaya</i> his nature is devilish. Compassion is the most essential quality of a human being. Without compassion, man is inhuman. A compassionate heart reflects divinity.
How do you purify the Heart?	When dirty water gets mixed with milk, the milk has to be boiled to make it pure. Likewise man has to undertake various types of <i>Sadhana</i> to purge his heart of impurities. Exercises such as meditation, <i>Yajna</i> or <i>thapas</i> can only provide mental satisfaction. It is only when the heart is melted in the heat of Divine love that one can succeed in getting rid of bad qualities and make the heart shine in its pristine effulgence.
Offering and the Heart	<i>Self surrender</i> is the true offering that you have to make to God. He is not interested in the worldly offerings you make. What you have to offer to God is the same heart that He has given you. O God, I offer the Heart which You have given me. What else can I offer at Your Lotus Feet? Please accept my salutations. (Telugu Poem)
Heart Before Head	You must take sufficient time and make sure that the command comes from the place of your heart and only then think with your head, and finally get into action.

RESOURCE MODULE 1:

PETALS OF THE SPIRITUAL HEART

Selected Sathya Sai Baba Discourses for Module 1.

-  **The Chakra of the Spiritual Heart**
-  **The Eight Petals of the Spiritual Heart**
-  **The Most Important Petal of the Spiritual Heart**
-  **Opening the Petals of The Spiritual Heart**
-  **Expanding the Spiritual Heart**
-  **A Story of a Beautiful Heart**

Suggestions for Activities

The Chakra of the Spiritual Heart

In the human body, there are what are called *Shadchakras* - six spiritual centres.

Of these, the two most important are: the *Hridayachakra* (the Heart Centre) and the *Sahasrara* (the thousand petalled centre).

The *Hridayachakra* is also known as the *Hridayakamala* (Lotus of the Heart) and the *Sahasrara* is called the Thousand Petalled Lotus.

The lotus of the heart has eight petals. These eight petals symbolise the eight worlds, the eight directions, the eight guardians of the world, the eight *bhutas* (spirits) and the eight parts of the earth.

Because Krishna was the lord of these eight petals, He was described as the husband of eight queens. The master is called *Pathi* and those under him are described as wives. This is a symbolic relationship and not a husband/wife relationship in the worldly sense.

www.sssbpt.info/ssspeaks/volume22/sss22.pdf
Brindavan on Deepavali day, 28/10/1989.

The Eight Petals of the Spiritual Heart

What do the eight petals of the heart represent? They are:

Love (*prema*);
Truth (*sathyam*);
Forbearance (*sahanam*);
Sacrifice (*thyaga*);
Compassion (*daya*);
Beauty (*sundaram*);
Bliss (*ananda*) and;
Peace (*shanthi*).

<http://www.sssbpt.info/ssspeaks/volume31/sss31-02.pdf>
Prasanthi Nilayam, 14/1/1998



The Most Important Petal of the Spiritual Heart

To realise the bliss of the Divine, all the other qualities have to be fostered. God is the embodiment of all these eight attributes. Sacrifice is the most important of them.

The chakora bird is an example for man in the pursuit of purity. It will not drink any water except what rains from a cloud in the sky. It sees in a dark rain bearing cloud the divine form of the Lord.

Man should seek to see and experience the Divine in every object and every being. Students should experience the Divine in all their studies and sports.

It has been said: Life is a game, Play it! Life must be permeated with love. Through love, truth can be realized and a righteous life can be lived.

www.sssbpt.info/ssspeaks/volume31/sss3102.pdf
Prasanthi Nilayam, 14/1/1998

Expanding the Spiritual Heart

You should also expand your heart: not the physical heart, which may call for surgery if it expands. I am speaking about the spiritual heart. It is called *Hridhaya*, meaning one which is filled with *dhaya* (compassion). It is all pervading.

If you think of America, your heart goes there at once. The physical heart is like a machine with limited scope. The heart with *dhaya* (compassion) is *Dhaivam* (God). If one has no *dhaya* his nature is devilish.

Compassion is the most essential quality of a human being. Without compassion, man is inhuman.

A compassionate heart reflects divinity.

<http://www.sssbpt.info/ssspeaks/volume26/sss26-30.pdf>
Brindavan 19/9/1993

Opening the Petals of the Spiritual Heart

Conquer lust, anger and hatred, roam in the expanse of equal and impartial Love to all created things and then, you are fit for *yoga* (inner communion with Divinity), which will open the petals of your heart. Then, from the fragrance and beauty of that Lotus will emerge the Flame of *jnana* (spiritual wisdom), illumining *maya* (world illusion) into destruction until you and the *Jyothi* (Flame) become One.

<http://www.sssbpt.info/ssspeaks/volume02/sss02-25.pdf>
Prasanthi Nilayam, Birthday Discourse, 23/11/1961

Story of a Beautiful Heart

Even a man of great prowess like Arjuna became subject to the feeling of attachment--"my relatives," "my teachers," etc. He was a prisoner of the feeling of "mine," *Sva, Svajana* - my people, my kinsmen: this sense of attachment made him throw away his *Gandeeva* (bow) on the battlefield, overcome by grief. This kind of attachment may plunge anyone in feeble-minded grief at any place, at any time and in any situation. Hence it is essential to keep all attachments under control.

Prema (Love) should be shown not only towards God but towards all beings in creation. Love is a powerful force. No other power excels it. Misunderstanding the nature of love, men are falling a prey to suffering. This is 'the result of misguided expressions of what is considered love.

Men today worship God for the fulfillment of desires relating to this world and the other. This is not true love. People pretend to love their kith and kin and friends out of purely selfish considerations. This is only attachment and not love. Only that can be described as love which offers itself without any expectation of recompense.

In the Geetha, Bhagavan has been described *Suhrith* (a true friend). Without expecting any return, accompanying you like a shadow, God fulfills your desires. Even a mother in loving her son, may have expectations that he would take care of her in her old age. God has no such expectations. *Suhrith* defines the utterly selfless love of the Lord.

The nature of Divine love is not rightly understood by most people. For instance, even a great woman like Dhraupadhi did not understand the ways of the Lord. Once, during their exile, while she and Yudhishtira were strolling in the Himalayas. Dhraupadhi asked Yudhishtira with tears streaming from her eyes, "Dear Lord, you have taken such good care of your subjects, you fed the starving and relieved the needy, you always adhered to *Dharma*. Why should you be subject to this present suffering? You are the very embodiment of Righteousness. We are leading the life of a destitute here. Why should this happen to you? Have we forfeited God's grace? Is there anything wanting in our devotion?"

Smilingly, Dharmaja replied, "Dhraupadhi! Look at the Himalaya mountains. How beautiful are the peaks! I am filled with joy looking at those mountains. They do not serve me in any way, but still they fill me with joy. The beauty of Nature gives me joy. Beauty is bliss. That bliss is nectarine. There is no joy equal to the enjoyment of the beautiful. When you look at a flower, you derive ineffable joy, though the flower renders you no service. Nature is the vesture of God. When you behold Nature, you experience bliss. I love Nature for the joy it gives. I derive joy from seeing it and for no other benefit. Likewise, God should be loved in a selfless spirit. I love Krishna regardless of what difficulties I have to suffer, because that is the way I love him. I have no interest in the transient pleasures and possessions of the world. True bliss transcends the fleeting pleasures experienced by this perishable body. Dhraupadhi! Do not seek these pleasures relating to the body. Seek the Divine feet of the Lord, which will confer enduring bliss. Do not grieve over petty difficulties. Concern yourself with the means to experience God. All other things are valueless."

The bliss from experiencing the Divine has been extolled by the *Vedhic* seers and sages from ancient times. It is holy, eternal, ineffable and infinite. It is the bliss of oneness with God.

Discourse on 1/4/1995, Yugadhi Day.

<http://www.sssbpt.info/ssspeaks/volume28/sss28-07.pdf>



Resource Module 1. Petals of the Spiritual Heart

Suggestions for Activities







- 🕒 Draw or paint a picture of your Spiritual Heart. Meditate upon and discuss the eight petals of the Spiritual Heart and examine how each petal is important or relevant to you. Which petals seem to have deeper colour and seem more beautiful? Which petals are feeling faded and in need of restoring? Ask, “How can I give each petal more colour and meaning?”
- 🕒 Draw or paint a picture of the Chakora Bird. The Chakora Bird is a magical, mystical creature so there is no limit to your imagination. Discuss how the example of the Chakora Bird is relevant to your life now. What does sacrifice mean in my life and how do I honour that?
- 🕒 Ask “What opportunities do I have daily to express my compassion and expand my heart? How can I fill my heart with this Divine feeling?”
- 🕒 Undertake service activity with your Wing or Centre

Note: You don't have to be a 'good artist to draw or paint'. This exercise is about opening and expressing your heart.

RESOURCE MODULE 2:

PURIFYING AND OFFERING THE SPIRITUAL HEART

Selected Sathya Sai Baba Discourses for Module 2

-  **Purifying the Heart with Divine Love**
-  **Love is a Heart Quality**
-  **Offering the Pure Heart**
-  **The Heart is the Throne of God**
-  **Offering the Sacred Heart**
-  **Story of the Most Pure Heart Offering**
-  **Do All Sadhanas with Purity of Heart**

Suggestions for Activities

Purifying the Heart With Divine Love

Though, at the time of birth, man has no good or bad qualities, changes occur in his nature due to the food he consumes, and the influence of associates around him. One develops ego and attachment based on the company he keeps. As a person gets educated, he or she develops pride and entertains vainglorious thoughts about one's superiority over others. This conceit pollutes the heart.

When dirty water gets mixed with milk, the milk has to be boiled to make it pure. Likewise man has to undertake various types of *Sadhana* to purge his heart of impurities. Exercises such as meditation, *Yajna* or *thapas* can only provide mental satisfaction.

It is only when the heart is melted in the heat of Divine love that one can succeed in getting rid of bad qualities and make the heart shine in its pristine effulgence. Just as the sun's rays can burn a heap of cotton if the rays are concentrated by passing through a lens, the rays of the intellect will destroy one's bad qualities only when they are passed through the lens of Divine love.

<http://www.sssbpt.info/ssspeaks/volume25/sss25-36.pdf>
Prashanthi Nilayam, 24/10/1992. Deepavali Eve.

Love is a Heart Quality

Love is no merchandise; do not bargain about its cost. Let it flow clear from the heart, as a stream of Truth, a river of wisdom. Let it not emanate from the head, nor from the tongue. Let it emerge, full and free, from the heart. This is the highest duty, the noblest Godliness.

<http://www.sssbpt.info/ssspeaks/volume11/sss11-39.pdf>
Brindavan, 16/3/1972



Offering the Pure Heart

The flower to be offered to God is a pure heart free from all taints and evil tendencies like lust, anger, and pride. The fruit to be offered is a mind free from all bad thoughts and feelings. It should be filled with the sweet juice of goodness. The water that should be offered to God is the water that flows from the eyes out of joy in experiencing God. Tears are of two kinds: tears born of grief resulting from attachments; tears spontaneously arising *from Ananda* (blissful experience of the Divine). Make God your life-breath, the sweetness of your existence.

It was with such sacred feelings that Emperor Bali offered himself to the Lord appearing as Vamana. People make all kinds of offerings to God. But the greatest of them all is to offer oneself. That is what Bali did. He declared: "Oh Lord! I am offering to you the heart which you gave me. What else can I offer you? Please accept my offering at your feet."

Bali is such an example of supreme sacrifice. Thus he pleased God. God has no desires because He contains within Himself everything. Whatever He does is only for the good of the devotees. The supreme quality of Emperor Bali is his spirit of sacrifice. He taught the people of Kerala the lesson of sacrifice. He also demonstrated that when it comes to upholding one's plighted word, one can disregard even the advice of one's preceptor. Nothing should be allowed to come between a devotee and the Lord. Bharata, Prahladha and Bali are examples of devotees of the Lord who set aside the *Vedhic* injunction regarding reverence for the mother, the father and the preceptor in their allegiance to the Divine.

Bali recognized that not a blade of grass moves without the power of the Divine in it. "No one knows the supreme power of God's will. He permeates everything in the cosmos from an ant to *Brahman*. Men are ignorant of this *truth*," declared Bali (Swami recited a verse from the Bhagavatham).

Emperor Bali surrendered himself totally to the divine. Under his reign, all the subjects were happy and led godly lives. Saddened by the thought of having to go away from his people, he told them "Dear people! I cannot be without you and you cannot be without me. Every year I shall appear before you and give you joy."

Onam is the day on which Bali fulfills his promise. Waking up early in the morning taking a bath, wearing new dresses and worshipping God mark the celebration of Onam. What is the significance of wearing new *Vasthra* (clothes)? *Vasthra* is one of the names for the heart. Wearing new *Vasthra* (clothes) means purifying the heart. When the heart is pure the Divine elects to dwell in it. There is no meaning in wearing new garments if the heart remains impure.

Hence, the heart has to be kept pure. The ruler must be worthy of the subjects and the subjects must be worthy of the ruler. Harmony between the two is vital.

It is not easy to understand the ways of the Lord. Even the ancient sages felt that god's ways are inscrutable and that His attributes are beyond reckoning and praise. The Gopikas declared: "Oh Krishna! How can we know your true nature? You are subtlest among the subtle and vaster than the vastest. You are omnipresent. How can we know you?"

<http://www.sssbpt.info/ssspeaks/volume28/sss28-24.pdf>

Discourse on 5/9/1995 Prashanthi Nilayam

The Heart is the Throne of the Lord

We speak of the heart as the throne of the Lord. But we seat on it all and sundry. The throne becomes ultimately a musical chair. How can the Divine be expected to come, and dwell in such a heart? The first thing one has to do is to rid the heart of all the evil elements residing in it. The heart is compared to a lotus. But the lotus of our heart is infested with evil insects such as hatred, lust, greed, pride, attachment and envy. Until these pestilential creatures are removed and the lotus is cleaned by the water of *Prema* (Divine love) the heart is not fit to be offered to the Divine. During worship, we say *Suddhodhaka Snanam Samarpayami* (I am offering you a bath in pure water). What is the pure water that is implied here? It is pure unselfish love. Any offering made to the divine should be done not in expectation of any reward or for any selfish purpose but only to please the Divine.

Thyaga must be regarded as a *Yajna* (great sacrifice). What you offer should be within your capability. The person to whom it is offered should be deserving and should be capable of making proper use of what is offered. To make offerings beyond one's capacity to undeserving persons or to persons incapable of putting them to proper use is like offering a golden toy to a child or presenting a knife to a lunatic. It may have many undesirable consequences.

The *Rishis* (sages) who prescribed *Yajnas* and *Yagas* did not intend them for the use of a particular country, community or time. They are valid for any country, for any people, at anytime. The benediction at the end of the *Yajna* is "*Lokah Samasthah Sukhino Bhavanthu*" (May all the worlds be happy).

These *Yajnas* and *Yagas* must be preserved by us with appropriate adaptations for differences in place and time. What is essential is to adhere to the spirit and deeper purpose of the mantras which are employed in the *yajnas*. When the *yajnas* are performed in this way they will result in the purification of the spirit and lead us to the realisation of the Divine.

<http://www.ssbpt.info/ssspeaks/volume16/sss16-27.pdf>

Prashanthi Nilayam, 11/10/1983



Offering The Sacred Heart

Our scriptures have prescribed nine paths of devotion:

Sravanam (listening);
Kirtanam (singing);
Vishnusmaranam (contemplating on Vishnu);
Padasevanam (serving His Lotus Feet);
Vandanam (salutation);
Archanam (worship);
Dasyam (servitude);
Sneham (friendship);
Atmanivedanam (self-surrender)

Self surrender is the true offering that you have to make to God. He is not interested in the worldly offerings you make. What you have to offer to God is the same heart that He has given you.

O God, I offer the heart which You have given me. What else can I offer at Your Lotus Feet? Please accept my salutations. (Telugu Poem)

God is not interested in the wealth you have earned or accumulated. He has no dearth of wealth. He is *Vishnu Swarupa*. When goddess of wealth Lakshmi herself resides on His chest, what is it that you can offer Him? The *Pakshi Vahana* (Lord Vishnu who has Garuda as His vehicle) has goddess Lakshmi on His chest. Why should He ask for *bhiksha* (alms) from others? Hence, you don't need to give anything to God. The sacred heart that He has given you should be given back to Him.

Due to the effect of the Kali Age, people are not prepared to offer their heart to God which He has given them. They are offering the wealth they have accumulated. How can you make such a low and mean offering? You should offer your heart to God. That is called *Anahata Dharma*. This is the true treasure that we have to safeguard always.

Due to the effect of Kali Age, devotion and detachment have also become artificial. People are trying to please others, but not God. You have to undertake activities that are pleasing to God. If you go by your own likes and dislikes, how can God be pleased with you? What God likes the most is *Anahata Prema*. Your *hridaya* (heart) should overflow with love, sacrifice, and bliss. You may make any number of offerings, but if you do not offer your *hridaya* to God, He will not accept them. He may pretend to have accepted those offerings, but He will throw them away. You should offer Him that which pleases Him. That is *hridaya*, which is called *Anahati*. It is the centre of love and bliss. In fact, it is the basis of everything. If you do not offer such a sacred heart to God, what is the use of other offerings? God is not interested in such artificial offerings. If you come across poor people, give them what they require. If they are shivering in the cold, give them a blanket. You should give them what they need, but not what would you like to give them.

<http://www.sssbpt.info/ssspeaks/volume36/sss36-10.pdf>

Brindavan, 6/05/2003, Easwaramma Day

Story of the Most Pure Heart Offering

Naradha wanted to teach Sathyabhama the supreme greatness of some human qualities of which she was not aware. He brought about a situation in which Krishna was to be weighed in a balance and reacquired by Sathyabhama by offerings in the other balance. All her jewels and wealth could not tilt the balance in her favour. Ultimately she prayed to Rukmini to come to her rescue. Rukmini came, prayed to Krishna, saying that, "If it is true that God submits himself to a devotee who offers with love a leaf, a flower, a fruit or some water, let my thulasi leaf turn the scales against Krishna."

The esoteric meaning of this prayer is that the body should be considered as a leaf, the heart as a flower, virtue as fruit and the tears of joy flowing from the devotee's eyes as the water offered to the Divine in a spirit of complete surrender. Tears should be shed only for God and not for anyone else. Whatever one's grief one should not shed tears. Tears may flow out of joy or enthusiasm or ecstasy, but not from a feeling of sorrow.

Naradha enacted the entire scene to demonstrate to Sathyabhama what glorious qualities Rukmini possessed and the greatness of her devotion. He told Sathyabhama: "The Lord will not succumb to wealth. He will yield only to goodness. Rukmini is a supremely good woman. Follow her example." In this manner Naradha humbled Sathyabhama's pride.

Man is endowed with limitless, latent abilities, which will manifest themselves at the appropriate moment. Every devotee has these unseen and unknown abilities. Man contains within himself all the powers and all the substances that exist anywhere in the cosmos. All objects in the world, including gold and diamonds, derive their value from man. Man is more valuable than all the things of the world. Unfortunately, today the human being, who is inherently divine, is devalued and degraded. Human values are born with man. They are not got from outside. Man in his ignorance is not aware of these values. When man sheds his ignorance, he will experience his divine nature.

<http://www.ssbpt.info/ssspeaks/volume28/ss28-10.pdf>

Discourse in Brindhavan on 15/4/1995



Do all Sadhanas with Purity of Heart

Embodiments of love! The *Prema Thathva* (Love Principle) is within you. What you are practising now as love is not real love. It is only affection out of *Anuraga* (attachment to the body). Real love is unchanging. The feeling of love to the Divine is real devotion emanating from the heart.

You are doing a lot of *sadhana*. You should do this with purity of heart. The greatest *sadhana* will be chanting the Name of the Lord and doing service to one's fellow beings, who are the embodiments of the same *Atma* that is in you.

Whatever you do, do it as an offering to the Divine. What is the use of sending thousands of rupees and carrying the Padhukas (divine sandals) if you do not understand their inner significance and have purity of heart? The external objects serve as symbols for beginners, just as a child learns words with the help of pictures. After understanding the significance, you must concentrate on Divinity without external aids such as these Padhukas.

Worship the Padhukas thinking all the while of the Lord's Form. Develop Love of God and share it with all.

We are flowers of the same creepers.

Our minds are the flowers that grow on the creeper of the heart.

The flowers may be different but the creeper is the same.

We are the children of the same race!

We all belong to the race of humanity but not to the race of birds and beasts.

Since we belong to the illustrious race of humanity,

We must conduct ourselves in a sublime manner;

We are waves, born in the ocean of Sathchithanandha.

Since we are born of the same race,

We should radiate the oneness of humanity without harbouring hatred against any one.

<http://www.sssbpt.info/ssspeaks/volume28/sss28-17.pdf>

Prashanthi Nilayam, 8/07/1995

Resource Module 2. Purifying and Offering the Heart

Suggestions for Activities

- Hold a workshop/discussion group on this topic. Ask, "What does purity of Heart really mean? How can I purify my heart for God? What can I offer God so that my heart blossoms with a feeling of Love for all?"
- For a longer meeting, combine a workshop/discussion with a special Heart Offering musical program.
- Individually, clarify your spiritual goals. Swami always asks, "What do you want?" This is not to add to desire, but to make us use our intellects to ensure our time on earth is used in the best possible manner.
- Combine study of this module with service activities with your Wing or Centre.

RESOURCE MODULE 3: CONNECTING TO GOD'S HEART

Sai Baba discourses for Module 3

- **Heart to Heart**
- **Head and Heart**
- **Heart Before Head**
- **Transforming the Heart by changing the Head**
- **Story of a Head under Control of the Heart**
- **The Tap of God's Love**
- **The Divine Mixing**

Suggestions for Activities

Heart to Heart

Here in this huge gathering are people speaking many languages. Each one man understand only his language, and wants that he should be spoken to in that language. But, there is a language of the heart, which all can understand and all would like to hear. That is the language which I speak, the language that goes from My heart to yours.

When heart speaks to heart, it is love that is transmitted, without any reservation. The trials and turmoils, the throes and thrills, the search and sorrow these are the same in quality for all mankind. The responsive heart listens to these with sympathy and answers with love.

Every one is eager to be happy; every one wants to work less and gain more, give little and get amply, but no one experiments with the other method, that is, wanting less and giving more.

Every want is a shackle that hinders movement, that is a drag on the foot. A young college student can roam free on his two legs; when he marries, he becomes four-footed! A child makes him six-footed; the range of his movements is restricted. The more the feet, the less the speed, the tighter his grip on the ground; The centipede has to crawl. More things, more hurdles, more handicaps.

Accumulation of sofas and chairs, cots and tables, shelves and curios clutter the hall and render movements slow and risky. Reduce wants, live simply, that is the way to happiness. Attachment brings sorrow in its wake; at last, when death demands that everything be left behind and everybody be deserted, you are overpowered with grief!

Be like the lotus on water; on it, not in it. Water is necessary for the lotus to grow; but, it will not allow even a drop to wet it. The objective world is the arena of virtue and the gymnasium for the spirit. But, use it only for that purpose; do not raise it to a higher status and adore it as all important.

<http://www.ssbpt.info/ssspeaks/volume09/sss09-08.pdf>

Ahmedabad, 15/5/1969

Head and Heart

Yad Bhavam Thadbhavathi (As one feels, that he becomes). As are the thoughts, so are the results. As is the seed, so is the plant. As is the flour, so is the bread.

In the human body, there are two important organs. One is the heart and the other is the head. All the actions in the world, all their consequences, originate in the head. The Vedas have declared that all things that originate in the head relate to the *Pravritthi Marga* (the External Path) and those that arise from the heart relate to the *Nivritthi Marga* (the Inward Path).

All that you think, all that you do, all your achievements, gains and losses, are all related to the head (to thoughts). All that comes out of the head relates to *Prakruthi* (the phenomenal world), grows from it and ultimately merges in it. Hence, all thoughts are associated with the *Prakruthi* (external world). But, feelings like peace, kindness, compassion, forbearance and love emanate from the heart. These transcend *Prakruthi* (external phenomena). Consequently, what should be cherished in the heart should be pure and sacred, and (contain) nothing that is sullied.

The human heart that should be like *ksheera* (milk) in its purity is today unfortunately polluted and *kshara* (saline) like sea water. The Lord resides wherever there is purity of the milky ocean. It is for this reason that the Lord was described by the devotees as *Ksheerasagara Sayana* (the One who reclines on the Ocean of Milk).

Lord dwells only in pure Sathwic heart *Ksheera* or milk represents that which is *Sathwik*, pure and sacred. The heart should be pure and untainted like milk. It is only in such a pure *Sathwik* heart that the Lord will choose to dwell.

Alas! Man's heart today, instead of being a *Ksheerasagara* (ocean of milk), is *Ksharasagara* (filled with brine). In the Ocean of Milk, dreadful aquatic creatures like whales and crocodiles will not flourish. These creatures can only survive and grow in an ocean of brine. In the saltish ocean (of the heart) what are the creatures that flourish? They are bad qualities like lust, hatred, greed, envy and pride. If man is filled today with all these bad qualities, what does it signify? It shows that man's heart is bereft of the milk (of good qualities). If it had been pure as milk, there would have been no place for any qualities other than the godly virtues.

<http://www.ssbpt.info/ssspeaks/volume25/sss25-09.pdf>
Brindavan, 15 Mar 1992

Heart before Head

(**Ida** is Hindu Goddess of the earth, abundant food, and nourishment. She is also the granter of any blessings evoked through her).

...The *Sruthi* has been telling us the different names of Ida, Saraswathi and Bharati. In the very first stage of *vasu* (wealth, riches, produce), Ida grants us grace. It also lays down the commandments. As Saraswathi it teaches us. And finally as Bharati it confers the boon of Self realisation. While Ida and Saraswathi give the first two steps, the end result is granted by Bharati. The final result of Self realisation is an outcome of the commandment of Ida and the path laid down by Saraswathi.

Since Ida is the place where the command is originating, it is also associated with the place of the heart by the *Sruthi*. When we talk of the heart here, it does not represent the physical heart but it represents a place a little below the physical heart that is the spiritual heart. It is in accordance with the commandment that the heart begins to involve itself in a thinking process. Without accepting the preaching of Saraswathi that is being given to you, you cannot move on to the next stage of realisation.

Sometimes the head undertakes to decide about the destination even before Ida lays down the commandment. Whenever any person takes to the path decided by the head before he gets the command from the place of Ida, he will realise that the path he has chosen is not the right one and he will regret for the same at a later date.

In this context it is necessary for you to examine whether the thought generated in your head is proper and whether the action is in keeping with the command of the Ida. You must take sufficient time and make sure that the command comes from the place of your heart and only then think with your head, and finally get into action.

Thus, it is necessary to give sufficient attention to the place of the heart, Ida and the commandments that come from it. Sometimes it is possible that you are guided by your excitement and emotion and undertake to read some books or do something, although the commandment is not coming from your Ida. This is not right. When you want to read a book or involve yourself in a sadhana, it is better to take some time and let the decision come from the Ida rather than make the decision in haste.

<http://www.ssbpt.info/summershowers/ss1974/ss1974part2-29.pdf>

Summer Showers in Brindavan 1974 197/198

Transforming the Heart by Changing the Head

Today there seems to be no limit to man's desires. The entire human life is spent in the pursuit of these desires. Every moment is filled with insatiable wants. Man's head is filled with these desires. If only the head is filled with sacred thoughts, it will get sanctified. How is this change to be effected? Food is an important factor. When pure, sacred and wholesome food is taken in moderation, that food itself will transform the head. The head will be turned towards God. Thus, Food, Head and God are the three whose unity will divinise man. Even *Sathwik* food (food, which is conducive to the promotion of good qualities) should be consumed in moderation. If there is no purity, wholesomeness and moderation in the food, the man turns *Thamasik* (evil minded). In due course, this leads to the development of *Rajasik* qualities (anger, etc).

What, then, is the proper food for man? Man possesses five organs of perception: the mouth, the ears, the eyes, the nose and the skin. What is regarded as *Sathwik* food is taken through the mouth. But what kind of food are the other senses consuming? The eyes are "consuming" *Rajasik* food (seeing ugly and undesirable things). Looking here and there like crows, the eyes are taking in impure "food" of all kinds. The eyes thus do not receive proper food. See no evil, see what is good.

Now, what is it that the ears hear? They are listening all the time to scandal, idle gossip, bad stories about others. They do not listen to the name of God or anything that is sacred and good. Why should anyone listen to such gossip? He should be concerned only about his affairs. Transforming himself, he should share his good thoughts with others. It is totally wrong to interest oneself in bad things about others. Hear no evil; hear what is good.

Now we come to speech. The tongue is a very powerful organ. The eyes can only see. The ears can only hear. But the tongue has a double function: speech and taste. Hence, the tongue has to be kept under rigorous control. Only then the food that is consumed through the mouth will be pure and sacred.

The tongue is prone to indulge in several undesirable activities: talking ill of others, talking excessively, idle gossip and the like. Of the four kinds of misbehaviour by the tongue, the first is excessive talking with others. Talking endlessly with all kinds of persons is an evil. The second evil tendency is abusing others. The third evil is making fun of others. The fourth is indulging in falsehood. By indulging in these four forms of abuse of the tongue, man's life is rendered unholy.

Recognising the greatness of the tongue, Saint Jayadeva declared: "Oh tongue! You know what is sweet and relish what delights the heart. You must utter what is true and beneficial. Therefore, rejoice in uttering the names of the Lord and in nothing else." The tongue is the cause of greatness in a man or his downfall. There must be harmony between speech and action. If your actions do not correspond to your words, your life will be ruined. Therefore the tongue should be "fed" properly. It should be "fed" with good thoughts, good words and good actions so that it may behave properly.

Then, there is the *sparsa* (sense of touch). Avoid touching others. The meaning of this rule will not be apparent on the surface. But it is highly significant from a deeper sense. The ancient sages used to seek secluded spots and engage themselves in meditation. The reason is that there is a divine energy within the body, a kind of current flowing in it. This divine energy is in everyone.

When a house is electrified, an earth wire is also fixed to protect people from electric shocks. When a person is meditating, a divine energy is generated in him. The earth also has an energy (gravitational energy) which attracts objects towards itself. That is the reason why when a person sits in meditation, he uses a wooden plank one inch above the ground, spreads a deer-skin on it and covers it with a cloth. The cloth serves as a cushion protecting the meditator from any pricks from the deer-skin. This kind of meditation is called *Sukhadhyana* (meditation in comfort). The wooden plank acts as an insulator, preventing the energy from passing down.

It should be recognised that there is a divine energy in the human body. When this divine energy comes into contact with the body of another person, it is likely to receive the bad thoughts in the latter. If the other person is a good man, you may receive good thoughts from the contact. But you cannot decide who is good and who is bad. Hence, if you sit apart during meditation, you may experience highly elevating thoughts.

Some persons say: "Swami! I do not entertain any bad thoughts in my mind. But somehow bad thoughts infiltrate into the mind. How does this happen?" The reason is: Other people's bad thoughts enter your mind. It is by close association with bad persons that bad ideas enter the head.

<http://www.sssbpt.info/ssspeaks/volume25/sss25-09.pdf>

Brindavan, 15 Mar 1992

Story of a Head under Control of the Heart

In earlier times, the world's population was around 100 crores (one billion). At that time the number of persons engaged in spiritual pursuits or in the quest for liberation was sizable. Today the world's population has grown, the seekers of liberation have dwindled. With the growth of population, spirituality should also grow alongside.

Man has two essential (spiritual) organs: Head and Heart. *Pravritthi* (interest in the external) arises from the head (the mind), while *Nivritthi* (interest in the internal) arises from the heart. What we are witnessing is an excessive growth of thoughts arising in the head. This means that involvement with the external world is growing from minute to minute. But internal feelings are not developing with steadiness and purity.

Ageons change. The world is changing. But man's heart is not getting transformed. Man is growing, but his heart is not expanding. It is only when the heart widens that humanness will find fulfilment. Why is the heart of man not broadening at the present time? The reason is the secular education that is prevalent today. This educational system is diverting man's attention towards the external world. The student concentrates his attention on worldly and technical knowledge. He devotes no attention to knowledge of spiritual and ethical importance.

All pose as devotees. All appear to be spiritual aspirants. But when you enquire into their actions, you find they are shallow and pretentious. The proverb says: "When troubles come, think of Venkataramana (God)." Similarly these so-called devotees think of God when they have troubles, but forget Him when the troubles are over. True devotion should be firm and unwavering, unselfish and free from any expectation of reward. Devotional activities should be unaffected by any kind of troubles and tribulations, by censure or praise. That alone is *Bhakthi* (devotion). It is when a man develops such devotion that he would be able to experience the Divine. Students today are completely lost in studies which are worldly and ephemeral. Spiritual knowledge is ridiculed. Spirituality is treated as a kind of hysteria.

Once an ochre-robed person, was going in a bazar. School boys and college students followed him, talking flippantly about him. He took no notice of them. He was proceeding from one village to another. The students indulged in all kinds of abusive language with a view to provoking the mendicant. But the mendicant walked on and sat under a tree on the outskirts of the village.

The students went on railing at him and exhausted all their stock of abuse. As they were silent the mendicant asked them, "Children, have you any more words to be used against me? Come out with them even now, as I have to go to the next village."

One insolent youth among them asked: "What will happen when you go to the next village?"

The mendicant replied "Child, I will do nothing. Praise or blame attaches only to this body and not to my Self. But, there are in the next village a large number of people who have high regard for me. If you indulge in your abuses of me there, the villagers will thrash you. To save you from this experience I am informing you in advance."

On hearing this, the students had a change of heart. They felt: "In spite of all the abuses we levelled at him, this noble being was totally unaffected, did not lose his temper and taught us the right behaviour."

They prostrated at the feet of the mendicant and craved for his *Kshama* (forgiveness).

Forgiveness is a quality that every man should possess. That forgiveness is Truth itself, it is Righteousness, it is *the Vedha*. It is the supreme virtue in this world. Hence, all people should develop the quality of forgiveness. People should remain unaffected by what others may say. A true man is one who overcomes the ups and downs of life with fortitude. One should not recoil before reverses of fortune. One should bravely face them and overcome them.

Whoever aspires to win the grace of God should cultivate at the outset the quality of *Kshama*. It is a divine quality. Man is permeated from head to foot by the six mortal vices' lust, anger greed, attachment, pride and envy. His heart is the source of qualities like sympathy, compassion, non violence and peace. The very term, *Hridhaya*, means the *place--Hridh--which* has *Dhaya* (Compassion). People get agitated over trifles. They should not dissipate their energies in this manner. There are innumerable talents latent in man, of which he is unaware.

<http://www.sssbpt.info/ssspeaks/volume28/sss28-10.pdf>
Discourse in Brindhavan on 15/4/1995.

The Tap of God's Love

We undertake several activities to achieve something or other in our daily life. In all these efforts, however, we do not recognise the purpose and hence they will end up in failure. Once, a rich person wanted to do some good act and therefore started to supply drinking water to the people in the city. He spent a lot of money and got a big water tank built in that city. That tank was beautifully designed and from the tank he laid out taps in all the streets in the city. He wanted such a sacred project to be inaugurated by some big political personality such as a Minister or a Governor. This person thought that because water is the basis of life, this inauguration should be done with a lot of publicity and pomp. He decided that this important person should open one tap first on a ceremonial occasion.

In order that the particular tap to be inaugurated by the high dignitary should look good, he got it made out of silver. The Vedic scholars were invited to recite *manthras* on the occasion. He also arranged for some auspicious music on the occasion. He welcomed the Governor and requested him to open the tap amidst the auspicious music and chanting of the *Veda manthras*. The Governor opened the tap but not a drop of water flowed out of it. Everyone was surprised and began to enquire why water was not flowing even though a big tank was built and the tap was also made of silver and there was sacred music on the occasion. They ultimately found that there was no connection between the tap and the tank.

In the same manner, we have the big tank of God which is filled with His grace; we also have devotees in the form of taps but the connection between this tap and the tank which is God's grace is missing. If there is no *prema*, how can grace of the Lord flow? The pipe which connects the devotion of the devotee and the grace of God is the *prema*. God is always an embodiment of *prema* and if the devotee is filled with *prema*, then *prema* can establish the connection.

Unless you have all these three: namely the devotion of the devotees; God who is the embodiment of *prema* and; the link of *prema* between the two, a connection cannot be established.

God, who is the embodiment of prema, can be attained only by prema and not by any other method.

Water mixes easily with water and oil mixes with oil, but oil cannot mix with water.

Hatred is like the oil whereas prema is like fresh and clean water.

Thus, we can mix pure water like prema in a devotee with the prema in the Lord.

That is the only thing you can do.

Prema is present in everyone.

We should make an attempt to experience that prema.

<http://www.ssbpt.info/summershowers/ss1974/ss1974part2-29.pdf>

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The Divine Mixing

There is an example for this which I had given once before. I am giving it once again. Suppose we put water in a cup and add sugar to the water. The sugar settles down at the bottom. When we take water from the surface, it will be tasteless; but if we take a spoon and mix the sugar which is at the bottom, then every drop of water will taste sweet.

In this analogy, our heart is the cup and divinity is like the sugar which is at the bottom of the cup of our heart.

*Our desires of the world are like the water on the surface of the cup.
When we drink the water from the surface we do not find it sweet.
Therefore, we have to use the spoon of buddhi and mix it by way of sadhana.*

As a result of this stirring, the divinity in the form of sugar which is at the bottom, will come up and get mixed with the worldly desires and then you will find that even the worldly desires will turn sweet.

Those people whose *sadhana* cannot stir up the divine sugar will find the superficial water tasteless since all the taste of sugar is at the bottom.

The process of mixing the divine sugar and the worldly desires is called Yoga.

The path of Yoga is to control the desires of the mind. Alternatively we may take the divine sugar which is at the bottom of the cup and make it flow in all the organs and this is also the path of Yoga.

In this context, you should believe that this act of making divine sweetness flow into all the work you do is Yoga.

The physical exertion which you put in with your limbs will give you physical health but whatever exertion is there in the heart and mind will result in spiritual health and a combination of the two is Yoga.

<http://www.ssbpt.info/summershowers/ss1974/ss1974part2-29.pdf>

Resource Module 3. Connecting to God's Heart

Suggestions for Activities

- 🕒 This is a wonderful topic for study circle. Ask: "What language is my heart speaking? Is my heart a pure transmitter of love? Am I a lotus on the water of life? Do I lead my actions with the heart or the head? How do I transform my heart so my head is at peace? How to establish the Divine connection so God's Grace flows? How can I bring this heart connection to God into my every day life with family and friends?"
- 🕒 For a longer meeting, combine the study circle with a musical program based on heart songs/bhajans.
- 🕒 Combine study of this module with doing a service activity with your Wing or Centre.