FREEDOM FROM ANGER

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# Table of Contents

1. Introduction 3
2. The Inner Foes 6
3. The Root Cause of Ruin 10
4. The Hungering Mind 13
5. The Blazing Fire of Anger 15
6. By Your Words Will You Be Judged 21
7. Glossary 30
8. Bibliography 31
Devotees of Bhagavan Sri Sathya Sai Baba are celebrating the years between 1995 and 2000 as years of exploration and insight into five human values -- Sathya (truth), Dharma (right conduct), Santhi (inner peace), Prema (divine love), and Ahimsa (non-violence). Next year (1998) will be the Year of Peace. Ridding oneself of anger, if one is afflicted by it, is an important step towards attaining inner peace. This booklet is a contribution to study circles in the Year of Peace, to be used by all devotees who wish to attain freedom from anger. Only from Sri Sathya Sai Baba do we hear the type of profound insights into the design of life and the nature of humanness which can help release us from the suffering associated with anger.

I define anger as a multilevel response to a perceived threat, usually preceded by cynical thoughts, accompanied by hurtful words, and reinforced by aggressive expressions, postures, and gestures. Defining anger this way suggests many points of intervention -- at the level of our body, mind, and will; in the area of our thoughts, words, expressions, postures, and gestures; towards the goal of anger reduction, deflection, or sublimation; etc. My own examination of angry behaviour suggests that it often follows a cycle of outburst, repentance, reconciliation, buildup, trigger, and outburst again. Over time, the intervals between outbursts contracts until one becomes impossible to live with. From His lofty level, Baba explains many of the mechanisms of anger and offers a wealth of suggestions on how to successfully control it.

I've learned from Baba that God has designed life to be a recurring cycle of creation, preservation, and destruction; human beings act out an endless cycle of youth, middle age, and decline. This design feature of life brings home to us important lessons, like this one: life takes away from us in old age whatever we valued as youngsters and adults. The man who invests in rock-solid muscles, fashionable airs, or abundant wealth finds that advancing years rob him either of them or of his ability to use and enjoy them. Thus, the fact that old age is written into the equation of life means that we are always presented with the need to assess the relative wisdom or folly of our lifelong attachments. Most often we find that we have treasured what Baba calls "tinsel and trash." (1) As a result we feel sobered and are filled with regret and the resolve, if we are aware of reincarnation, to do better next time.

Another way in which God has designed life for our education is suggested by the proverb: "As the twig is bent, the tree inclines." This dictum points to the process by which vasanas or habit patterns grow within us and gradually overpower our mind and will. As we grow older and our vasanas grow stronger, we are better able to see the manner in which they have arisen. If we have bent the twig towards anger and reinforced that direction over the
years, we will find that we have rigidly inclined the tree of character in the process.

God so fashioned the mechanistic side of the human being that vasanas, unless addressed, tighten their grip as the years pass. That process happens slowly, largely outside normal awareness. If it were quick and dramatic, many more people would see their vasanas and remove them. They would be young of mind and supple of temperament. Instead, many who resort to anger eventually sink into senility under its debilitating impact.

Provided we are aware of what is happening, we reach a juncture in life's journey where either we must eradicate our stiffening vasanas without delay or face a life of slavery to them. Eradicating them in mid-life is a hundred times more difficult than preventing their growth in childhood. If we do nothing to overcome them in mid-life, then, in our declining years, we are left with our regrets; if we are unfortunate enough not to have even a functioning conscience by that time, then we are left only with our delusions. From such experiences, which recur lifetime after lifetime, discrimination or viveka is at last awakened. From that moment on, having descended to the pit of despair, we begin slowly to rise again.

Many people confess to having difficulty acknowledging a problem and sharing about it. Let me encourage this process by acknowledging that I have a problem with anger. With advancing years, the canvas of my face reveals my history. Had I lived free from anger, my brow would be smooth. But, instead, I have sharp lines on my forehead and a stern look on my face. These betray the fact that I have welcomed anger as a guest and that it has taken over the house.

I have now reached the stage where I'm not simply thin-skinned, but walk around like a simmering volcano. My increasingly-predictable responses are out of proportion to their stimuli. Like so many angry people I feel justified in my response, except nowadays I increasingly doubt the soundness of my judgment. All the symptoms that Baba lists here I feel -- the fatigue after a fit of temper, the long-term loss of stamina, the diminishing powers of discrimination, etc.

I know from experience the truth of Baba's assertions here. I can look back over many years now and see how that process worked. I regret that I was not wise enough as a youth to keep anger far away from myself. I have much to make amends for. I have harmed others and perhaps forfeited Baba's Grace along the way. I now must work very hard to eradicate my anger.

It is the duty of elders to warn youth to avoid the mistakes they themselves have made. It is the folly of youth that so many ignore this advice, becoming elders who end up in regret as well. But some few listen. To these I address this warning: as Baba says in these pages, do not allow the six enemies of desire, anger, greed, attachment, arrogance and envy to take hold of you. Be vigilant and follow Baba's counsel, that you may avoid being overwhelmed by the inner foes.
If you are an adult gripped by anger, I invite you to study and practice what Baba says here. If you live with an angry person, please read Baba's teachings with him or her and empower them, lovingly, to forge a new path for themselves. Freeing oneself from anger and finding a way to live with angry people are equally difficult roles to play. But, whichever role is ours, each can be a noble part. The Year of Peace offers us an opportunity to rehearse our role with dignity and resolve.

This lifetime, Baba says, is a precious gift, not simply because human birth is itself inherently precious, but because God is here in form to grace our sadhana with strength and assist us to fulfill the purpose of life -- to win enlightenment and, with it, liberation from birth and death. Perhaps, reading these pages, our youth may gain the foresight to keep anger, and the other inner foes, far away from themselves and succeed in life's true work, under Baba's watchful, loving eye.

May the Lord God bless you and keep you.

May He make His countenance, the Atma,
To shine upon you and grant you peace.

Aum Santhi -- Amen Shalom,

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Key
1 HMAP, 88. See Bibliography
Q: Sometimes I am filled with anger, Lord, and I know this is not healthy. So I must hear from You the entire story of anger. Please, may we start with a description of the so-called six enemies of man, and then move gradually into a specific discussion of anger, Lord? To begin with, then, what are the six enemies of man?

Sai: The six enemies of man are lust, anger, greed, attachment, pride and jealousy. They can also be described as desire, hatred, possessiveness, infatuation, arrogance and envy. These are the most deep-rooted diseases of mankind. (1) Sadhana [Ed. For a definition of Sanskrit terms, see the Glossary] should first be directed towards the elimination of these traits. (2)

Desire leads to hatred of those who thwart it, fondness for those who feed it and to the inevitable wheel of opposites, of likes and dislikes; there is no escape from this for the ignorant. (3) When we have gained what we desire, lobha, or greed, steps out and prods us to hate and harm those whom we suspect [stand] in the way of the gain. (4) Fear, anger and affection are the closest comrades of Attachment, the comrades dearest to its heart! They are, all four, inseparable companions, moving always together. (5) For a true devotee there should be no evil traits such as hatred, jealousy, anger and cravings. These are the main obstacles to devotion which enter your being. (6) All these are called Inner Foes. (7) They are not external to you.... If you are defeated by your inner enemies, how can you ever hope to conquer your external ones? (8)

Q: Do they ever cease to burn in man's heart?

Sai: The fire of anger, the fire of lust, the fire of greed and the fire of attachment are always burning in [man's] heart. He does not seem to realize that all these fires can completely consume him and reduce him to ashes. Unmindful of this, he carries on his life and makes grandiose plans for his future. (9)

There is danger of being harmed by fire even when it is some distance from you. When this is the case for a fire that is burning outside, then how much more careful must you be when the fire is raging in your own heart? This fire of desire and anger has an extraordinary capacity to destroy all the human qualities and to suppress the divine spark that is inside you, leaving only the demonic nature remaining within. (10)

Q: Is man the only being who is enveloped by the six enemies?

Sai: Not men alone, but all living beings are enveloped by the six enemies. (11) Man has passed through many animal lives before he has come to earth in human form. Strains of animal nature such as cruelty, anger, greed and hatred still persist in him. Man is many animals in one. He has the jackal, the
buffalo, the tiger, the elephant -- all in him. (12)

Animals enjoy the freedom which is natural to animals. You should enjoy human freedom, the freedom that is natural to human beings. Live as a true human being; develop the qualities appropriate to a human being. Calling yourself human but trying to enjoy the freedom of an animal cannot be proper. The human characteristics are sacrifice, love, compassion, generosity, sympathy, non-violence and such other noble qualities. Do not develop the qualities associated with an animal. [They] have no place in a human being. (13)

Q: What impact do the six enemies have on us?

Sai: The six demons pursue you and turn you into wrong paths, and make you servile, stupid and sad. (14) If you live on the body level and for yourself alone, you will be entangled in food, frolic and fun, hate, envy and greed. (14) Man is the slave of his desires; he finds himself helpless to conquer the thirst for pleasure and luxury; he is too weak to keep his nature under control; he does not know how to arouse the Divine Consciousness that is latent in him. (16)

The six enemies of man are eating into his vitals; [they are] embedded in his own inner consciousness. They reduce man to the level of a demon. (17) So long as man is caught in this net of delusion spread by these Foes, the yearning for liberation will not dawn in his mind. (18) Only [when it does can] human life be made meaningful. (19)

Q: What impact do they have on our sadhana, Lord?

Sai: The six enemies lie in wait to foil [your] sadhana, overpower the inner urge and make [you] slaves of the merely physical and material. (20) [They] are all so many holes in the pot; the waters of santhi, soukhya, santosha leak out through the holes and the pot becomes empty. The pot has to be repaired and all leaks stopped so that it may be useful. (21)

Q: What causes the six enemies, Lord?

Sai: [Ultimately the six enemies] spring from man's identification with the body. (22) Identification with the body and the slavery to the senses that it breeds cause all the cruelty, injustice and violence that stalk the world. (23) [At the body level, they are] the outcome of bad food and improper associations and are products of external factors. They do not arise from within. Qualities like love, compassion, consideration for others arise from within one's self. These are human values. (24)

Q: What are the best methods of giving them up, Lord?

Sai: Until you recognize that the resident of the body is God, you will continue to be burdened by these diseases and the sufferings they bring. (25) It is only when you engage in practices which serve as medicines to counteract these diseases that they will diminish and disappear. (26) They have to be overpowered and transmuted, by
the supreme alchemy of the Divine Urge. (27)

Fight against them resolutely. That is the life-long war you have to wage. It is not a Seven Years War, or a Thirty Years War; it may be a Hundred Years War, if you live a hundred years. The struggle knows no respite! This is a civil war, where vigilance alone can bring dividends. (28)

Bundle up bad qualities and throw them away. (29) Forget [the body level], ignore it, overcome it. (30) [Then] only can Dharma be restored. (31) [Then] only can [you] enjoy the Divine Peace that is [your] birthright. (32)

Q: Will elimination of the six enemies be enough to have the Self shine?

Sai: The Self will shine in all its perfection when Man becomes perfect. Man will become perfect when the following sixteen aspects of the mind are eliminated:

(1) The Arishdavarga or the six internal enemies.

(2) The eight kinds of pride: pride of money, learning, caste, affluence, beauty, youth, position or authority and spiritual pride.

(3) The two qualities of Rajas and Tamas. (33)

It is only when you are able to remove the bad traits which have become an integral part of you, such as hatred, anger, jealousy, pride, greed and ego, that you will be able to enjoy the sweetness of compassion, the sweetness of sacrifice, the sweetness of charity, the sweetness of sympathy, the sweetness of divine love. (34)

A mind made ready by discipline is able to discover the Divine basis of man and of Creation in a flash. There is no short-cut to this consummation. One has to give up all the impediments which one has accumulated so far and become light for the journey. Lust, greed, anger, malice, conceit, envy, hate -- all these pet tendencies have to be shed. (35)

Key

1 SBG, 38.
2 SS, 30, May 1987, 147.
3 JV, 20.
4 SSS, X, 69.
5 JV, 20.
6 DBG, 17.
7 PRV, 26.
8 DBG, 66.
9 SHWR, 1973, 96.
10 DBG, 61.
12 SSS, X, 256.
13 DBG, 45-6.
14 SSS, VII, 150.
16 SSS, IX, 47.
17 SSS, VII, 103.
18 PRV, 26.
20 SSS, X, 219.
21 SSG, 6.
22 SHWR, 1979, 36.
23 SSS, V, 38.
25 SBG, 38.
26 Loc. cit.
27 SSS, VII, 103.
28 Ibid., 150.
29 BSSS, 70.

31 DV, 3.
32 SSS, XI, 11.
33 TOB, 178.
34 DBG, 28.
35 SSS, V, 7.
Q: Of the six enemies of man, which are the primary ones?

Sai: Of the six, the primary ones are desire (Kama) and anger (Krodha). (1) [These] two enemies ... will not allow [man] to keep [the] flame burning bright. (2) [They] undermine his divine nature and drag him down into the mire. (3) Controlling desire and anger... is the primary task of every devotee. Make this the principal Sadhana at the beginning of your spiritual path. That way, you will be able to justify your life and reach your goal. But, if you allow desire and anger to remain within you, then whatever spiritual exercises you undertake will be wasted and your life, too, will become an utter waste. (4)

Q: Is one of these two derived from the other, Lord?

Sai: Although Kama and Krodha figure in two different forms, Krodha (anger) is derived from Kama (desire). (5) Even greed, infatuation, pride and envy are the outcome of desire. [All] the six enemies are derivations of desire. (6) Thus, Kama is the root cause of all ruin, infamy and sorrow. (7) Desire is the seed from which man appears on earth. If man has no desire and no resolution to satisfy, then man need not be born to realise the unfulfilled desire. And he need not die. So man has to minimise desires and give up seeking the fulfilment of desire. (8)

Q: What do desires do to the mind, Lord?

Sai: Desires, attachments, thirsts and cravings all blacken the mind; they have to be kept away in order that the splendour of the Self might merge in the splendour of the Overself, the Paramatman. (9) Q: What impact has desire on the spiritual qualities and the inner prompting towards God?

Sai: [Desire] can overwhelm and neutralise every good quality in man and reduce him to the level of a beast. (10) Desire is what makes man feeble and fearful. He cannot rise to his full stature when burdened with desires. (11)

Q: You often couple "desire" and "ego," exemplified in the phrase "I want," as the problem that faces man. What part does egoism play in the problem that man's desiring mind presents?

Sai: When you break a coconut in the temple, you should feel that your egoism is broken too. The coconut offering is not made so that God may consume the kernel! It is a symbol of the destruction of Ahamkara, which has to be split into two at one stroke, the stroke of wisdom. When do you get that effect? When does the coconut break at one stroke? When the fibrous cover of the shell is removed, isn't it? So too, man must remove the fibrous matter that encases his heart, lust, anger envy and the rest of the wicked brood. (12)
The fibre protects the shell and prevents the blow from affecting the shell. Moksha or liberation results from the breaking of the mind with all its vagaries and wishes. You have to break your mind but how can you do it, when the fibrous armour of sensual desires encompasses it? Remove them and dedicate the mind to God and smash it in His presence. That moment, you are free. (13)

Man is the repository of vast power; he is no weakling. It is the vicious tendencies that make him weak.... Draw inspiration from the Divine in you and earn the glory of being good, sincere, honest, self-sacrificing, lovable. Hear good things, see good, do good, think good - then, all the evil tendencies will be uprooted. (14)

**Q: What is the fundamental renunciation, Lord, before which the other enemies will relax their grip?**

**Sai:** The giving up of desire involves the giving up of lust, anger, greed, hatred, etc. The fundamental renunciation should be that of desire. The other feelings and emotions are its attendant reactions. (15)

One must put down all desires and become free. The mind filled with good qualities will help in this process, for it will bear other's prosperity gladly. It will give up doing injury; it will seek opportunities to help to heal and to foster. It will not only suffer, it will also pardon. It will not incline towards the false; it will be on the alert to speak the truth. It will remain unruffled by lust, greed, anger and conceit. It will be free from delusion. It will seek always the welfare of the world. From such a mind will flow an uninterrupted stream of Love. (16)

**Q: What is the best way to escape from desire?**

**Sai:** To escape from the clutches of desire, which gives birth to the brood of anger, hatred, malice, greed, envy, faction, falsehood, etc., one has to cleanse his consciousness by prayer and good activity, selfless, desireless activity. Service is the best sadhana for eliminating the nefarious pull of the mind towards desires. (17)

If you want to reach the ultimate truth of your being and be immersed in the bliss of your own divine principle, you need to develop complete control over your desires. The moment any thought arises, you should inquire into the nature of this thought. Ask yourself, "Is this thought desirable or is it harmful for my spiritual progress?" (18)

Right at the outset of your spiritual journey you have to make determined efforts to control your desires and anger, your attachments and hatred. This will permit the divine principle to shine forth from within you. Controlling desire and anger is a most important spiritual practice. It is the primary task of every devotee. If you succeed in controlling desire and anger, attachments and hatred, you will be able to justify your life and reach your goal. But if you allow them to remain within you, then whatever spiritual exercises you undertake will be wasted and your life too will become an utter waste. (19)
Q: Will the love of spirituality grow and triumph over desire, Lord?

Sai: The desire for sensory pleasure has struck deep roots in the human heart. When one is asked to do spiritually salutary acts, one has no inner prompting at all. (20) So long as one is dominated by sense pleasure, it cannot be said that his spiritual life has begun. Now, many clamour for the experience of spiritual bliss, but few earn it because they find themselves too weak to reject the clamour of the senses! A little enquiry will reveal that the senses are bad masters and very inefficient sources of knowledge; the joy they bring is transitory and fraught with grief. (21)

Still one should not give up in despair. (22) Though sense-pleasures are "natural" at first, by means of practice and training and listening to the commendation of the wise, slowly the greater and more lasting pleasure derivable from the glories of the Lord and their recapitulation is grasped; thereafter, one cannot exist without that atmosphere even for a minute; one feels that there is nothing as sweet as the experience of listening to the splendour of the Lord. The company of the worldly who chatter about the senses and the sense-objects will no longer attract; the company which exults in praising the Lord will draw and hold. (23) Until the taste sprouts, the disciplines have to be strictly followed. This taste is the result of training; no one has it from the very beginning. Constant practice will create the zest. (24)

Key

1 SS, 33, Nov. 1990, 289.
2 SSS, X, 79.
3 SSS, V, 197.
4 DBG, 60.
5 SSS, X, 79.
6 SS, 33, Nov. 1990, 289.
7 Loc. cit.
8 SSS, XI, 71.
9 JV, 21.
10 SSS, X, 89.
11 SSS, XI, 71.
12 SSS, IV, 190.
13 Ibid., 109.
14 Ibid., IV, 190.
15 VV, 19.
16 DHV, 22-3.
17 YOA, 24-5.
18 SBG, 75.
19 Ibid., 78.
20 BV, 4.
21 SSS, VI, 331.
22 BV, 4.
23 Ibid., 5.
24 Ibid., 4.
4. THE HUNGERING MIND

Q: Does desire itself arise from something, Lord?

Sai: Desire arises from thoughts. Therefore, thoughts alone are responsible for both desire and anger. Just as you cannot get cloth without thread and thread without cotton, you cannot get anger without desire and desire without thoughts. (1)

Q: What is the nature of thought, Lord?

Sai: Thoughts are charged with energy and life. They can even be stronger than the strongest matter. You begin thinking right from the moment of birth. (2)

Q: Lord, how does the mind work?

Sai: The mind runs after an object, gets attached: the senses are alerted; an action results; the mind is rendered happy or unhappy; feeling ensues; fear enters; anger grows; affection develops. Thus, the bonds are tightened. (3)

Q: My mind seems always restless, Bhagavan.

Sai: The mind 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 film, it reminds the ear of the charm of music and it makes the tongue water for the taste of something pleasant. The wish very soon becomes the urge for action; the urge gathers strength and soon becomes uncontrollable. The burden of desires soon becomes too heavy and man gets dispirited and sad. (4)

Q: What factors determine whether we incline towards sacred or dark thoughts?

Sai: The material making up your thoughts is extremely subtle; it arises from the food you eat. Therefore, if you consume food that has been sanctified you will get only sacred thoughts. When a person is filled with sacred thoughts all his actions will be sacred. His words will also be sacred. Such sacred thoughts are like a sword or a sharp knife. You can use sacred thoughts to search out dark thoughts, dark feelings, and dark actions and cut them to pieces.

On the other hand, if you take in food that is not sanctified, dark feelings, dark actions and dark thoughts will flourish. Not only this, but because of unwholesome food you will weaken the body and lose the power of digestion, and suffer all sorts of bodily discomforts. (5)

Q: We seem to make many unwise choices regarding food, based on what You say, Lord.

Sai: Sometimes to satisfy our palate we consume all types of food not knowing that through it bad qualities like lust, anger, greed, attachment, arrogance and selfishness grow in us. Parts of this food will appear as our mind. Therefore either for the distortions in our mind or for the sacred thoughts that generate
there from, the food that we take is mainly responsible. Good qualities like peace, forbearance, love and attachment to truth can only be promoted by taking good food. (6)

The body is the temple of the Lord; keep it in good and strong condition. It is damaged by food and drink of the Rajasic and Thamasic types. (7) Food which is full of Tamas, full of dross generates feelings that are saturated with Rajas, promoting passion and anger. As a result there can be no chance to experience the true nature of a human being, which is even-minded and Sattwic. (8)

Q: Are not thoughts simply passing phenomena?

Sai: Every thought leaves an impression on the mind so be ever alert that contact with evil is avoided. Ideas which are opposed to spiritual tendencies, that narrow the limits of Love, that provoke anger or greed, that cause disgust -- these have to be shut out. For the sadhaka this is a very essential discipline. He must sublimate such thoughts before they cause an impact in the mind, and should concentrate on the very source of the thinking process. This can be achieved by the practice of equanimity, unaffectedness or balance. This attitude is the mark of the jnani and is called jnana-sakthi, or the power of wisdom. (9)

Immediately transform any dark thoughts into sacred ones. In the same way, see to it that you undertake only good actions, and take every opportunity to transform these actions into worship by consecrating them to the Divine. By transforming all thoughts into noble thoughts and all work into worship, you will naturally progress on the sacred path, By controlling your thoughts in this way you will be able to control any anger that may arise. (10)

Q: What must we do about our thoughts to overcome desire and anger, Lord?

Sai: Only when you can still your thoughts will you be able to overcome desires, and only after you have controlled your desires will you be able to conquer anger. Therefore the first step in conquering desires and anger is to become free of the thought process. (11)

You have to lead a regulated life, a life conducive to good thoughts, with Sathwic food and Sathwic pursuits. (12) Sathwic food will not disturb the equanimity you earn through your Sadhana. (13)

Key
1 SBG, 79.
2 SBG, 70.
3 JV, 20.
4 SSS, X, 5.
5 SBG, 70.
6 SHWR, 1973, 137.
7 SSS, I, 87.
8 DBG, 45.
9 SSS, X, 72.
10 SBG, 76.
11 SBG, 70.
12 SSS, I, 81.
13 SSS, IV, 237.
5. THE BLAZING FIRE OF ANGER

Q: Which of the six enemies has the worst effect on us?

Sai: There is no worse enemy than anger. (1) [It is] the toughest fibre; it is the stickiest of dirts. (2) [It] leads us to commit all other sins. (3) [It] leads to all atrocities and untoward incidents in life. (4) It destroys [our] dignity and undermines the principle of humanity that exists within [us]. (5) Anger is the cause of total ruin. The first requisite for a person embarking on spiritual development is control of anger. (6)

Q: How widespread are hatred and anger in the world, Lord?

Sai: Today hatred and anger are rampant. (7) People today easily lose their peace. They get enraged on the slightest provocation. (8) Even residents of the Ashram are filled with anger. (9) [This situation reflects] the bad times confronting mankind. Such attitudes are indications of impending disaster. (10)

Q: What happens when we fill the air with harshness?

Sai: When we fill the air with harshness, we become harsh in nature. When we fill the air with hatred, we, too, have perforce to breathe the air, and are hated in turn. When we saturate the air with sounds full of reverence, humility, love, courage, self-confidence and tolerance, we benefit from these qualities ourselves. (11)

Q: Do different types of people display different types of anger?

Sai: There are four types of people. The anger of a person who is of a sathwic nature will be very short-lived; it recedes immediately. The Gita has declared such a one as a great soul. The second type will have this anger for a number of minutes, but it will soon fade away. The third category of person will have this anger continuously, all day long. The one in the lowest category will have this anger for all his life.

The Gita teacher has told this in another way also. The anger of a good person is like writing on water; it is not at all permanent. The anger of the second category of person is like writing on sand; it will be washed away, one moment or another. The third type of person's anger is like writing on stone. Over a long period of time it too will be eroded away. But the anger of the fourth type of person is like writing on a steel plate; it will never go away unless you melt it and cast it anew. Only when you put it into the fire will it get destroyed; only through an intense transformation will it be possible to change it. (12)

Q: Lord, how in general does anger affect one's life?

Sai: One who yields to [a] bout of temper is bound to suffer. (13) Anger can ruin your ... life. If you suffer from anger you will not be able to achieve anything worthwhile. (14) An angry person never succeeds in any work. (15) You will be looked upon with disgust and derision. You will lose your
wealth. All the honours you have enjoyed will turn to ashes. Because of anger people lose everything, and their life becomes a waste. (16)

Anger makes you do things blindly. You will have to repent much for whatever you do in anger; when your anger [dies] down, you see things clearer and then it is too late to correct the wrong you have done. (17)

Anger is like an intoxicant. (18) [Under its influence] you become a drunken brute and abuse others; they do the same, and tempers rise. (19) Heat is generated and lasting injury is done. Five minutes of anger damages the relationship for five generations, remember. (20) Years of repenting may never repair the damage done. (21)

Your anger will even separate you from those who are closest to you. (22) It alienates one from kith and kin. (23) When you get angry, you forget mother, father and teacher; you descend to the lowest depths. You lose all discrimination in the excitement. (24) Anger brings a long trail of camp-followers, each of whom adds its share to the final ruin. (25) Verily, all is lost for an angry person. (26) [Knowing this] can you afford to become a wild beast? (27)

Q: What is the physical impact of anger?

Sai: Anger not only debilitates us and takes away the merit of good deeds, but also enfeebles our condition. (28) The harmful vibrations released can injure your body permanently. (29) Anger brings down the life span. It is like a saw which cuts down the life of man. (30)

Anger injects poison into the blood stream and brings about [a] profound transformation that damages it. (31) The nerves become weak; blood is rendered warmer; its composition changes. A simple burst of fury consumes the strength gained from food during three months! Anger drastically reduces one's stamina. (32)

Anger is also the cause of depravity in man. (33) An angry man may become the enemy of mankind. (34) In our daily lives we lose [our] grip over ourselves. (35) So long as there is the feeling of anger and ego in our hearts, we will not be able to feel well in our life and will feel sick in our mind. (36) Anger carries with it a blazing fire. ... As long as one is consumed by the fire, he cannot have happiness. To get freedom from misery, man has to get rid of anger. (37)

Q: Baba, please tell me the full story. What is the spiritual impact of anger?

Sai: Anger is enemy number one of reason and discrimination. (38) [It] can seize the treasure chest of wisdom from your grasp and break it to smithereens. (39) Anger gives rise to mental aberrations (Sammoha). These aberrations lead to the loss of memory (of what is right and wrong). With the loss of memory, the intellect gets destroyed. When the intellect is destroyed, everything is lost. (40)

When you use harsh, cruel, angry, foul words against another, the God in you and the God in the other person is hurt.
(41) God is hidden by the mountain-ranges of lust, anger, envy and selfishness. (42) As long as you have bad qualities, the divinity which is very near, will not be perceived. (43)

Q: Is anger of any use in contributing to my happiness, Bhagavan?

Sai: Of course these qualities are useful sometimes like the hiss of the cobra to keep disturbers away. Anger and hatred can be used to ward off the evil that stalks the Sadhaka; be angry at things that hamper you; hate the habits that brutalise you. (44) [Apart from this] your anger, devoid of patience, is of no use. You can be happy provided you have equanimity and equal mindedness at all times. (45)

Q: Anger has many sources, depending on whether we focus on the spiritual level, the social, the emotional, the mental, or the physical. But, chiefly, Lord, where does anger come from, Lord?

Sai: Anger comes from [thwarted] lust. (46)

Q: By "lust" do you mean sensual desire, Lord?

Sai: Not all lust is sensual: Any strong unreasoning desire for something is lust. (47) Kama [desire] is the lust for physical pleasure, for power, for fame, for wealth and for scholarship. Krodha is anger, which is the result of foiled lust. (48)

Q: Can you give a detailed picture of the process by which anger arises from desire, Lord?

Sai: Desire arouses expectations (Apeksha). These expectations relate to the senses. When the expectations are not realised, disappointment turns into anger. (49)

Anger arises either because we have what we wanted but don't like it, or because we didn't get what we wanted. So we blame someone else for the situation. If we have what we want, we become afraid that we may lose it. If we don't have it, we fear that we may not get it. (50)

Even if these [evil qualities] are not patently exhibited, the inner impulses urging one along these wrong directions are latent in the mind. As a room kept closed for a long time is found dust-ridden and foul-smelling when it is opened, and as it becomes clean and habitable after elaborate sweeping and dusting, so the mind too has to be cleaned by Dhyanam. The Sadhaka must, by inward observation, examine the mind and its contents and condition. By proper disciplinary habits, he should remove the accumulated dirt, little by little, systematically. (51)

Q: How does anger install itself in the individual, Lord?

Sai: Anger first enters in a very subtle form and gradually becomes all-pervasive. Initially, when it comes in, it will only ask for a small bit of space. "Just give me a little room to sit down in," it says. Once it has established itself, it declares, "Now I'll make myself enough space to lie down in and stay." But you must not permit even the least room in your heart for such bad traits. Once you let anger in, it will be
impossible to get rid of it. Even if you make friends with it and give it all your wealth, it will not leave you. It is a most dangerous poison, which should not be given even the least space ... within you. (52)

**Q: Is anger difficult to get rid of or control once let in?**

**Sai:** Most things in the world have prescribed limits, but the fire of desire and anger is limitless in its hunger. Whatever fuel you give to fire, whether it be wood, oil, or anything else, it will never have enough. But even the most destructive fire eventually burns itself out and becomes extinguished when it uses up its fuel, whereas the fire of desire and anger knows no such limitation. It has a voracious appetite that is endless. It will not exhaust itself. It cannot be appeased. It will never be satisfied. This fire of desire and anger has no contentment at all. (53) When Kama and Krodha are rising in hot flames from the heart, how can the cool rays of Santhi, Sathya, Ahimsa and Prema emanate there from? (54)

This human birth is a rare chance! Use it for spreading joy, not grief. Of course, it is natural for man to resent, to grow angry. But you should not allow anger free and furious scope. The raging floods in the Godavari have to be restrained by bunds, anicuts and dams, so that the water may reach the sea, without scouring the fields on either bank. You too must set limits to your own anger and hate, and honour those limits. (55)

It is a great shame if [man] slides into a beast or beastly ogre [because of anger]. Praise is his due only if he rises to the Divine status. That is real fulfilment of his destiny. (56)

**Q: At the universal level of the five elements, Lord, You have said elsewhere that the element Akasa in the body is responsible for anger, is that so?**

**Sai:** Yes, for lust, anger, greed, pride and envy. (57)

**Q: Which of the gunas are responsible for anger?**

**Sai:** Among the three Gunas, Rajas and Tamas are responsible for all the sorrows, griefs, troubles and problems that you experience. (58) Rajo Guna has a son whose name is Kama or desire. Tamo Guna has a daughter whose name is Krodha or anger. The first powerful urge which makes man give up all his resolutions is this son of Rajo Guna, namely, desire. Desire acts as the leader or captain of all the bad qualities. (59)

A person who is filled with Rajo Guna will always be hasty in everything; he will have no patience and forbearance. He cannot be steady for even a moment. And he will exhibit a great deal of anger. Not only this, he will also have unlimited desires. (60) Whenever fear, rage, laziness, inertia, drowsiness or sleep manifest, then you are overwhelmed by Tamo Guna. (61)

As long as these three Gunas take up residence in your heart, beclouding your understanding, you remain in bondage. (62) A devotee who wants to gain enlightenment, who wants to realize the Atmananda, has to remove
from the field of his heart all the manifestations of Rajo Guna and Tamo Guna. Desire, anger, greed, malice, hatred and jealousy, [the] six enemies of man, are the children of Rajas and Tamas. You won't be able to reap the bliss of Atma as long as these weeds remain within you. (63)

Q: At the level of the individual's character, Lord, what causes anger?

Sai: Anger is caused by weakness. (64) A person is angry because he is weak. (65) It is not the weakness of the body but of the mind. To give strength to and remove the weakness from our mind, it is necessary to fill it with good thoughts, good feelings and good ideas. (66) The very word "Sathwa" means strength, power, vigour, vitality, for virtue is power; goodness is power. (67)

Q: What role does tension play, Lord?

Sai: Anger comes from temper inside. (68) Where there is tension there is temper. Tension and temper are jointly destroying humanness. How can peace be found? Peace has to be found within each of us. (69)

Q: Please, Lord, are there any other causes?

Sai: Want of faith [also] causes one to lose temper and fly into fits of anger, want of faith in oneself and in others. If you see yourself as really the undefeatable Atma and others as reflections of yourself, then there can be no provocations to anger. (70)

Key

1 DIS, I, 135.
2 SSS, IV, 109.
4 BSSS, 44.
5 SBG, 81.
6 CTSSB, 12.
7 SS, 36, Feb. 1993, 43.
8 Ibid., Dec. 1993, 332.
9 Ibid., 36, Nov. 1993, 292.
11 SSS, X, 71.
12 CTSSB, 12-3.
13 Ibid., 13.
14 DBG, 30.
16 SBG, 40.
17 CTSSB, 13.
18 DIG2, 12.
19 EJVC, 48.
20 SSS, I, 87.
21 EVJC, 48.
22 DBG, 30.
24 SSS, IV, 109.
25 CTSSB, 12.
27 EJVC, 48.
29 EJVC, 48.
30 SDR, d951119a, 9.
31 CTSSB, 13.
32 SSS, XI, 181.
33 CTSSB, 13.
34 Ibid., 12.
36 Ibid., 12.
37 CTSSB, 13.
38 LBSSSB, 226.
39 SSS, X, 89.
40 SS, 33, Nov. 1990, 289.
41 SSS, VII, 50.
42 PV, 4.
43 DBG, 178.
44 SSS, IV, 269.
45 SHWR, 1973, 57.
46 EVJC, 47.
47 Loc. cit.
48 SSS, X, 79.
49 SS, 33, Nov. 1990, 289.
50 SSG, 6.
51 DHV, 73.
52 SBG, 81.
53 Ibid., 79.
54 SSS, IV, 331.
55 Loc. cit.
56 BV, 8.
57 PRV, 4-5.
59 Ibid., 146.
60 Ibid., 211-2.
61 Ibid., 210.
62 Loc. cit.
63 Loc. cit.
64 SNA, 3/4, Spring/Summer 1994, 12.
65 SSS, VII, 90.
67 SSS, VII, 90.
68 CTSSB, 13.
69 Loc. cit.
70 SSS, IV, 388.
6. BY YOUR WORDS WILL YOU BE JUDGED

Q: How should I express myself when anger seems justified, Lord?

Sai: Even if your anger is justifiable and you are protecting the truth, you will still have to learn to express that truth in a sweet way, in a dear way, in an acceptable way that would be received by the other person without hurting [that] person in any way. Therefore, all devotees must learn to control their anger by developing and saturating the heart with love. (1)

Do not lose your temper in any situation. (2) Whatever the crisis, however deep the misery, do not allow your grip over the mind to get loose; tighten it further, fixing your eyes on the higher values. Do not allow the mind to stray away from the holy tabernacle of the heart. Make it bow before the Atma within. (3) Anger is like a vicious serpent which has to be tamed. Then one can earn the special Grace and Blessings of God. (4)

Q: Baba, I feel separate from others when I am angry with them.

Sai: [One of the primary causes] for the chaos of divisions, conflicts, disorder and violence in the world today is the absence of oneness among men. (5) You must develop a sense of unity with everyone. If you develop hatred towards anyone, you will be hating the very Lord whom you worship. (6)

Conquer this passion when it arises in the mind by reminding yourself of the omnipresence of God, of God as the inner motivator of all, of His being the Director of this Play called Life. (7) Watch for the Divinity that is latent in every man; That will give you peace and fortitude. (8)

Know that "I" is the same as "HE". You can know it only by intense Sadhana, Sadhana that is not marred by anger, envy, greed; vices that sprout from the ego. (9)

There is [an] urgent need for cultivating the spirit of love which will serve to promote the feeling of oneness. (10) If you recognize that the same transcendental principle is embodied in all human beings as well as in all creatures, then there cannot be any room for hatred. (11) When the same divinity is in every heart how can you look down with contempt at another? Therefore, immerse yourself fully in this principle of love and establish it indelibly in your heart. (12)

Q: When devotees work together, conflicts sometimes arise, Lord. How should we approach them?

Sai: Conflicts do come about, but they should be limited to that point and should not be allowed to spread into additional words and feelings. If the conflict is allowed to expand, anger will deepen, bitter feelings will arise, and strong hatred will develop. On the other hand, love also starts as a point, and, if allowed to do so, will expand until it fills one's entire life. This is spiritual truth. If there is conflict and disharmony between two people, and if they will leave it at that and not allow it to move further, then before long both parties
will soften and harmony can again come into the relationship. At the worst, the conflict will remain dormant and will not grow to involve other people. (13)

**Q:** I see that I have allowed my mind to become self-righteous, Bhagavan. I cause pain to others while convincing myself that I am right and justified.

**Sai:** You must reform your mental traits and habits. Cultivate the habit of never causing pain to others. Try to understand others and sympathize with them and do things that will be helpful. (14)

Do not harbour anger or bitterness against persons who point out your faults; do not retort [by] pointing out the faults of those persons themselves, but show your gratitude to them. Trying to discover their faults is a greater mistake on your part. It is good for you to know your faults; it is no good your knowing others' faults. (15) The Sadhaka must have always the inward look; if he is allowing his mind to wander outward, he cannot identify his own faults. (16)

Do not entertain bad feelings about anyone. They do you more harm than [they do] others. (17) Respect everyone, whatever their status. Then the quality of universal prema will develop within you. (18)

Do not inflame your anger. Do not fly into a passion and throw vulgar abuse at a person you dislike. (19) Forget and forgive all that has happened amongst you until this very moment and start a new chapter of love and brotherhood from now on. (20)

If we are angry with anybody, try to think of the good qualities of the person. Anger will gradually subside. Our anger grows by leaps and bounds if we think only of the weakness of the person; there will be no place for anger if we always dwell on the good points of every individual. (21)

Do not remind yourself of things which will inflame the anger more. That will do incalculable harm. (22) Try to think of something else than the circumstances that roused your anger. (23)

It is because of your inflated ego that you take action against another, in the course of which hatred, jealousy and anger arise. (24) To make sure that ... jealousy and hatred do not enter your system, you have to develop selfless love. Wherever you find such selfless love there will not be any place for jealousy and hatred to enter and take hold. (25) Do your duty. Do not project your ego. Develop mutual helpfulness. Carry on your work with joy. Be friendly towards each other. (26)

**Q:** But what should I do if someone says something which provokes me, Lord?

**Sai:** Someone may say something which provokes you. Do your best to be calm and sweet. Say "I'm surprised that my behaviour has given you that impression." Smile. Do not take it to heart. (27) Train yourself to take insult and criticism as "decorations" awarded to you. Struggle hard to be friendly with
every one, whatever be their nature or conduct. (28)

[When] you are angry, you use [the tongue] to speak out harsh words very loudly. [When] you are pleased, you use it to speak soft words in a low, pleasant voice. I want you to use your tongue only for your good and the good of others. If you speak harshly to another, he too talks loud and harsh; angry words cause more angry words. But, if you use soft and sweet words when another is angry towards you, he will calm down, he will be sorry that he used his tongue in that way. (29)

[Your] tongue is a tool. ... You can harm yourself and harm others with it. So, be very careful.... If you use it for talking kind words, for repeating the Name of God or singing His Glory, or praying to Him, then, it is put to the best use. (30)

Q: Truly, Lord, when I speak, my anger rises.

Sai: Control anger and avoid talking or acting while in an angry mood. (31) Learn to speak little and to speak soft. That will reduce the chances of getting angry. Seek the good in others and the evil in yourself. (32)

When anger arises, quiet down. (33) Do not contaminate the air by voices of acrimony, scandal, insult or slander. That itself is a service to you and to others. (34) Quietly repeat the name of the Lord to overcome it. (35) Or sing hymns in a raised voice. (36)

True Bhakthas will be mute. They will follow the path of Silence. Their tongues will be fully engaged in the repetition of the essential greatness of the Lord. It is best they have no respite for any other word. (37) Silence does not merely refer to restraint of the tongue. Not only should you exercise silence in speech but you should also be silent in thoughts. Your mind should remain free of all thoughts. That is true silence. (38)

Q: My harsh words will come back to haunt me some day, will they not, Lord?

Sai: By your words will you be judged. (39) [For that reason I say] the words reveal the breeding of the speaker. The tongue is the armour of the heart; it guards one's life. Loud talk, long talk, wild talk, talk full of anger and hate, all these affect the health of man. They breed anger and hate in others; they wound, they excite, they enrage, they estrange. Why is silence said to be golden? The silent man has no enemies, though he may not have friends. He has the leisure and the chance to dive within himself and examine his own faults and failings. He has no more inclination to seek them in others. If your foot slips you earn a fracture; if your tongue slips, you fracture some one's faith or joy. That fracture can never be set right; that wound will fester for ever. Therefore, use the tongue with great care. The softer you talk, the less you talk, the sweeter you talk, the better for you and the world. (40)

Q: When I cannot remain silent, Lord, what is my best protection against anger?
Sai: One's calmness is one's [best] protection. (41) Meet anger with the shield of Santhi, Inner Peace. (42) Anger has to be overcome by guiding the mind on to peace and equanimity, "Shantih! Shantih! Shantih!" -- that mantra will quieten the waves of anger. (43)

As long as man is filled with anger, he can have no peace. To secure peace and happiness man has to subdue anger. (44) To get angry is but the effort of a moment; but, to get peace, to become unaffected by the ups and downs of life, is the result of years of training in Vedanta. (45)

The peace of mind that the aspirant has been able to attain ... protects him against the onslaughts of failures, the peace in which he is unruffled by loss and dishonour, the peace that does not perturb his mind with anger, hatred, jealousy, conceit and lower passions, the peace which makes him feel tranquil, unconcerned and unattached under all circumstances and with all human natures. (46) We should cultivate peace and transmit it to society. We should not give way to anger, excitement and envy. (47)

Q: Lord, I lead a busy life. Can you please suggest a number of different ways I can approach anger so that I can flexibly meet situations.

Sai: Usually anger does not come upon you without warning. (48) In a car, the red tail-light goes on as a warning before the car comes to a stop. In the same way, before you explode into anger, your eyes become red, your lips begin to quiver and the whole body becomes hot. (49) Stand in front of a mirror and examine your face. After seeing your appearance you will surely feel so much disgust that at once you will be able to control your anger. (50)

Try to suppress the first traces of anger that you see in yourself. (51) The easiest way to control anger is this. The moment you become aware that anger is rising within you, just laugh very loudly. (52)

Q: Should I plunge into action immediately if I'm angry?

Sai: [You] should not plunge into action immediately. If [you do] so [your] hasty action will be fraught with undesirable consequences. ... [You] should think whether [you are] right or wrong before plunging into action to hurt the other man towards whom [ you are] angry. Slowly as [your] temper comes down [you] will change [your] mind and desist from hasty action. This is the practical way of controlling oneself in daily life. (53)

Q: Should I remain in the same place if I am beginning to get angry?

Sai: The moment anger comes it is most helpful to leave the place where you are and go somewhere else. (54) Walk some distance alone, pretty fast, so the pestering thoughts are driven into silence and the solitude; blood circulates faster and movement dulls the sharpness of the thought. (55)

Q: How best can I cool down?

Sai: Go to the bathroom and have a cool bath. (56) Turn the tap on.
Attempt to merge your voice with the sound of the falling water. You will find that your [anger] is gone in the process of your harmonizing your voice with the sound of the tap water. (57) Take a glass of cool water and relax in a cool place. (58) Sip it slowly; cool down [that way]. (EVJC, 48.) Sit alone for a while in a comfortable position or lie down in bed until the upset passes, and you laugh at your temporary insanity. (59)

Q: How can I use my intellect to combat anger?

Sai: Whenever anger comes ... inquire into the cause of this anger. Is it justified? Remember that, if someone is going to be harmed in the process of your anger, you will be committing a sin, and that can not possibly be good for you. (60) Stop and inquire coldly into the nature of the urge, the manner of the promptings, the type of the consequences for you and others. Reason out these things, in silence and solitude. (61) If you start inquiring [into] the cause of anger, you will find that the speed of anger will be reduced. (62) By the time a conclusion is reached, tempers cool down considerably. (63)

The mind, rendered impure by Rajas and Thamas, by anger and conceit, by the impressions of a thousand attachments and desires, can be made bright and resplendent if it is put in the crucible of inquiry and heated on the coals of discrimination. (64)

Q: What should I do if anger grips me despite my efforts?

Sai: If anger grips you despite all your efforts, stay one step ahead of it. Direct it towards your own bad habits. Be angry at your own weaknesses.... Hate them until you ward off the evil temper which stalks you. (65) Struggle with yourself until you win. Do not fight with others; fight with your own urges. Stop the enemy at the threshold of the mind. (66)

Q: You have given me many methods with which to work on my anger, Lord. Thank You.

Sai: There are ever so many stratagems by which you anger can be quelled. (67) To undertake all [of them] will be quite difficult, but it is enough to remember not to let your tongue go into action immediately ... and spill out a torrent of angry words. Take some time to think things over. (68) Experiment with the remedies for anger. They may seem difficult at first, but you have to practise. (69)

Q: What qualities will conquer the anger and hatred of another?

Sai: You cannot destroy anger by anger, cruelty by cruelty, hatred by hatred. Anger can be subdued only by forbearance. Cruelty can be overcome only by non-violence. Hatred yields only to charity and compassion. (70) Do not feed anger with retaliation; do not feed hatred with fury. (71)

Q: Can I conquer anger through love?

Sai: The only path ... to follow is the Path of Love. (72) Such a path is not available to us anywhere else except in
the spiritual sphere. This must come from within our hearts. (73) If you develop your love, then there will be no room left in your heart for hatred and anger to take root. The heart is like a chair; there is room for only one occupant at a time. Therefore only one quality can establish itself there. It leaves no place for another to enter and occupy it at the same time. You must make every effort to establish love and only love in your heart. You must never allow your heart to become like a 'musical chair', giving room for love at one time and for anger and hatred at another. (74)

Love has this extraordinary quality: it lives by giving and forgiving, whereas the little ego-self lives by getting and forgetting. (75) Love is always prepared to shower itself freely and to overlook the defects and weakness in others. (76) It is easy to conquer anger through love. (77)

Q: How do others respond to love, Lord?

Sai: Love and you will be loved in return. Hate will never be your lot if you promote Love and look upon all with Love. That is the one lesson I teach always; that is my secret too. If you want to attain Me, cultivate Love; give up hatred, envy, anger, cynicism and falsehood. (78)

Where Divinity is sought after, one ought always to behave in the spirit of Love, devoid of the slightest trace of hate, envy, and anger. (79) I do not ask that you should be a scholar or a recluse or an ascetic skilled in japa and dhyana. Is your heart full of Prema, that is all I examine. (80)

Q: Can the sadhaka ever relax his vigilance with regard to anger?

Sai: As regards anger, the Sadhaka has to be vigilant even about the most minor matters which might provoke him because, if he is careless, he cannot progress in the least. Such persons must cultivate a humble, loving spirit. Then the bad traits will disappear. Some Sadhaka's become very angry when someone discovers and announces to them the bad traits they possess. This makes matters worse! (81)

The Sadhaka must be vigilant not to lose his temper on even small things for that will block his progress. He must cultivate love towards all, and meekness. Then, undesirable habits will fall away from him, since anger is the parent of all wrong behavior. Anger can turn any person into bad ways, [at] any moment, and in any form. So, it should be sublimated first by systematic effort. The Sadhaka must welcome gladly the announcement of his defects by any one; he must, indeed, be grateful to those who point them out. He must never entertain hatred against them, for that is as bad as hating the 'good.' The 'good' has to be loved and the 'bad' discarded. Remember, the 'bad' should not be hated. It has to be given up, avoided. Only such persons can achieve progress in Dhyanam and Spiritual Wisdom. (82)

Q: Lord, how do You look upon those who live in an atmosphere of anger and still retain their virtue?
**Sai:** If you live in an atmosphere of anger and still retain your virtue, you have made a noteworthy achievement. Your calmness denotes your spiritual advancement. (83)

**Q:** Lord, tell me truly: Is it possible to change?

**Sai:** I know it is difficult, but if you do it slowly you can change. All must practice reduction of desires for food and other negative habits. (84)

The wickedness of no man is incorrigible. Was not Angulimala, the dacoit, turned into a kind-hearted person by the Buddha? Did not the thief Ratnakara become Valmiki, the sage? By conscious effort, habits can be changed and character refined. Man has always, within him, within his reach, the capacity to challenge his evil propensities and to change his evil habits. By selfless service, renunciation, by devotion, by prayer and by ratiocination, the old habits which bind men to earth can be discarded and new habits which take us along the divine path can be instilled into our lives. (85)

**Q:** When will anger cease, Lord?

**Sai:** Once you recognise that the indweller of your heart is the indweller of every heart, that the beloved Lord whom you worship seated on the throne of your heart is also dwelling in every other heart, then there can be no possibility for hating or being angry with any person in the world. (86) Keep the Lakshya, the Goal, of expanding your Love till it embraces all beings, till it sees every being as your own self - keep it ever steady before your mind's eye. (87)

**Q:** Have You any anger in You, Lord?

**Sai:** The Lord is all Prema. He has no anger or Dwesha in Him. (88)

Occasionally I appear to be displeased. But the anger is only apparent externally. It does not come from inside. (89) I have no anger in Me. (90) Sai is like a mirror. (91) [He] only reflects your mind. He has no prejudice or preference. [In Him] you can see yourselves as you really are. (92)

Your action produces the reaction. (93) In order to correct [your] mistakes and remove your faults, I have sometimes to use harsh words. (94) It is the inner compassion which takes the form of anger. (95)

Whatever answers he gives are words put into his mouth by yourself because it is you who make him talk. If you come before him with an open mind, revealing the self in you, you will see the self in Sai. (96)

In some cases I do not speak to a person for months together. This is the remedy for his malady. This kind of medicine has to be used for curing the disease. (97) You may rest assured that My sole aim is to turn you to better ways. (98)

**Q:** It is a long journey, Lord, with so many obstacles to surmount.

**Sai:** The pilgrim must traverse and overstep the vast wastes of worldly desires (Kama) and overcome the thick slushy growths of anger and hate (Krodha) and negotiate the cliffs of hatred and malice (Dwesha) so that he might relax on the green pastures of...
concord and love (Prema). Having thus become master of his inner foes, he has
to rest in the silence of his own heart, as a Yogi, with all the agitations of his
inner realm stilled. Fixed in the undisturbed calm of his deepest consciousness, man finds that the lotus
of his heart blooms into a thousand petals and then the flame of awakening
into the truth lights itself.... That moment, the seeker knows that he and
all else are One, that the One is
Brahman. ... Take the first step today in
this pilgrimage. Give up in order to
gain; restrain in order to receive;
become blind in order to see. (99)

Key
1 SNA, 3/4, Spring/Summer 1994, 12.
2 GOS, 84.
3 JV, 21.
4 CTSSB, 13.
6 DBG, 17.
7 CTSSB, 12.
8 SSS, X, 221.
9 SSS, IV, 228.
11 SBG, 74.
12 Ibid., 80.
13 MBI, 207.
14 DHV, 74-5.
15 SN, 46.
16 DHV, 73.
17 CTSSB, 13.
18 GOS, 84.
19 SSS, X, 23.
20 Ibid., 24.
21 CTSSB, 13.
22 SN, 44.
23 CTSSB, 12.
24 SBG, 24.
25 DBG, 172.
27 EVJC, 47.
28 DHV, 75.
29 SSS, VII, 49.
30 Ibid., 50.
31 CTSSB, 13.
32 SSS, IV, 115.
33 Sathyam, III, 110.
34 SSS, X, 75.
35 SSS, I, 87.
36 LBSSSB, 226.
37 SN, 13.
38 SBG, 53.
39 SSS, IV, 47.
40 Ibid., 330.
41 SNA, 3/4, Spring/Summer, 1994,
12.
42 SS, 30, Sept. 1987, back cover.
43 SSS, X, 281.
44 CTSSB, 12.
45 SSS, IV, 29.
46 DW, 32.
47 BSSS, 44.
48 EVJC, 48.
49 SBG, 81.
50 SBG, 76.
51 EVJC, 48.
<table>
<thead>
<tr>
<th>Page</th>
<th>Reference</th>
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<tbody>
<tr>
<td>52</td>
<td>SBG, 76.</td>
</tr>
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<td>67</td>
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<td>82</td>
<td>Ibid., 72.</td>
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7. Glossary

Ahamkara. Egoism.
Ahimsa. Non-violence.
Angulimala. Lit. a mala of fingers. A robber and murderer who wore the fingers of his victims around his neck as a mala or rosary. The Buddha won Angulimala over and the robber reached enlightenment under the Perfect One's instructions.
Apeksha. Expectations.
Arishdavarga. Six internal enemies.
Atma. The Self.
Atmananda. The bliss of the Atma or Self.
Brahman. God. The Highest Deity or One without a second. See Paramatman.
Dacoit. Robber, thief, highwayman.
Dharma. Righteousness, duty, law, role.
Dhyanam. Meditation.
Dwesha. Repulsion or aversion; also, malice or anger.
Gita. The Bhagavad-Gita, which Lord Krishna delivered to Arjuna on the field of Kurukshetra.
Kama. Desire, lust.
Krodha. Anger, hatred.
Moksha. Liberation.
Paramatman. The Supreme Self.
Prema. Divine love.
Rajas. The guna or cosmic quality of passionate activity.
Ratiocination. Contemplative or inquiring thought.
Ratnakara. Another thief who abandoned crime for sadhana and reached enlightenment, taking the name of Valmiki and responsible for the Ramayana.
Sadhaka. Spiritual aspirant.
Sadhana. Spiritual practice.
Sammoha. Mental aberrations.
Santhi, Shantih. Peace.
Santosha. Contentment.
Sathwa. The guna or cosmic quality of balanced purity.
Sathya. Truth.
Soukhyya. Happiness.
Tamas. The guna or cosmic quality of slothful inertia.
Vasanas. Habit patterns.
Vedanta. The sections of the Vedas that give the knowledge needed to attain enlightenment; also, more generally, the classical Hindu spiritual books that teach adwaitha or non-dualism.
Yogi. A sage or enlightened one.
8. BIBLIOGRAPHY


SNA Sai News Australia, ed. Albert Barelds. [Now discontinued.]

SRD Sai Register of Discourses. The Sai Register is an electronic database of Sai discourses maintained by Steve Beckow. Each discourse has a coded title of the form: d861123a. The first letter relates to (d=discourse; l=letter; i=media interview); the second two numbers give the year; the next two give the month; and the last two give the day. The letter that follows the numbers distinguishes among different discourses Swami may have given that day.


editions of SSS, X, were used in the SDQ. The abbreviation "Am. ed." indicates that the American edition, listed next, was used. No abbreviation means that the Indian edition, listed here, was used.


