

## 3.1 EMOTIONS

### WISE SAYING

*You must never judge by what you happen to be feeling; and whenever life is proving difficult for any reason whatsoever, you must not abandon hope and behave as if things would never improve. Do not imagine you have been utterly abandoned, even if I send you distress for a time, or take away some comfort. That is what the journey to the heavenly kingdom involves. (Thomas A Kempis)*

### From Discourses of Sai Baba

#### THE NATURE OF EMOTIONS

Man is constantly afflicted with some source of worry or other. He is never free from anxiety. Why? Because he is identifying himself with the body. How did he acquire this body? Through his past activities and deeds. What were they caused by? By the twin pulls of love and hate. How did they originate? They were born out of the entanglement in duality, in the opposites. And, why does he get snared by them? Ignorance of the Truth, the One. (201182)

If you are drawn towards pleasure-giving objects and other material gains, you are in for unending worry, fear and anxiety, absence of peace, in fact. The happiness they contribute is as unreal as the happiness you derive from similar things in your dreams. The experience of the waking state is as unreal and fleeting as the dream. The seen is a dream; the unseen is the real. There is a mixture of reality and unreality in the variety of the universe. That is why it deludes; that is why joy and grief are fleeting. (141064)

#### WE ARE NOT OUR EMOTIONS

While proceeding along the road, you can watch your shadow falling on mud or dirt, thorn or sand, hollow or mound, wet or dry patches of land. You are unaffected by the fate of your shadow, is it not? Nor is the shadow made dirty thereby. It does not worry in the least where it falls or what it wades through. We know that the shadow and its experiences are not eternal or true. Similarly, you must get convinced that 'you' are but the shadow of the Absolute and you are essentially not this 'you' but the Absolute itself. That is the remedy for sorrow, travail and pain. (010856)

When a plane flies across the sky, it leaves no mark on it, no streak that lasts, no furrow or pot-hole that interferes with further traffic. So too, allow all feelings and emotions to cross your mind, but do not allow them to cause an impression. This can be done by inquiry, by

quiet reasoning within oneself, more than by listening to lectures or study of books.  
(SSS Vol.6 1966, 336)

When praised, man gets inflated; when blamed, he gets deflated. But for one who trusts in God, these reactions are signs of weakness. Man must withstand both praise and blame, success and failure, pleasure and pain; like the Meri Mountain peak, he must strive to be steadfast and unmoved. Once you collect desires, you become their slave; you will find no end to them. When they are attained, others assail you and still leave you discontented. Be aware of your innate Divinity and show these recurring desires their due place. The Atma in you is unaffected by desire or defeat or victory. They are passing clouds. The sun is not concerned with their comings and goings. (031081)

### **GUNAS AND THE EMOTIONS**

Man is happy at one time, miserable at another; he is afraid one moment and courageous at another. Why? Because he is shaped so by the Gunas. Do you say no? Then how can you explain these changes? They alone can transform men from one phase to another like this.

If the three Gunas - Sathwa, Rajas and Thamas - are equally balanced, then there will be no change in him. This never happens; they are always out of balance. When one is dominant and the others are dormant, then Prakrithi (the world) makes him assume many roles. The three Gunas represent the three aspects of human nature. Rajoguna is the attachment that brings about desires and creates eagerness to enjoy the objective world that is 'seen'; it breeds desire for physical and heavenly pleasure. Thamoguna cannot grasp the reality; so it misunderstands easily and takes the false to be the true. It leads persons into negligence and error. It binds, instead of releasing. Sathwaguna controls the cause of grief and sorrow; encourages people to follow the path of real joy and happiness. Therefore, being single-pointed and un-affected by either of these three is the basis for purity and steadfastness.  
(Geetha V 193)

There are three types of people: The Thamasic who are like iron balls, impervious to any softening influence; the Rajasic who are like cotton, absorbent but not changing their own nature; and the Sathwic, who melt as butter melts at the joy or grief of others, or at the mention of the leelas of the Lord. They dive deep into the source and spring of sympathy. Anger, envy, greed and intolerance are all so many holes in the pot; the waters of Shanti (Peace), happiness and contentment leak through the holes and the pot becomes empty. The pot has to be repaired and all leaks stopped so that it may be useful. (270960)

### **HUMAN EMOTIONS HAVE TO BE GUIDED**

Human impulses and emotions have to be guided and controlled. Just as the raging waters of the Godhaavari have to be curbed by bunds, halted by dams, tamed by canals and led quietly to the ocean, which can swallow all floods without a trace, so too the age-long instincts of  
Study Circles for Divinity. Volume Two Discourses of Sathya Sai Baba copyright Divine Print 2010

men have to be trained and transmuted by contact with higher ideals and powers. When the fruit is ripe, it will fall off the branch of its own accord. Similarly, when renunciation saturates your heart, you lose contact with the world and slip into the lap of the Lord. *(261061)*

In the past, emotions and feelings were trained and directed towards the achievement of humility. Why are personages like Shankaracharya, Ramanujacharya, Madhwacharya, Buddha, Jesus, Zoroaster and other such religious pioneers, revered in human hearts until this day? Is their scholarship the reason? No. Their virtues and lives reflecting those virtues -- these are the reasons. *(061181)*

Now the whole world is very agitated; it is full of discontent and anxiety, fear and petty faction and hatred. In order to calm and quieten it and remove the discontent and anxiety, you must have enthusiasm and courage. *(030958)*

## **REASONING WITH EMOTIONS**

Your feelings and emotions warp even your thought processes; and reason is made by them into an untamed bull. Very often, egoism tends to encourage and justify the wildness, for a person is led along the wrong path by his very reason, if that is the path he likes! You very often come to the conclusion you want to reach! Unless you are extra careful to examine the very process of reasoning, even while the process is going on, there is a danger that you may be following only the trail you yourself have laid down. Reason can be tamed only by discipline, by systematic application of the yoke, the nose-string, the whip, etc. That is to say, by means of Daya, Santham, Kshama, Sahana, etc. (compassion, equanimity, discrimination, patience, etc.). Train it to walk quietly along small stretches of road at first and then, after you have become sure of its docility, you can take it along and tortuous road of the six-fold temptations: the road of lust, anger, greed, delusion, pride and jealousy. *(120459)*

Give each problem the attention it deserves; but do not allow it to overpower you. Anxiety will not solve any difficulty; coolness comes from detachment. Above all, believe in God and the efficacy of prayer. The Lord has said that he who does good, thinks good, and speaks good will not come to harm. That is the way to get equanimity, peace. *(261164)*

## **PURIFYING THE EMOTIONS**

The Name of God, with all its halo of glory and majesty, can cleanse the mind of passion and emotion and can make it placid and pure. When the Name is repeated without concentration and without reverence, it cannot cleanse the mind. The vice and wickedness will remain.

The Truth that there is perfect identity between the individual and the universal is proclaimed at every breath by the silent announcement your breath makes: Soham ('I am He'). God is the

closest, the fondest, the most reliable companion. But man, in his blindness, ignores Him and seeks the company of others. God is present everywhere, at all times. He is the richest and the most powerful guardian. Yet you ignore him. The Lord is here, near, loving, accessible and affectionate. But many do not open their eyes to the great opportunity. The Name will bring him nearer to you. Now, the Name is on the tongue, the world is in the mind and the owner of the Name is in the heart. The world and its attractions are distracting you, obliterating the answer the Lord gives to the call of the Name. **(260268)**

Everyone who craves for good health must pay attention to the emotions, feelings and motives that animate the individual. Just as you give clothes for a wash, you have to wash the mind free from dirt again and again; otherwise, if dirt accumulates and you form a 'habit', it is difficult for the dhobi as well as harmful to the clothes. It should be a daily process; you should see that no dirt settles upon the mind; that is to say, you should move about in such company that dirt is avoided. Falsehood, injustice, indiscipline, cruelty, hate -- these form the dirt; Sathya (Truth), Dharma (Right Conduct), Shanti (Peace), Prema (Divine Love) - these form the clean elements. If you inhale the pure air of these latter, your mind will be free from evil bacilli and you will be mentally sturdy and physically strong. As Vivekananda used to say, you should have nerves of steel and muscles of iron. That is to say, you should have hope and joy and elation as an unshakable resolution, not despair and dejection. Your heart should be like glass, with the spiritual Light inside illuminating the world outside; the world outside reacting on the inner urges and making them lean towards service, sympathy and mutual help. **(210960)**

Do not engage yourself in the cultivation of Ichcha or the promotion of wants and desires. That is a never-ending process of sowing and reaping, whereby you will never reach contentment. **(140459)**

## **TEMPER THE MIND**

There is nothing which can give unmixed joy; even if there is, when it is lost, it brings about sorrow. This is the very nature of things; so try to correct the very source of joy and sorrow, the mind; control it and train it to see the real nature of the objective world, which attracts and repels you by turns. **(201258)**

See things in their proper perspective, give them their worth but no more. There are greater things that grant joy and peace. Try to get hold of them; every one of you has a right to possess them. None can keep them away from your grasp.

Let not the temple of the Lord that is in your innermost heart be similarly overwhelmed by the sands of desire and anger. You talked of many rishis and yogis who have done tapas here, according to tradition. Well, those rishis and yogis knew which is real and which unreal. They controlled the vagaries of the mind and dwelt in Shanti (Peace). Fix your attention on these eternal values, then you will not be swept off your feet by gusts of passion or fits of fury. **(090959)**

Elation at profit, joy and cheer; dejection at loss and misery; these are the natural characteristics common to all mortals. What, then, is the excellence of the spiritual aspirant? He should not forget the principle: be vigilant and suffer the inevitable, gladly. When difficulties and losses overwhelm you, do not lose heart and precipitate some action; but meditate calmly on how they ever came to be. Try to discover some simple means of overcoming them or avoiding them, in an atmosphere of Shanti (Peace). (*Prashanthi V 14*)

The waters of a river leap from mountains, fall into valleys and rush through gorges; besides, tributaries join at various stages and the water becomes turgid and unclean. So too, in the flood of human life, speed and power increase and decrease. Those ups and downs might happen any moment during life. No one can escape them; they may come at the beginning of life or at the end, or perhaps in the middle. So, what man has to firmly convince himself of is that life is necessarily full of ups and downs, and that far from being afraid and worried over these, he should welcome them as adding to his experience. He should not only feel like this, but he should be happy and glad whatever happens to him. Then all troubles, whatever their nature, will pass away lightly and quickly. For this, the temper of the mind is essential. (*Dhyana V 14-15*)

The treasure that is unmistakably precious is the quality of equanimity, unruffledness. Practise this and make it your natural reaction. Why be put out when you see wrong? Why be attracted when you see evil? Remember evil has in it the potentiality to become good; good has in it the liability to turn evil. There is no fire without a wisp of smoke; there is no smoke without a spark of fire. No one is fully wicked, or fully infallible. Take the world as it is, never expect it to conform to your needs or standards. (*030958*)

## **MAKE YOUR HEART A SHRINE FOR GOD**

Egoism, pride and greed have to be removed from the heart; truth, repetition of the Lord's name and meditation form the ploughing and the leveling; Prema (Love) is the water that has to soak into the field and make it soft and rich. The Name of the Lord is the seed and devotion is the sprout; desire and anger are the cattle and the fence is discipline; happiness is the harvest. (*231164*)

Remove from the garden of your heart the thorny bushes of greed and anger, jealousy and selfishness, the evil breed of 'I' and 'Mine'. Uproot them even when they emerge as seedlings. All this discipline is truly discipline for earning Shanti (Peace). (*Prashanthi V 31*)

Remove all traces of salinity from your hearts, adding to the soil the precious complement of the Name of the Lord. Water it with faith. Then plant the seedlings of Divinity; have discipline as the fence, and steadfastness as the pesticide to be sprayed. Then, you can reap a rich harvest of wisdom which will free you from the task of cultivation forever. (*102069*)

Sometimes the cloud of envy and hatred comes to darken relationships. This is due primarily to fear, fear that causes anger. All that will disappear within the emergence of Bhakthi

(devotion) and the humility and wisdom which come in its wake. Anger wastes time, health and character. Do not allow it free play. Do some inner 'cultivation' too, as you are now doing external cultivation in these field. That has to be done in the field of feelings, motives, desires and promptings. *(090959)*

### **RECOGNIZE THE ATMA**

The one effective way to conquer all sources of physical and mental disease and debility, is awareness of one's Atmic Reality. That will bring about an upsurge of Love and Light, for, when one recognizes that he is the Atma, he cognizes the same Atma in all, he shares the joy and grief of all, and he partakes of the strength and weakness of all. When one yearns for the happiness and prosperity of all mankind, one is blessed with the wisdom and strength to mark out the way and lead men towards it. In everyone, the person sees his God. Every act of his will be as pure, as sincere and as sacred as an offering to God. *(201182)*