



SRI SATHYA SAI CENTER LEADERS CONFERENCE

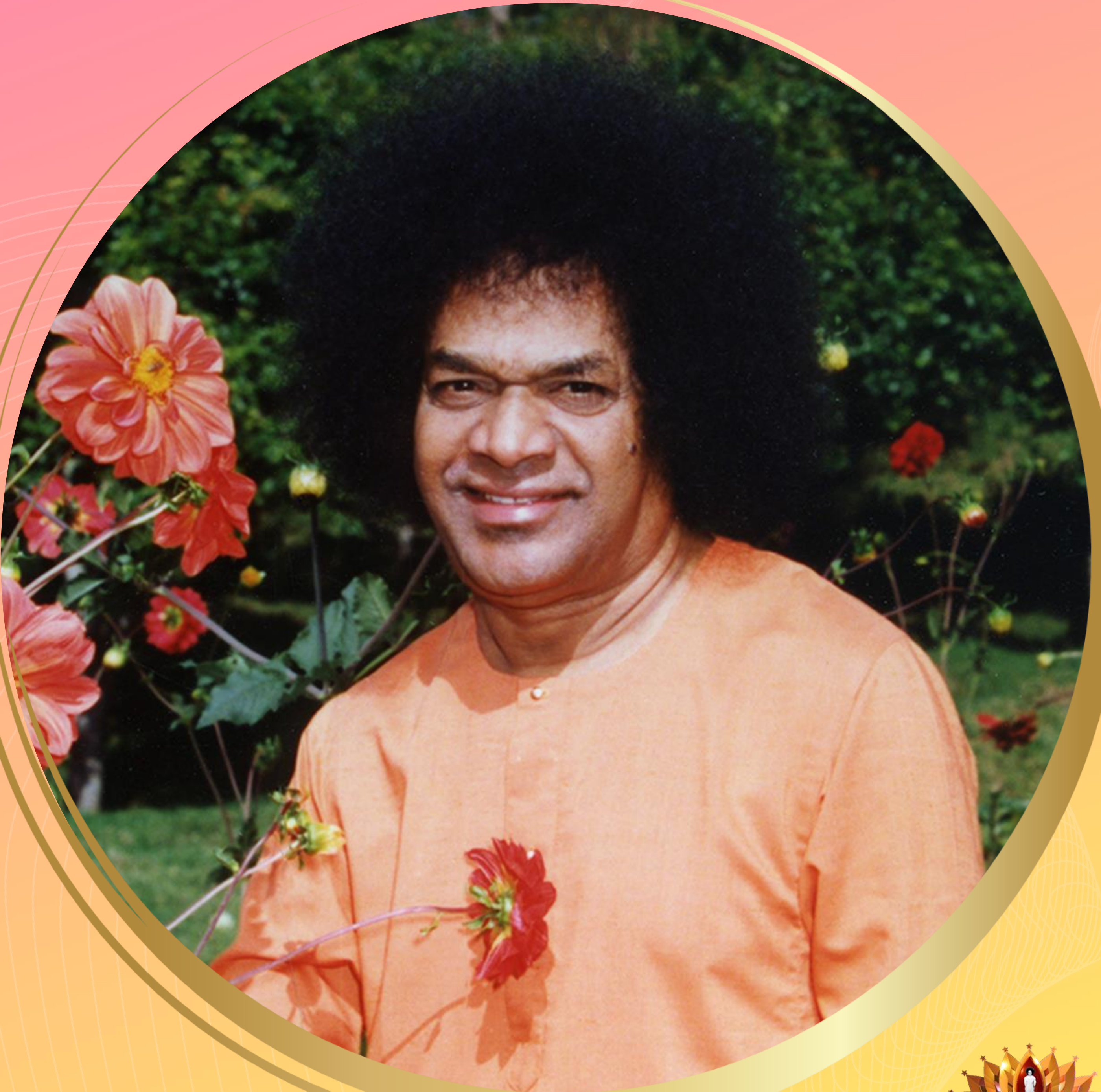


SSSGC

Practise & Inspire

**TRIKARANA SUDDHI – PURITY OF
THOUGHT, WORD, AND DEED**

PRE-EVENT SADHANA STUDY GUIDE





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A humble offering at the
Divine Lotus Feet of Our Beloved
Bhagawan Sri Sathya Sai Baba



“A steady mind, truthful speech, and a body dedicated to service – are the three most important requisites for life. In Vedanta, this is called *Trikarana Suddhi* – Purity of the three instruments. The Upanishads define manava (man) to mean "one who trusts and can be trusted". Every person lives only based on trust or faith. From dawn to dusk, all our activities are made possible only by faith.”

–Source: Summer Showers 1995 – Srimad Bhagavatham

“There is yet another special form of glorifying the name of the Lord. This is *Namalikhitam* (writing the Name of the Lord). Contemplating on the name of the Lord mentally, uttering the name by mouth, and writing the name by hand serves to perform ***Trikarana Suddhi* (purify the mind, the speech, and the action).**”

–Source: –Sri Sathya Sai Speaks, Vol 25 (1992).

The Three H’s That Have to be Developed

“Spirituality constitutes the heart of the body and that must be developed equally. Science and Technology are the head, Spirituality is the heart and Dharma is the hand. Hence man must develop the 3 H’s – head, heart, and hand. People refer to EHV (Education in Human Values). **It is the cultivation of three H’s that is most important; this is called *Trikarana Shuddhi* (purity in thought, word, and deed) in the scriptures and when you have the triple purity you acquire Divine Love.**”

–Source: –Sri Sathya Sai Speaks, Vol 25 (1992)

“Students should bear in mind that for achieving anything worthwhile in life a healthy body and a healthy mind are necessary. **To realize such a doubly healthy state, purity in thought, word and deed is essential.** In Vedantic parlance, this is described as “*Trikarana suddhi*” (purity of the three instruments of mind, speech, and hands). You have to aim at achieving the *Trikarana suddhi* (triple purity). This will enable you to get rid of all evil qualities and make you unselfish.”

–Source: –Sri Sathya Sai Speaks, Vol 22 (1989)



“Likewise for man to be regarded as man, he has to manifest his humanness by practicing Trikarana suddhi purity in thought, word, and deed. Without this purity, man is merely a lump of clay. Man engages himself in various exercises, pursues all kinds of studies, and makes various inquiries. What is the use of all this? He fills his mind with a vast mass of information, but there is no change in his behaviour or living. There is no end to economic changes and political and social reforms. But no mental transformation is taking place. **People have been listening to Bhagavan's discourses and reading Swami's books for years. How far have you changed as a consequence?** Of what use are studies if they are not put into practice even to a small extent?”

– Source: –Sri Sathya Sai Speaks, Vol 23 (1990)

“Self-enquiry calls for *sraddha* (earnestness) and understanding of *Rita* (the principle of cosmic order governing the universe). Ritam transcends the categories of time and space. It is the eternal verity represented by *Trikaranna Suddhi* (unity of thought, word, and deed).”

–Source: –Sri Sathya Sai Speaks, Vol 23 (1990)

“The first attribute of wisdom (*buddhi*) is steadfast faith (*sraddha*), which connotes yearning and steadiness. Mere yearning is not enough; you should also have firm faith. Wisdom fosters the practice of dharma (*ritam*). **The practice of dharma denotes purity of thought, word, and deed (trikarana suddhi). Only when you attain purity of thought, word, and deed will you be endowed with the virtue of the practice of dharma. The practice of dharma (*ritam*)** helps one to enquire whether one’s faith is steadfast or not. After understanding the principle of *ritam*, when you express it in the form of speech, it becomes the truth. When you develop total faith in the purity of thought, word, and deed, then all that you speak will be true only. Speaking what you have seen, heard, and known through your senses does not necessarily mean truth.”

–Source: –Sri Sathya Sai Speaks, Vol 29 (1996)



Your Thoughts Are The Basis of Everything

"Therefore, develop good thoughts. Wherefrom do you get good thoughts? They originate from wisdom (*buddhi*). A person who does not give expression to good thoughts in his talking is termed "one who is devoid of wisdom (*buddhiheena*). Such a person is more like an animal. One who is endowed with wisdom will have purity of the three instruments mind, tongue, and hand (*trikarana suddhi*)."

- Source: -Sri Sathya Sai Speaks, Vol 29 (1996)

"Wisdom fosters the practice of dharma (*ritam*). The practice of dharma denotes purity of thought, word, and deed (*trikarana suddhi*). Only when you attain purity of thought, word, and deed will you be endowed with the virtue of the practice of dharma?"

- Source: -Sri Sathya Sai Speaks, Vol 29 (1996)

Food and Purity in Thought, Word, and Deed

"Recognizing that man's moral weaknesses are on the increase, because of the defects in the food that he takes, our forefathers devised simple but sacred ways and means for purifying the food before eating. They used to sprinkle some water on the food, chanting the mantra: "*Annam Brahma, Raso Vishnuh, Bhokta Maheswarah*" (the solid food is Brahma, the drinking water and the liquid essence of the food are Vishnu, and the enjoyer of the meal is *Maheswara*). In performing this purificatory rite, the partaker of food prays to the Trinity to protect him with *sathyam* and *ritam*. The invocation to the deities is to endow him with *trikarana suddhi* (the triple purity of thought, word, and deed). By this rite, the food was being sanctified as prasad. The so-called intellectuals of today, puffed up with pride in their talents and skills, are ignoring the efficacy and potency of *sathyam* and *ritam*."

- Source: - Summer Showers 1990 - Indian Culture And Spirituality - 27 May 1990



Purity in Thought, Word, and Deed

"This spiritual knowledge comes from the Vedas. The four *mahavakyas* (profound statements) of the Vedas that give this knowledge are *Prajnanam Brahma* (knowledge is Brahman), *Ayamatma Brahma* (Atma is Brahman), *Aham Brahmasmi* (I am Brahman), and *Tatthwamasi* (That you are). Life force (*prana*) or vibration works only through radiation. Without the radiation of prajna, vibration cannot have any movement. It becomes inert. True humanness lies in harmonizing these three principles. Man should therefore achieve the unity of materialization, vibration, and radiation. Harmony in thought, word, and deed, is referred to as *trikarana suddhi*."

- Source: -Sri Sathya Sai Speaks, Vol 32 (1999)

Example of Trikarana Suddhi

"I shall relate to you an example from the Mahabharata to illustrate this. *Dharmaraja*, the eldest brother of the *Pandavas*, was an embodiment of *sathya*, *dharma*, *Santhi*, *Prema* and *ahimsa*. *Draupadi*, born out of the fire, represented *prana*. *Bhima*, the son of the wind God, symbolized *chaitanya shakti* (power of awareness). You know that life without awareness is *Jada* (inert). Arjuna symbolized the *antahkarna shakti* (power of the inner motivator). *Nakula* and *Sahadeva* represented the *jnanendriyas* (organs of perception) and *karmendriyas* (organs of action), respectively.

Truth, righteousness, peace, and love join the senses of action and cognition, enter the *antahkarna* (seat of thought and feeling) with the help of a life force called vibration and live there. So, Divinity, which exists in every individual, is associated with the five cognitive senses: sound, touch, vision, taste, and smell. To recognize the nature of this truth, man should first attain the unity of thought, word, and deed and bring about complete harmony in them. This is the real spiritual practice. Today, the typical individual thinks something, speaks something else and acts in altogether a different way. "*Manasyanyath vachasyanyath karmanyanyath duratmanam*." Such a manner of functioning is typical of a wicked person.



Arjuna was the epitome of *trikarana suddhi* (purity of the triad thought, word, and deed). *Nakula* and *Sahadeva*, who symbolized the senses of cognition and action, provided the right sources. *Bhima*, the son of the wind God, stood by the side of *Dharmaraja*. His presence was as vital as the presence of oxygen in the environment. *Draupadi* symbolized life force. Only with the help of this life force could *Dharmaraja* foster truth, righteousness, peace, and love. The *Pandavas* thus represents the proper use of all the powers in the body in purity and harmony.”

– Source: –Sri Sathya Sai Speaks, Vol 32 (1999)

Who is a Good Person

“*Manasyekam vachasyekam, karmanyekam mahatmanam* (those whose thoughts, words, and deeds are in perfect harmony are noble ones. Choose as your friend only a person who has *trikarana suddhi* (unity of thought, word, and deed).

Manasyanyath vachasyanyath, karmanyanyath duratmanam (those who lack harmony of these are wicked). **If a person thinks something, says something else and acts in a totally different way, do not allow them to come near you.** The proper study of mankind is the man. A true human being is one whose thoughts, words, and deeds are in harmony with each other. You should become such an ideal human being.”

– Source: – Sanathana Sarathi September 2012.

“Let there be unity between your thoughts, words, and deeds. That is triple purity (*trikarana suddhi*). **What you think, you should speak; what you speak, you must put into practice.** That is real humanness. Unity does not mean the gathering of all people in one place. **What is needed is perfect harmony between thoughts, words and deeds.** That is real Educare. Educare is very much immanent in you. You need not refer to any textbooks to find educare. Our heart itself is a textbook. Follow its teachings. Then you will become good students and good people.”

– Source: Sri Sathya Sai Speaks, Vol 41 (2008)



"Birth is misery, old age is misery, family is misery, and death is terrible misery.

It is said: The proper study of mankind is the man. What is mankind? What does it signify?

It signifies the unity of thoughts, words, and deeds. This is called trikarana suddhi in Vedantic parlance. Where there is unity, there is love. When love manifests in you, the lotus of your heart blooms. You develop the spirit of detachment when your heart blooms with love. If a person has not developed detachment, it only means that their heart has not bloomed with love. Devoid of love, one leads the life of an animal."

- Source: -Sri Sathya Sai Speaks, Vol 29 (1996)

"The word *"Rama"* consists of the two letters *"Ra"* and *"Ma."* *"Ra"* means *"Atma"*, and *"Ma"* means *"jiva"* (the individual soul). The Rama principle signifies the unity of the Atma and the *jiva* (the Universal Spirit: and the individual spirit). The oneness of the Supreme Omni Self and the *JivaAtma* (individual Self) is indicated by the term *"Rama."* This inner truth is not understood by many. A true devotee is one who acts on the convictions he professes. This is what is implied in the concept of *Trikarana suddhi* (purity in thought, word, and deed). The *Ananya Bhaktha* is one who continually acts based on his belief that the Lord is omnipresent, omniscient, and omnipotent."

- Source: -Sri Sathya Sai Speaks, Vol 22 (1989)

"The flame of a lamp has two qualities. One is to banish the darkness. The other is a continuous upward movement. Even when a lamp is kept in a pit, the flame moves upwards. The sages have therefore adored the lamp of wisdom as the flame that leads men to higher states. Hence, the effulgence of light should not be treated as a trivial phenomenon. Along with lighting the external lamps, men should strive to light the lamps within them. The human estate should be governed by sacred qualities. This calls for the triple purity of body, mind, and speech - *Trikarana Suddhi* (purity of the three instruments)."

- Source: -Sri Sathya Sai Speaks, Vol 24 (1991)



Anything Can Be Achieved with Purity of Heart

“Of the four *Purusharthas*, *Dharma* is the most important. What is this *Dharma*? It is essentially *Trikarana suddhi* – purity in thought, word, and deed. The complete harmony between thought, word, and deed is the mark of a *Mahatma* (high, souled being). Without unity of thought, word, and deed, there can be no fulfilment in life. It is the duty of every man to achieve such fulfilment by leading a life of triple purity as *Dasharatha* did. The consummation of all *sadhana* (spiritual practices) is the purity of the heart.”

– Source: –Sri Sathya Sai Speaks, Vol 23 (1990)

“Remove the restlessness prevalent in society and establish peace and goodness by practicing *trikarana suddhi* (unity of thought, word, and deed). Wherever you look in this world, law and order are conspicuous by their absence. To revive and establish law and order in the world, practice *Sathya* and *dharma*. Considering *Sathya* and *dharma* as their two eyes, students should undertake to promote the welfare of society and nation. This is the main responsibility of students today.”

– Source: –Sri Sathya Sai Speaks, Vol 29 (1996)

Unity and Purity in Thought, Word, and Deed

“What is meant by penance (*tapas*)? Standing on your head and squinting your eyes is not penance! Unity and purity in thought, word, and deed (*trikarana suddhi*) is penance. A great soul has unity in thought, word, and deed (*Manassyekam vachassekam karmanyekam mahatmanam*). A sinful soul is characterized by disagreement in thought, word, and deed (*Manas anyat vachas anyat karman anyat duratmanam*).



When thought, word, and deed are not one, only darkness (*thamas*) will result instead of penance (*tapas*). Human birth is rare in living beings (*Jantoonam nara janma durlabham*). We should aspire for the Divinity beyond us, not for worldly pleasures beneath us. Therefore, it is no mistake to pursue secular education. But keep the permanent goal of life in view. We are true *yogis*, not *bhogis* (pleasure seekers) or *rogis* (sick people). Yogis are known by sacrifice or renunciation (*thyaga*)."

–Source: Summer Showers 1991 – Upanishads

Swami highlights the three-fold path for *trikarana suddhi*

- *Thyaja durjana samsargam* (Stop bad influences)
- *Bhaja sadhu samagamam* (go and have the company of noble people)
- *Kuru punya mahoratram* (give expression to good thoughts/feelings, do good actions day/ night)

When we follow the above three process steps, we get directed toward the *trikarana suddhi* (harmony of thought, word, and deed). With consistency, noble thoughts arise and result in noble actions.

"The name of our country, *Bharat* (India), also signifies the harmony of feeling, tune, and beat (*bhava, raga, and tala*). *Bha* means *Bhava*, *Ra* means *Raga*, and *Ta* means *Tala*. Similarly, all your actions should reflect the unity of thought, word, and deed. The singing should have a connection with the heart. There is no purpose in merely repeating *Ram Ram Ram* like a tape recorder. The singing should be coupled with feeling from the heart. Only then can there be harmony between your speech and heart, which leads to unity of thought, word, and deed (*trikarana suddhi*). In fact, your thoughts, words, and actions should be in harmony in all endeavors of life. Only then will God's heart melt, and only then will He shower His grace on you. Always sing to earn the love and grace of God, not to earn the appreciation of others. Fill your mind with such noble thoughts."

– Source: –Sri Sathya Sai Speaks, Vol 29 (1996)



What is Dharma of Humanity?

“The dharma of fire is heat and light. The dharma of ice is cold. The dharma of sugar is sweetness. In the same way, what is the dharma of humanity? It is a sacrifice born out of truth and morality. How must it be practiced and demonstrated? Through unity and purity in thought, word, and deed (*trikarana suddhi*). Human qualities flourish when the thoughts you entertain, the words you speak, and the deeds you do are in harmony. Without such unity, *dharma* is absent, education has lost its value, and the prosperity of the nation is in jeopardy. There is no security or justice.”

–Source: Summer Showers 1991 – Upanishads

Dharma of Man is a Life of Sacrifice

“What is the *Dharma* of man? A life of sacrifice based on morality and integrity is the *Dharma* of man. How should the *Dharma* be practiced? With *Trikarana Suddhi* (purity in thought, word, and deed). True humanness consists in the harmony of thought, word, and deed. Today it is because there is no unity of thought, word, and deed among men, *Dharma* has declined. As a result, *Vijnana* (science) has lost its true form. The nation's prosperity and well-being have been destroyed. Security has become scarce. Morality and integrity have disappeared. Mammon worship reigns supreme. In the insane pursuit of wealth, men are losing their morality and integrity.”

– Source: –Sri Sathya Sai Speaks, Vol 24 (1991)

What is ‘Help’?

“There are many meanings given to the word ‘help’. We should not use this word carelessly. True help should include society and permeate your thoughts, words, sight, hearing, and hands. Help rendered with unity of thought, word, and deed (**trikarana suddhi**) is true service. Help means love and compassion guiding your hands.”

–Source: Summer Showers 1995 – Srimad Bhagavatham – 22nd May 1995



Story of Dhruva – Example of Trikarana Suddhi

“As you all know, *Dhruva* was a child of five years. He had no worldly knowledge. Such a young lad entered a dense forest, performed intense penance, and contemplated on God by the power of his faith and the encouragement of *Sage Narada*.

You should have faith in the words of your elders. *Dhruva* wholeheartedly put his trust in the words of *Narada*, who was the mentally conceived son of *Brahma* (*Brahma's manasa putra*).

Dhruva's faith itself manifested in the form of *Lord Vishnu* before him. *Lord Vishnu* asked him, “My dear! What do you want?” Young *Dhruva* replied, “Oh Lord! You know where I was, how I was, and on whom I was contemplating. Having known all this, you have come to the place where I was sitting. Therefore, you also know very well what I want.” When a young lad like *Dhruva* had so much knowledge, how much more knowledge should God be having? In fact, God has more knowledge than anybody else. He said, “My dear! No doubt, I knew where you were, and I also know what you want. However, I follow a certain system. I am ready to fulfil your desire only when there is harmony between your thoughts, words, and actions. While coming from your home, you told your mother that you would pray to God for the boon of sitting on your father's lap. You performed penance in accordance with your thoughts. Now I want to test whether your words are in harmony with your thoughts and actions.” *Dhruva* replied, “Because I was beset with worldliness, I came in search of glass pieces – that was the desire to sit on my father's lap. Now I have found a precious diamond in the form of your *darshan*. It is my great good fortune that I have found a precious diamond while I was searching for glass pieces.” *Vishnu* pointed out his weakness and said, “My dear! Your thoughts and actions denote something else while your words convey a totally different thing. Your thoughts and actions are on one side while your speech is on the other. The majority lies with your thoughts and actions. Hence, go back to your kingdom and rule over it.” Saying this, *Vishnu* sent him back to his kingdom.



In all your endeavours, God wants unity of thought, word, and deed (*trikarana suddhi*).

To say one thing and do something else is not proper.

Even after performing such intense penance and ultimately attaining darshan of the Lord, *Dhruva* could not get what he wanted. What is the reason? It was due to the lack of unity of thought, word, and deed.”

–Source: –Sri Sathya Sai Speaks, Vol 29 (1996)

“As mentioned earlier, *ritam*, is the right wing of the bird of *buddhi*. In Vedantic parlance *ritam* and *sathyam* have been used as synonyms. However, there is a difference between the two, *sathyam* means putting your words into action, and factually reporting in words what you have done. *Ritam*, on the other hand, has a wider connotation, namely, purity, harmony, and unity of the *trikaranas* (thought, word, and deed).

We may also say that *sathyam* is concerned more with the external world, while *ritam* relates more to the internal world of mind and its modifications. *Sathyam* is said to transcend time – past, present, and future, while Atma transcends time and space.”

– Source: Summer Showers 1990 – Indian Culture and Spirituality– 26 May 1990

Make The Body a Fitting Shrine for the Divine

“If the body is considered a field its owner can reap only crops he cultivates in it. If he sows sacred seeds he will reap a harvest of merit. If he sows sinful seeds he will reap a harvest of sins. When the body is regarded as a shrine, it must be revered as the sacred abode of the Divine. Religious *Kshethras* are places of pilgrimage because they are associated with Divinity.

Because the body is also the abode of the Divine it must be regarded as a *Kshethra*. In the temple of the body, the Divine Spirit is installed. It can acquire purity and holiness only when it is purified internally and externally.



By bathing in water, the body can be purified externally. By speaking the Truth, the tongue is purified. Through study and penance, the spirit is rendered pure. The intellect acquires purity through *Jnana* (spiritual wisdom). In these ways, the body has to be made a fitting shrine for the Divine by pure thoughts, pure deeds, and by meditation. Purity of mind, speech, and body has been described as "*Trikarana Shuddhi*" (the triple purity.)

The body should not be regarded as a mere conglomeration of the five elements. Looking at it externally, it may appear as a structure of bones, flesh, blood, and nerves. But just as a temple is not a mere edifice consisting of brick and mortar but is the Abode of the Divine, the body should also be regarded as the dwelling of the Divine Spirit. It is, therefore, the primary duty of man to ensure that the body does not indulge in wrongful practices and fall prey to falsehood and unrighteousness. He should use the body to promote his higher human qualities and pursue the divine path. It is for this purpose that *Yajnas*, *Yagas*, and other religious rites have been prescribed."

- Source: -Sri Sathya Sai Speaks, Vol 16 (1983)

"Who is a good person? Those whose thoughts, words, and deeds are in perfect harmony are noble ones (*Manasyekam vachasyekam, karmanyekam mahatmanam*).

You should choose a person as your friend who has unity of thought, word, and deed (*trikarana shuddhi*). Do not even go near a person who thinks something, speaks something else and acts without any relation to their speech or thinking. Those who lack harmony of thoughts, words, and deeds are wicked (*Manasyanyath vachasyanyath, karmanyanyath duratmanam*). A true human being is one who maintains harmony between their thoughts, words, and deeds. Try to become such a person. The proper study of mankind is man. But today people do not pay attention to this noble principle. They do not try to understand the feelings of others."

- Source: Sri Sathya Sai Speaks, Vol 29 (1996)



“Among the teachings of the *Buddha* to the world the foremost was *Ahimsa* (not causing harm to anyone). Non-violence is not merely refraining from inflicting injuries on others with one's limbs or weapons. Non-violence has to be practiced with *Trikarana Suddhi* (purity of mind, tongue, and body). There should be no ill feelings which is a form of violence. To cause harm to others through the body is also *Himsa* (violence). No one should be harmed even by speech. The speech should be sweet, pleasing, and wholesome. All actions should be helpful to others.”

- Source: -Sri Sathya Sai Speaks, Vol 29 (1996)

“People should develop purity of thought, word, and deed. First and foremost, purity of mind is essential. When the mind is pure, the speech will be pure. Pure thoughts and pure words will lead to sacred actions. This is described as the three instruments of purity (*thrikarana suddhi*), which were very much evident in *Sankara*. Many scholars started asking him questions, “What is the principle of non-duality”?”

- Source: -Sri Sathya Sai Speaks, Vol 29 (1996)

The Triple Purity That Pleases The Lord

“There are three things which are immensely pleasing to the Lord: A tongue that never indulges in falsehood. A body that is not minted by causing harm to others. And a mind that is free from attachment and hatred. These three constitute the *Thrikarana Suddhi* (Triple Purity). Refrain from uttering falsehood, inflicting pain on others, and entertaining ill will towards others. Practice silence as a means of preventing the tongue from straying away from the truth. The ancient sages practiced and preached silence for this purpose. In the use of sense organs, there must be due regard for moderation and purity. This applies to food as well as to other things which you may take in.”

Source: -Sri Sathya Sai Speaks, Vol 21 (1988)



All that you have to find out is what belongs to you. Your words or your writings do not belong to you. Only your actions are yours. Today there is no harmony between deeds and your words. Your writings have no relation to your real experience. Hence, you are unable to experience real bliss.

It is better to act than to speak. Speech is easy. Practice is difficult. There is real sadhana only when you practice what you profess. There must be complete harmony between thought, word, and deed. The ancients proclaimed the supreme quality of this *Trikarana Suddhi* (triple harmony and purity). Where there is a divergence between thought, word, and deed, *Vedhantha* declares that it is evil. The triple harmony is the mark of high souled beings. The wicked revel in disharmony.”

– Source: –Sri Sathya Sai Speaks, Vol 21 (1988)

Bear in Mind the Three Maxims

“Bear in mind three things: Love of God, fear of sin, and observance of social morality. One who has no love of God easily commits sin and loses all moral values. Love of God promotes the fear of sin and makes one lead a moral life.

These triune principles are like the Divine Trinity. They will promote *Thrikarana suddhi* (purity in thought, word, and deed).

Whatever is done with such purity will be conducive to God-realisation. Above all, cultivate love. it is love that has brought you all here. Strengthen that love. Love is God. Live in Love.”

–Source: –Sri Sathya Sai Speaks, Vol 25 (1992)



Questions For Discussion

1.| What is meant by Trikarana Suddhi?

2.| Can Namasmarana and bhajans help us to achieve Trikarana Suddhi?

3.| Why does Bhagawan say that contemplating the name of the Lord mentally, uttering the name by mouth, and writing the name by hand serves to perform Trikarana Suddhi?

4.| Bhagawan says that a healthy body and a healthy mind are necessary to achieve something worthwhile in life for which purity in thought, word, and deed is essential.

Explain the connection between Trikarana Suddhi and healthy body and mind.

5.| What is the connection between the practice of Dharma and Trikarana Suddhi?

6.| As per Bhagawan, one who has good thoughts will be endowed with wisdom and in turn will have Trikarana Suddhi. What is your understanding of this statement?

7.| How is one endowed with Trikarana Suddhi as a result of partaking in food that has been purified with a purificatory prayer?

8.| Bhagawan says that Divinity, which exists in every individual, is associated with the five cognitive senses: sound, touch, vision, taste, and smell and to recognize the nature of this truth, man should first attain the unity of thought, word, and deed and bring about complete harmony in them.

Explain how Divinity is associated with sound, touch, vision, taste, and smell and how do we recognize this.

9.| One of Bhagawan's famous quotes is "The proper study of mankind is man". What is your understanding of this quote?

10.| Bhagawan asks us not to allow someone to come near us if that person thinks something, says something else and acts in a totally different way. How do we identify the other person's conduct and how do we avoid such persons?

11.| Bhagawan says, "Birth is a misery, old age is a misery, family is a misery, and death is a terrible misery". What does Bhagavan mean by this statement?

12.| Bhagawan says that Unity and purity in thought, word, and deed (Trikarana suddhi) is penance. What is penance and why is it Trikarana Suddhi?



13.] Bhagawan wants us to sing bhajans with feelings from the heart. He says that only then can there be harmony between our speech and heart, which leads to unity of thought, word, and deed (trikarana suddhi). How do we bring Bhaava while singing bhajans and in our prayers?

14.] Bhagawan gives a wonderful definition for “Help” and “service” by saying that help rendered with unity of thought, word, and deed (trikarana suddhi) is true service. What is your understanding of this statement?

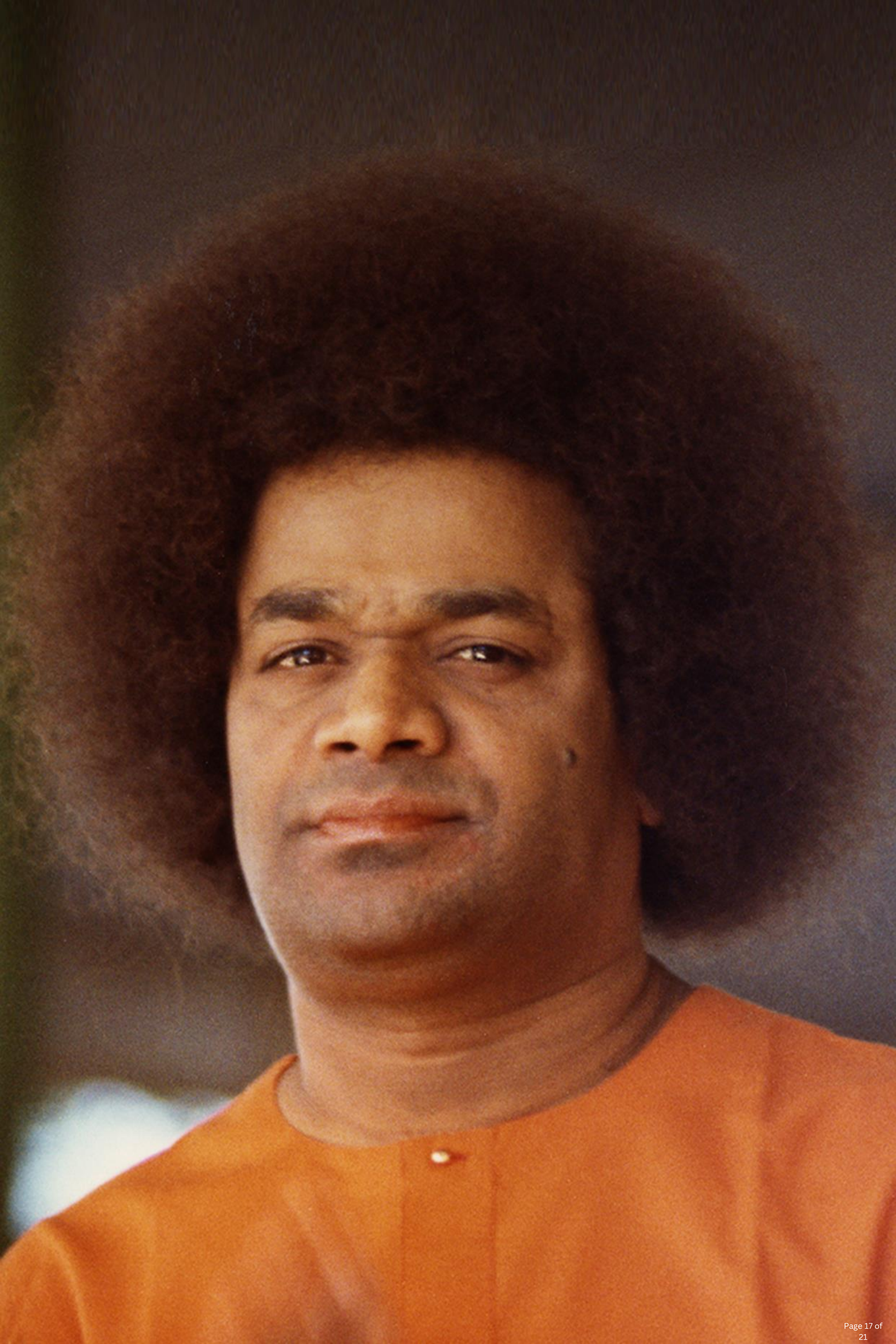
15.] Summarize and explain the profound spiritual messages from the story of Dhruva narrated by Bhagawan.

16.] Bhagawan says that the body which is a temple of God can acquire purity and holiness only when it is purified internally and externally. While we can purify ourselves externally by taking bath, what should we do for internal purity?

17.] Bhagawan is asking us to practice Non-violence with Trikarana Suddhi. How do we do this?

18.] Bhagawan says that a tongue that never indulges in falsehood, a body that is not minted by causing harm to others, and a mind that is free from attachment and hatred constitute the Trikarana Suddhi. How should we be conscious of this as we go about our daily lives?

19.] How do we remember the three maxims “Love of God, fear of sin, observance of social morality” every moment of our lives?



SRI SATHYA SAI GLOBAL COUNCIL

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Practise



Inspire