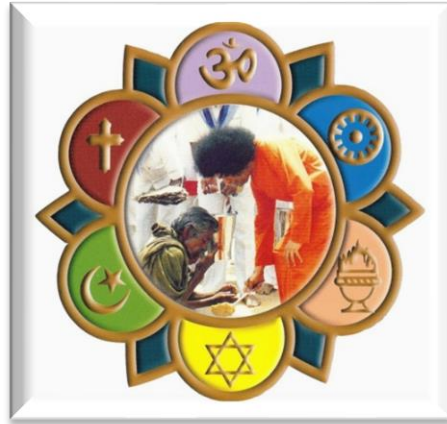




Under the Umbrella of Grace

A gift from the Hearts of Iranians



My Embodiments of Love

You are My treasure, even if you deny Me.

I am your treasure, even if you say No.

I shall be affectionate to you

and attach Myself to you;

I shall take all the trouble

to keep my property safe in My custody-

that is to say, in the custody of the Lord,

by whichever name you may be calling upon Him.

All the powers I have are for you,

I am just the store, keeping them ready

to be given to you, whenever you ask for them.

I shall give Prema (love) even if you do not ask,

for it is your right to share in it.

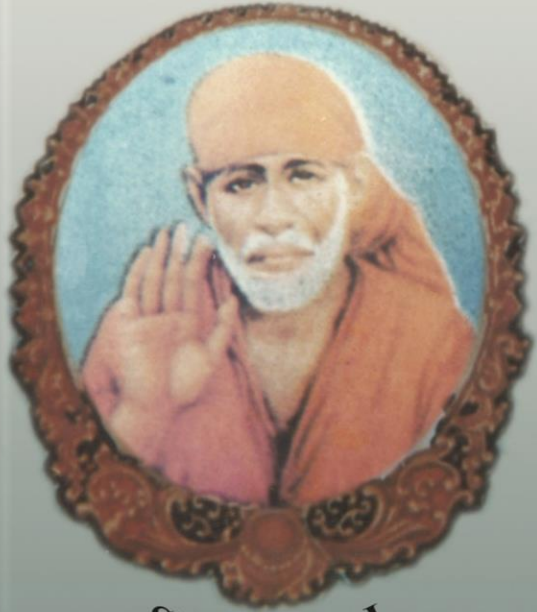
There is no one who can change My course

or affect My conduct to the slightest extent.

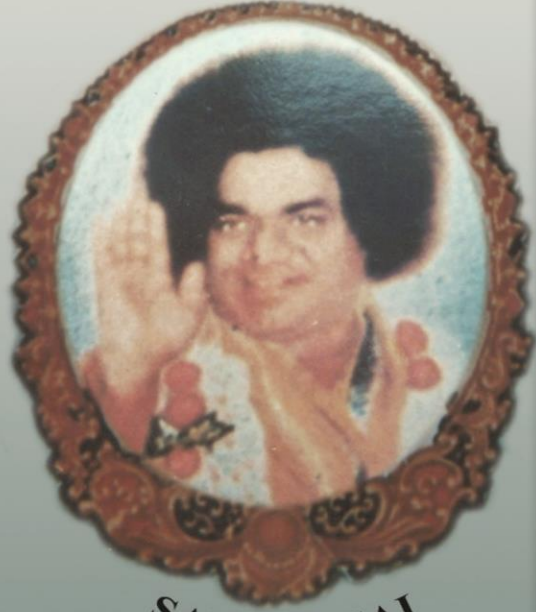
I am the Master over all....

Sri Sathya Sai Baba

SAI AVATAR



SIRUDI SAI



SATHYA SAI



PREMA SAI

PREMA SAI



Wes, Prema Sai will be Shakti incarnate. He will work ceaselessly for the good of the world and establish love, goodwill, and peace. His Name and Fame will reach every corner of the earth. He will be the Universal Guru, the World Teacher, a Leader of leaders. In the Dwapara Yuga,

Krishna was Advisor and Friend to the Pandavas. He instructed and guided them in the ruling of the kingdom and taught His devotees the truth of this Divinity. The function of Prema Sai will be the same. His Voice will be heard all over the world. He will receive universal recognition and devotion and will directly lead the world towards truth, love and peace.

Sathya Sai Baba
Amrita Varshini
P.42

- ❖ Shiva and Shakti are two aspects of God.
- ❖ Shiva: the witness and destruction of the Universe.
- ❖ Shakti: the Divine energy of the witness, is the great universal power of energy.

TABLE OF CONTENTS

True Love	1
The Non-Dualists Wisdom	2
Nature of Avatar	4
My Most Precious Baba	5
You Only Witness All This	6
Born to Serve	8
Do Not Condemn Yourselves	13
Thank You Sathya Sai Baba	14
My Dears (Letter From Baba)	15
There Is One and Not Two	16
Do Not Fear, You Are Immortal	17
Believe	21
Baba's Miracles & Leelas	22
Educare	24
Human Values	25
Speed of Love	34
Teaching Human Values	35
Silence Speaks True	42
Grace on God's Doorstep	43
My Friend, "God"	45
Accept My Blessing (Letter From Baba)	46
Follow the Master	47
My Life's Destiny	54
The Fiercest Fear!	56
The Constant Presence	57
Be Happy!	59
In His Presence	61
Surrender	62
Your Voice Inside of Me	68
You as Body (Letter From Baba)	70
The Sai Heart Penetrates Iran	71
Baba's Darshan	73
Role of the Woman	74
Life Is A Song	76
There Is No Death	82
My First Divine Trip to India	83
Contentment	84
Miracles of Baba	85
Stop	86

Meditation	87
Attention	90
Baba Is Love	91
Thoughts Are Things (Letter From Baba)	92
Life, Death and Liberation	93
Only Love	101
Oh Baba, How Can I Thank You!!!	102
Acquire Me as Your Charioteer	104
Life	107
Know Thyself	108
My Baba	114
The Inevitable End	115
Liberation	116
True Service	120
Prashanti Vahini (Excerpts from)	123
Find The Lord in Daily Life	127
I Am at Peace; I Feel the Grace	128
I Am You; You Are I	129
The Message I Bring	133
Sanskrit Word Definitions	136

- ❖ *Please refer to the end of the newsletter for Sanskrit word definitions.*
- ❖ *Many of the articles in this newsletter are from the book: Life, Death and Liberation, A Compilation of Divine Discourses of Bhagawan Sri Sathya Sai Baba, Compiled by Valentina B. Patacsil, 1999*

True Love

*When you truly love then you don't have to be watchful of slipping away
from it.*

Love does not know sacrifice.

Love does not know giving.

But it is both.

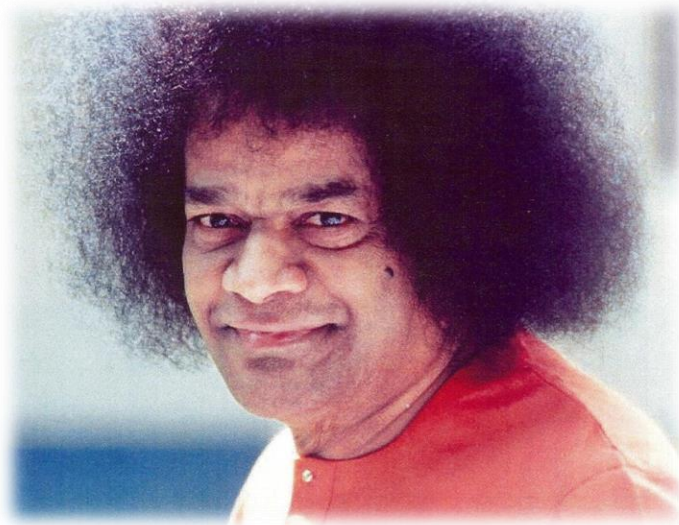
Love does not know completeness.

It is completeness itself.

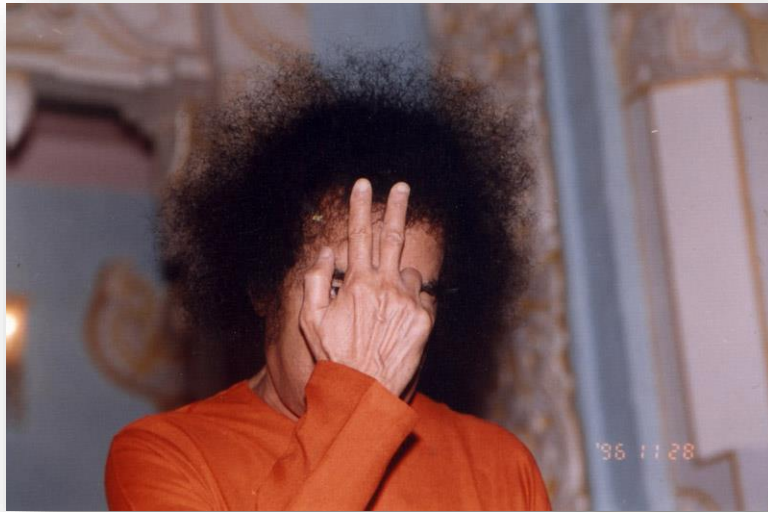
And this is a love without emotion.

Sathyam

June 22 – 2011



THE NON-DUALISTS WISDOM



The Adwaitins of the Non-dualists assert that God is not outside the Cosmos, that He became the Cosmos (Jagat), and that He is all that *is*. There is nothing except God, no Other, no Second. This truth has to be accepted by all. This is the highest Truth. To say that God is the Atma and the Cosmos is as the Body which He operates and lives in, is not correct. To assert that the Atma (God) is eternal and changeless, but the Cosmos which is His body can be subject to change and transformation is also not satisfying.

What does it signify when it is said, 'God is the Upadaha-karana, the Proximate Cause of the Cosmos?' Proximate Cause means the cause which produced the effect. The 'effect' is the cause in another form. It cannot be separate from the cause. Every effect that we notice is but the cause that has assumed a new form. The Cosmos is the effect, God is the Cause-these statements only stress the fact that the Cosmos is but God in another form. When it is argued that the body is limited and subtle, and that it leads one to the Cause, that is, God, or it was from God that it has evolved and taken shape, the Non-Dualists would reply that it was God Himself who manifested in the form of the Cosmos.

It may be doubted whether all this multiplicity of things and beings are really God. Yes. It is the Truth. All these that the senses cognize, that come into awareness,

are God. There is nothing else but He. Our bodies, minds, intellects, consciousness – all *are* God.

...How much of God, what portion of God became the Cosmos?

The Adwaithins say, 'Whatever the portion you may allot, or guess about, remember this: The Cosmos does not exist. It is an illusion. It never is, has been or will be. The Creation of the Cosmos, the dissolution of the Cosmos, these billions of individuals emerging and merging, all this is but a dream. There is no individualized Jivatma at all, no separated Atma. How can there be billions of Jivatmas? There is only ONE Indivisible Complete Absolute. Like the one Sun reflected as a billion suns in a billion lakes, ponds and drops of water, the Jivatmas are but reflections of the One in the minds that it shines upon. This is what the Bharathiya thought emphasizes most clearly through the Adwaithin thinkers. Those who cannot grasp this truth are under the influence of Maya or Delusion,' it can be said.

Dreams too have to be based on reality. Without a basic reality, 'The dependant idea or fact' cannot exist. Without a basic thing, subsequent things cannot emanate. Without a basic being, subsequent beings cannot manifest. The base is God or Iswara. He is Full, He is the Mind, the Body, the Atma. You are only as real as a dream. For the eye that can see reality, the Cosmos is, not this multiplicity of name and form, but mere Sath-Chith-Ananda, Being, Awareness, Bliss. Just think of your dream. It does not arise from somewhere outside you nor do the varied images and activities disappear into some place outside you. They arise in you and disappear into you. While dreaming, you consider the events and persons as real, and you experience, as really as in the waking state, the feelings of grief, delight, fear, anxiety, and joy. You do not dismiss them at the time as illusory. The Cosmos is the dream of God; it arises in Him and merges in Him. It is the product of His Mind. These lives and repeated arrivals all are the fanciful weavings of Maya, unreal fantasies, illusory agitations, unreal appearances. You are the Full. You are God. God is you. Those who have experienced this highest wisdom can attain oneness with the ONE, here and now.

Sathya Sai Vahini, Pages 54-57



Nature of Avatar

The real nature of Avatars is one of unalloyed bliss. His heart overflows with limitless and boundless love when He beholds His devotees. There can be no change in His attitude and affection. But, the ignorant attribute the changes they imagine or the differences they see to God out of their petty mindedness. When we are happy, we praise God and in suffering we condemn Him. God as a guardian has come to warn and wean people away from harmful habits. If necessary, He will not hesitate to resort to infliction of pain as a curative and corrective treatment.

BABA



My Most Precious Baba,

As I'm sitting here gazing into Your kind eyes in the solitude of my Cave, in the Silence of my heart and in the depth of our eyes, we communicate only in Silence. That is why I have such a hard time writing. What I feel is Silence with no memories, with no time and with no becoming. As if Your Divine force invites me to be utterly Silent, telling me that our Love affair is not of this world and doesn't belong to the bazaar's ears. So I let the page be empty, as our Oneness is empty, like a canvas without a need of an artist.

Oh Baba... How I Love You!

Sathyam

YOU ONLY **WITNESS** ALL THIS
WITNESS

INTERVIEW WITH SAI BABA

Swami: Well! You look so full of joy today!

Bhaktha: You have yourself said that man is the embodiment of joy, isn't it?

Swami: Then you must always be in this mood, do you remain so?

Bhaktha: I am trying as far as possible.

Swami: Why do you say 'trying'? Does not sorrow flee the instant Reality is known?

Bhaktha: But what is the Reality, Swami?

Swami: All that is, is unreal! The efforts you undertake, the words you utter, are all unreal; when you know this, the Reality will be evident. Remove all the unreal ideas, opinions, acts and the truth that is hidden can be seen. Piling up all this on top if you ask, what is Reality, how can it be seen?

Bhaktha: How is it possible to take all that is done, spoken, seen, felt, listened to, as unreal?

Swami: First, understand who is experiencing all these. You refer to the body as I, isn't it? That is unreal. When the experiencing I is itself unreal, how can the experiences be real? All have the same Atma. The person who experienced is not you, the person who listened is not you. 'You' only witness all this.

Bhaktha: You said, Swami that in everything there is Atma; is there Atma in a dead man?

Swami: Oh! A good question indeed! Is it more to solve your doubt or the doubt of a dead person?

Bhaktha: Mine.

Swami: Well it is only when you have awakened from deep sleep or Sushupthi that you are aware there is an I, isn't it?

Bhaktha: Then how can it be called dead, how can death happen, when there is Atma?

Swami: If you discriminate properly, there is no dying and no living. A moving body is called living and a still one dead. In dreams any number of living bodies and corpses are seen. On waking, they do not exist. Similarly, in this world, both moving and still, is non-existent... Death means the fading out of the I consciousness. Re-birth happens when I consciousness comes again. This is what is called birth and death, my boy! Ahamkara (conception of one's individuality) is born, Ahamkara dies, that is all.

Bhaktha: So, 'I' exist always, is it?

Swami: Of course you do! When the I consciousness is there, you exist. In reality, who 'You' really are is the base or the awareness, not the I consciousness.

Bhaktha: But they say, attain liberation, attain Mukthi (liberation), etc. What is that?

Swami: Understanding the root of death and birth, one must destroy completely the awareness of the separate I, that condition is 'Mukthi' (liberation).

Bhaktha: So, when I die, I and You are One, isn't it?

Swami: Who said 'No'? That feeling of One, when you are firmly established in it, there is nothing separate at all.

Bhaktha: Until then, in order to identify the real 'I' in the unreal I, they say that the support of a Guru is wanted, how far is that true, Swami?

Swami: It is only when you have so many I's that you need someone's support, is it not? When all is One why seek another? Still, until that Aham or that I fades out, this speaking I and this listening you have to be there. When that I is gone, whom to speak to? who listens? All are one.

From the book: Sandeha Nivarini p. 61-63

BORN TO SERVE

Love and Service in Organizations

There are many organizations in this country established with the express purpose of promoting its welfare in political, economic, educational, moral and material fields. Many have social and religious affiliations, but unless there is a spring of spiritual enthusiasm beneath the activity, a fervor fed by faith in God, they will be groping in the dark, holding in their hands lamps without a flame. Light and Love, so essential for being really helpful to man, have to come from the recognition of spiritual kinship.



I find that you pay great attention to the cementing of friendship among yourselves, rather than expanding love outwards, to those who are hungry for it. You arrange dinner parties and picnics where members are treated to costly feasts, more as a part of social convention, than to appease hunger. This is sheer exhibitionism and display. Instead, I would ask you to feed some hungry people with the delicious dishes, people who have never had in their lives the joy of having eaten a full meal, not to speak of a rich meal. P.47-48

Born to Serve

Vow to serve, to dedicate. Cultivate love. Society is the reflection of the God you adore... Adore society as the Divine Body; that is the Truth, the Eternal Vision.

Of what relation is society and social ties with spirit and its glory? Of what relation is the spirit and its glory with society and its tangles and trickeries? Such questions arise from erring minds.

Spiritual endeavor must aim at individual illumination, social betterment and divinization of the human community. This is extremely urgent and essential. While in society, the divinity inherent in man can blossom more quickly, more

widely, more fragrantly. You recognize the world, but not God who is imminent in it. So, too, you see the individual but not the corpus that is imminent in society. P.55

A Gift from God

Do you intend to be in society? Do you crave to serve it and be served by it? Then, seek the God in all; see the same in all. Yearn to worship that God by selfless service. That alone makes you a true limb of society. If you feel separate, distinct, outside and beyond society, you will run after name and fame. You will be enslaved by hate and partiality, and ruined in the end. Cast out those evil attitudes; feel that you are giving society what is its due, offering to God His own gift of skill and intelligence.

This birth has been undertaken by you for this very mission: the mission of crucifying the ego on the cross of compassion. An opportunity to be of service to fellowmen comes to you as a gift from God. Serve with that sense of gratitude, for it is God who accepts it from you. Prepare yourselves for serving others, not only learning the skills of first aid, the rules of the road, the technique of blood donation, the art of handling mikes and loudspeakers, wiring and fitting electric line, etc.; but at the time, when you are not actively engaged in some such activity, be busy with remembrance or repetition of the Name. Fill yourselves with God, lest you go dry and cruel.

Keep the mind busy with these, for once it strays into the by lanes of the world, it will be infected with evil. Guard the tiny flame of sympathy with suffering, from the gusts of cynicism and miserly greed. Service to others is the duty you owe to society, which has given you the culture you fed on, the breath you live on, the warmth you crave for and the security you seek. P. 56

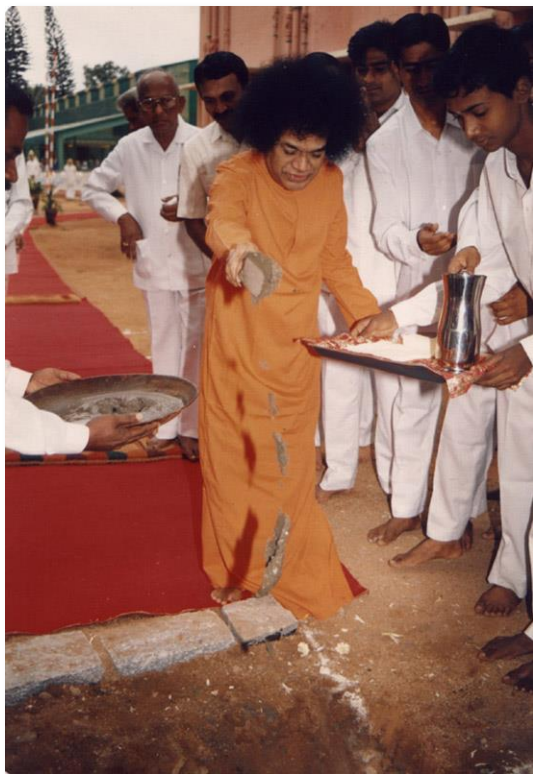
The Sheet-Anchor of Karma Yoga

You have to realize that life is meant for selfless service and not to be lived for selfish purposes. Only through such service can oneness of mankind be experienced. Unselfish service is the sheet-anchor of *Karma Yoga*. The basis of *Yoga* is disciplining the mind and the body through disinterested service. Society honors only such persons who serve society. Such persons earn the grace of God. Every individual has to realize the paramount importance of selfless service. The spirit of service should be coupled with readiness to sacrifice. Only then can it be called selfless service free from any tint of self interest. Such service lends savor to life.

Universal love sustains life by nourishment. Love is the life-breath of man. Magnanimity of spirit lends fragrance to life.

However eminent a person may be, he has to realize that the main purpose of life is to render dedicated service to one's fellowmen. The relationship between mother and child, preceptor and disciple, God and devotee, is based on mutual dependence. There cannot be a child without a mother, a disciple without a teacher, a devotee without God. Each is associated with the other in an inextricable bond.

One should be prepared to serve others than choose to be served by them. Moreover, there is nothing meritorious by serving those who are high above us.



For one in the same position as ourselves is not also commendable. Service should be rendered to those who are worse off than ourselves and who are neglected by the world.

We must consider that we have taken birth only to render service to society as a sacred duty. Whatever small service we may do, if we do it in the right spirit, serving with no thought of self, we shall be doing something commendable and worthwhile. An act of service by itself may be a small thing. But it must be done wholeheartedly. Just as cow transforms whatever it may consume into sweet, wholesome milk, any kind of service rendered with a pure heart will result in great good. You should not have any expectation of returns in view when

rendering service. 'This is my duty. I am born to serve.' It is with such an attitude that you should take up service. P. 57

The Alchemy of Love

Paramatma reveals Its Glory as *Prema* (Love) in man. *Prema* appears in various forms attaching itself to riches or parents or children or one's life-mate or friends. All these are sparks of the same flame and the Love of the Universal as its highest expression. This *Prema* cannot be cultivated by reading guidebooks and made-easies and learning the steps by rote. It has to begin with a great yearning for the

Light, an unbearable agony to escape from the darkness and see Light, as in the prayer, *Thamaaso maa jyother gaamaya* (Lead from darkness to Light). The yearning itself will draw down Light. The Love will grow of itself and by its slow and inevitable alchemy turn you into Gold. Prahlada was a *raakshasa* (demon) but *Prema* liberated him nevertheless. Jatayu was a bird, Dhruva but a toddler, the cowherds of Brindavan were unlettered folk; yet, through that alchemy they all shone in the splendor of Love and knew the Source.

See the Universal in all. See all as similar waves, sustained by the same sea. Develop that kinship, that love, that sympathy. Serve others, not with the feeling that they are others, but with the attitude of worship that you reserve for God. One single act of service offered to the God whom you visualize in another is worth all the yearning for God. P.177

Seva (Service) as Saadhana

Man can realize his mission on earth only when he knows himself as Divine, and when he reveres all others as Divine. And man has to worship God in the form of Man. God appears before him as a blind beggar, an idiot, a leper, a child, a decrepit old man, a criminal or a madman. You must see behind those veils, the divine embodiment of love, power and wisdom, the Sai, and worship Him through selfless service.

Through *seva* you realize that all beings are waves of the Ocean of Divinity. No other *saadhana* (spiritual practice) can bring you into the incessant contemplation of the Oneness of all living beings. You feel another's pain as your own; you share another's success as your own. To see everyone else as yourself and yourself in every one, that is the core of the *saadhana* of *seva*. Again, *seva* makes the ego languish for want of food. It makes you humble before the suffering of others, and when you rush to render help, you do not calculate how high or low his social or economic status is. The hardest heart is slowly softened into the softness of butter by the opportunities that the selfless server offers.

Seva is mentioned as one among the nine steps towards Realization. You must, therefore, be earnest about it and welcome all chances to serve the old, the sick, the disabled, the diseased and the distressed. ... Your *seva* will be judged with reference to the mental attitude accompanying it. So, whatever work is allotted, do it with fervor, understanding and reverence.

To attain God, feats of hard *saadhana* is superfluous. Love is enough, avoid hating, avoid envying or even disliking anyone. Put love into practice through selfless

service. When the loveliness of the seed blooms, you have the flower. And God is the loveliness which blossoms as man. P. 176-177

Adhere to a New Rite

I am always emphasizing the value of Service as a *Saadhana* (spiritual practice) for realizing the oneness of all in God and the oneness of oneself with God. I do not recommend the giving up of karma, for it is not possible. I call upon you to adhere to a new rite, *Seva* (selfless service), a new *yajna*, sacrifice of the ego; a new ritual of worship, *shaaranagathi*, total loving surrender, dedication of all thoughts, words and deeds at the Lotus Feet of the Lord, and acceptance of all that happens as Gifts of Grace from Him.

Be in perpetual contact with God. Let the pipe that leads into the tap, which is you, be connected with the reservoir of His Grace. Then your life will be full of unruffled content. Without that awareness of the constant presence, any service that you do to others will be dry and barren. Be aware of it, then any little act of service will yield plentiful fruit. 'God's hands and feet are everywhere. God's eyes, head and face are everywhere. God's ears are all over the Universe. He remains, enveloping all. P. 178

Quotes from: Life, Death and Liberation



Do Not Condemn



Do not condemn yourselves as weak, sinful, conceited, wicked, outlawed, mean, etc. When you condemn yourself, remember you are actually condemning Me, who is your Inner Self. Live so that with every breath and step, you come nearer and nearer Me.

Sathya Sai Speaks Vol 2 p 107

As part of their religious observances, people will sometimes say in their prayers, 'O Lord, I am a sinner, my soul is full of sin, I have been performing so many sinful acts.' But who is this person who is sinning? Can there ever be anyone who is separate from the Lord? Can such a one exist? These declarations about sinning and being a sinner are not good for you to engage in. Rather you should think, 'I am Shiva, I am God, I am peace itself, I am love, I am Ananda, pure bliss without end.' Keeping such lofty ideas and thoughts in your mind is the best way to reach the goal.

Discourses on the Bhagavad Gita P 57 Disc 9

THANK YOU SATHYA SAI BABA

This is said with the utmost gratitude to Sathya Sai Baba for bringing His Presence into my life. It is indeed a sign of good fortune to have met, seen and talked to Sathya Sai Baba, a full Avatar, as mentioned in His own words; "I am God..."

It is my experience that Sathya Sai Baba manifests Omnipresence and Omniscience. Sri Sathya Sai Baba is present at all times and answers both the worldly and spiritual questions, which I have posed both in writing and in thoughts. His Omniscience will answer thoughts where I have questions that I have not yet written down. His ability to know everything about me and my thoughts is just a minute fraction of His Omniscience; as He is capable of doing this with all of us at once, even now or more so now; as many other devotees have also written of His ability to read their every thought and know all about them.

I realize that Sathya Sai Baba has been in my life even prior to my knowing of His existence. Sathya Sai Baba has been present in my life guiding me, guarding me, and preparing me for now. Right now the more that I have Him in my thoughts and heart; the more I am aware of His Constant Presence; rather His Constant Omnipresence.

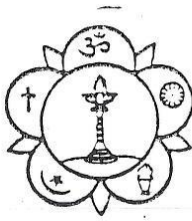


Thank you; thank you Sai Baba for everything. Sathya Sai Baba said, "I am God..." which is extremely important, but more important is the rest of what Sai Baba Said, "but so are you!" In fact Sai Baba directly told me, "You are not what you think you are; you are not what others think you are; You are Atma, Atma!"

Thank you, thank you to Sai Baba with a heart full of love and gratitude. May Your Constant Omnipresence Grace me to realize and experience the grandness of that statement.

May I capture you in a Heart filled with love for you, forever.

Richard



Bhagawan Sri Sathya Sai Baba

PRASANTHI NILAYAM P.O.
ANANTPUR DT. (A.P.)
PHONE NO: 30.

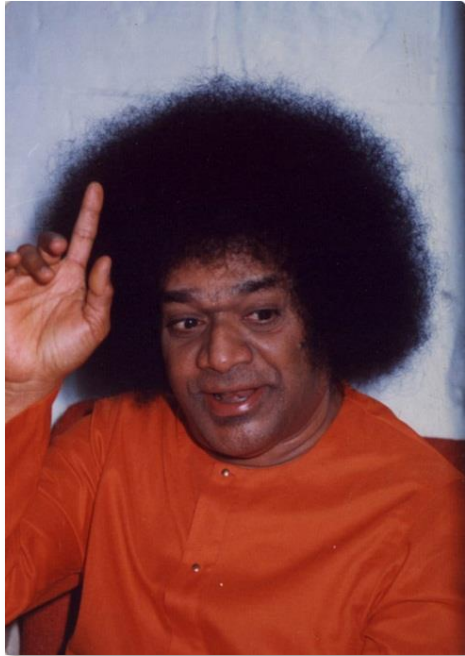
My Dear's! The time will come when the whole of this dream will vanish. To everyone of us there must come a time when the whole universe will be found to have been a mere dream, when we shall find that the soul is infinitely better than its surroundings. In this struggle through what we call environments, there will come a time when we shall find that these environments were almost zero in comparison with the power of the soul. It is only a question of time, and time is nothing in the infinite. It is a drop in the ocean. We can afford to wait and be calm.

With Paleney's

(Baba) Sri Sai Baba

CONVERSATIONS WITH BABA

THERE IS ONE AND NOT TWO



Sai: There is one and not two, if one sees a second then Maya is in operation.

H: Life appears to be somewhat of a jungle of unexpected dangers!

Sai: Maya is harmless to the devotee of God. That same Maya, so dangerous to the person who does not believe in God, protects the devotee from all harm. The cat carries the kitten in the mouth from here to there, and the kitten is unharmed, but a rat is killed by the cat. It is the same mouth in both cases. Maya brings trouble, yet it is the same Maya that tenderly protects the devotee of God.

H: Then the devotee of God may just do his work and not worry about penetrating the illusions of Maya.

Sai: Yes the devotee may do work for God and pay no attention to the powers of Maya. God protects His devotees. His devotee is near and dear to God and He carries the devotee safely through life. In Indian kitchens there is an instrument – tongs – that is used to pick up and move the cooking utensil. The instrument can seize everything except the user, Maya is the tongs held and used by God.

H: Then God holds Maya in one hand the devotee in the other?

Sai: Two hands are not needed, one hand is enough. If God held the devotee with one hand, the tongs – might still seize him! So God holds both in the same hand.

Conversations with Bhagavan Sri Sathya Sai Baba, P 63

J. Hislop

Do Not Fear You Are Immortal

Quotes from Discourses on the Bagavad Gita

No Fear If Only See the ONE

Whenever you see anyone or anything other than God, fear may come into you. It is only when you know that every name and every form to be found anywhere in the universe, is nothing but a combination of the five elements, and that whatever form these elements take, their basis and support is always God ...when you are firmly grounded in the belief, then fear can gain no foothold within you and you become permanently free of fear.

... Of all the great virtues, fearlessness occupies the place of primary importance. It is the ideal virtue. Unless you have fearlessness, you will never be able to live comfortably. Be it in the secular field in the battle of life in the world, or be it in your struggles in the realm of the spirit, you must never leave room for fear to creep in; it should find no place in your life. When a person is obsessed with fear he becomes extremely timid. He won't be able to accomplish even the smallest job. ... Fearlessness, Abhaya, cannot be considered as just the absence of fear, which is called Nirbhaha. They are not the same. Both fear and absence of fear are associated with body-consciousness. Absence of fear can sometimes be foolish, such as when the body is threatened with harm. But fearlessness, on the other hand, is beyond body-consciousness. It can be experienced only when one recognizes the truth of the one divinity without a second, resident in full measure in every heart.

A person who is truly fearless will have detachment from all the objects of the world and be saturated with the love of God. On the other hand, one who is egoistic about his body and his worldly accomplishments will be charged with

fear. Attachments to the worldly objects and egoism will never be entertained by a person who is free from fear. P 193 Disc. 28

Firm Faith in God No Fear

There is infinite power inherent in the human heart. But despite such power, man does not have faith in himself. What is the reason for this? The reason is that he feels separate, and he believes that he is different from the divinity, which, in truth, is always inside him as his very core. This same divinity pervades the entire universe. When you develop a firm faith in God, you will never have any fear whatsoever; you will recognize that the God you worship is the One who is present everywhere in everyone and in everything, and also in yourself. That belief will remove all vestige of fear from your heart. ...

Your faith in the omnipresent is the key to developing fearlessness. Only when you lose faith will you develop fear; only when you forget your true Self will fear arise. You have forgotten your own true nature; you have forgotten the Atma. ... when you make an effort to remove the delusions and get a vision of the Atma, you become merged in Nirvana; then you can call yourself a real human being. If you do not make any effort along this path you are not a man but a 'nam', a man in name only. P 200 Disc. 28

Fear, Fearlessness & Atmic Vision

Whoever is fully awake and has developed his powers of discrimination will not suffer from sorrow nor be subject to fear. Only a person who has attachment to the body and attachment to objects, will experience fear and suffering. Therefore, Krishna told Arjuna to develop an integral vision.

The third kind of vision is Atmic vision. Those who have Atmic vision do not restrict their perception only to others' external features or their inner feelings as revealed by their behavior and expressions, but these third type of people have developed an integral vision. They see the inner unity, the divine consciousness that pervades everyone, despite body differences and differences in behavior. They realize that feelings, thoughts, and behavioral characteristics all undergo change and transformation. Therefore, those with Atmic vision do not develop any interest or any special like or dislike for people's bodily make-up and ways of

expression. Their vision is wholly oriented towards the indwelling divinity. This is a sacred vision.

People with such an integral and wholesome vision are in the hands of God. Not merely are they in the hands of God, truly, they become God Himself. The Upanishads say that one who knows Brahman becomes Brahman. So that, a person who gains such a sacred vision takes on the nature of divinity. As one perceives so he becomes. To become a Stithaprajna, a person of the highest wisdom, one must develop this integral vision of Sudarshana, and steadily abide in the inner unity that is within all the outer diversity. Therefore, Krishna's command to Arjuna was to always turn his vision towards Atma and to maintain this integral vision under all circumstances.

P 203 Disc. 29

Fear Is Delusion Fearlessness Is Unity

Fear is only a delusion created by the mind; lack of fear is also a delusion created by the mind. Mistaking one thing for another leads to fear; recognizing the mistake and rectifying it, leads to the removal of fear. These two, Bhaya and Nirbaya, are associated with fear and the freedom from fear. Abhaya is not associated with these two, at all. Abhaya means fearlessness; it is a permanent state where there is no question of ever experiencing any fear. A person with Abhaya is continuously aware of his own reality; for him to become subject to fear would be impossible. You should not consider this quality of abhaya as just the absence of fear. In fearlessness one is not aware of any second entity. One gets fear only when there exists a second object; but for one who has Abhaya there is never any second, at all. Therefore, fearlessness is associated with unity consciousness; it refers to Advaita, where there can be no two, but always just the one. Only when you are in such a state of Advaita will you be truly fearless.

When you forget your Self, when you forget the Atma, you will suffer from fear. When you remember only the world and not God, you will suffer from fear. When you are filled with desires and attachments, you will suffer from fear. When you are deluded by objects, you will suffer from fear. On the other hand, when you are immersed in the transcendental reality, you will be totally free from fear, you will never be afraid of anything. Then you will always be Abhaya, fearless. Krishna said, "Arjuna there is only one thing you will have to develop. You need

not further develop your vision of the phenomenal world; you need not further develop your mind. You need only to develop the vision of the One which is existing everywhere in everyone. If you know it, and if you remember it, then you will not be subject to this constant cycling between Bhaya and Nirbhaya. ...

You will have to control your tendency to look outwards towards the body and its deeds, and towards the mind with its thoughts and feelings, and instead develop the inward vision of the sacred Atma. **P 207 Disc. 29**

Fear in Twoness

Fear arises when you see another as separate from God. But when you know that the one divinity is the basis of all you see, then fear leaves you forever. Once you become everything, then you are permanently freed from the specter of fear. **Chapter 28 P 263**

Fear of Death

Fearlessness may be compared to a great mountain while fear is something like the small waft of air created by your breath. Can this little current created by your breath ever shake such a mighty mountain? Of course not. The little wind of fear can never shake the great mountain of fearlessness. When this steadfast and unwavering mountain of fearlessness becomes implanted in a mind that is clean and pure and free of delusions, and when it resides in a heart that is immersed in bliss, then you are veritably expressing your divine nature. Then the truth will be established in your heart of hearts, that there is only the one divine reality existing everywhere. Once you know this all-pervasive divinity to be your essence you laugh at death, for death no longer has any power over you. **P 266 Disc. 28**

From Discourses on the Bagavad Gita

BELIEVE



Sathya Sai Baba has always been part of my life. I have always felt his LOVE and Protection. The truth he conveyed is forever with us and bids us. Live in love, surrender to the possibilities, and BELIEVE.

Baba we love you and carry your messagealways.

*With Love,
AliReza*

BABA'S MIRACLES & LEELAS



A most wondrous act of Grace performed by Bhagavan for me was to relieve me of my worldly burdens. I had gone through a long, sad period in my life and finally I cried out to Swami: 'There must be a purpose and an end to all of this.' I had been unable to throw off depressing feelings of the past.

Very early one morning, I was pondering over my sorrowfulness and finally settled into meditation. My plea was for release, for freedom, and I soon discovered that I had been heard, for Sai Baba appeared to me. Waves of silver light rays, alive with motion, poured outwards from Him. Radiating behind the silver were vivid bright colors. He was suspended in space right before me. I was filled with wonder and amazement.

Sai Baba was smiling at me, His expression, one of love and compassion. My eyes were riveted on Him when He spoke: 'Charles, bring Me your burdens.' Instantly my outstretched arms were piled high with arm-like members. I was thinking how unbelievable it was that He wanted my burdens. Slowly I took the few steps

required to reach Him. As I stood in front of Him, the burdens literally flew from me right into His body. I could not utter a word.

To my further astonishment, Baba smilingly spoke to me again: 'Now Charles, bring to Me your heaviest burdens.' This seemed beyond belief, certainly to me. But at this point a feeling of surrender deepened within me, and I realized He was about to relieve me of all my life-stifling, sad, heavy burdens, which had been constantly drawing me into the dark depths of despondency.

His body was still, issuing forth radiant waves of brilliant light with the background of colorful shafts of light. His smile of sweetness remained. I realized that there was no doubt about His mission. I found my arms outstretched, carrying a great load of even larger members. To my surprise the load was weightless, and my burdens were again drawn rapidly into His Form. At that moment, I began to experience a profound freedom. By His Grace I was granted peace.

Regarding Dharma and the highest freedom, Baba tells us: 'To be free is your birthright, not to be bound. It is only when you guide your steps along the Path illumined by the Universal Unbounded Dharma that you really are free; if you stray away from the light, you get bound and you are caught. Some might raise a doubt how Dharma which sets limits on thoughts and words, which regulates and controls, can make a person free. 'Freedom' is the name that you give as certain type of bondage; genuine freedom is only gotten when delusion is absent, when there is no identification with the body and the senses, no servitude to the objective world.'

From 'My Beloved' by Charles Penn, Page 75

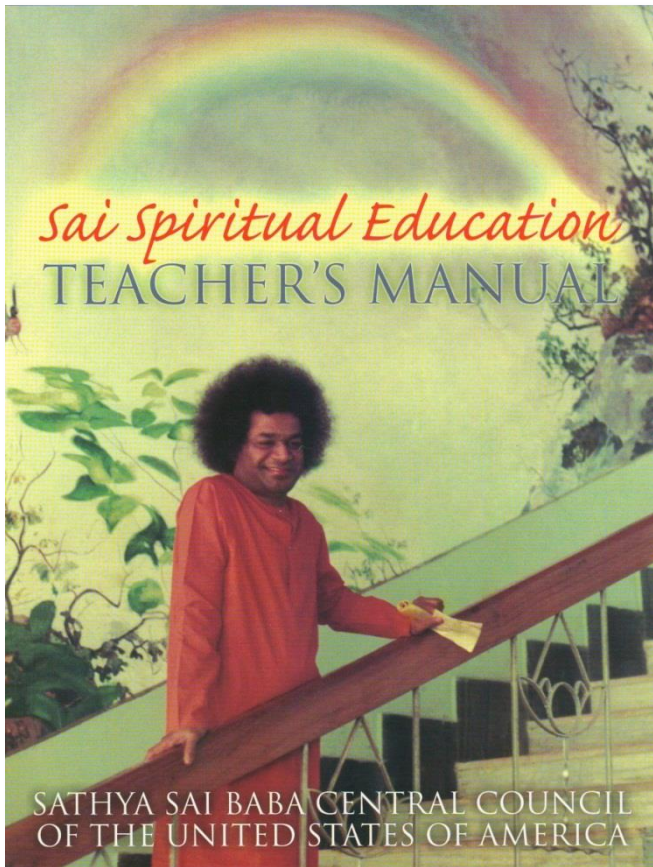
Educare



The human body is *Panchabouthika* (made up of the five elements, namely, earth, water, fire, air, and space). It consists of *Panchendriyas* (five senses) that crave for fulfilling desires. There are also certain values like *Sathya* (truth), *Dharma* (righteousness), *Shanti* (peace), *Prema* (love), and *Ahimsa* (non-violence) hidden in the core of our personality. These noble qualities are inherent in each and every one of us. They have to be brought out and manifested in our daily life. This process is called 'Educare'.

Divine Discourse, Aug 9, 2006.

HUMAN VALUES



Primary Objectives

Bal Vikas (Sai Spiritual Education) is the primary basis of the great movement to restore righteousness (*dharmā*) in the world.... The ideal of the (program) is to raise a generation of boys and girls who have a clean and clear conscience. The actual syllabus is not so important as the creation of an atmosphere wherein noble habits and ideals can grow and fructify.

SSS10:30-207; Bal Vikas Teachers Training Camp,6-6-78

Bal Vikas means, literally “Blossoming of the child”. *Bal Vikas* is the former name of the Sai Spiritual Education (SSE) program, which encourages

children to live by the ancient truths or *Sanathana Dharma* that Sathya Sai Baba, by His life and message, exemplifies. Sai Baba’s life and message are emphasized throughout the lessons and examples for children to emulate.

Awaking the Inner, Spiritual Self

The primary objective of the program is to arouse the latent divine qualities within each child. In SSE classes, awareness of the inner divinity is awakened gradually, through an emphasis on the cardinal human values of Truth, Right Action, Love, Peace and Nonviolence. The teaching is a process of what Sathya Sai Baba speaks of as educare-knowledge revealed from within. One of the most important factors in the process is the teacher him or herself: the SSE teacher must be a living

example of the values and virtues being taught. In SSE classes, the process is furthered by the telling of stories, especially the lives of sages, saints, and people of virtuous character from one's native country. SSE classes also make use of specific teaching techniques for spiritual education: memorizing prayers, singing devotional songs, repeating God's name, silent sitting, listening to and enacting stories, participating in group activities, and "life practice" of virtues in daily living.

Sai Baba's teachings show the child that his or true Self is the *Atma*, the oneness existing behind all creation; thus a common bond unites all people. With this realization, the child can grow in compassion and love toward everyone.

The Five Values

To help children understand and revere the oneness behind all creation, they are taught to base their actions on truth, to respect all religions, to serve humanity, and to base their lives on the five cardinal values of Truth, Right Action, Peace, Love, and Nonviolence. Sathya Sai Baba assures us that these five values are in essence inseparable and interdependent. For instructional purposes, He separates the values. Numerous additional virtues or 'sub values' are closely related to each of the five main values; for example: honesty and sincerity are related to Truth.

Sacrifice and Ceiling on Desires

Children are also taught that "sixth" value of Sacrifice and to conserve, avoid waste, and use wisely the divine resources of Time, Money, Food, Energy, and Knowledge, through practicing a Ceiling on Desires.

Virtuous Character and Moral Fiber

As a child grows, his or her character and personality develop in relation to family, friends and society. Sai Baba says the primary ingredient toward building good character is self-confidence ---the foundation on which other good qualities can be formed. The Sai Spiritual Education teachers, through example, serve in an instrumental way in helping children acquire this self-assurance.

Additionally, the teachers aim to develop certain qualities of character and moral fiber in the children with whom they have been entrusted. Some of these qualities

are faith in God, righteous conduct, respect for parents and teachers, the peaceful resolution of personal conflicts, and the cultivation of serenity within themselves.

The causes for (social) maladies are to be sought in the realm of the spirit, rather than in the economic, political, intellectual, scholastic, or social fields... The schools that I am establishing have as one the purposes to demonstrate to the populace and the government of the urgency of this task, as well as the ways in which it can be fulfilled. My *sankalpa* (divine plan of action) is to provide the youth with an education that, while cultivating their intelligence, will also purify their impulses and emotions and equip them with the physical and mental disciplines needed for drawing upon the wellspring of calmness and joy that lies in their own hearts. Their higher natures will have to be fostered and encouraged to blossom, by means of study, prayers and *sadhana* (spiritual discipline), and contact with the sages, saints, and spiritual heroes and heroines of their land, and place them on the path of self-confidence, self-satisfaction, self-sacrifice, and self-knowledge.

SSS 7:32, 162; Anantapur , 11-7-69

Sai's Words on Spiritual Education (SSE / Bal Vikas)

Teacher and Parent Responsibilities

Because in existing educational institutions the methods and procedures adopted will not enable the cleaning of minds and hearts, we have started these *Bal Vikas* (Sai Spiritual Education) classes with a view to take hold of the children when young and prepare them to grow into adults with clean minds and pure hearts.

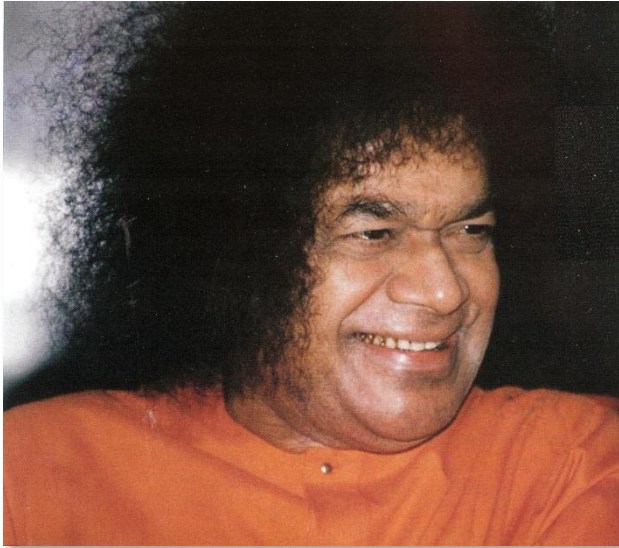
Discourse to SSE Teachers, Date Unknown

The children whom you are guiding and inspiring will be the leaders of tomorrow in this land. The virtues you implant in them, the counsel you provide them, and the examples you place before them will remain etched in their memories and transform their outlook and behavior in the days to come.

SSS XI: 7, Rajahmundry, 3-1-74

Instruct the children in the program to revere their parents. This is their first responsibility-a simple act of gratitude for those who endowed them with the material instrument for life.

SSS XI: 9, Rajahmundry, 3-1-74



Character and Morality

No knowledge can be higher than virtuous character. Character is power....Every religion emphasizes the same need, not as a special condition of belief, but as the basis of spiritual life and conduct itself. Those who lead lives along these lines will never come to harm. They will be endowed with sacred merit...Virtues are the most effective means for purifying the inner consciousness of man, for they prompt

the person to discover what to do and how to do it.

SV, 15

The moral revival is already here, and it gains volume every moment. Indeed the reconstruction of humanity on moral foundation is today a world concern.

SSS II: 32, Madras, 4-23-61

The character of children must be made strong and pure. Give them all the confidence and courage they need to become good, honest, and self-reliant adults.

SSS V: 190, Anantapur, 4-18-66

Inculcate in their minds the key qualities and values for life, such as love of God and fear of sin, reverence to elders, obedience to parents, truthfulness, and so on. Teach them to cultivate clean habits and make them aware of the importance and principles of health and hygiene.

DGBV, 77

Our aim is to mold the mentality of the child in order to regulate his or her habits in an ideal manner-to bring about transformation in the child and not merely burden him or her with information.

Discourse to SSE Teachers, Date unknown

Young people who are capable of making sacrifices are most needed today. Not only this, we need courageous young people who can proclaim to the world the Omnipresence of divinity. Society needs young people who can face and fight with courage all situations arising from injustice, unkindness, and cruelty. We need young people who will strive not only for worldly and material benefits but who will also give sufficient importance to ethical and spiritual concerns. We need young people, who are prepared to give up imitation and selfish ideas, and who are able to serve the community in the selfless manner; young people, who can by their own experience, proclaim and tell others that the inner Divinity (*Atma*) is the most important aspect of life.

SSB 1977, 180

Teach All Faiths Equally

Teach the equal validity of all faiths ---for example; teach the children quotations from the Bible and the ideals of Christianity. So, too, use the sacred texts of Zoroastrianism, Buddhism, Islam, and so on, to acquaint them with the ideals held by those faiths. Also tell them stories contained in the scriptures of all religions. Do not belittle any religion or give predominance to any single faith. Someone suggested that children must be taught the entire Gita; this is a mistaken view. Of course, if they have the desire and enthusiasm, do not stand in their way. In a sweet, simple style, place before them the teachings of all faiths. Through love, the 'Religion of Love,' harmoniously blends all religions. Followers of other faiths may feel that the 'Religion of Love' is contrary to theirs, but we do not want to entertain such feelings. Ours is the totality, the sum. We should not limit or restrict our vision.

SSS 10:54,358; all India SSE Teachers Conference, 11-21-79

This question [of whether the SSE program is intended to serve classes of all faiths, or only for children of the Hindu faith] has arisen only because you do not realize the fundamentals of the Hindu faith: *there is only one religion, remember-the religion of love; there is only one caste-the caste of humanity*. You must be careful not to encourage or entertain the slightest trace of difference on the basis of religion, caste, creed, or color in the SSE classes.

Impart instructions and inspirations equally to all. Select stories from the scriptures of all faiths to interest the children in the values of a good life. Speak to

them of the moral heroes of all lands, the saints of all faiths. These stories are all from the same stamp. No scripture enjoins violence or lays down untruth as a way of life. *All religions extol truth, righteousness, peace, brotherhood, and love.* All saints are embodiments of service, compassion, and renunciation.

SSE 9, 10; Rajahmundry, 3-1-74

Education in Human Values (EHV)

SSE and EHV

Sathya Sai Baba proclaims that with regard to Sri Sathya Sai Organization, SSE and EHV are two wings of the same bird and are the same in their aim. SSE is specifically designed for the families of Sai devotees, and the human values are a driving force of the SSE curriculum. Outside the Sathya Sai centers, public Sathya Sai EHV programs bring the principles of values-based education into the community and schools, for children of all backgrounds. The EHV program places a strong emphasis on the five values and virtuous conduct, the Brotherhood of Man and the Unity of Faiths, self-discipline, and a life of selfless service. Sai Spiritual Education, on the other hand, includes all the aspects of EHV and also includes spiritually-centered practices such as a prayer, meditation, devotional singing, and recitation of the Name of God.

We sometimes feel we have made a difference between what is SSE on the one hand, and the Human Values program (EHV) on the other. You must remember that there is no distinction between the two as such. When children are in the SSE program, try to give them lessons of the Human Values program. These two are complementary to each other. They do not work against each other. They are like the two wheels of a cart or the two wings of a bird. Only then can you possibly attain a semblance of a balance, and only then can the journey be smooth.

SSN Vol. 8 No. 3, Spring 1984, 18-19

EHV Is 3HV. In human values we have the term EHV. I have already enlightened you on the meaning of education. Consider EHV as 3HV: Heart, Head, and Hand. The harmony of these three is 3HV. We say that the proper course of study for mankind is MAN. Head, Heart, and Hands must cooperate and function in harmony; there is no human value greater than this. Do not try to mystify the expression EHV and indulge in elaborate propaganda. Thought, word, and deed

must be the same. If they are not, human values will disappear and humanity will be lost.

Discourse on Strengthening Values Education, 9-29-00

Being born as a human being, one has come to



attain *Atma Ananda* (the bliss of awareness of the Self). Human beings are called man, `m-a-n`. This is the important inner meaning of man: Give up *Maya* (illusion). Have the vision of the *Atma* (Divine Inner Self). Attain *Nirvana* (liberation). Life as a human being has been gifted in order to pursue these three attainments.

Discourse, 7-04-01

The secular state hesitates to teach the principles of *sanathana dharma* (eternal wisdom) to young children and students in schools, even though those principles are of universal application and do not go against any particular religion. It is said that [such and such committee] recommends a

course of moral instruction. However, if the course does not emphasize the *Atmic* basis of the individual (the inner divinity), much of the invigorating strength of *sanathana dharma* becomes lost... A regular course in the discipline of meditation must also be given to youth, so that they may realize the depths of their own personality and its infinite possibilities for ensuring peace (*shanti*) and happiness (*soukhyam*).

SSS 3:32, 149; Prasanthi Nilayam, 1-14-64

Teach Younger Children Through Stories and Older Children the Human Values

Then again, human values must be taught to a person who has achieved a certain degree of understanding. *If you teach human values [per se] to children of eight or ten years, they cannot understand these abstract principals. So until the children reach ten or eleven years, teach or tell them through stories, small parables with morals or lessons.* Once they grow gradually out of that age and stage and enter adolescence, give them the human values program like medicine.

SSN Vol. 8, NO. 3, Spring 1984, 18-19

Educare and the Principles of Education

The rainbow in the sky is formed by the dispersion of a single pure white light ray by raindrops. It symbolizes the multiplicity in nature caused by the prism of the mind. The diversity of the five elements in creation has its origin in the pure Divine Light within. Revolution of this truth is educare.

Sathya Sai Baba

Education has two aspects: the first is related to external worldly education, which is nothing but acquired bookish knowledge. In the modern world, we find many who are well-versed and highly qualified in this respect. The second aspect, known as educare, is related to human values. The word educare means 'to bring out that which is within'. Deep within every human being are the values-truth, righteousness, peace, love, and nonviolence. One cannot acquire them from outside; they have to be elicited from within. People, however, have forgotten human values, so they are unable to manifest them. Educare means to bring out the human values. To bring them out means to translate the human values into action...

Discourse, 7-4-01

Since 1998 or 1999, Sai Baba has greatly elucidated the concept of 'educare', deriving from the Latin educare, which means 'to reveal from within'. He specially draws a contrast between educare-essentially the same as spiritually, with the goal of revealing life's ultimate truths- and worldly or external education, which emphasizes factual knowledge over character or practicality.

External Education

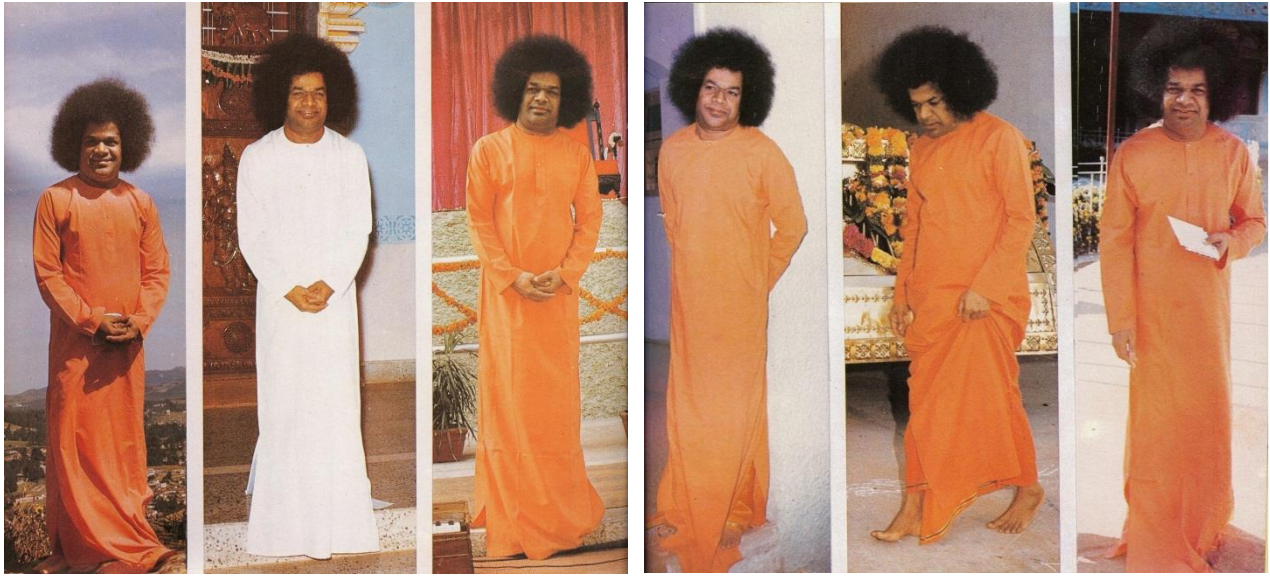
Worldly education is external, superficial, artificial, temporary, and limited to bookish knowledge, mental processes, information and facts, input from the five physical senses, and earning a living. Limiting knowledge to this level leads to the dangers of distorted intellect, pollution of the five elements and therefore ecological imbalance, improper use of discrimination and the senses, argumentation, selfishness, self-aggrandizement, and narrow-mindedness. While it may develop concentration and provide wealth, strength, and friendships, it does not develop character. While it provides a means of livelihood and may result in worldly fame or 'greatness', it does not by itself lead to the ultimate goal of life (Self-realization) or foster 'goodness'.

All articles derived from the book:

Sai Spiritual Education

Teacher's Manual

Sathya Sai Baba Central Council of the United States of America



Speed of Love

It is possible to go around Viswaswarupa (Universal form)

In one second.

It is love that makes it possible.

The speed of love is such that it can go round

The universe in one second.

Speed of light may be estimated but not the

Speed of love.

Sathya Sai Speaks, Vol. XXXII, Part II, p. 19

Teaching human values

Teaching human values has been the best and most important experience which has prevailed itself during my working years. I teach this class every fifteen days, covering all the classes in my school. With all the guidance and earnest confidence that Sathyam has given me on this path, I was able to find ways through which I was able to prepare myself for teaching these lessons on human values. With such a great grace that was accompanying me, everything would get done in the appropriate time frame, and even better than that which I had imagined in my mind. When I was about to conduct the very first class on human values, typical of the mind's usual process, I was a little nervous because when you are teaching human values you cannot say too much or too little on the subject. And the steps taken have to be in that same category. So after I gave an explanation of meditation as I had wanted, everyone closed their eyes and my first task began. After finishing the meditation everyone looked at me completely flabbergasted. I could not tell if they were looking at me in wonder or if they had enjoyed their experience. I told myself, "They are all probably really confused because I had taught them this meditation before in another language outside of their native tongue." But I was wrong. Right then by asking a few questions I realized that all of them had done the method correctly, and in that very first session I learned my very first lesson, which was, "Truth does not need the tool of language."

In such classes by telling various stories, it becomes clear to the students what the essence of their existence is and that everything is within them. At no time does the teacher impose anything on the child, it is the child himself who through layer by layer of the stories discovers the correct outlook and the teacher only encourages the student in the direction of the truth.

Children accept the truth much more easily than we do. Their power to choose the right path is exceptional. Just as our dear Sathyam says, their white canvas has not been tainted or drawn upon with the lines of outside beliefs yet. They are still very close to their "inner". When children hear stories about the five human values, they enthusiastically want to share their understanding and their own experiences about the human value that is being discussed. When a lesson is given on love and kindness, they are in such a hurry to go and solve any



problems they may be having with their friends. The ego has not been strengthened in them yet. Stories about love and sacrifice warm their heart. You will not believe that after hearing the stories how much they want to share their belongings with their friends and how much they want to take advantage of opportunities to express love, help each other and to get close to one another in their hearts and minds.

In one of the classes, which I knew the children were having lots of problems with each other, I chose a story about love towards one another, and told it to them with excitement. During the reading of this story, those who were having problems with one another kept giving each other dirty looks, it seemed as though the story had many messages within it for them. After finishing the story, and the long discussion they all had on it, I suggested that if they are willing, to give a hug to one another. You had to be there and see what a magnificent sight took place right in front of my eyes. All those who had been making fun of each other, and at times would really torment one another, were holding each other tightly in their arms, as if they had never experienced a past with one another, and as if they had always been long time friends. And it was right there that as an adult I learned the lesson of forgiveness and self-sacrifice from them.

In another class which I shall never forget, when I began the session with the Light Meditation, right after it was finished, one of the children raised their hand and said, "I know what that Light is. I call that God." And since I was not supposed to show too big of a reaction, I was just smiling after hearing that. Immediately another child raised their hand and said, "But I discovered something else, that another 'I' exists inside of me, that has no relation with my body," and this was an eight year old who said this. Completely surprised but very calm and collected I continued to just listen to them.

A few days later, one of the children stopped me on the playground and very slowly whispered in my ear "Last night my parents had a really big fight, no matter what I did they would not stop fighting. Finally I just yelled out, 'Please just do this for me, close your eyes for a few minutes and just do what I am going to tell you.' And I did the Light Meditation for them. After that there was no longer any hostility in them and they had completely calmed down." I saw the



mother of this same child outside the school's front gate and she told me "Last night our child helped us out tremendously." ...

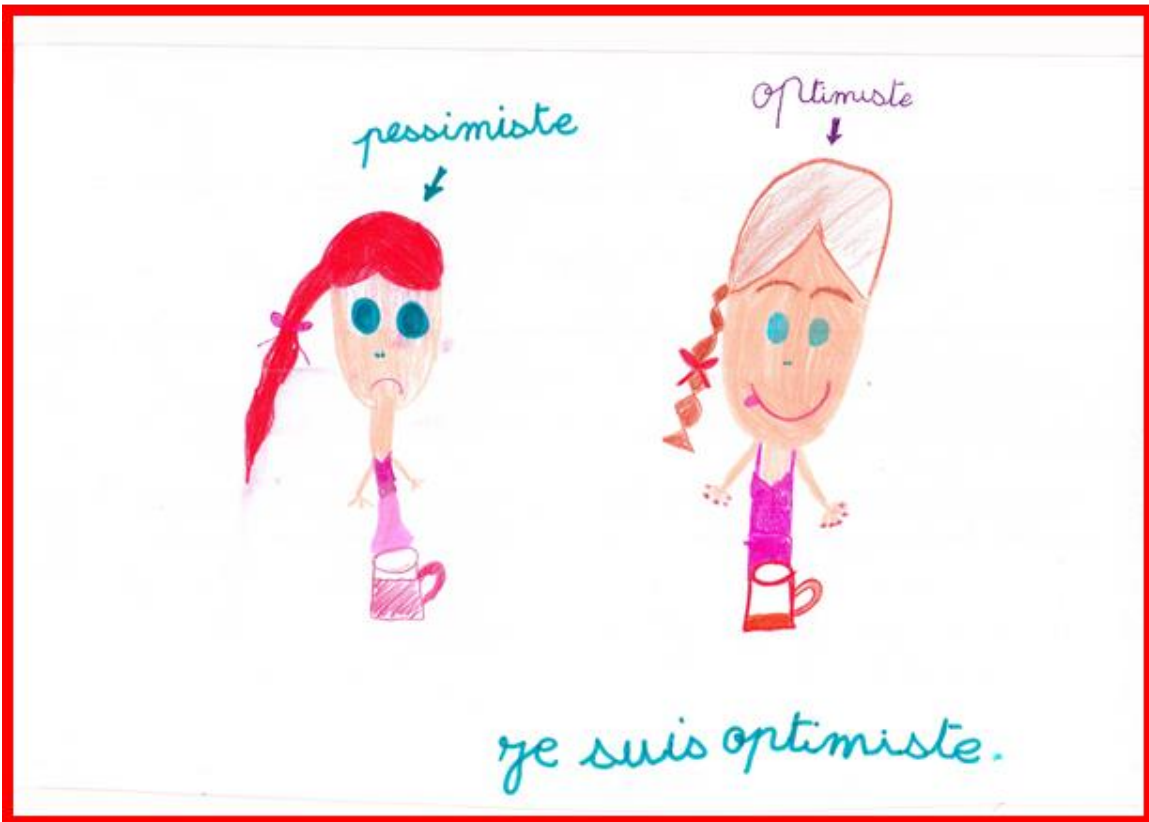
I have so many memories from these classes, and if I was to write them all it would become a very thick book. But I can courageously say that I learn at the same time, alongside the children, and I practice with them. Because children are smart, they observe everyone, and we therefore can't tell them one thing and do another. At the very least we have to be honest with them, and tell them that we too are in the process of learning and growing, and that we have to constantly practice too.

Today the influence of the outside world, through television, games and computers, is very strong for children and with an incredible speed pulls children towards itself. They teach children that in these games by pushing a few buttons they can capture multiple countries, and destroy people completely. And this is the message of most games, which we enthusiastically buy for our children, sometimes we even play with them. We sometimes even promote violence with our own hands.

Let us help one another and build for our children a place filled with Truth, love, peace, dharma, instead of a dark and violent world devoid of trust. Let us instead leave for them the lack of violence and roughness as an inheritance, so we too can share some of this message of our spiritual teacher, "My life is my message."

With kisses at the feet of the Truth

Panthea





SILENCE SPEAKS TRUE

With loving peace for the silence within and all around, and for the grace that never left my side -- below is a journal entry written a few weeks after returning from my first trip to India.

Natasha



Prashanthi Nilayam brought me back to myself and reminded me of the incredible grace that has been present throughout my life. I expected so much to happen externally - - interviews, materializations, contact, miracles -- to make me turn inwards and believe. Instead I was directed inwards to remember that I already believe and already have all the attention I will ever need. For many years I rejected the idea of God, life was so hard and how could God allow such things to happen, I reasoned he simply could not exist. But there, in a humble quiet room suddenly God came back. Suddenly my many years

of believing in God, of trusting in the omnipotence, came flooding back. And after a decade, I saw that God was real -- but so much more real than I had ever imagined or experienced. It's difficult or perhaps even completely impossible to explain in words, because to ascribe words to what God is immediately negates the constant Truth of what you are trying to convey. Hence only silence speaks True, only silence brings peace, only silence shows God. This is what I found in Prashanthi Nilayam, the silence that is always within.

January 22, 2011

GRACE ON GOD'S DOORSTEP

Meditating on the verandah of the Mandir is like no other hallowed place I have had the good fortune to enjoy. There is a sweet blissfulness that permeates every breath taken in.

Then there is the highest of the high happiness, just knowing you are at the very doorstep of the Lord. And when you catch glimpses of bhagavan Sri Sathya Sai Baba lovingly tending His flock, the view from the verandah assumes an ethereal vantage point.

It is here that the wonder of the Adobe of Highest Peace settles deeper and deeper with one's heart of hearts, as time without end becomes yours. You know you have arrived at the place you have always longed for. Yes, the verandah of the Mandir at Prasanthi Niliyam is a very sacred place to be.

One can wonder just what extraordinary happenings take place there, where the Lotus Feet of the Lord make such a Divine impression. Where devotees in a high state of bliss have their dreams come true.

I believe that on this sanctified verandah, the sweetest of miracles happen day after day, for our Lord knows our every desire and to our joy of joys often times by His loving Grace quietly grants them.

Those glorious soul-searching days just before and after Baba's 55 Birthday were very special to me, as I was able to worship the Lord at His front door and also in the Mandir at Bhajan time.

Baba showered His Grace upon me granting many boons or wishes during those precious days in November 1980, when the whole world sent representatives to participate in the Third World Conference and the Divine Birthday events.

It was on one of those beautiful mornings that I found a place on the verandah, I am sure, you dear seeker, also have. I have been away from His Divine concrete Presence, all too long. Ever since His 50th birthday.

On this particular soft sunny morning, I glanced at my digital wristwatch and noticed that the number read 10:04. Almost unwittingly I leaned forward and drew a heart shape on the floor with my forefingers. The space in front of me was narrow, just wide enough to be used as a pathway to the area where the college boys silently sat in rows.

Perhaps I was feeling how for years, I contended with thoughts and daydreams of my beloved from afar, when I looked at the time and made a very happy wish. I whispered to myself, "Swami the time reads 10:04 on my wristwatch. 10:08 is such a precious number. How I would love that You would step into my heart." I was thinking of the imaginary heart I had "drawn" moments before on the verandah. My inner prayer continued "Swami if you stepped into my heart this would give me such happiness." Through my mind wafted the sweet thought of *padnamaskar* this early morning.

At the moment Baba was not in view. I was also quite unaware whether He was near the Mandir or giving Darshan over towards the Poonachandra. Momentarily my fanciful but loving prayer vanished from my mind. Then I felt a stir among the devotees and caught a brief glimpse of a red robe as He came towards the Mandir. At the far end of the verandah, He paused near the beautifully carved door.

Quietly He turned and began to walk between the two rows of devotees. He came closer and closer. My eyes fell upon the unseen "heart" I had drawn. Next instant His Lotus Feet were there right in the center of the heart. I had that precious moment to touch His Feet and allow my fingers to brush His gown. I was filled with His Love as He stepped down to the area among His college boys. I took a quick glance at my digital watch which read 10:08.

Baba has said "Prayers are always answered, that is the rule." I have never doubted this and especially since the love and grace He gave to me that November morn.

My Beloved and I by Charles Penn Page 111-2

My Friend, "God"

On a warm day of a cold winter, in a village in south of India, my glance caught 'His'. His glance and His eyes read the deepest depth of my being and even beyond it. He touched my heart and filled my being with an unknown feeling.

I never thought that I could meet God easily, let alone fall in love with Him. I really don't know what happened, words cannot describe it, I only know that this love from that moment of that day on, has blossomed more and more in my heart. His Being in orange had the warmth of the sun for me, and the halo around His head the light of the sun.

I fell in love. God became my friend; He became my pal, my inner friend. His love is so dear for me that as the most valuable thing in my life, I have preserved this love within all of the cells, the skin and the organ of my heart.

God, my friend, my inner friend...

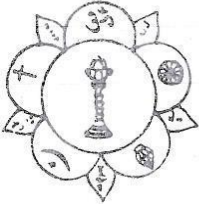
My dear Baba, my very kind friend, I love you. I am grateful to you for always standing by me. I am grateful to you for slowly and patiently taking each step with me, your daughter. I am grateful to you because any time that I am about to fall off a sharp edge in the pathway of my life, You hold my hand with Your miracles, with Your fatherly and open embrace, with Your love, with Your divine signs, with Your felt Presence, and again we take steps together on the pathways of life. I am grateful to You for sharing Your love and the joy of Your Being with me.

I am truly not capable of writing about Your Divinity. Only my heart can testify to what role You have and will continue to play in my life. How truly fortunate I am to be able to write Your name in the story of my life, to have known Your face, and to have my heart beat for You.

Where can I begin with this gratitude and where shall I continue on with it? I am grateful for your Presence, for showing Your Presence to me while awake or asleep, within or without. I am grateful for the moments and the opportunities that I can express my love for You. I am grateful to my love for You and to You for being that Love. I am grateful that my heart is touched by merely hearing Your name and tears of joy fill my eyes. I am grateful for the flow of this love between You and I, and for You being my companion.



*Baba, I am in love with you
Kisses at Your eternal lotus feet, always
Nilufar*



Shagavan Sri Sathya Sai Baba

PRASANTHI NILAYAM P.O.
ANANTPUR DT. (A.P.)
PHONE NO : 30.

My dears! Accept my Blessings and Love
Each one from ego takes his birth and clad in
ego dies and comes and goes, Gives and
receives and earns and spends, and deals
in lies or speaks The truth, In ego all The
while. Heaven and hell and incarnations.
All these from ego are not free. Those who
do away with their ego attain salvation.
The Lord is ever true, and higher than The
highest is, But you must crush your ego
and realize Him. He is in you, with you
and around you. Be happy.

With Love and Blessings
Sri Sathya Sai Baba
(Baba)

DEVOTION

Follow the Master

I advise you to 'Follow the Master'. By 'Master' I mean the Conscience within you, the voice of God. Only then can you 'Face the devil' and escape from his temptations unharmed. And you must be ever vigilant that old habits and past



attitudes do not come home again. Thus, following the third rule of 'Fight to the end,' you finally gain the victory in the fourth round: 'Finish the game.' Win the battle of life; be in the world but yet away from its tentacles. This is the victory for which you deserve congratulations.

He who recognizes the value of installing the Lord, as the Charioteer, is certain to win; others fail to foil the forces of evil, they succumb and fall. Accept Him as your Master; surrender all activities to Him, as flowers at His Feet. He assuages you: 'Do not grieve.' He assures you: 'I shall liberate you.'

P.22

Cultivate Love

Embodiments of Love! Cultivate love, pure, unsullied and unselfish desires. Share that with all your brothers and sisters of all creeds, colors, and climes. When your neighbor prays to God, do you not feel kinship with him? Is he not asking in anguish for the same gifts, from the same Giver? He may be asking in another style, in the formalities of another creed. But, his hunger and thirst, bliss and grief are the same as yours. Share that; sharing heightens it for both. Share the grief; sharing diminishes it and robs it of its bite. Let your Love flow into the hearts of

others. Stagnant water becomes foul; flowing waters are cool and limpid. Love is Bliss. Love is Power. Love is Light. Love is God.

Live in love; love is life. Without loving or being loved, no being can exist on earth. Love sustains, love strengthens, love is the urge behind all adventures, all sacrifice, all success.

Love alone confers lasting happiness and peace. Sharing alone can reduce grief and multiply joy. Man is born to share, to serve, to give and not to grab. When you install faith in God as a precious truth in the altar of your heart, you will welcome with equal alacrity the blows and blossoms of fortune.

The Gita says, you must be 'without hatred to all beings,' but that is not enough. A wall has no hatred towards any being! But is that the ideal? No. You must positively love all beings, actively love, actively engage yourself in acts of love. That alone wins the Grace you crave for.

Be devoted to the Universal; be eager to become That. When you pray to God for a job, or a son, or a prize, you are devoted, not to God, but to the job, to the son or to the prize. Pray to God for God; love, because it is your nature to love, because you know nothing else, because you cannot act otherwise than love. Expand yourself, take in all! Grow in Love.

The best spiritual discipline... is Love. Foster the tiny seed of Love that clings to 'me' and 'mine'; let it sprout into love for the group around you, and grow into love for all mankind, and spread out its branches over animals, birds and those that creep and crawl, and let that love enfold all things and beings in all the worlds. Proceed from less love to more Love, from narrow love to expanded Love.

To realize the Lord in every being, you must cultivate love and drive out the bats that infest the dark caverns of your heart-the bats of hate, envy and malice. Let the Light of Love illumine your thoughts, your words, your movements, your activities, your judgments. When you become transmuted into Love, the Lord, who is the Embodiment of Love, will reveal Himself to you and play on the Flute, awakening your higher consciousness in the flood of Universal Love.

Love alone can reveal the Divinity latent in all. Love is God. Live in Love. Love lives by giving and forgiving; self lives by getting and forgetting. Love is self-lessness; selfishness is Love-lessness. Do not waste your life pursuing the narrow interests of self. Love! Love! Become what you truly are- the embodiments of love.

Love is vital. Love is Divine. To render an act fit to be offered to God and pure enough to win His Grace, it has to be a manifestation of Love. The brighter the manifestation, the nearer you are to God. Love is not affected or modified by considerations of caste, creed or religion; it cannot be tarnished by envy, malice or hate.

Preserve Love from being poisoned by these evils; endeavor to cultivate hatredless, distinction-free feelings. The root of all religions, the substance of all scriptures, the rendezvous of all roads, the inspiration of all individuals is the Principle of Love. It is the firmest foundation for man's mission in life. It is the light that ensures World Peace and World Prosperity.

Fill every word of yours with Love, fill every act of yours with Love. The word that emerges from your tongue shall not stab like the knife, nor wound like the arrow, nor hit like the hammer. It has to be a fountain of sweet nectar, a counsel of consoling Vedantic wisdom, a soft path of blossoms; it must shower peace and joy.

Cultivate a sweet temper and sweet speech which is its natural consequence. Speak without anger or spite, without any artificiality or formality; speak straight from the heart. Then you will be spreading joy and love among all.

Love for Love's sake; do not manifest it for the sake of material objects or for the fulfillment of worldly desires. Desire begets anger, anger provokes sin, for under its impact, friends are seen as foes. Anger is at the bottom of every variety of calamity. Therefore, do not fall a prey to it. Treat everyone, whoever he may be, with an all-inclusive compassion of Love. This constructive sympathy has to become the spontaneous reaction of all mankind.

See with the eyes of Love; hear with the ears of Love; work with the hands of Love; think thoughts of Love; feel Love in every nerve. The God of Love, will come to you on the wave of Love, and fill your hearts with Himself.

Saturate the breath, while you inhale and while you exhale, with Love. Saturate each moment with Love. Love knows no fear. Love shuns falsehood. Fear drags man into falsehood, injustice and wrong. Love does not crave for praise; that is its strength. Only those who have no love in them crave for reward and reputation. The reward for love is Love itself.

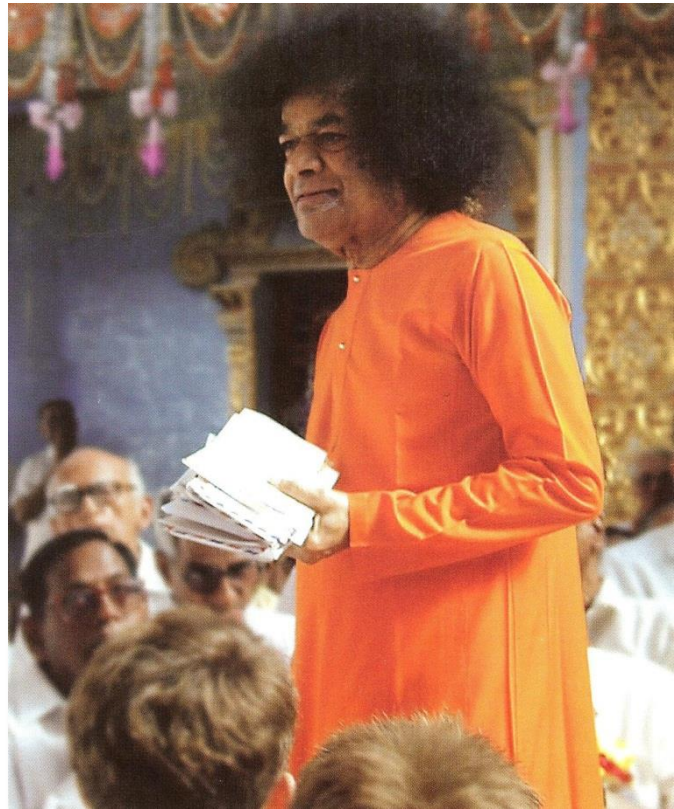
When you are eager to place offerings before the Lord, instead of transitory materials, let your offering be Love. Love is the very Light of Love; it is the only comprehensive Code of Conduct.

Love is merchandise; do not bargain about its cost. Let it flow clear from the heart, as a stream of Truth, a river of Wisdom. Let it not emanate from the head, nor from the tongue. Let it emerge, full and free, from the heart. This is the highest duty, the noblest Godliness.

Start the day with Love. Live the day with Love. Fill the day with Love. Spend the day with Love. End the day with Love. This is the way to God. P. 40-42

Love Should not Be Rationed

The Grace of God cannot be won through the gymnastics of reason, the contortions of Yoga or the denials of asceticism. Love alone can win it, Love that needs no requital, Love that knows no bargaining, Love that is paid gladly, as tribute to the All loving, Love that is unwavering. Love alone can overcome obstacles, however many and mighty. There is no strength more effective than purity, no bliss more satisfying than love, no joy more restoring than devotion, no triumph more praiseworthy than surrender.



Love should not be rationed on the basis of caste, creed or economic status or intellectual attainment of the recipient. It should flow full and free, regardless of consequence, for it is one's nature to love, to seek out the dreary wastes which love can water and make fertile. Wherever there is a vacuum, in any heart, love flows into it, and is glad that it can fill the emptiness. It is never held back; it is offered

in abundance, without guile or deceit; it does not wear the cloak of falsehood, flattery or fear.

The tendrils of love aspire to cling only to the garments of God; it senses that God resides, in His Infinite Splendor, in every heart; so, it probes silently into the innermost recesses of all personalities around it to discover the seat of God, so that it may bloom therein. That is real devotion. **P.42**

Hold on to God

Develop a sense of proportion, a due sense of values. Love the things of the world with the love that is their due, and not more.

When love is directed towards things that cater to the senses or bodily happiness, it will dry up when they fail or disappoint. When profit is loved, loss will undermine it. Discontent will sap its springs when you love with the motive of worldly contentment. Even when ten million disappointments combine to distress you, never give up love; fix it on the source of love, the spring of love, the Supreme Goal of love, namely, God. Whatever the handicap, howsoever you are tempted to loosen the grip, hold on to God; there is always a calm after the storm. A bout of hot weather invariably brings welcome showers. Love saturates all activities with joy and peace. Love ennobles the least and the lowest. Love yourself for the God that it embodies; love others, for the God that is enshrined in them, that speaks and acts through them. This is the bedrock on which you can build the mansion of happiness, this recognition of the Divine that motivates from within.

Love knows no fear, no untruth, no anxiety, no grief. I am love, I shower love, I share love, I am pleased with love. I bless that you have more and more of love to more and more Beings. Love is God, God is Love.

I shall be happy when each one of you becomes a Lamp of Love, shedding virtue and purity around you. **P. 42-43**

Express Devotion as Worship of Everyone

Devotion should not be confined to the four walls of the shrine room, or the few minutes you perform meditation. It is a full time spiritual discipline. Your devotion has to be expressed as worship of every one, as a living embodiment of

Divinity. See God in every one, even in persons whom you regard as your enemies. Practice that broad, inclusive type of Love. How can you derive happiness by showering love and reverence to a stone idol that does not respond or reflect the feelings? Living beings will return appreciation and gratitude and wish you well. You can see joy growing in their faces. That will confer satisfaction on you. If you cannot educate yourself to love your fellow man, how can you follow the path of dedication to God?

Believe that God resides in all beings; speak such words as would spread goodness, truth and beauty; do such acts as would promote the happiness and prosperity of all; pray that all worlds have peace. Expand yourselves; do not contract into your own tiny individuality. Expand into Universal Love, unshaken equanimity, and ever-active virtue. That is the path which will bring out the Divinity in you to the fullest.

Find out the difficulties and troubles burdening others and help them, to the extent you can, to tide them over, and to lead their lives so that they may not recur. Learn to live with others, share your joys and sorrows with them, be forbearing, not overbearing. When you live together in amity, the village will be happy and safe, and when the villages are well-knit and strong, the State too will be strong and impregnable. Jealousy, anger, hatred and greed will disintegrate the State and make it fall into disorder and distress.

Drive away the divisive forces that keep man away from man and prevent hearty cooperation and mutual help. ...Inculcate discipline in the field of sadhana (spiritual practice) also and insist on people performing their duty to themselves and to their destiny. Devotion is like the head, duty is the trunk, discipline is the feet. Let devotion be linked with duty and led by discipline, then success is certain. P. 46-47

Direct the Intelligence

The life of man should not be a wasteful round of eating, drinking and sleeping. Man has the Atma as his reality; he must learn to become aware of that unfailling source of Bliss. By the proper use of his intelligence, man can tap that spring and be supremely blissful. Happiness can be won only by proceeding towards God, not by following the urges of the senses.

Intelligence has to be directed to good ends, to seek and discover ways and means of expanding one's love and deepening one's compassion. It should not descend to cynicism, and the search for faults in others. When a rose is held in the hand, its fragrance can give the holder joy; the fragrance can be enjoyed by people standing near. So, too, when your intelligence is saturated with the fragrance of virtue and charity, you can derive contentment and joy, and those around you also can share in the peace and harmony. P. 46-47

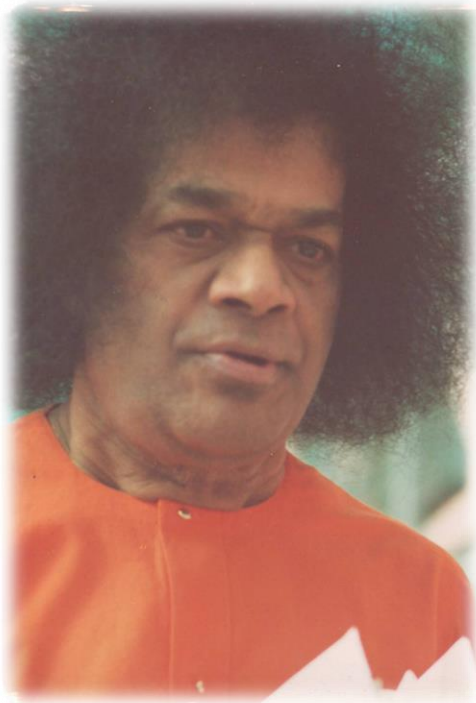
Quotes from: Life, Death and Liberation



Give up the idea that you are the doer and that you are the beneficiary. You can do this by dedicating both deed and fruit to the Lord. Then no sin can affect you, for you are not the doer. Like oil on the tongue, collyrium on the eye, the lotus leaf on water, the deed is with you . . . You are not the doer, you are just the Witness, the See-er! All your perplexity has arisen from the delusion that you are the doer, from your ego and the sense of 'mine'. Know the Brahman, take up all tasks but renounce the consequences, giving up the fruit of activity is far superior to the giving up of the activity itself. Karmayoga is far superior to Karma-sanyasa.

Geetha Vahini, Page 98

MY LIFE'S DESTINY



I am one of those very fortunate people who heard Baba's name in this lifetime. My life's destiny prevailed itself in such a way that people entered my life and filled it with so much suffering and grief that with a sense of desperation I was willing to go anywhere and beg and plead with anyone to rescue me. The first time that I decided to go see Baba, I had no faith or belief in Him. Not only did I not know Him, I was also unwilling to get to know Him. I was not curious nor was I seeking freedom. Based on my sense of desperation and life's pressures, I decided to go see Him. When we boarded the plane along with my sister and her family, I had no idea what I was doing. I was like a hopeless and despondent person who was buried under the pressure and the heaviness of sadness and pain. I was desperately going to see someone who I had no idea who He was.

In the first darshan where I saw Him my heart did not palpitate. I was not overcome with any particular feelings, and I did not get immediately reformed. I just kept repeating to myself, "If you truly are a sacred and holy being, then please rescue me, either fulfill this request or destroy the feeling of this desire inside me. And that is the only way that I will believe in you." How truly desperate can a person be, for what kind of a need did Baba have to attain my heart?

This last sentence had become my daily mantra at the darshan, and I continuously repeated it. No miracles revealed themselves within those few weeks in India. The last day that I was leaving the Ashram, an old man approached me and said, "This is a book about Baba, read it!" I thanked him and threw the book in the bottom of my purse. An Iranian that was close to where this took place asked me "Do you even know this man?" I replied, "No." She said, "This man is one of those who are very close to Baba." But even these words did not create any special feelings inside of me. On our way back to the airport I told my sister "I wish that this Sai Baba of yours would give me a little bit of His vibhutti, not only did He not give us an interview but He did not do anything for us."

When I was sitting on the plane, because I was simply bored I decided to open the book that the old man had given me and look through it. It just so happened that randomly I opened the book to a page that had three packets of vibhutti in it. My heart began to tremble. But something even more strange happened that completely changed my life. When I got back to Iran, I was truly amazed that there was no longer anything left of that desire. I constantly told myself, "This is impossible." Perhaps it is because I just keep reaffirming it to myself. But it was not impossible and I was not reaffirming anything to myself. It was as if that desire had never existed inside me. Shortly thereafter as fate would have it, that intense desire that I had been

occupied with was in the process of coming to fruition. However, I no longer cared much about it and I was no longer leaning towards it. So this was my first experience with the most gracious love of my life, my very kind Baba.

After that, the story of my relationship and friendship with Baba began. I was busy living my life in the dream state and He was constantly shaking me, wanting to wake me up. And I without paying attention to His shaking was constantly pleading with Him asking "So why are You not holding my hand and why are You not cultivating my awareness?" I was not aware that this entire time I did have a safe place in His arms, however my eyes were incapable of seeing such light and love. I would roam around in the bazaar of life, and a thousand times I would cry intensely for my freedom. Baba would show me one miracle after another, but I don't know why staying asleep was so enjoyable for me.

One day when I was in the States, as usual I began to cry while seated in front of one of Baba's pictures and I wanted help. Luckily my dear Sathyam was close by, and when She saw me in this state She said this golden sentence to me, which marked the beginning of the remainder of my life. She asked, "Why are you constantly crying, He has been busy helping you for a long time." She said these words firmly and with a lot of power. And this was one of those sentences that completely changed my life.

Yes, in this life I was experiencing nightmares, I was afraid and I cried a lot. Baba would shake me so I could wake up from the dream little by little, yet I was so entangled with my nightmares that I wouldn't feel anything. Sathyam's sentence unexpectedly changed something inside of me.

However, something that I realized very late was that the most important miracle from Baba was the presence of my precious Sathyam in my life. She would chew up the words of the love of my life, Baba, for me and at times with kindness and at other times by force, She would push their essence down my throat. At last Sathyam too was in love with the idea of me no longer experiencing nightmares. Baba would talk to me through Sathyam, would guide me and give me the strength in my heart for me to fly.

Dear God, how truly grateful I am! One life, one Baba, one Sathyam, one Truth and one path for freedom!

Today I am truly grateful to all those who in this lifetime put so much pressure on me, tormented me, and broke my heart. It was your divine presence that made me tired of the bazaar, and guided me in the direction of Divinity.

My Baba, whose entire being is composed of love, please know that You are the most glorious miracle in my life, thank You for giving me a role in this play. With all the ups and downs of life, with all the pressures that at times truly take me down, and despite the constant push and pull of life, I have to admit that I love my role in this play.

With You Eternally,

Panthea

THE FIERCEST

FEAR!

The mind is a wonder; its antics are even more surprising. It has no distinct form or shape. It assumes the shape or form of the thing it is involved in. Wandering from wish to wish, flitting from one desire to another is its nature. So, it is the cause of loss and grief, of elation and depression. Its effects are both positive and negative!

It is worthwhile for man to know the characteristics of the mind and the ways to master it for one's ultimate benefit. The mind is prone to gather experiences and store them in the memory. It does not know the art of giving up. Nothing is cast away by the mind. As a consequence, grief and anxiety and misery continue simmering in it. If only the mind can be taught sacrifice, one can become a spiritually serene person.

The mind has to be watched vigilantly, and warned against its own tricks. It is a clever actor, embroiling you in many a close adventure.

A hermit once met the Cholera Goddess on the road, returning from a village where she had thinned the population. He asked her how many she had taken into her lap. She replied, 'Only ten'. Really speaking, the casualties were a hundred. She explained, 'I killed only ten, the rest died out of fear!'

This indicates that of all the fears of man, the fear of death is the fiercest as well as the most foolish. For, none can escape death, having committed the error of birth. Man is *Atmaswarupa* (Self-embodied), that is *Abhayaswarupa* (Fearless embodied). If man knows his real nature, he will give no room for weakness or cowardice.

Believe that Love is God, Truth is God. Love is Truth, Truth is Love. It is only when you love that you have no fear, for fear is the mother of falsehood. If you have no fear, you will adhere to truth. The mirror of Love reflects the Atma in you and reveals to you that the Atma is Universal, immanent in every being.

From: Life, Death, and Liberation pages 101-102

The Constant Presence

Baba appears in dreams to console, to advise, to assuage, and to instruct.

He has said often that persons can see Him in dreams only when He wills! He informed a Divisional Commissioner of the Life Insurance Corporation in his dream that a certain document he was desperately searching for, a document which everyone declared was destroyed by the office, where it had to be preserved only for 6 months, had not actually been destroyed! He went to the Postmaster and spoke about the dream and got the document he wanted. It had not been destroyed. In a dream he woke up a school teacher at Tumkur and told her to take the next train to Bangalore

so that she could recover her jewels from a person who was leaving for Bombay at 8:30 a.m.!



I have heard Him say, 'Poor fellow! When he left, he prayed for my Darshan at least in dreams! I must give him the chance,' or 'Tell your son I will appear in his dream next Thursday!' He has directed me to ask some persons 'Did you not see Baba in your dream last night?' And sure enough, they had an unforgettable dream experience in which Baba granted them Darshan and blessings. He has initiated persons into spiritual sadhana (practices) through Upadesh granted in dream; He has taught people new Bhajan songs in dreams and asked them at Parashnathi Nilayam to sing them. He conveys information and advice in dreams, He operates on boils and booboos, on eyes, ears or the tongue. The patient dreams that he is operating, with the knife and the dream is true. Those who went to bed in pain wake up happy, rid of the dire disease!

Listen to the experience of Dr. V.D. Kulkarni of Chadchan in the Bijapur District. He writes on 2/11/61, 'A Muslim lady Badooma Kasim, suffering from pneumonia in both lungs was admitted in my clinic last month. On the fourth day, I came home at about 8 p.m., after examining all my patients and finding them progressing well. About midnight, however, her son ran to me in hot haste and I hastened to the clinic to find that her heart was sinking. I administered corramine orally and by injection and waited for an hour by her bedside but found it ineffective. The son started weeping in despair. I came home at 1 a.m., had a bath and entering my shrine room, did puja to the picture of Bhagavan Sri Sathya Sai Baba, recited the 108 names of Baba and prayed, 'My efforts have all become vain, I know no other course except to surrender to You. Yours is now the victory or defeat, the fame or the failure. On you is the responsibility of making her come out alive.' I then quietly took to bed, but could get no sleep. Even before sunrise, I hurried to the clinic; I found Badooma sitting up, 'What happened at night? Had anyone come?' I asked her. 'Yes, on this bed near my pillow someone with a pile of hair sat, He placed His hands under my ears and stroked my face softly. So, I could rise and sit up,' she said. I showed her the small photograph of Sri Sathya Sai Baba I had with me. 'Yes! This very person,' she said. How lucky is this woman! She got a lease of life through His touch,' writes Dr. Kulkarni.

Sathyam Shivam Sundaram, Part 2, Page 100

Avoid Useless Talk

"Man is truly of the nature of Santhi". For example, valuable time should not be wasted in worthless talk. Conversation must be pleasant and to the point. Then, it can be kept polite and simple, and Santhi will become firm.

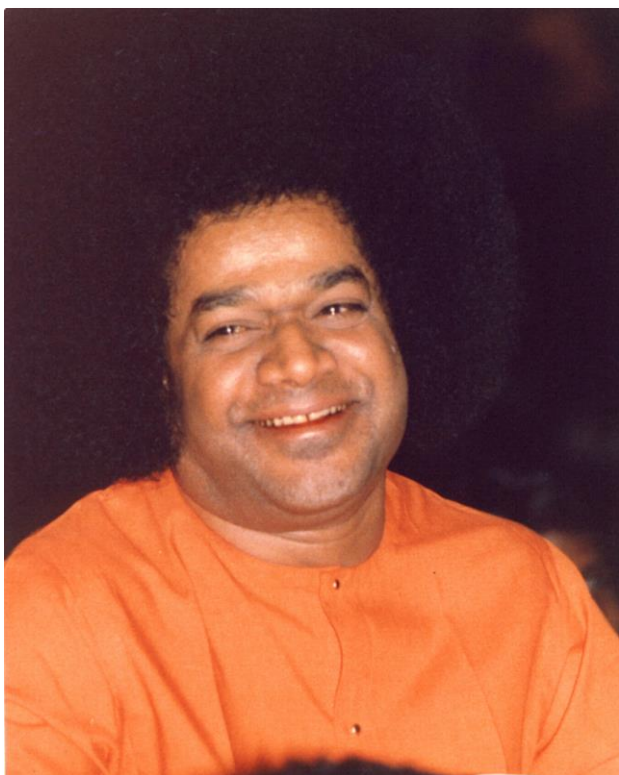
Prasanthi Vahini P 30

INTERVIEW WITH BABA

Be Happy!

Hislop: What did Baba mean about the spiritual rays that comprise a human being, being projected into the vastness, instead of the limited ego?

Sai: When the world melts away, when there is bliss, or even when there is a temporary feeling of happiness, hold to that state and stay with it. And do not allow yourself to fall back into ego, emotions, and thoughts. From man comes a series of spiritual rays whose quality is delight, bliss. All man needs to do is to manifest that bliss. The idea of search is in error. Everyone already knows the truth. All that is needed is to put that truth into practice, to manifest it. The humanity of man is just these spiritual rays of delight. It is very easy to crush a flower, or to wink an eye. Self-realization is as easy as that.



H: Swami said that it is man's duty to be happy.

Sai: Happiness is essential for God-realization. It is one of the major gates to divinity. It is not just a fault if a person is not happy; it is one of the most serious of all faults. It is a barrier to Realization. Mostly, people are unhappy because of worldly pursuits, attachments, enjoyments. Too much interest in the world. To get free of this fault, a person has to be told of the seriousness of the fault. He should realize that desire is never ending, like the waves of the sea.

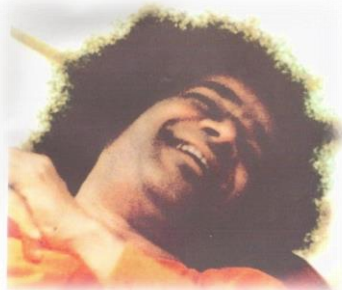
H: Swami says that pleasure of happiness is the interval between two sorrows. What is the implication?

Sai: Pleasure is an interval between two sorrows. Remove the sorrow and only pleasure, delight remains. But nobody troubles to find the cause of sorrow. It is like the lady who went to look for a lost needle under the street lamp because there was no light in the house where she had lost the article. The house is lighted by the light of wisdom. The lost item must be found where it was lost. Actually sorrow, or pain is caused by desire. The cure is to use that same desire and turn it to God, to desire God. Instantly, suffering will cease because the cause, turning from God to worldly desire, has been eliminated. The incidents that caused sorrow will cease to cause sorrow. If a person called 'my' suffers, there is a direct pain in oneself. But if one's desire is for God only, that pain will cease.

H: But one suffers also because of the pain he is aware of in another.

Sai: The suffering one feels for other people who one sees suffering, is from imagination. That sympathetic suffering will leave, but the sympathy remains. Compassion is when love is mobile and flows. Personal love is when love is not mobile but remains fixed on husband, wife, child, etc. Devotion is that free mobile flow of love to God.

Conversations with Sai Baba, J. Hislop, p 67-68



*Never break four things in your life
Trust, Heart, Promise, Relationship
Because when they break they don't make noise but pain a lot.*

Sri Sathya Sai Baba

IN HIS PRESENCE



What can I write about Sri Sathya Said Baba, for He is the Avatar! The 'ONE' who ended my path of searching by delivering the book "Nazzanine" to me on a very treasured day. This book is what introduced true God to me and placed true Love in my heart. The heart that was ceaselessly seeking for what seemed to be forever. I went to India per my Most Precious Beloved Sathyam's encouragement on November of 2005. During my trip, every time I saw Baba in His Darshan, I asked Him inwardly to please give me a gift from Him to take to my Sathyam. One day before my departure to the States, as I was sitting right in His presence in the Mandir while I was gazing into His eyes, I had a vision. I envisioned a beautiful golden gate that opened for me halfway. His Omniscience answered my thoughts and wish through this experience. At that moment I heard His voice say "Give your heart to Her", I replied, But Baba I would like to give Her a pure and big heart, a heart that She deserves!"

With this experience, Baba not only showed me the power of His Omniscience and Omnipresence. He blessed my path by returning me back to my True Mother. She is the Divine Heart of the Mother whom I was seeking for unknowingly all along.

So all I can say to Baba is this: Thank You Baba from the depth of my heart for offering my heart to my Divine Guide, and ALL that YOU have introduced me to ... for She is ALL the Greatness that YOU are!

With Immense Love, Gratitude and Appreciation for such a precious gift and opening the golden gate to God.

Forever Sathyam's Gopi

DEVOTION

SURRENDER

Without surrender, there can be no liberation. So long as you cling to the narrow 'I', the four prison walls close in on you. Cross out the 'I' and you are free. How to kill the 'I'? Place it at the feet of the Lord and say 'YOU', not 'I'---and you are free of the burden that is crushing you. Associate with the Niranjana---the vast, the unlimited, the divine; dream to plan to merge with the Absolute; fill your ears with the call from the beyond and the boundless. Transcend the walls, the bars and bolts, the locks and chains. You can easily do so by your mind on your own infinite.

Yoga means union or yoking, and the individual soul has to be yoked with the Supreme Soul; one has to find its fulfillment in the Whole, of which it is a part. As the rivers carry the waters of the sea back into the sea itself, happy to lose the limitations of their names, size, etc., in that consummation, so the individual merges into the Universal.

How can this stage of Yoga be attained? The Gita proposes to teach just this. Its first word is *Dharma* and its last word is *mama* (mine). It teaches everyone who studies it: *mama dharma*---my dharma, my duty, my responsibility to myself. And what is that? Yoga. How is this yoga to be attained? By surrendering to God, by effacing one's will and accepting His Will and leaving all initiation of activity to His Prompting, all execution to His Direction, and all consequences thereof to His Plan. This is the lesson driven home by the Hindu scriptures. 'Give up all bonds of right and duty, surrender unreservedly to Me; I shall guard you from sin and liberate you from the sad cycle of 'entrances' and 'exits' on the stage of life. You can remain ever in your own Reality of Eternal Calm,' the Lord assured.

The greatest obstacle on the path of surrender is *ahamkaara* (egoism) and *mamakaara* (mineness or possessiveness). It is something that has been inhering to your

personality since ages, sending its tentacles deeper and deeper with the experience of every succeeding life.

The ego is most easily destroyed by devotion, by dwelling on the magnificence of the Lord and by rendering service to others as the children of the Lord. Surrender can be effective only after the perfection of detachment from sensual pleasures accompanied by discrimination between the real and the unreal. The taints of 'I' and 'Mine' have to be removed by rigorous *saadhana*; chief among the disciplines being *Naamasmarana*. When you dwell on the names of the Lord, His Majesty, His Grace, His Potency, His Pervasiveness---these get fixed in the consciousness and one's own capacities and capabilities get eclipsed in the Divine. Humility increases and surrender is possible quite easily. This is the very purpose of human existence---to see God and merge in His Glory. All other victories are futile. The Vedas proclaim this to be the final goal of man. The Upanishads declare the path. The *Gita* illumines it. The saints and sages proclaim its grandeur. Avatars come when people stray from it and get lost in the wilderness and the wastes. P. 143-144

Accommodate All Forms of God

The *kshara* (perishable) can be rubbed off the blackboard, when the *Akshara* (a name for Brahma) is fixed in the mind. The brick and mortar structure where God is taken to be can be rubbed off the mind-board once the presence of God is experienced. When you change your worship room in your house, it does not mean that God too shifted from one room to another, that he is no longer where He was and that He had been brought over to a new place! He is not a piece of furniture that you can transfer hither and thither! He is here, there, everywhere, inside and out, above, below, around. Accommodate all forms of God in your heart; do not exclude some and welcome others. Bear with those who adore Him in another form, through another name and acclaim Him in another language!

God is love; so you must become Love, in order to merge in Him. He is beauty; so be Beauty, with no ugliness in you. He is compassion; so be Compassionate. Then you can be one with Him. Water mixes easily with water. Oil mixes with oil only.

God is sweetness. His words are sweet; His sight is sweet, He sounds sweet; He is sweeter than sweetness itself. But when your tongue is afflicted with illness, He will be bitter. Cure the illness by cultivating love to all. There is no need to seek refuge in a forest or in solitude. You cannot give up activity. You have to move along the

line to which you are attuned. You cannot lead a life of renunciation on the spur of the moment; it requires long years of preparation. P. 170

Practice Is Needed to Recall the Name

The Divine Name saves and liberates! It is armor against the onslaughts of pride and self-pity. When *japam* (pious repetition of holy name or sacred formula) is started by you in a systematic manner, fixing your inner eye on the Form which illustrates the Name, you will meet with many obstacles, disquieting thoughts and enticements. They should be ignored, bypassed, treated lightly. Strengthen your habits, stick to your discipline, improve your inner administration, mix more in the company of the good and the Godly. The unruly bull has to be roped and tamed, its nose bored and ringed; it has to be yoked and trained to drag heavy loads and become the docile servant of its master.

It is not enough if you know the glory of the Name; it would be like the knowledge of the vitamins that a tablet contains. That knowledge cannot cure. Swallow it, let it be assimilated, then the tablet will cure. Mere exercise for the tongue is no good; feeling too must saturate the Name and the brain must be reminding one of its meaning. Then is the joy complete.

Once you take on the Name of the Lord, which is sweetness itself, it will awaken all the sweetness latent in you. When you have tasted the joy, you can never for a moment exist without that sustenance. It becomes as essential as air for the lungs. You may say listening to some Puranic (mythological) tales, that it is quite enough if the name of the Lord is remembered, however casually, at the very last moment of life! But it is a hard task to recall that name if you have not practiced it for years. In the surge of emotions and thoughts that will invade you at the last moment, the Name of God will be submerged unless you learn from now on to bring that Name to the top of the consciousness, whenever you want it.

There was once a shopkeeper who was inspired by the tale of Ajamila. He decided to remember the Lord's name with his last breath, by a short-cut. He named his sons after the various Avatars, for he knew that he was bound to call them when he was about to die. The moment came at last as expected; he called on all his sons by name, one by one. There were six of them and so he called the Lord by proxy, six times in all. The boys came up and stood around his cot and as he surveyed the group the thought that came to the dying man's mind, just when he was about

to die was, 'Alas! They have all come away, who will look after the shop now?' You see, the shop was his very breath all through life and he could not switch it on to God at short notice during his last moments. The *samskaaras* (merit of actions) will have their say, in spite of your wishes.

It is no mean achievement to get the Name of the Lord on one's tongue at the last moment. It needs practice of many years, based on a deep-seated faith. It needs a strong character without hatred or malice, for thought of God cannot survive in a climate of pride and greed. And how do you know which moment is the last? Yama, the God of Death does not give notice of his arrival to take hold of you. He is like the man with the camera taking snapshots, he does not warn, 'Ready, I am clicking.' If you wish to hang your portrait on the walls of Heaven, it must be attractive, your stance, your pose, your smile must all be nice, is it not? It is best to be ready for the click, night and day, with the name ever tripping on the tongue and the glory always radiant in the mind. Then when your photo is shot, it will be fine.

What is most needed is the cultivation of virtue, fear of sin and fear of wrong. How do you decide whether an act or a thought is sinful or wrong? It has to be done on the basis of the *Shastras* and of the Voice within. Without faith, no progress is possible, even in the material world. Science considers the 'seen' as the final proof, but how far can you trust the senses? You respect a person, not on the basis of his dress or hairstyle, which are the 'seen', but on the basis of his character and attainments which are invisible. P. 161-162

Prescription for the Kali Age

Meditation was prescribed as the means of liberation during the *Kritha* Yuga, tapas (penance) as the means during the *Tretha* Yuga, and ritual worship during the *Dwarapa* Yuga.

The present age is described in the *Shastras* as very conducive to liberation. While in past ages rigorous penance was prescribed as the means, the *Kali* age in which you are, requires only *Naamasmarana* to win liberation! When the name of the Lord is remembered with all the glory that is associated with it, a great flood of bliss wells up in the mind. Vyasa himself knew this. When some sages went to him to find out which Yuga is the most conducive to success in man's efforts for liberation, Vyasa anticipated their question and repeated to himself aloud, 'O, how

fortunate are those destined to be born in the Kali Yuga!' It is so easy in this age of Kali to win the grace of the Lord.

Remembrance of the Lord's Name is the best detergent for the mind. It is the means of crossing the sea. The Name is the raft that will take you safely across. The Name will remove the veil of illusion that now fades the Universal from the individual. When that veil fades out, man finds himself before Himself; he beholds the Universe that He is.

The Name of the Lord must always be pronounced with joy, thankfulness, exultation, awareness of the uniqueness and the splendor. Say it with love, say it with sincere yearning. P. 160

NAAMASMARANA

Know that the Divine Name is the key to success in your search for consolation, confidence, courage, illumination and liberation.

Man's mind is too full of the world; his stomach is demanding too much of his time and energy. His desires and wants are multiplying too fast for his capacity to satisfy them. His dreams are far too real for him; they lead him into false victories and absurd adventures. Engrossed in the analysis of the material world, he has lost all sense of spirit, sweetness and sublimity. Under this new dispensation, truth has become just a word in the dictionary. Compassion is reduced to a meaningless travesty and humility, patience and reverence have become invalid as a flameless lamp in the far distance.

The only hold that man has in this dreadful darkness is the Name of God. That is the raft which will take him across the stormy sea darkened by hate and fear, churned by anxiety and terror.

To develop the taste for liberation, *Naamasmarana*, or rolling the sweet Name of the Lord, saturated with sugar of His splendor on the tongue and in the mind, is the best course. This is an exercise that can be practiced at all times and places by everyone, irrespective of creed, caste, sex, age or economic and social status. It will keep you in constant touch with the Infinite and so it will transmit to you something of the Wisdom and Power of the Infinite. P. 159

Play the Role, Do Your Duty

Life sustained by food is short; life sustained by the Divine Spirit is eternal. Do not lay claim to long life, but to Divine life, Do not pine for more years on earth, but for more virtues in the heart.

The Buddha knew and made known to the world the truths: Everything is grief. Everything is empty. Everything is brief. Everything is polluted. So the wise man has to do the duties cast upon him with discrimination, diligence and detachment. Play the role, but keep your identity unaffected. Have your head in the forest ashram (retreat), unaffected by the aimlessly rushing world. But it is your duty, a duty you cannot escape to fully engage yourself in your work, unconcerned with loss or gain, failure or success, slander or praise. The *Gita* instills this very lesson in you: "Whoever does devotional worship with no thought other than Me, him I shall have with Me; I shall bear his burden now and forever." P. 19

A Prescription for Humanity

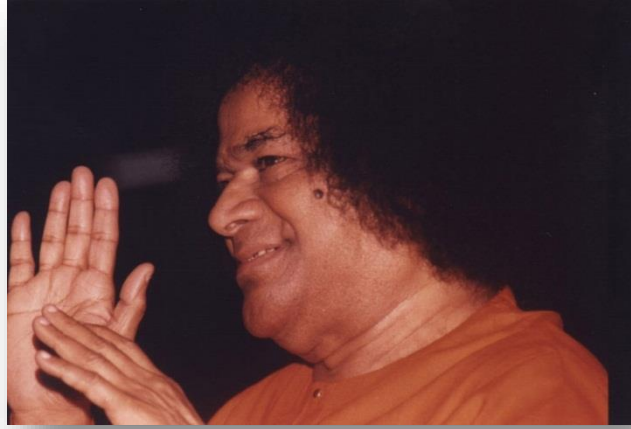
"Keep Me in your memory and fight!" The cue: to fight the battle of life, with God in the consciousness as the charioteer. It is not merely direction for Arjuna; it is a prescription for all humanity. "Fix your mind on Me and Fight! I shall be the Will behind your will; the Eye behind your eye; the Brain behind your brain; the Breath within your breath. The fight is Mine, the might is Mine, the trials and triumphs are Mine, the fruits of victory are Mine, the humiliation of defeat is Mine. "You are I. I am You." P. 19

Quotes from: Life, Death and Liberation

YOUR VOICE INSIDE OF ME

My sweet Baba,

Our path became intertwined nearly fourteen years ago when in complete despondency You as my inner voice directed me to go see the person I would come to know later as my Guide. I had not seen Sathyam for nearly 20 years, but Your voice inside of me said that She could teach me to meditate and that She could help me. So I obeyed and called Her. She gave



me the book 'Bhagavad Gita' and taught me to meditate and I began to live my life according to Your standards. Everything changed for me from that day onward, and I was clueless as to the path that my life was about to take.

Although I did not know you when I first went to Sathyam, but something about Your teachings resonated so deeply within my heart and I knew that I was in the right place and that Your direction and structure was precisely what my wayward life needed. So I followed and I fell off, then I followed some more and fell off some more, but all along I knew that despite the struggles, resistance, or growing pains I would never abandon Your path.

Right away You began to bless me in my dreams and You continue to do so to this day. The amount of bliss that I experience when I am face to face with You in that state is indescribable, when I wake up I want to do all that I can to reminisce and relive all that I saw from You, all that You said and all that I felt in that short duration of time.

In 2005 I had the honor of seeing You in person, as I had begun thinking about planning my trip to see You, in a dream You blessed me by specifying which date I should be in Puttaprthi. When I got there this is what I experienced upon my first physical meeting with You:

"We went to sit outside for the darshan line and I drew the chip for row 2. We sat for a long time and then we saw Baba come out of His home and get into a small white car. Now due to the car being European, Baba was sitting where a driver would sit in the States. So

He drove right by me, where He was less than a few feet away and I locked my eyes into His. The moment I saw His orange robe from a distance I began to cry. When He drove by I was crying so hard and hitting myself on my heart over and over again."

And that strike on my heart has grown and expanded itself every single moment thereafter. Since I have not talked to You in person outside of my dream states, my relationship with You has always been with the Omnipresent. This Omnipresence expresses love to me and pulls me close to It when I am vigilant and abiding and on track with Its teachings. It also scolds and pulls away when I get bombarded and tempted by the mind's consistent attempts to distract me and pull me away. At those times in the dreams, You are physically far and distant from me and that sight torments me and inspires me to find my way back to You.

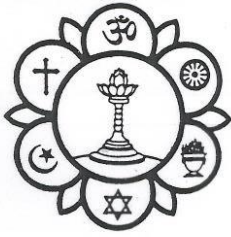
Lately I have been contemplating on Your magnificence, what is it about You that is so mysterious yet so awe inspiring? How is it that You touch billions of people simultaneously? How is it that even if someone has not met You personally, You can still ignite this endless and eruptive sense of love in their heart? How is it that through loving You, we are able to be filled with love for all of our brothers and sisters in Your Creation? How is it that just looking at Your smile soothes and heals our deepest wounds? How is it that the joy of doing right on Your path is so eternally pleasing?

For me, You replaced that father that I was never raised or protected by in this dream, You took the place of that mother that I was never loved by in this dream, You became that most loyal companion and best friend, who I have never been abandoned by in this dream and You became that lover who I have never lay eyes on as an individual in this dream. You and Sathyam are the totality of all that gives significance to my life. Serving You and our Sathyam has been the greatest joy of this dream, serving you has become my totality and through that my day dream has been given meaning and a purpose. A dream that could have very easily been overlooked, overshadowed, dismissed and left behind. But because of both of Your faith in me and Your endless investment with Your love, guidance and patience, it now at least has the chance to shine for itself and others.

Thank You for taking this chance on this life, in this dream. Please help me to always do You proud!

Your eternally faithful daughter.

Little Flower of Sathyam.

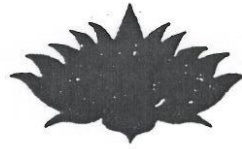


BHAGAWAN SRI SATHYA SAI BABA

PRASANTHINILAYAM P.O.
ANANTHAPUR DT.
TELEPHONE No. 30.

BRINDAVAN
WHITEFIELD
TELEPHONE No. 33.

Date :



Message

You as body, mind or soul are a dream, but what you really are is existence, knowledge, bliss. You are the GOD of this universe. You are creating the whole universe and drawing it in. To gain the infinite universal individuality the miserable little prison individuality must go. Bhakti is no crying or any negative condition. It is seeing of all in all we see. It is the heart that reaches the goal. Follow the heart. A pure heart seeks beyond the intellect. It gets inspired. Whatever we do reacts upon us. If we do good, we shall have happiness and if evil, unhappiness. Within you is the real happiness, within you is the mighty ocean of nectar divine. Seek it within you, feel it, feel it, it is here, the self. It is not the body, the mind, the intellect, the brain. It is not the desire or the desiring. It is not the object of desire. Above all these, you are. All these are simply manifestations. You appear as the smiling flower, as the twinkling stars. What is there in the world which can make you desire anything?

With Blessings and
Love
Sri Sathya Sai Baba

The Sai Heart

Penetrates Iran

Irani Ma also had instances of miracles which had occurred in Iran, and she detailed them somewhat as follows:

“A girl named Tamara, a devotee of God, came to my daughter on the night of the New Moon. Her mother was ill and she was very upset. My daughter suggested that she should look at the new moon over Baba’s picture and everything would be alright.

Tamara said that she did not have a picture of Baba, but then she remembered that I had given her a packet of vibhuthi on which Baba’s photo appeared. She put her hand into her handbag to look for the vibhuthi, and was shocked to find that the packet was heavier than usual. She opened the packet, and found that it contained a beautiful cross, made out of mother of pearl shell. Tamara was delighted as she had given a cross to her sister, and she badly wanted one herself.

My daughter asked me if I had given a cross to Tamara. I said that I never give crosses to Christians as they always have their own. This cross is magnificently designed with the Persian letter ‘S’ written all around it. It shines on both sides unlike normal mother of pearl. I showed this cross to many jewelers and they all said that it is not humanly possible to make such a cross out of shell, or to work the design on it which it contains.

The other miracle which happened was like this. I composed a bhajan, which I had not recorded, and did not wish to do so, but I had a dream of Baba in which He was wearing white, and was singing my bhajan. I immediately awoke and recorded it. As I

started to play the recording back, my telephone rang. It was midnight, and I wondered who could be phoning at that hour. A man's voice at the other end of the line said, "Please let me hear your recording." I said, "Who are you, and how did you get my number?" He gave me his name and said that he had just picked a number at random and dialed it, and he had heard the recording as I had picked up the phone. He listened to it and said, "It is wonderful. I want a copy of it."

The next day this man arrived at my home and said, "This song of yours I love it." I gave him some vibhuthi, and explained how it should be used in case of sickness.

Sometime later, this young man, who works at an aerodrome, lost the sight of one of his eyes due to a flash from an oxy-acetylene lamp. The doctors said that the eye was damaged beyond repair and advised him to have an operation. He was supposed to travel to Shiraz (a city in southern Iran) to have the operation, and the night before he was due to leave, he rubbed some vibhuhti on his eyelid, and put a little on his tongue. Later he removed the bandage and found that he could vaguely discern light. He replaced the bandage, after rubbing a little more vibhuthi on the eyelid. The next morning he removed the bandage again and found that he was able to see perfectly."

The Heart of Sai P 178-180

Baba's Darshan

Six years ago through my divine and very precious Guide I was introduced to Sai Baba.

During my four trips to India for my pilgrimages to see Baba, I always had the wish to see Him up close even if for just one time. And I was always eager for even one of His glances, but I never got to meet Him in person.

On my third trip to India, it was during the Shiveratri Celebration, which is the celebration of worship and devotion to the Guru. The festivities would begin at 6 in the evening with Baba's arrival and would end at 6 the next morning with His arrival again.

On that day the crowd was huge, the Mandir was filled with Baba's devotees and there was no room for me to sit. The Seva Dehls (the people in charge of coordinating where everyone sits) directed me to sit in another big hall next to the Mandir. Feeling very sad and crying for having lost the opportunity to see Baba, I entered the other room I had been sent to. They had told me previously that Baba goes to a particular spot to sit in the Mandir.

As I was talking to Baba inside, I said to Him, 'last night in a vision You promised me that I would see you' and I went and sat amidst the crowd. I also had the book 'Sai Darshan' in my hands. Where I was sitting there was a curtain that would keep us included in what was going on in the Mandir. I was feeling a lot of excitement. All of a sudden, they informed us that Baba has left His house, and suddenly in complete disbelief I saw my dear Baba in a wheelchair, dressed in a maroon robe entering the hall in which I was sitting.

Oh... it could not have been any better than that. Automatically the crowd began to move towards the front of the room, just like the rest of the group I began to move forward too. Everything was happening so I could move forward very quickly, and I could not believe that I could see my dear Baba and His beautiful smile within a few meters from where I was. I caught His glance for a split second. All of my being was filled with His love and energy. I was just thanking His Presence for allowing me to attain my wish.

Baba left the room and I discovered that my 'Sai Darshan' book had been dropped from my hands. I looked for it a lot amidst the crowd but I just could not find it and I went to sit in the last few lines in that hall. Suddenly I saw an Indian woman seated in front of me who was looking through that book, and was showing it to her friend. With a deep sense of happiness and a renewed thankfulness to Baba's Presence, I got the book from her.

This Darshan of Baba's was one of the sweetest experiences of His Presence that I have ever had.

With love, a deep thankfulness and sense of extreme gratitude to my dear Baba who gifted us with a Guide such as our Precious Sathyam, a Precious Being who will not abandon us until we reach Home, whose teachings and presence guide my life towards the Self.

Batool

OM SAI RAM

ROLE OF THE WOMAN

The woman is the prop of the home and of religion. She plants and fosters religious faith or dries up and uproots it. Women have natural aptitude for faith and spiritual endeavor. Women with devotion, faith and meekness can lead men on the Godward path in the practice of holy virtues. They will get up early, before dawn, clean the home and after finishing bath etc., sit for a while engaged in Japam (repetition of the Lord's name) and Dhyanam (meditation). They will have in their homes, one small room set apart for the worship of the Lord. They will place there images of the Lord as well as pictures of holy sages and of Gurus and guides. They will consider the room specially sacred and fill the atmosphere with their prayers both morning and evening, as well as on holy days and festivals. A woman who is steadfastly doing these will be able to transmute even her atheist husband, persuading him to join the prayers or engage in some good activity or some scheme of social service marked by the attitude of Dedication to the Lord. Indeed, it is the woman who maintains the home; that is her mission. She is truly the representative of Shakthi. (The concept, or personification, of divine feminine creative power)

On the other hand, if the wife tries to pull her husband away from the Godward path, from the spiritual to the level of the sensual, or if the husband treats the wife who is disposed to seek joy from her spiritual endeavor as a person following the wrong track and tries to drag her away from it, the home of such a couple is unworthy of that name; it is hell; not a home; it is inferno, where ghosts and evil spirits revel.

Really, a woman should strive to achieve the knowledge of the Soul and live every moment in the consciousness of her being only the Atman; she must evince always a desire to become one with the Divine Consciousness. The home where a woman is such and where the husband and wife are leading their lives in the shade of great ideals, where they, together sing the glory of the name of the Lord and spend themselves in good deeds, where there reigns Truth, Peace and Love, where regular reading is done of holy books, where the senses are under control and where there is equal treatment for all creation, prompted by the knowledge of the basic unity of all creation, such a Home is certainly Heaven on Earth.

A wife with such a nature is a wife worth the name. She must have real love towards the husband; then only can she be called House-wife or *Grihini*. Then only is she the *Dharmapathni*, the *Bhaarya*, the Instrument and Companion for *Dharma*, *Artha* and *Kama*. She who knows the mind of the husband and speaks soft and sweet is the real friend.

Why sometimes when the wife has to point out the path of *Dharma* to the husband, she takes on the role even of a Father! When the husband is down with illness she is the Mother.

A woman must accord first place to the service of her husband; that is True Wisdom, for her. Her prayers and worship and puja can wait. Without serving the husband she cannot attain Bliss in worship or meditation.

As a matter of fact, the Lord must be welcomed as represented by the husband and all service rendered to him must be elevated to the level of worship; that is the path of the *Atma* and its merger with *Paramathma*, then activity becomes dedicated to the Lord. All such acts save; they do not bind.

It does not matter, how bad or low the husband is; the wife must through love, bring him round and correct him and help him gain the blessings of the Lord. It is not correct to feel that her progress alone matters and she has no concern in his improvement or uplift. She must feel, on the other hand, that the welfare of the husband, the joy of the husband, the wishes of the husband, the salvation of the husband, these are the panacea for her also. Such a woman will receive the Grace of the Lord, automatically, without special effort; it will be showered upon her; the Lord will always be by her side and be kind to her in all ways. By her virtue, she will ensure the salvation of her husband.

Dharma Vahini p 26-29

Islam

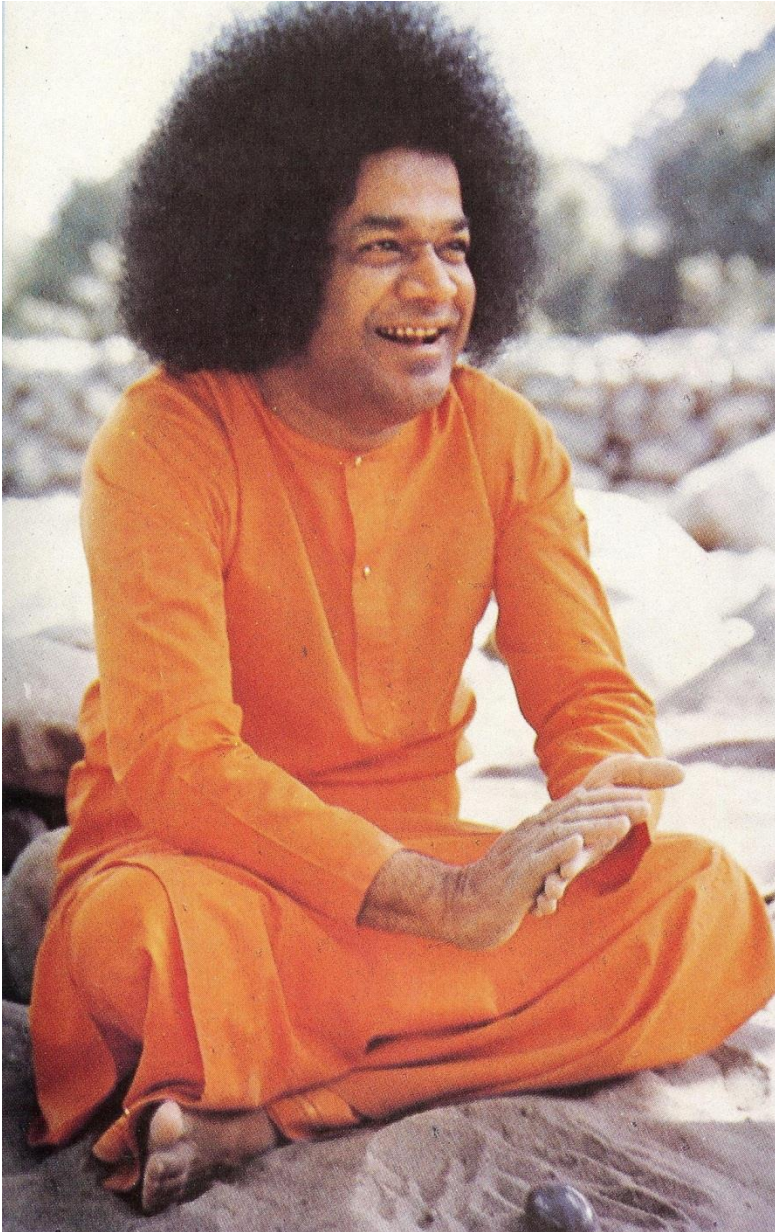
The object of Islam, the religion of the Muslims, is also the same. In Persian, "Islam" means "surrender" or "peace".

The inner meaning of this term is that man should surrender to God and live in peace with his fellowmen.

Sanathana Sarathi Vol 33 No 1 Jan 1990 P 14

DEVOTION

LIFE IS A SONG



'Bhajan must spread goodwill, love, ecstasy; it must cleanse the polluted atmosphere; it must invite all to share in the joy and peace.'

The very first lesson I gave when I declared My identity at Uravakonda was: *Manasa bhajare Gurucharanam, Dusthara bhava saagara tharanam*. This means: First know that you are in the cycle of birth and death, the ocean of worldly life (*bhava saagaram*); then, resolve on crossing it (*tharanam*); then fix on a Guru or the Name and Form of the Lord which appeals to you; lastly, dwell on His glory, do bhajans, but do it with all your mind. He who is deluded by his relative reality is the worldly person (*samsaari*); he who is aware that it is only relatively real is the spiritual practitioner (*saadhaka*).

Life is a song, sing it. That is what Krishna taught through His life. Arjuna heard that song on the battlefield, where tensions were at their highest and when the fate of millions was to be decided by the sword. Krishna sang the Gita for Arjuna to listen. Gita means 'song', and He sang because He was Divine Bliss, wherever He

might be, whether in Gokulam, on the banks of the Yamuna or at Kurukshetra, between the warring enemies.

You too must pass your days in song. Let our whole life be a bhajan. Believe that God is everywhere at all times, and derive strength, comfort and joy by singing. His Glory is His presence. Let melody and harmony surge up from your hearts and let all take delight in the Love that you express through that song.

The procession to the cremation ground starts immediately on birth and the beating of the heart is the drum-beat for the march towards that place. Some take a longer route, some reach quickly, but all are on the way. Therefore, *bhajana* has to start in childhood and has to continue. It must be the constant companion of man, his solace and strength. Do not postpone it to old age, for it is the essential food for the mind.

The scriptures lay down *Bhajan* (group devotional singing), *Naamasmaran* (remembering God's Name) and *Sankeertan* (devotional singing) as the spiritual practices of this Age. ... *Bhajan* is the process of singing your prayers to God, praising His glory and compassion, and pleading that He may fill you with His grace.

When you recite the Name of God, remembering all the while His Majesty, His Compassion, His Glory, His Splendor, His Presence-Love will grow within you, its roots will go deeper and deeper, its branches will spread wider and wider giving cool shelter to friend and foe, to fellow national and foreigner. God has a million names. Sages and saints have seen Him in a million forms; they have seen Him with their eyes closed and with their eyes open. They have extolled Him in all languages and dialects known to man, yet, His Glory is not exhausted.

P. 50-51

Bhajana Purifies the Atmosphere

Singing this intense yearning for God and enjoying the experience of adoring Him helps to purify the atmosphere. Man is today forced to breathe the air polluted by sounds that denote violence, hatred, cruelty and wickedness. Therefore, he is losing the high attainments that are in store for him. The vibrations of the *Naamasankeerthans* can clean the atmosphere and render it pure, calm and ennobling.

No man can escape from the influence of the pollution of the air he breathes. The sounds that we produce, with good intent or bad, spread throughout the air around us. This is our daily experience. The sounds produced at radio stations pass through the atmosphere and reach our homes when we tune in. The vibrations travel vast distances and affect the nature of those who inhale it. The atmosphere affects also the food man consumes. The pollution in the atmosphere is imbibed by the plants. The plants supply the grain; the grain is the basis of the meal, and the meal shapes the character and behavior of the person who consumes it. When the environment is clean and free from evil vibrations the food too is pure, and the person develops a tendency to be loving and simple.

Those who rely on reason alone or the limited laws of science argue that the repetition of the Name which is, after all, sound, cannot cleanse or correct the mind of man. But the Name is not just 'sound'. You are sitting quietly there, listening, but if someone merely says 'scorpion' you get frightened. Or when someone says 'the juice of a lemon' our mouth starts watering. You may be sitting before a plateful of delicacies, but if someone speaks of something dirty or disgusting, you are apt to refuse the food. The mere sound creates so much reaction.

When words referring to worldly situations have such a transforming effect on the mind of man, words conveying spiritual and elevated meaning will certainly help in cleansing and correcting his mind. When we fill the air with harshness, we become harsh in nature. When we fill the atmosphere with hatred we too have perforce to breathe the air, and are hated in return. When we saturate the air with sounds full of reverence, humility, love, courage, self-confidence and tolerance, we benefit from those qualities ourselves. The heart is the film and the mind is the lens, turn the lens towards the world and worldly pictures will fall on the heart. Turn it towards God, and it will transmit pictures of the Divine. P. 53-54

Yearn-Act-Surrender

Yearn

The thirst has to be like that of the creeper for the tree trunk, of the magnet for the iron, of the bee for the flower, of the waters for the fall, of the river for the sea. The pangs of separation must gnaw the heart; the entire being must yearn for union.

There is no paucity of books promising to help man to discover himself; there is no dearth of discourses to guide his steps to the goal. ...You have read much and listened to many discourses. The body grows and even starts declining but the mind gets more complex and difficult to control; it waxes in restlessness. In spite of this, *saadhana* (spiritual practice) is neither taken up or even when started, remains stationary and fitful.

Vedhana (suffering) can be overcome only by the *Aa-vedhana* (Yearning for the Lord). You must yearn to be free, to be rid of the chains that are binding you now; the iron chain of poverty or the golden chain of riches. Yearn as helplessly as a baby crying for its mother, as desperately as a calf mooing for the cow, as pitifully as a starving beggar praying for a morsel of food. Let the cry come from the depth of the heart, a heart that cannot bear the chain of attachments any longer. The Lord will not be drawn by noisy pomp or empty show. He will yield only to the chain of kinship, the call of the *Atma* to the *Paramatma* (the individual soul to the Supreme Soul).

Some have come to Me and asked this very question: 'We have been engaging in this *saadhana* for years now; we have written the Name lakhs of times, we have repeated it ceaselessly for many years, but we have not succeeded! Why have we not reached the goal?'

I want each one of you to search within yourself for the answer. Examine your own effort and the achievement and judge your own *saadhana*, unaided by Me. Have you yearned, have you pined, have you wept for the Lord as Thyagaraja did, for example? Have you shed tears of contrition, tears of exultation, while repeating His Name so full of sweetness and beauty; while visualizing His Form so full of loveliness and charm? You might have wept, but who knows for what; who knows the impulse that swept you into that sadness? Were they tears shed out of fear or greed or pride, or because the Lord was not near?

A little child sits with a book of the Upanishads on its lap and turns over the pages, intent on the printed lines and watching the curious types, deliberately, slowly and with great care; a *sadhu* (monk) too does the same. Can you equate the two and say they are both engaged in the same act? The boy is unaware of the treasure he holds in his hand; the *sadhu* gets into immediate contact with the spiritual power the lines convey. Find out for yourself whether your *saadhana* too has been purposeful and sincere, wakeful and worthwhile.

The Lord will manifest where and when you yearn for Him. If you yearn that He should come before you in flesh and blood, He will respond. He is ever ready to respond; only you are not ready to invite or welcome or receive Him into your heart. You have not purified the heart and removed there from the thorns of lust and greed, of envy and hatred.

The baby that has been fed on milk may start crying, do not be worried. It is very helpful for digestion. Cry, so that you can digest the joy of knowing God; cry and shed tears of joy. The tear glands have been allotted to you, not for weeping helplessly before others with hands extended for alms, but to shed tears of joy, of thankfulness, at the feet of the Lord.

Whoever has the enthusiasm, the steadfastness, the determination to reach the goal will certainly succeed. Cultivate that faith in ultimate success; never despair or cavil or doubt. That is My advice to one and all. Success is your birthright and you must get it sooner, rather than later.

God is in you, behind you, beside you, before you. He is the eye of your eye, the I of your I. Yearn for yoga or union with Him, through the unwavering awareness of His being the real you. Yearn for yoga; and whatever *bhoga* (pleasure) you really need, will be offered to you in due course. If, on the other hand, you yearn for *bhoga* itself, you are gone! You are blessed only with *roga* (disease), remember!

So yearn for God and all lesser yearnings will disappear. Loss or gain, honor or dishonor, health or ill-health, joy or grief---keep the mind steadily pointed towards God. That is the goal; that is the prize for the race of life. Overcome all obstacles by means of that faith. Treat the obstacles as ineffective and futile and have the goal alone in view. Visualize God, seek God, and merge in God---that is the duty of man. P. 140-142

You Are Happiness in Essence

Your nature is *Sath*, *Chit* and *Ananda* (Existence, Consciousness, Bliss Absolute), believe Me. That is why you behave in the way you do. You desire to exist forever, you enjoy continuing to live; you avoid all talk of your own death. That is enough to conclude that you are Reality (*Sath-swarupa*), in essence. Then again, you are filled with wonder and curiosity and a desire to know the world around you. You ask continuously what, why, how and when, about all and sundry. This is the prompting that is given by the Consciousness (*Chit*) that is in your make-up.

Lastly, you are always seeking joy, through some means or other. You try to avoid grief; you try to taste joy instead. It is the nature of man to do so, for he is essentially of the nature of Bliss (*Anandaswarupa*).

Sath, Chit, Ananda are the attributes of the *Atma* (Self) and you are the Self, not the body! P. 102

Cry Only for God

Life is holy, sacred. Go through it with joy and happiness. Do not carry gloomy, unhappy faces. Happiness is union with God.

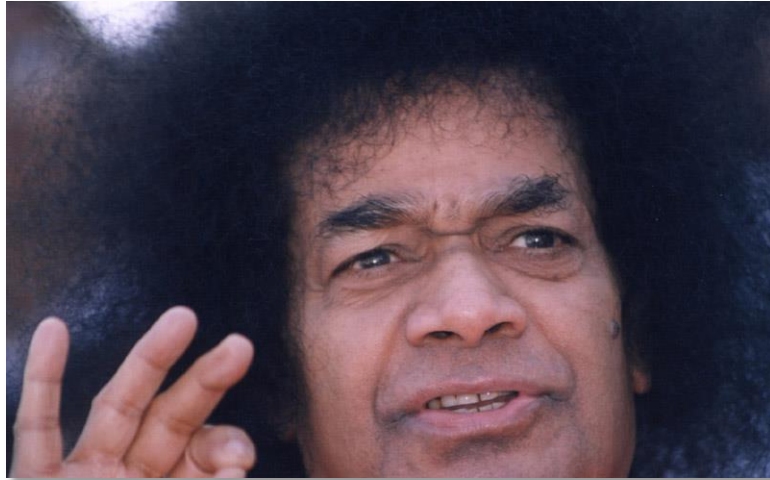
If your thoughts center round the body, you will have worries about pains and illnesses, real or imaginary. If they are centered on riches, you will be worried about profit and loss, tax and exemptions, inventories and insolvency. If they roam around fame, then you are bound to suffer from the ups and downs of scandal, calumny, and jealousy. Let them center round the seat of power and love, which deserve willing submission and let your whole being surrender to it.

Note down all the things for which you have cried so far. You will find that you have craved only for paltry things, for momentary distinctions, for fleeting fame. You should cry only for God, for your own cleansing and consummation. You should weep, wailing for the six cobras (lust, anger, greed, attachment, pride and malice) that have sheltered themselves in your mind, poisoning it with venom. Quiet them as the snake charmer does with his swaying flute. The music that can tame them is the singing aloud of the Name of God. And when they are too intoxicated to move and harm, catch them by the neck and pull out their fangs as the charmer does. Therefore, they can be your playthings; you can handle them as you please.

When these are laid low, you will gain equanimity. You will be unaffected by honor or dishonor, profit or loss, joy or grief. P. 102

Quotes from: Life, Death and Liberation

THERE IS NO DEATH



Every person knows that he feels he is the body. Can anyone announce how this feeling arose and persisted? No one can offer to answer this question. For, to say, as some do that it is the will of God, is no answer at all. The plain statement, 'I do not know' conveys the same meaning, as the statement 'It is the will of God.' One is no wiser at the latter statement than after hearing the first. What remains is this: "The Atma in the individual, the Jivatma, is Eternal, Immortal, Full: There is no Death; what appears so is the shifting of the centre."

O ye! Children of Immortality! Listen! ... O Ye Human Beings! Brothers! For you to liberate yourselves from the succession of deaths, the only means is, 'knowing Him'. Do not imagine that you are sinners, for you are heirs to eternal Ananda. You are 'images' of God, sharers in undiminished Ananda. You are by nature holy, ever-full; you are indeed God moving on earth. Is there a sin greater than calling such as you sinners? You are dishonoring yourselves, defaming yourselves when you acknowledge the appellation 'sinners'. Arise! Cast off the feeling that you are sheep. Do not be deluded into that idea. You are Atmas. You are drops of Amrith (nectar) of Immortality that know neither beginning nor end. All things material are your bond slaves, you are not *their* bond slaves.

Sathya Sai Vahini, Pages 23 & 24

My First Divine Trip to India

to see Baba, a productive trip filled with experiences

On one of the last days of my trip to India, I did not go to the temple at the Ashram and along with one of my friends who had accompanied me on this trip from Karaj (a city outside of Tehran), we were walking around the Ashram and we were heading towards the store. In one second I became aware that everyone was running uphill. Everyone was lining up and we went to stand in that same line. Silence permeated the air. Right then I saw Baba's car which was heading towards us. I had closed my eyes and was in the process of praying for my children. I was in the midst of my prayers when Baba's car reached us. My friend told me that Baba had blessed me and congratulated me for having received this blessing. I opened my eyes and saw that Baba was staring deep into my eyes, and although His car was getting further from us, His gaze was still locked with mine. Prior to seeing Baba, I was feeling completely hopeless and disappointed. I approached everything with a sense of despair, particularly when it pertained to my children's illness. After that divine and unforgettable day, my mood completely changed, and that sense of hopelessness and despair was totally destroyed in me, and it got replaced by an intense love for God. I have felt a peculiar sense of closeness to Baba and all those around me have noticed it as well, especially my husband. Throughout my visits to Baba I have witnessed many miracles by Baba, such as the manifestation of lingam, necklaces, rings, etc. ...

I am truly grateful to my dear Baba for bestowing this love and peace on me, and who taught me that love and faith are the prescriptions for any ailment.

With love for my dear Guru.

Fereshteh in Isfahan



Contentment



Keep Your Attention on Permanent Atma

Such is the state of affairs for people who forget death and think that they are going to be permanent. Only when you keep the permanent entity in view, only when you keep your focus on Atma, will you always feel contentment and always be in joy and bliss.

When you have that, then feel contentment and always be in joy and bliss. When you have that, then you have a mansion that can never perish, for then you have the mansion of Atma itself. There is nothing that can be compared with the mansion of Atma. Unlike the mansions you find in the world, it is perfect and permanent, free from all defects. Therefore you have to recognize the truth that in this mundane world everything is impermanent. Keep your sight and concentration on the permanent Atma. Constantly engage in spiritual practice in order to achieve that inner vision. P. 162

Following Gita Teachings Reduce Desires

To follow these teaching, you have to gradually reduce your desires and wants and gain an understanding of the principle of Atma; that will bring you a permanent state of contentment. You have examined your life to see if you are practicing these teachings in your day to day activities. Just by memorizing the 700 verses of the Gita you will not be able to experience the great truths that are hidden there, These deeper truths will reveal themselves in the circumstances of your daily life; it is there in the everyday situations of life that you will be able to experience them directly. P. 163

Discourses on the Bagavad Gita Disc 23

MIRACLES OF BABA

Mr. Khosla also told me of an experience which his brother Mr. K. C. Khosla had. He is the Director of Finance at the Public Health Department in Ontario, Canada. I quote Mr. Khosla's words.

"My brother was not a devotee of Baba, but his wife and children were. During August-September, my brother became seriously ill. His whole system was disturbed. He was not able to eat, nor could he retain water. His weight dropped very quickly by twenty pounds, and he was admitted to the intensive care unit in the Toronto Hospital in October 1977. While lying in the hospital, he felt sure that his life was coming to an end and he wondered what would become of his family.

From the time that he became ill, his wife and children were praying continuously to Baba to help him.

After several days in the hospital, my brother was lying awake at 12:30 AM., being unable to sleep. Suddenly the door opened, and in walked Baba, dressed like a doctor in a white gown. Baba said to him, "You see, I also am a surgeon." My brother was lying flat on his back. Baba turned him over, rubbed his body all over, blessed him and walked out.

While Baba had been in the room, my brother had wanted to shout out and tell everyone that Baba was there but strangely, he had lost his voice and could not utter a sound. As soon as Baba left, however, he regained his voice, and called the nurses. They came running in and he told them what had happened. He said, "Now I am sure I am going to be alright."

He recovered very fast and came out of hospital hale and hearty. He decided then and there to go with his family to see Baba. This he was able to do in August 1978. Baba called him in for an interview at the Reserve Forest at Madurai, and at this interview he said to Baba, "Baba you came to me in the hospital in Toronto? Baba said, "Oh yes." Baba blessed him and told him that from then on everything would go well for him.

From his childhood my brother had suffered many illnesses, and their after effects had been with him all his life, but after the interview and Baba's blessing, all his ailments disappeared. He is now fitter than he has ever been in his life and says that Baba has given him a second lease on life.

The Heart of Sai by R. Lowenberg P. 132-3

STOP

Scotch (stop) "I Know"

Many an aspirant and recluse, many a sadhaka and sanyasi have allowed all excellences won by years of struggle and sacrifice to slip away through this attachment to the self. For power without the bliss of God-Realization is a wall without a basement. Mere panditry is of no use at all; the Vedas, the Upanishads and the Sastras are documents for living out in daily practice. Whatever the wealth of words, whatever the standard of scholarship, it is all a colossal waste. To bring the teachings of the Vedas, Upanishads and the Sastras into one's actual life one has to scotch (stop) the feeling of "I Know", and open one's eyes to the real Essence and Introspect on it. Then one can attain Bliss without fail.

...One has to discover the path, the direction and the goal as described in them; one has to tread the path. Follow the direction and reach the goal. If however, the I-consciousness produces the pride, 'I know all', a fall is inevitable; the delusion causes death. The secret of salvation lies in the realization of this danger; rebirth is inevitable, if this danger is not averted.

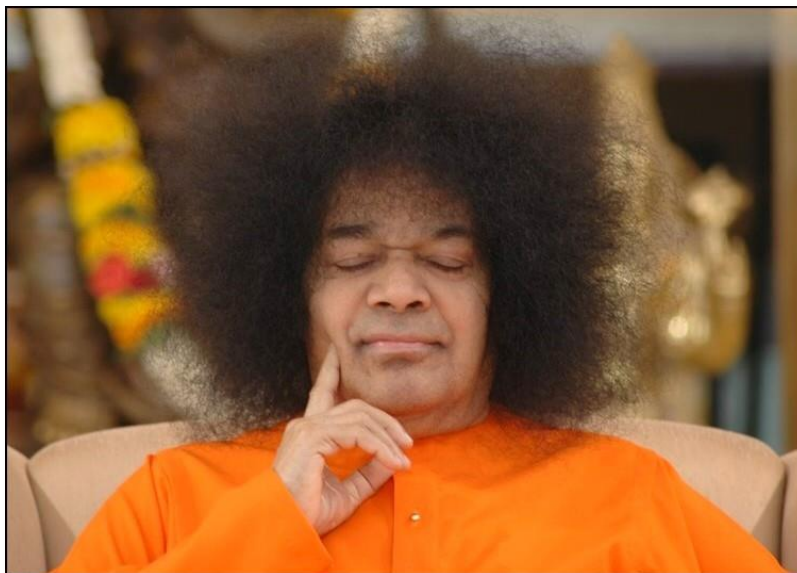
The Bazaar

Aware of all this, if you get immersed in spiritual practice, the world and its worries will not affect you. It is only when you are far from this truth, that you suffer, feel pain and experience travail. At a distance from the bazaar, one hears only a huge indistinct uproar. But as we approach it and walk into it, one can clearly distinguish the separate bargainings. So too, until the reality of *Paramatma* is known, you are over-powered and stunned by the uproar of the world, but once you enter deep into the realm of spiritual endeavor, everything becomes clear and the knowledge of the reality awakens within you. Until then you will be caught up in the meaningless noise of argumentation, disputation and exhibitionist flamboyance.

Prema Vahini P 16-17

INTERVIEW WITH SAI BABA

MEDITATION



Devotee: Swami! I have a few doubts concerning the subject of Dhyanan (meditation) which you are writing about: can I ask you?

Swami: of course, you can ask and have your doubts removed. It is good for you and it gives Me joy.

Devotee: Some people practice Dhyana, but they are unable to know whether the Dhyana has progressed or not! What do you say about that?

Swami: Progress in Dhyana means the attainment of Ekagratha, Concentration. Each one can judge for himself without doubt, how far he has been able to succeed in Concentration, can't he?

Devotee: Some say that they see all sorts of things during Dhyana; some hear all types of sounds. Do these indicate progress?

Swami: They are delusions. They handicap progress. They implant conceit and disperse Concentration. The distraction of sights and sounds is no sign of Dhyanam.

Devotee: Then what is to be done when such are seen?

Swami: Don't allow the mind to wander on to them; never lose sight of the Divine Form which you have pictured for yourself. Be convinced that these delusions are but obstacles designed to scatter your attention away from the Divine Form. If you permit these sights and sounds to creep in, the Original Form will be dimmed, your Ahamkara will increase and you will lose your way.

Devotee: But, Swami, some people do say that those things are signs of progress in Dhyana!

Swami: This only means that they themselves are not practicing Dhyana properly! Beside not knowing what Dhyana is, they delude their disciples also by talking like this, just to please them. That is the only profit earned by all this.

Devotees: Well, does it mean then that, by means of Dhyana, we cannot see the Lord?

Swami: Why not? Certainly, it is possible. If you fix your attention on the sublimely beautiful Form of the Lord and concentrate on That alone, you will receive His Grace in That Form Itself in various ways. While doing so, many a disturbance might intervene, You should not be deluded, be on your guard, never forget the auspicious Form. Picture to yourself that all Creation is immersed in it.

Devotee: But really, can we not know that stage we have reached in Dhyanan?

Swami: You can identify the progress of decline of Dhyana only when you know this is stage number so and so, this stage is such and such etc., isn't it? The Dhyana-rupa is Beginning-less and End-less and so its Fruition also cannot be declared, complete and finished.

Devotee: Then, do You say the Dhyana is endless?

Swami: What is generally called the End is the end of the "I" and merging of all in the One Form. Dhyana has no end.

Devotee: How are we to understand its stages?

Swami: You can have an idea of the stage if you examine daily how you are able to concentrate, how far you have subdued the wandering nature of the mind, and how deeply you taste the Divine Form; that is all. The stage reached cannot be cognized. What you receive and at what time all depends on His Grace. The Sadhaka's (spiritual seekers) mission is to practice Dhyana; without deviating from the straight path. The rest is all His Grace. It does not depend upon the number of days or the length of time. Some may require many births; others may realize the goal in a few days even. It depends on each one's Sraddha (faith) Bhakthi (love) and Sadhana (spiritual practice). It cannot be calculated and reasoned out.

Devotee: That means, we should not worry about our Sadhana, its progress, its stage, possible decline etc.

Swami: Exactly. Worry about the discipline needed for the Sadhana, but not about the fruition. The reality, the realization of the reality, these have no steps or limits. Do not yield to all sorts of delusions, or desires for this stage and that. Stick to the goal and the journey. Never give up the discipline of Sadhana. Do not change the time of Dhyana. With one aim and unchanging attitude strive to attain it. That will vouchsafe all the Fruit. That will bless you with all the Bliss. Do not be led away by what others speak about their imaginary experiences. For you, nothing can be as genuine as your own experience. Therefore, first attempt to gain undeviating Concentration, Ekagratha; let that be your one aim..

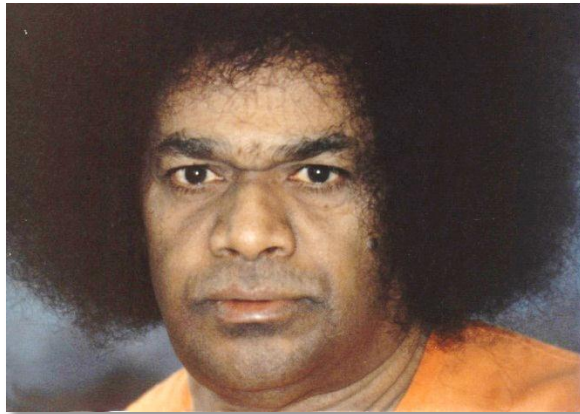
From the book: Sandeha Nivarini Page-112

Identify Yourself with divinity

If you think of the body as real and the divinity as unreal, you will never be able to understand the principle of Atma. As long as you identify yourself with the body and not with Atma, you will not experience the divinity inside. Atma has been discussed in many ways, but it can be truly comprehended only through direct experience.

Discourses on the Bhagavad Gita P 165 Disc 24

!Attention!



Put Your Attention on God

God is not far from you, or away in some distant place. He is within you, in your own inner altar. Man suffers because he is unable to discover Him there, and draw peace and joy from that discovery. ... Of course, you have to be in the world, but, you need not be of it. The attention has to be fixed on God, the God within... man must keep the Goal of God realization before him while engaged in the noisy, hilarious procession of life.

Sathya Sai Speaks V6 P 2

Distill Divinity into Every Moment

Just as every breath reminds you of Om, every little act is an act of worship, remember. Every tiny thought, every faint whisper has to be so directed that it may curb the vagaries of the mind and help in guiding it Godward. A hundred little naye paise add up to a round rupee. Distill divinity into every moment.

Keep Your Thoughts on God

If one always thinks of blame and blemish, his mind will become impure and restless. If one thinks of good qualities, his mind will be peaceful and rested. If one's thoughts are always full of God he will become one with God. This is the word of Sai which describes the truth.

Summer Showers Brindivan 1978 P 64

BABA IS LOVE

Our direct relationship with God does not simply entail Him sitting next to us, but rather it is that we touch His presence with our Truth.

It has been some years that with my Guide's grace I have stepped into this divine path. At the beginning of the path, I had a dream of my precious Sathyam in which Baba also appeared for the very first time, and later on I realized that not only was He trying to make my ill informed mind aware of the fact that He and my Guide are one, but also to reveal to me His Presence as well. From the very beginning of this path I have always been speaking to Baba in my heart, and whatever I wanted from Him would take place so quickly, as if no time really existed. I clearly remember the time that one of my children was in the hospital and I was at home busy doing all the divine practices that our Guide has given us, at that moment they called me from the hospital and all of a sudden I realized that I was standing directly in front of Baba's picture. I immediately sat in front of that picture and did the Omnipresence Meditation. In that moment I felt Baba's presence in the form of a divine oval energy and in that state nothing existed, let alone worries or concerns. This was an incredibly big experience that I had with Baba.

After that there are times when I feel Sathyam and Baba's presence, and this experience is so intense that it is as if their Form is right here next to me.

If one was to ask me, 'Who is Baba?' I would say Baba is love, and His presence is everywhere. Baba is the One who put my divine Guide on my path.

Sai Baba, I love you and You are always in my heart.

Anjela

Sri Sathya Sai Baba

Camp: Prasanthi Nilayam
11-5-1973

My Dears!

Verily, Thoughts are Things. As you think, you become. What we sow, we reap. GOD if you think of, GOD you are. Dust if you think of, Dust you are. In my turn, in my own way, I love to ask the same question of you. We are in the light. The light is in us. We are the light. That which exists is one. You are the light. TAT TWAM ASI – Thou are That. The power that sets the winds and moves the suns and fiery galaxies through spaces and minds is in me, is me, is that I am. That is Atma. There is something which is impossible for the man of GOD-realization to do. Do you know what this is? He cannot forget Himself. The Effulgent Light, the only changeless Reality in the world of never ending changes. When once he has seen the light, has known the light, when once he has recognized the light, how can he ever forget it? Verily, that light is Omnipresent, Omnipotent, and Omniscience as the man of GOD-realization is Himself the light. It is incorrect to use words such as 'seeing' and 'knowing' for there is nothing for him to see or know besides Himself, the Light. He is the one without a Second. (He is SAI) always with you, in you. You are in SAI... Sai is in you. Be GOOD.

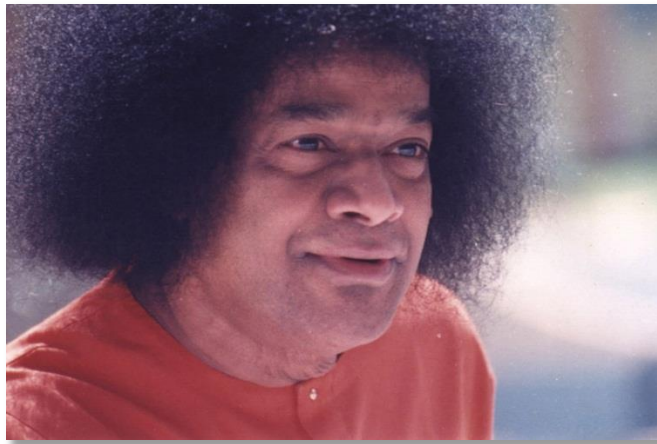
*With Blessings
(SAI)*

**With Compliments of
R. R. Kamani
22.5.73**

WISDOM

Life, Death and Liberation

*The body is made up of five elements!
It has to fall one day.
The Dweller in the body is eternal,
Free yourself from the delusion of birth and death!
The Dweller is indeed Divinity.*



This is the truth that all have to realize. Fulfillment in life cannot be found in eating and drinking. The realization of God is the goal and destiny of human life.

The Ultimate Journey

Each living being has to journey back to the source from where it sprang. Real joy is available only there. A man may travel on business through many lands and stay in several towns and in great comfort, but he gets rest and peace only when he reaches home. The earthly career is but a stage in his long journey, where he has camped for a while. The camp is not to be confused with the Home, but many do and refuse to remember the Home. All that concerns the *Atma* is delight; all that concerns the self is misery. This is the *Upanishadic* declaration. P. 14

Travel Light

Look upon life as one long railway journey. Reduce the luggage you carry about, when on the journey of life. Remember, all that is not “you” is luggage! You are not the body. So, the body is an item of luggage. The mind, the senses, the intelligence, the imagination, the desires, the plans, the prejudices, the discontent, the distress – all are items of luggage. Jettison (abandon) them soon, to make your

travel lighter, safer and more comfortable. Learn this lesson watching the great, who are humble and simple. P. 12

The Inward and Outward Vision

The Supreme Consciousness is often denoted as *Param* (beyond) in *Vedanta*. Since the concept is obviously contentless, it does not arise and fade, nor does it originate and disappear. It has no name and form, for it cannot be defined or limited or identified as separate. It is identified as *Brahman* - the unmoving, immovable Totality (*Poorna*), the Eternal, the True, the Attributeless. Just as the unmoving road enables the car to move along it, the Brahma principle is the basis for the existence and activities of *jeevi*.

In fact, there is only One. The One appears to the split vision as two. Look outward, it is *jeevi*, inward, it is God. The outer vision makes you forget; the inner makes you remember. When man seeks to rise to the divinity which is his reality, he is remembering, struggling, to know and experience. When he grovels, in the lower levels of consciousness and is entangled in the disease, he is caught in the coils of forgetfulness. Removing selfish desires and expanding one's urge to love and serve are the most effective means to succeed in merging with Supreme Consciousness, the Primal Cause, the Cosmic Thought, the *Mahakaarana*. P. 3

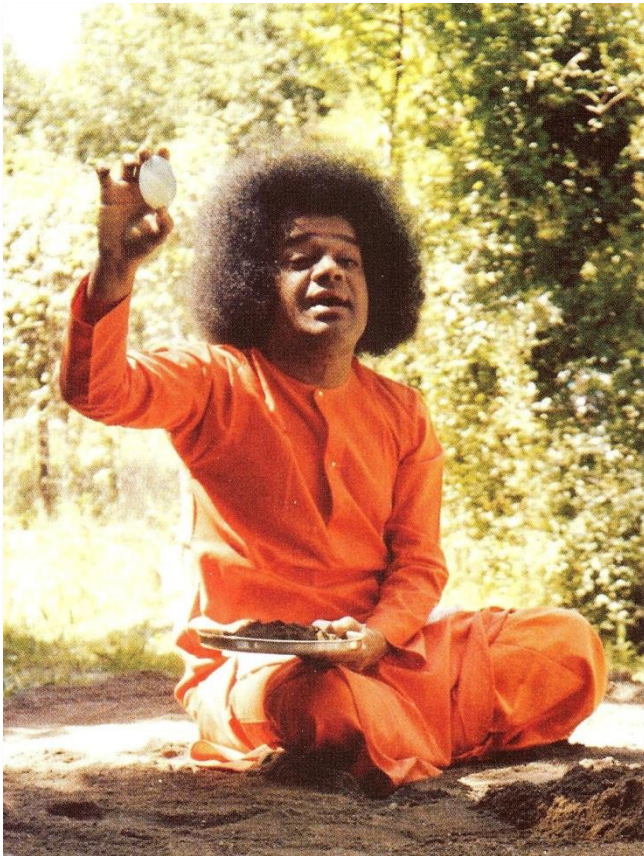
A Representative of the Divine

The Sanskrit word *Maanava* for Man means "Ma" (not), "nava" (new). That word intimates that man has had a series of births and deaths and is heavily laden with burdensome heritages of good and bad. He doesn't land on earth for the first time. His task is to discard this burden and become free. For that he must concentrate on another meaning of the word *Maanava*, where "Ma" stands for 'nescience, delusion and mistaken identity,' "Na" stands for 'without' and "va" stands for 'varthana' (action). Man must act, speak and think without being deluded by the apparent, in preference to the Real. Man ignores the *Atma*, the Divine Soul, which is the only Reality, and allows himself to be fascinated by *Maya*, the illusory energy, which scintillates and deceives.

Since he has in him the Divine enshrined as the *Atma*, man has the high status of an embodiment of the Divine, a representative of the Divine. The senses activated by the mind bring in experiences which are collected and coordinated by the mind. The *Buddhi* or intellect, illumined by the *Atma*, examines these and directs them along beneficial lines. Acting under the dictates of the mind brings disaster; acting under the instructions of the illumined *Buddhi* is desirable. This is the great boon (gift) that man has won from God.

Man is indeed the highest among living beings. The *Vedas* proclaim four great truths about man: "Thou art That" (*Thath thwan asi*); "The Highest Wisdom is You" (*Prajnanam Brahman*); "This You is Brahman" (*Ayam Atma Brahman*); and "I am Brahma" (*Aham Brahmasmi*).

How are we to prove the correctness of this assertion, "Thou art That?" Suppose there is a boulder on a hill. A sculptor spots it there and carves out of it a beautiful idol of Krishna which is installed in a temple and adored ceremonially with every prescribed rite. The flaked pieces of the same boulder are lying about in heaps on the hill at the site where the sculptor chiseled the idol. These flakes are worthless – no



temple is built to install any one of them as idol, for they have undergone no transformation. Yet the flakes declare, "We are That. We are the same as the Idol there," though they have been discarded by the sculptor.

When man was created, there remained nothing higher to create.
P. 6

The Games You Play

Do not fritter away your energies playing the silly game of gaining and losing, gathering and scattering, winning temporary fame, fortune and felicity. Go, straight on the royal road that leads to self-realization, and don't stray on the by-lanes of counterfeit bliss.

This does not mean that you have to give up kith and kin and foot it all alone. The community in which you find yourself is the arena where you can win the victory, the gymnasium where you develop the skill to win. The spiritual journey lies through compassion, sympathy, mutual help and service, and these are fostered by society and are to be used for society.

The duties, dichotomies and relativities of the world do not affect the immortal *Atma*. The coexistence and juxtaposition (combination) of good and evil should be acknowledged. From the point of view of the *Atman*, good and evil are only phenomenal, and not absolute.

The games you play may be compared to the *Mahabharata* war. On one side were ranged the forces of evil, the Kauravas and on the powers of good, the Pandavas. They played the game of Life, with their empire as the football. Till the end of the battle, Lord Krishna was the sole chief for the righteous Pandavas. The wicked Kauravas lost their commanders, one after the other, in the battle. The Pandavas, who had completely surrendered to Krishna, achieved ultimate victory. The contest could be described as one between the evil qualities of Desire, Hatred, Envy, Pride, etc. on the one side and good qualities like Truth, Virtue, Tranquility, Non-violence and Love on the other. The body is the battlefield. The captain of one team is the embodiment of the good qualities. The captain of the other team is the embodiment of mundane desires. There can only be defeat for those who adhere to ever-changing, worldly desires. Only those who attach themselves to the unchanging, eternal Divine can hope for enduring success in life. P. 18

Be a Witness

The players do not derive as much joy as the onlookers; so, develop the attitude of the onlooker, the Witness. The batsman, bowlers and fieldsmen do not get a fraction of the pleasure that the 'fans' beyond the boundary derive. They note each fault and excellence in the stroke and defense; they appreciate the finer points of the game. So too, to get the maximum joy out of this game of living, one should cultivate the attitude of onlooker, even when one has to get embroiled in the game.

When an actor weeps or laughs on the stage, he watches his own weeping or laughing and tries to make it more realistic and effective. So too, be the Witness of your activities and thoughts; keep afar and away, without attachment or disgust.

Live that you are born but once! Do not fall in love with the world so much that your false fascination brings you again and again into this delusive amalgam of joy and grief. Unless you stand back a little, away from entanglement with the world, knowing that it is all a play whose director is God, you are in danger of being too closely involved. Use the world as a training ground for sacrifice, service, expansion of the heart, cleaning of the emotions. That is the only value it has. P. 21

The Guru who taught you, cannot do anything to haul it; he can only guide. The control of the senses, changing the mode of life and the habits of thought, have to be done by you. P. 27

God-the Eternal, Unaffected Witness

God is not involved in either rewards or punishments. He only re-flects, re-sounds, and re-acts! He is the Eternal Unaffected Witness! You decide your own fate. Do good, be good, you get good in return; be bad, do bad deeds, you reap bad results. Do not thank or blame God. Thank yourself, blame yourself! He does not even will that creation, protection and destruction shall take place. They follow the same law, the innate law of the *Maya*-ridden universe.

The knowledge that you are the architect of your fortune and that you can, by steady effort, rebuild it or foster it, that you are ever laying on or pulling down the structure of your career, will be a great inspiration provided you welcome it.

From the beginning, take enough precautions to ensure that the seed you sow is good and free from defects. Do not start any work with evil motives of pomp, selfish aggrandizement, completion or challenge in view. Do not ascribe to God the failures due to your own faults and errors. Pray before, during and after work that the canker of egoism may not spoil the effort. The buffalo has horns, the elephant has tusks. But what a difference! The tusks are much more valuable. The man with faith and the man without it are both human. But what a difference! With faith, he is so much more efficient, courageous and wise. P. 62

The World-Only Relatively Real

*If you can understand how your dreams come into being,
you can know how this creation came into being. Sleep causes dreams;
the Maya or deluding power of the Divine has caused this Creation!
This universe is as unreal as the dream. It is only relatively real; it is
not absolutely real.*

The Macrocosmos and the microcosmos-the Universal and the individual-all arise from the One Truth. They are manifestations and emergents of that Truth, which is not affected by either. That Truth is known as *Brahman*, the Universal Absolute. When this unmodifiable, transcendent and immanent *Brahman*, instead of just 'being,' decides on 'becoming,' it is best designated as 'God', *Ishwara* (Almighty). The Divine ground of everything is the Supreme Absolute, called *Paramatman*. It is also the ground, the base, the core, the reality of man.

In spite of 'becoming,' which is only an illusion imposing multiplicity on the One Being, It remains One. So long as inquiry is postponed, only the multiplicity is cognized. The multiplicity is neither real nor unreal. It is relatively real, temporarily real, pragmatically real, *mithya*-not *sathya*-an amalgam of *sathya* (truth) and *asathya* (untruth). It is apparently real, but fundamentally unreal; real for most practical purposes, but unreal when the basic nature is unraveled. *Mithya* is the mixture of *sathya* and *asathya*, the knowledge of the serpent which is negated when the knowledge of the rope is known. P. 65

Maya Makes Us Believe the World Is Real

The clouds appear to be stuck in the sky, so too Maya gives us an untrue picture of the Supreme Being. It makes us believe that the world is real. Its impact warps our reasoning process, our sensory impressions and our views on God, on creation and on man. It spreads before us a diversity which tantalizes and deceives.

The basic Truth upon which *Maya* projects its kaleidoscope is described by seers as *Sath-Chit-Ananda* (Being-Awareness-Bliss). This does not mean that the Supreme Being has three attributes, namely: It exists beyond time and space; It knows and can be known; It is the source and the acme of Bliss. They are not three distinct characteristics; they indicate the One, of which the three can be grasped by experience-not by words, for words can only recoil before that Godhead. We cannot assert that the Supreme Being belongs to a class or genes, nor can it be defined by the three basic qualities. It cannot be described as performing any specific activity, for It is ever motionless. Nor can It be explained in terms of relationship with other entities, for It is One, without a second.

Maya is only the Divine Will that inaugurated the manifestation of the cosmos. 'I am One; I will be many.' Maya, the apparent deluding reality, inheres in every being and in every activity of that being; it has three aspects of achievement through the three modes and moods of that Will-the *saatwik* (the calm, contented, equanimous mood), the *raajasik* (the potent, passionate mood), and the *taamasik* (the inert, slothful, sluggish mood). P. 66

The Will That Causes the Variety

When Maya prompts us into the *saatwik* mood of that Will, we become progressive seekers of spiritual wisdom that reveals the Unity. When we are overwhelmed by that *raajasik* quality of that Will, we are deluded into the pursuit of worldly victories and ephemeral wealth and renown. The *taamasik* nature of that Will seeks the quickest and easiest ways of happy living. These are the reflections in our minds of the basic modes of the Will that the Supreme Being assumes, when It is moved by the primal urge to express Itself. The facets of the Will are called *Jnaana shakti* (Power of Wisdom), *Ichha shakti* (Power of the Will) and *Kriya shakti* (Power of Action).

The three modes affect beings and things in various proportions and permutations, and so we have all the variety and diversity of the objective world, Atman, whether individualized or universalized, is One only. The individual soul and the Supreme Soul are One and Indivisible.

The philosophers of all lands and all times have sought to discover the truth about God, the objective world and man, as well as their mutual relationship. Maya is

the Will that causes all three. It is a clear flawless mirror. When the *saatwick* nature is reflected in that mirror, God results; when the *raajasik* nature is reflected, the individualized self (*jeeva*) results. It is ever anxious to grow, to grab, to survive and to be secure. When the *taamasik* nature is reflected, matter (the objective world) is the result. All three are *Paramatman*, the Supreme Soul, they derive their reality as Its reflections. When undergoing reflections, they attain different forms and combinations of characteristics. The One becomes many; every one of the many is real only because of the One in it. *Maya*, too, is a component of the One: by the emphasis on that component, the One transformed Itself into the many. PP. 66-67

Know When Maya Will End

Therefore, it becomes plain that neither the personalized God, nor the individualized self, nor even the objective world can ever succeed in discovering the beginning of the Maya which brought them into existence and started the chain of 'act-consequence-act.' Nevertheless, one can succeed in knowing when Maya will end! When will it end? When the objective world is ignored, set aside, denied or discovered to be immanent in the Divine, the individualized being (*jeeva*) is no more. When the individualized being is no more, the Cosmic Being or personalized God (*Ishwara*) is also superfluous and disappears. And when *Ishwara* has faded out, the Absolute Reality (*Brahman*) alone Is. Where there is no child, how can a mother exist? It is a word with no significance. When a personalized God, a personality separate from the rest, called *jeeva* and its mental creation, called the objective world (*prakrithi*), are non-existent in the developed consciousness of man, Maya, the progenitor of all three, cannot persist.

When space is enclosed in a pot, it appears limited and small. But once released from the container, it again merges in the infinite sky. The sky is not reduced or transformed in the shape or quality by being held in the container. So, too, the One Atman that is pervading the bodies and lives of billions of beings does not get affected by the living beings to which it adheres for some time.

Many are affected by the problem of what caused the Cosmos. How did it come into being? They advance various theories and lay down many opposing hypotheses. But there is no need for seekers to beat about the bush so much.

Just as dreams result when one is cut off from reality in a state of sleep, the Cosmos is a result of being cut off from reality by Maya, in a state of ignorance. The Cosmos is as ephemeral and as vagarious as a dream. It is difficult to discover laws that explain or govern its infinite mysteries. It is mostly a waste of time to probe into the origin of the Cosmos or to determine how it will end. You are a part of creation, so try to understand yourself and keep your goal in view. P.67-68

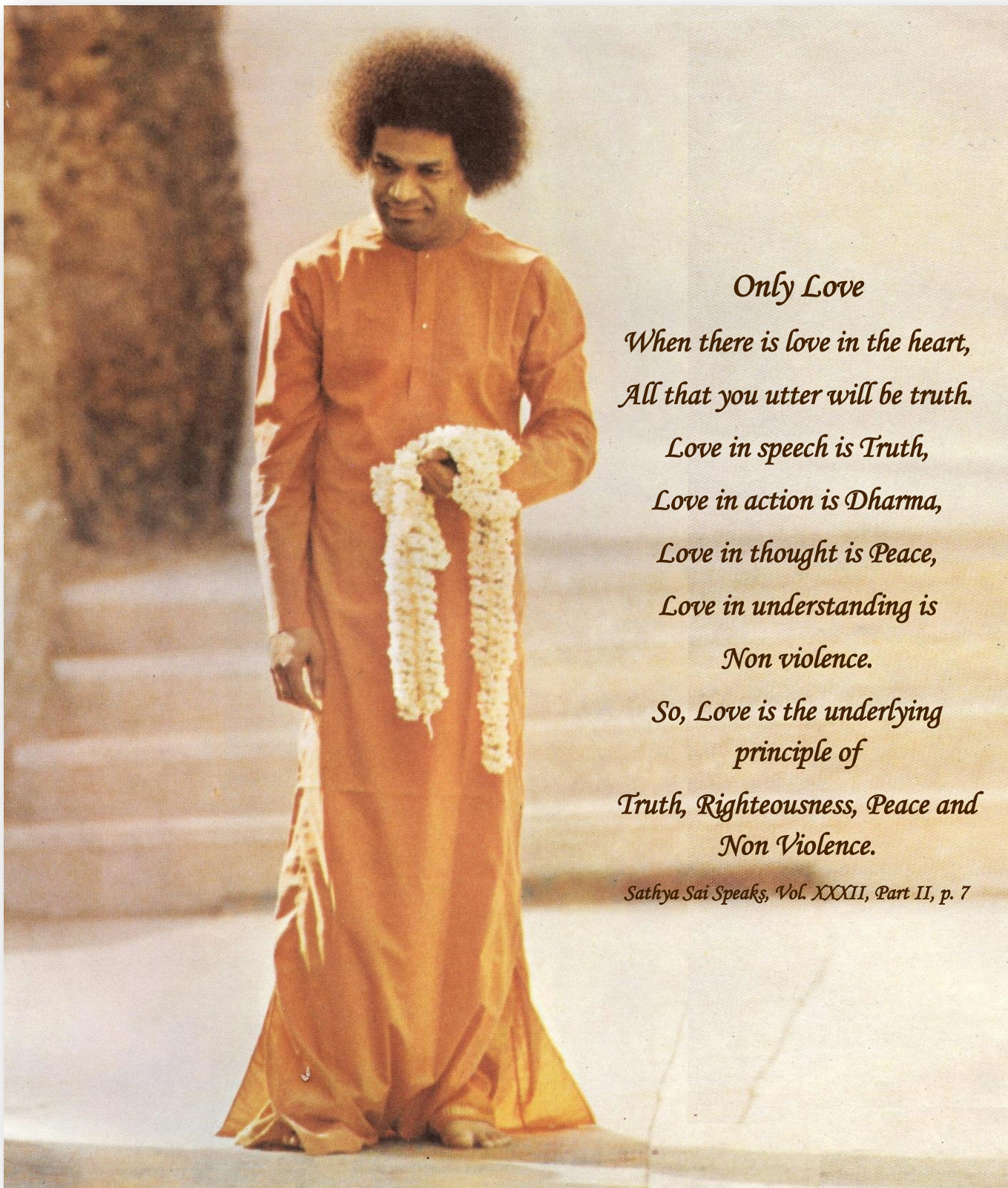
Depart with a Smile

*Death is not a deplorable event; it is the journey's end,
the owner getting out of the car when the time is up and the goal is reached.
It is a consummation, a happy conclusion, or at least it ought to be,
if only all are wise enough to treat it as such and be prepared for it.*

The baby weeps as soon as it is born because the individual being has no desire to get entangled in the objective world once again. Science describes it as the process of breathing for the first time and the clearing of the air passages. But why should it weep? The process can be started by some other way, say, shaking or shivering, is it not?

This life which begins with a wail must end with a smile. When you were a little baby, all around you smiled though you kept on wailing. But when you die all around you weep at the loss; you should smile in peace and quiet resignation. The pleasures from sensual enjoyment must finally be converted into happiness from divine union; the pleasures of the senses must gradually be left behind and you must develop a taste for the higher and more lasting pleasure derivable from the springs of your own personality. For divine union, devotion to God is the main thing, the head and the crown. Peace and happiness are the other essentials. **P. 101**

Quotes from: Life, Death and Liberation



Only Love

*When there is love in the heart,
All that you utter will be truth.*

*Love in speech is Truth,
Love in action is Dharma,
Love in thought is Peace,
Love in understanding is
Non violence.*

*So, Love is the underlying
principle of
Truth, Righteousness, Peace and
Non Violence.*

Sathya Sai Speaks, Vol. XXXII, Part II, p. 7

Oh Baba, How Can I Thank You!!!



Heart of the Mother

My relationship with Baba is a bond that is directly linked and melted with my relationship to my Guide. It is infused with my marriage to my Guide. I use the word marriage because the unification that a marriage symbolizes is much like the melding that I feel with Her. I never had a physical closeness with Baba but my faith in Him grew as my Faith for my Guide evolved and blossomed. As I unlearned and un-chained myself with Sathyam's complete Guidance, She held my hand through the uncovering of the layers that had disguised me. Baba has always been an unseen grace for me. I am astonished at His greatness even though I have never seen His form. This greatness was shown to me when on December of 2010 I wrote a letter to Him. I had written several letters to Him in the past but I always felt they were not worthy enough.

This time it all happened without my knowing. I wrote the letter from my heart and on every line I poured my gratitude and indebtedness for my dear Guide. The letter was complete and with the grace of God I asked one of Baba's devotees that was going to India for the Christmas celebration to take it with him. He was extremely busy and told me that he may not be able to meet me to get the letter as it was right before his departure. Again, with the grace of God my husband happened to be going to the other side of town, which was exactly where he lived and hand delivered the letter. I placed stickers of hearts all over the back side of the letter so that if by the Grace of God He happens to open it, then my friend would see it happening. About a week had passed and one night I went to a beautiful place in the city where they had an enormous Christmas tree in the center of this outdoor plaza.

The entire place was decorated with Christmas lights. As I walked around mesmerized, I asked Baba, "Baba, I never had the chance to see Your Ashram in India and the beautiful Christmas decorations around Christmas! Could this be how beautiful it is in Your Ashram during Christmas time? Baba, is it even possible that You would receive my letter amongst the millions of people that come to visit You?" At that very moment I felt this very strong feeling of affirmation inside of my heart with a loud "Yes." A few minutes later, I turned the corner and stopped at an outside jewelry hut. A young man greeted me that looked almost identical to Jesus Christ. I couldn't take my eyes off of him. A few minutes later as I was looking at the jewelry, I felt a force pulling me towards it. Unknowingly I looked up and saw a man facing the other way. He turned around while I was looking at his back. You may not believe this but unknowingly I began to repeat, "Sai ram, Sai ram" over and over and over again, while I held my palms together and bowed my head towards him. He did the same in return and said, "Hello dear"and that was it. We talked for what seemed to be hours. I asked him who he was, as I stood there in disbelief.

He told me he has been a Sai Baba devotee for over 30 years and that he had spent days and days videotaping Baba in the Ashram for devotional videos. This experience truly showed me Baba's Omnipresence in the form of a divine action. Baba directly showed me that He was with me and had heard me. There is one detail I have left out that I would like to share here. After I had already sent the letter to India, I had a feeling in my heart that I had not been completely honest with everything I wanted to share with Baba. There was one very important secret I wanted to share with Him, but I purposely left it out because I felt it was not worthy enough to write for Him. I knew that Baba knows everything anyway so I left it out of the letter. Several months passed until one night I had a divine dream with Baba. I dreamt that I was in India as I was accompanied with one of the Atlanta/Iranian Devotees whom I have deep love and respect for.

We were sitting in what appeared to be Baba's living quarters and facing Baba from across the room. He was wearing a white hat with a long white gown. In my dream He was identical to Shirdi Baba. I remember thinking, why does Baba look exactly like Shirdi Baba? The kitchen was to my left and a lady was in there cooking and cleaning dishes. In my dream I knew that this lady was Sathyam which was His wife. He was very stern with me and told me to STOP looking at the past so much!! He told me that I had nothing to worry about and that He was going to take care of it all! All of a sudden He stood up and walked towards me. He began to kiss me and as He kissed me I was in complete shock!! My eyes rolled to the back of my head and His tongue turned into a snake that forced itself down my throat and inside of my body. I became completely unconscious and did not know what was happening.

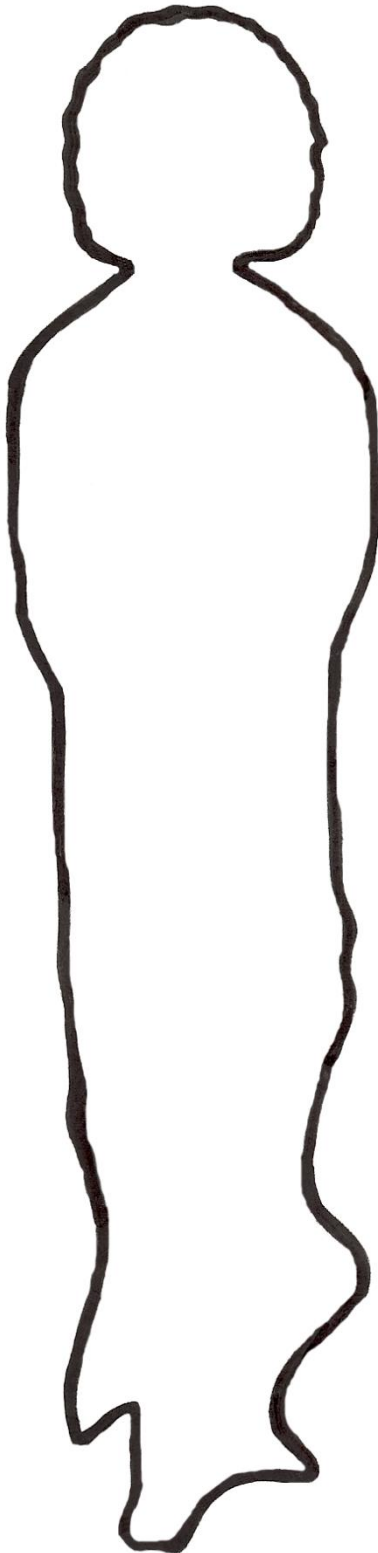
Soon after the snake slithered itself back up my throat and became His tongue again, He pulled away. He told me He would be right back as He walked into His beautiful garden. He returned with a large statue that appeared to be two hands made of metal over-flowing with vibbhutti. He blessed my friend and I with the vibbhutti and told us to stay in His Home. This is the part that to this day gives me chills. He told me, "I know what You are worried about and I want You to know that I have taken care of that!" He told me in detail what I had wanted to say to Him. This was the very topic I purposely did not write in my letter, even though I felt in my heart I should have. For me this dream absolutely confirmed the Omniscience that He is. Most importantly the power behind what He said has appeared in my life in a way that I cannot begin to explain. He removed an obstacle that now has allowed me more clarity and one-pointedness through this experience, so that I am able to follow my Guide Home without looking back at the illusionary past. Needless to say, soon after this experience I saw the dear devotee that had taken my letter along with another faithful Iranian devotee's letter to India. He said that amongst all the millions of people there who were trying to hand Baba their letter, He had leaned over and taken our letters on the very first day he had arrived in the Ashram.

He said that when Baba took these two letters He opened them right away. Baba had opened my letter first and read it and placed His hand on it. He knew that it was my letter Baba was reading because of the stickers that had been all over the back side of the letter. He laughed as he told me he vigilantly saw all of the stickers placed on it as Baba was reading it. In the letter I had sent a picture to Baba...Here I would like to share with You my most prized possession. The picture below, the picture that signifies who Baba truly is! He is the all knower, He is the creator, His is the Mother and the Father and He is my Guide until eternity!

I Love You Baba, Thank You for my Sathyam!

Your daughter, Sathyam's labkhandeh ziba

ACQUIRE ME AS YOUR CHARIOTEER



Yearn for the enthronement of your soul as the unquestioned Monarch of the Universe, when you merge in the Universal; celebrate your triumph over the foe within, that hamper your march to victory.

Acquire Me as your Charioteer; I shall lead you to that consummation. Earn that unfailing Grace by Your sincerity, simplicity and sadhana (spiritual practice).

Man alone has the chance to liberate himself from the wheel of birth and death, through the most pleasant means, that of serving God. But, as a result of ignorance, or what is worse, perversity, he lets the opportunity slip from his hands, and suffers grief and pain, fear and anxiety, ad nauseam. By escaping from the fascination exercised by material objects and physical pleasures, man can succeed in his efforts to liberate himself. He has traveled long enough on the wrong road; it is now time to turn and move steadily towards the goal. The love that he has cultivated for man and things has to be sublimated into pure, divine worship. Then it gets transmuted as Bhakthi, Love of God. Convince yourself that the Lord is in you, as the Charioteer, holding the reins of the five horses (the senses) and giving you constant counsel, as He did when Arjuna prayed to Him, to lead and guide. Then, it becomes easy for you to convince yourself that the self-same Charioteer is leading and guiding all mankind, and even all other beings. When you are established in this faith firmly, you become free of hate and malice, greed and envy, anger and attachment.

Pray to the Lord to strengthen this conviction and this faith; He will open your eyes to the truth and reveal to you that He is the *Sanathana Sarathi*, the Eternal Charioteer in all. That revelation will confer on you incomparable Bliss, and grant you kinship with Creation's manifoldness. That is the reason why Krishna told Duryodhana, who pleaded with Him for help against the Pandavas, on the eve of the battle, 'If you hate the Pandavas, you are hating Me, for they have recognized Me as the Breath of their life.'

Know Him as your strength, your breath, your intelligence; your joy-He becomes all that and more. No more can any faculty of yours hinder your progress. He will direct all of them-the senses, the mind, the subconscious, the unconscious, the intelligence-towards the highest Goal. Grace will confer all you need.

To all of you I say, 'Let mountains fall, let the sea overwhelm the land; but do not give up your sadhana. And remember, sadhana is a waste unless you grow at the same time in virtue and uprightness. If you give up all and surrender to the Lord, He will guard you and guide you.' When you complain, 'Oh He has not guarded me,' I reply, 'You have not surrendered.' The Lord has come just for this very task. He is declaring that He will do so; that is the very task that has brought Him!

Offer your entire self, your entire life, to Him; then your adoration will transform and transmute you so fast and completely that you and He can be merged in One. He thinks, feels and acts as you do; you think, feel and act as He does. You will be transformed as a rock is transformed by the sculptor, into an idol, deserving the worship of generations of sincere men. In the process, you will have to bear many a hammer stroke, many a chisel wound, for He is the sculptor. He is but releasing you from petrification! Offer your heart to the Lord. Let the rest of you suffer transformation at His hands. Do not defile time or the physical sheath, or this life's chance, using them for paltry gains.

You have come, most of you, to get from Me tinsel and trash, petty little cures and promotions, joys and comforts; very few of you desire to get from Me the thing I have come to give, Liberation itself. And even among these few, those who stick to the path of sadhana and succeed are a handful.

I have been repeating every time the same advice to you, and sometimes, you may even get the feeling that I have only a few things to say! Well, a mother has to repeat the same directions to the child again and again until the child learns and

behaves accordingly... That is the sign of all mothers, an overwhelming desire to reform the children and direct them along the path of progress.

Practice-that is the real thing in spiritual matters. Scholarship is a burden. So long as God is believed to be far away, in temples and holy places, man will find religion a burden and a hurdle. But plant Him in your heart and feel light, burdenless, and even strong.

When I direct you along a line of action, reflect on My advice; you have full liberty to do so. In fact, I shall be happy if you do so. I don't like slavish obedience. If you feel that it will help you to reach the goal follow it; if not, go to some other place. But let me tell you one thing: Wherever you go, you meet only Me. I am everywhere.

Make four resolutions about your life hereafter:

1. **Purity:** Desist from wicked thoughts, bad habits and low activities that weaken your self-respect.
2. **Service:** Serve others for they are reflections of the same entity of which you are yourself another reflection. No one of you has any authenticity, except with reference to the One Original.
3. **Mutuality:** Always feel kinship with all creation. See the same current flowing through all the objects in the Universe.
4. **Truth:** Do not deceive yourself or others, by distorting your experience.

I have come to re-form you. I won't leave you until I do that. Even if you get away before I do that, do not think that you can escape Me; I will hold on to you. I am not worried if you leave Me, for I am not anxious that there should be a huge gathering here, around Me. ... You attach yourselves to Me. I am unattached. I am attached only to the Task for which I have come.

But, of one thing, be assured. Whether you come to Me or not, you are all Mine.

From: **Life, Death and Liberation**

A Compilation of Divine Discourses of Bhagawan Sri Sathya Sai Baba

Compiled by Valentina B. Patacsil, 1999

LIFE

Contemplate on the beginning of things, of nature, of life, of man, of the heart---all emanating from God and journeying towards God. Dwell on the grandeur of this procession from birth to liberation, through life after life. Become aware that you, Nature and all that is, was and will be, are God."

Sathya Sai Speaks, XII: 41

Know Thyself

WISDOM

Until you realize that you are Divine, that God is your core and Reality, you will have to undergo these entrances and exits; the same newspaper should not be pored over again and again day after day. One life must be enough to know the mystery. So, at least, recognize that there is a mystery, search for the secret and unravel it for yourself.

Man is Divinity humanized; in him is concentrated vast power, awaiting manifestations. But man condemns himself into poverty, disease and despair. He begs for alms from all and sundry and debases the Lord within. He tells himself that God is far away, in an unreachable Heaven. He exiles himself from the Kingdom which is his legitimate heritage. He deludes himself into the belief that it is he who feels, thinks, speaks, and acts. He curses himself as a fool or as a victim of fate, committing wrong, with every such imprecation! Examine, each of you, your own minds and avoid this cowardice which denies your birthright.

O Gudakesa!- Conqueror of sleep, Arjuna!

I am the Atma residing in all beings.

I am also the beginning, the middle and the end of all beings.

(Bhagavad Gita Chapter 10, p. 20)

In the above verse of *Gita*, Krishna tells Arjuna, 'I am the Atma- the Self residing in all beings; I am also the beginning, the middle and the end of all beings.' This means that the entire cosmos consisting of moving and non-moving objects is only the Atma. Nothing exists other than the Atma or the Self. What today's man needs to do is to constantly contemplate on the Self, to realize the Self, to be firmly established in the Self, and to experience the bliss of the Self.

Atma is also known as 'Awareness'. It is this awareness that is responsible for the 'I' consciousness in all beings, which is called *Aham*. When this *Aham* identifies itself with the body, it becomes *Ahamkara* (ego). This is the false 'I', not the real 'I'. What hides the Atma always is the mind. The clouds which are formed due to the Sun's heat hide the Sun itself. Likewise, the mind which is the offspring of the

Atma hides the Atma itself. As long as the mind is there, man cannot hope to understand anything about the Self, not to speak of realizing and experiencing the bliss of the Self. That state in which one is established in the Self at all times and under all circumstances is called Self-realization. P. 149-150

Dispel the False Notion of the 'Non-Self'

The first sound that emanated from the Self is 'I.' The entire creation began only after the emanation of this 'I' sound. If there is no 'I', there is no creation. The terms 'I', *Brahman*, Atma or Self are all synonymous. The 'I' without the mind is the *Atma* or the Self in its pristine purity. The 'I' associated with the mind is the false self. There is only one *Atma* or Self and that is the 'I'.

The paradox, however, is that to experience his own Reality-what he already is--man is undertaking several *saadhana*s or spiritual practices. All such practices undertaken for the Self are activities in which man engages himself during the state of ignorance only. You will not find the realized one doing such spiritual practices because for him, there is no distinction between the means and the end. If man is practicing *saadhana*, it is merely for his mental satisfaction. Such practices which are pursued for mental satisfaction will only serve the purpose of strengthening the mind instead of destroying it, as recommended in the teachings of Vedanta.

If at all you want to do *saadhana*, the only right approach is to dispel the false notion of the 'non-Self'. If instead of doing this right thing, you go on worshipping three million Gods and Goddesses, disregarding the common truth taught by all the scriptures of the world that there is only one God, or if you pursue all sorts of so-called *saadhana* to attain Self-realization and liberation, what does it indicate other than your mental aberrations, hallucinations and delusions?

It is important to recognize that as long as the mind is there, desires will not leave you. As long as you have desires, the false notion of 'I' and 'mine' will not leave you. As long as the feeling of 'I' and 'mine' is there, *Ahamkara* or your wrong identification with the body will not leave you. As long as *Ahamkara* persists, ignorance will not leave you. In effect, it means that there is no way other than the annihilation of the mind to attain knowledge of the Self, vision of the Self, or bliss of the Self, whatever you may choose to call it.

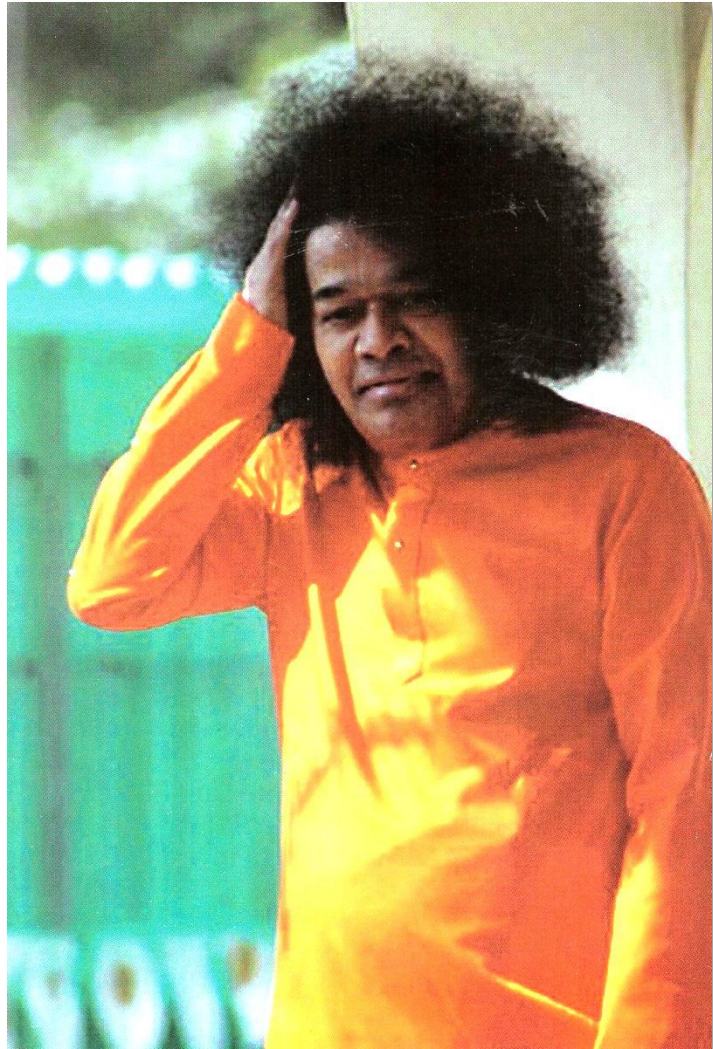
The mind, the intellect, the memory and the ego sense---what is the substratum from which these four have emerged, by which they are sustained, and into which

will they merge back? That substratum is the Universal Absolute that is the *Atma* or the Self. So, instead of recognizing the source of your origin and your own identity, what is the use of trying to attain it by taking recourse to other pathways? It looks as ridiculous as a thief putting on a policeman's outfit in an effort to catch the culprit, himself.

What is the need for all other spiritual practices, in order to recognize yourself? There is a small story in this connection.

Once, a party consisting of ten fools happened to cross a river. After fording the river, one of them wanted to verify whether all of them had reached the bank safely. He counted all the others, forgetting himself, and began weeping; telling them that one member of the group was lost in the river. The other fools in turn did the same mistake by repeating the counting in a similar manner. As a result, they all began making a hue and cry.

In the meanwhile, a passerby who noticed their miserable plight approached them and asked the reason for their piteous lamentation. When they told him that one of the ten members of their group was



washed away in the river while crossing, the passerby understood their ignorance and asked them to stand in a row. Then, he counted them aloud, one by one, thereby convincing them that all ten of them was intact, and that their wrong conclusion about the loss of one was due to the fact that everybody forgot himself while counting. P. 150-151

Become Love and Merge in... God

Your task... will be done, when you know fully well the task for which you have earned this human frame, with all its potentialities and possibilities. It is to grow in love, expand that love, practice love, strengthen love and finally, become Love and merge in the illimitable Love, which is God. This means love expressed through service for those that draw that love from you, and by drawing, help to increase it and deepen it.

Love ignores logic; Seva respects no syllogism. ... I have said this so often:

*Start the day with Love
Spend the day with Love
Fill the day with Love
End the day with Love
That is the way to God.*

P. 178

Attain the Status of Brahman Itself

Know the *Atma* which is your Reality; know that it is the same Inner Force of this Universe. Let your intelligence penetrate into the truth. Analyze yourself and discover the several layers of Consciousness---the physical, sensory, nervous, mental and intellectual---and arrive at the very core of even the last layer, the layer of bliss. The five sheaths have to be transcended, so that you may attain your truth, which is the *Atma*.

God is neither distant, nor distinct from you. You are God. You are *Sat-Chit-Ananda*. You are *Asthi, Bhaathi, Priyam*. You are all. When do you cognize this truth? When you shake off the delusions that hide the Truth. If your yearning to experience *Brahmananda, the Sat-Chit-Ananda*, is sincere and pure, from this day, keep ever in your memory what I am about to tell you.

1. "I am God; I am not any different from God." Be conscious of this always. Keep it ever in mind. "I am God, I am God. I am not different from God." Be ever reminding yourself of this. Pray that you may not fail in this *saadhana* (spiritual practice).
2. "I am the Indivisible Supreme Absolute." This is the second Truth to be established in the consciousness by unremitting repetition and prayer.
3. "I am *Sat-Chit-Ananda*." (Being, Awareness, Bliss).

4. "Grief and anxiety can never affect me." Develop this faith and convince yourselves of this Truth by repeated assurance and prayer.
5. "I am ever content; fear can never enter me." Feel thus forever. Pray that this conviction grows stronger and stronger.

As the physical body is maintained healthy and strong by the five vital airs (*praana*), these five prayers will endow you with the "awareness of *Brahman*", which is the same as the 'status of *Brahman* itself.' P. 153-154

Understand the Nature of the Mind

One who has forgotten himself cannot recognize the truth properly. When you are yourself the *Atma*, how can you recognize it by praying to some other being or doing some other spiritual practices? Because the 'One has become many', you have developed a liking for the diversity, forgetting the unity. All these things that you see around you are your own reflections, as if in a mirror. Leaving the actual object, you are running after the reflected images. Your own delusion (*bhrama*) is binding you hand and foot. One who is bound by *bhrama* cannot reach *Brahman*, God. All your practices are futile, if you want to experience the Self. All these *saadhanas* (spiritual practices) will only serve the purpose of quieting the mind. The quieted mind may again become agitated. What is important is to get rid of the mind, by understanding its true nature.

The right kinds of *saadhana* for seeking the *Atma* are only those that are directed towards the destruction of the mind. Because of his identification with his body, man is being helplessly tossed hither and thither in various ways by his ego. 'I am doing this; I am enjoying that, I have conquered this,' thus saying to himself, man is lending strength day by day, to his sense of doer-ship. Remember that success and failure do not depend on your efforts or *saadhana* and such other activities. You are simply inflating your ego, by deluding yourself that you have been able to achieve things by your own effort. Look around you and see the many instances where the best of efforts have not been crowned with success, while with little or no effort, victory has come unsought in the case of many others.

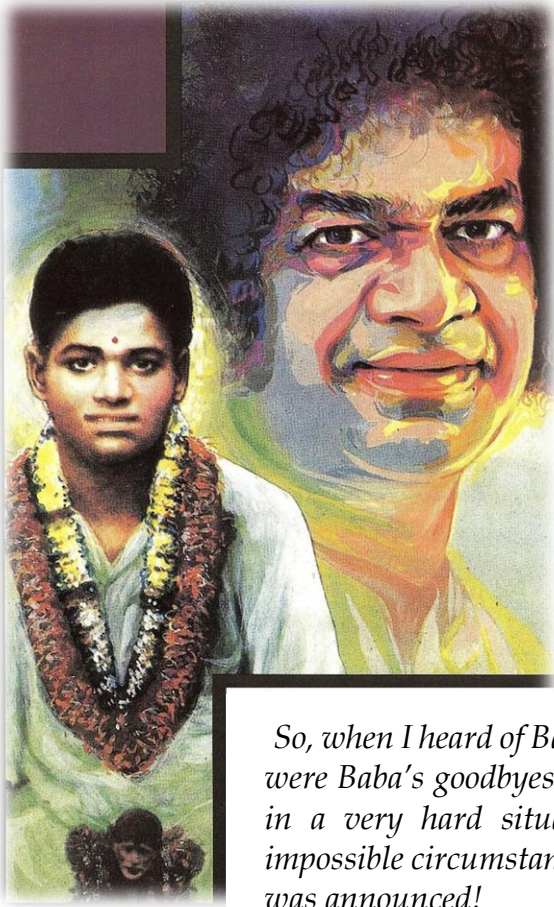
You can surely win success by dedicating all your activities to the Divine, by considering them as the Lord's work, and by undertaking them with unwavering faith in God. You should have the firm conviction that nothing happens due to human effort. Proof for this assertion need not be sought for in some far off places. It can be found right within your own body. For instance, what effort are you

making for the ceaseless beating of your heart, or for the incessant breathing of your lungs? Does the digestion of the food eaten by you take place because of your will? Are you able to live because you want to live, or die because you want to die? Does your birth take place according to when and where you desire? If you ponder deeply along these lines of thought, you will discover that your feelings of 'I' and 'Mine' are being unduly fostered by your false sense of doership and enjoyer-ship.

We are preoccupied with various activities just for our mental satisfaction. But the mind never knows any satisfaction, whatever we may do and for how long. Mind alone is illusion (*Maya*). Mind alone is desire (*kaama*). Mind itself is ignorance (*Avidya*). Mind alone is nature (*Prakriti*). And mind alone is delusion (*Bhraanti* or *bhrama*). Deeply immersed in this *bhrama*, how can you hope to attain *Brahman*, without getting rid of *bhrama*? Seeing your own shadow, you tremble with fear! You are afraid of your own feelings and imaginations! However, 'Reality is One' and that is *Atma*. Scholars describe God as the embodiment of *Sat, Chit, Ananda* (Existence, Awareness, Bliss). This is not correct. He is *Sat* itself. He is *Chit* itself. He is *Ananda* itself. These three are not different or separate from God.

These three aspects have been described by the *Vedantins* as mutual reflections of one another. They have used the term *Asthi* (Existing), *Bhaathi* (Shining) and *Priyam* (Pleasing) for *Sat, Chit and Ananda*. But all these three refer to one and the same entity. For example, here is a tumbler. It exists, hence it is *Sat*. When it is seen by us, it creates an awareness that it is a tumbler. So it is *Chit*. We are making use of it, therefore it is *Ananda*. The tumbler has not become three; it is only one in which all the three aspects are united. This illustrates the unity in diversity relating to the Self. The Self is formless but appears in different forms. Consider the example of air. It is formless, but we cannot deny its existence just because it has no form of its own. Actually, it assumes the form of the container that is used to hold it---the form of a balloon or football, or air-pillow. Although the Self has no form, it has the quality of consciousness (*Chaitanya*). P. 151-153

Quotes from: Life, Death and Liberation



MY BABA¹

My relationship with Baba started when I met my Guide, Sathyam, about four and a half years ago.

He was all sweetness for me since, in my case, the very well deserved, hard lessons and occasional scolding came from Sathyam.

A couple of weeks before I heard the news about Baba's hospitalization, I had two dreams of Him. In one, He promised to take care of me, as He exited the room. And in the second one He let me ride in the car with Him as He was exiting His ashram; we held hands, looked into each other's eyes and expressed our love for each other.

So, when I heard of Baba's health issues, I felt that maybe those dreams were Baba's goodbyes to me before He leaves His form. Sure enough, in a very hard situation in my personal life, and in an almost impossible circumstance, I ended up being in Reno the day His passing was announced!

I never felt closer to Baba as the weeks before and after His passing, when He kindly said goodbye and sent me to Reno to be with Sathyam when He passed.

During the few weeks that followed, my own dad who was very ill, declined drastically and during his final days Baba played a big role in helping him let go of his body. I played Baba's CD which he loved, at his bedside all the time and put Vibhutti on his forehead and lips. Baba's song played during the slide show in my dad's funeral and Ausheghan started and ended the ceremony with recitation of verses from the Quran and recitation of poetry which was written for my dad's passing. At the burial site we (Ausheghan) chanted "Ya Allaho Ya Allah" Bhajan for several minutes.

During the last two months I lost Baba and my dad and I felt like Baba bestowed His Grace on me during these very difficult times and helped me cope with many hardships. Sathyam's Grace and teachings saved me from the usual plunge into the depth of the bazaar and keep lifting me up when I fall.

*With Love and Appreciation for My dear Baba, and
My Priceless Guide, my Love, Sathyam*

Sepideh

¹ Baba in Farsi means dad.

THE INEVITABLE END

The contemplation of death is the very foundation of spiritual discipline. Without it, man is certain to fall into falsehood, pursuing the objects of sense-pleasure, and trying to accumulate material, worldly riches. Death is no ominous calamity; it is a step into the auspicious brightness beyond. It is inescapable...once born, death is the inevitable end.

Sathya Sai Speaks, X:96

LIBERATION

MOKSHA, MUKTHI



❖ Man's final, irrevocable transmutation is Liberation, *Moksha*. When you prepare yourself for victory in this battle with your inner foes and the senses, the Lord gives you the reinforcements you need, for you are proceeding to Him and he takes a hundred paces towards you for every ten you take towards Him!

❖ The way in which the Avatar has to be used for one's liberation and uplift is: watch His every step, observe His actions and activities, follow the guiding principle of which His life is an elaboration. Mark His Love, His Compassion, His Wisdom and try to bring them into your own life.

❖ Man must first decide after vigorous self-examination and continuous determination, the path that he wishes to traverse. Liberation means the removal of bonds of ignorance that cloud the truth and create a mirage of untruth.

❖ *Shakti* (Supreme Energy) is *Paramathma*; the *Vyakthi* (individual) is the *Jeevathma* (the individual soul). The Ocean is *Shakthi* and the Wave is the *Jeeva*. All the taste and all the force and roar of the Wave are derived from the Ocean and they

disappear into the Ocean itself. The disappearance of the wave form and the wave name is called *Moksha*, Liberation: that is merging of the wave into the ocean from which it seemed to differ. De-individualization is in other words, *Moksha*.

- ❖ Release from bondage to inborn impulses is the Real Liberation.
- ❖ If you give up the contemplation of the Lord who is the treasure of diminishing Bliss and spend yourselves in the contemplation of the means of achieving the victory of the promptings of your heart, you can never get released.
- ❖ If there are two or more kings or states, there is bound to be greed, envy, jealousy, hatred and anger on one side and fear, ambition and vengeance on the other. No one can know the joy of perfect peace. Similarly, so long as you feel the reality of the 'many,' so long as you take them to be outside you, separate from you, you have fear, hatred, greed and all the rest of the pests. When you know that the 'many' is a figment superimposed on the One, by your own ignorance, you become Master, sole Monarch and all fear vanishes. That state is *Mukthi*, Liberation from the thrall of *Samsara*---worldly life.
- ❖ The *Gita* is for saving all and granting Liberation to all. *Gita* in Telugu means 'a line', it draws a line across and cancels the series of birth and deaths; it teaches you to stand erect, unafraid, along the straight path of *dharma*, along the line laid down.
- ❖ When the obstacles in the path of truth are laid low, deliverance is achieved. That is why *moksha* (liberation) is something that can be won, here and now; one need not wait for the dissolution of the physical body for that.
- ❖ Once you have secured a Guru, leave everything to him, even the desire to achieve liberation. He knows us more than you yourself ever can. He will redirect you as much as is good for you. Your duty is to obey and to smother the tendency to drift away from him. You may ask, 'How are we to earn our food if we attach ourselves to a Guru like this?' Be convinced that the Lord will not let you starve. He will give you not merely money, but even *amritha* (nectar); not only food, but the nectar of Immortality.
- ❖ Liberation is attained when the *Atma* shines in its own glory; it is not a colony or a suburb where aristocratic residents have secured good sites in paradise. It is the condition of the *jeeva* which has shed delusion.

❖ Every one of you has in possession a ticket for liberation from the cycle of birth and death. But most do not know the train which they have to board; many get down at intermediate stations, imagining them to be the terminus and wander helplessly in the wilderness or be carried away by sights and scenes.

❖ Liberation is just the awareness of Truth, the falling off of the scales of delusion from the eye. It is not a social suburb of select souls; it is not a closed monopoly of expert *saadhaks* (spiritual aspirants). Like the Godavari losing its form, its name and its taste in the sea, liberation dissolves the name and form, aptitudes and attitudes. You are no more a separate, particular individual. The rain drops have merged in the sea from where the drops arose. Of course, there was no bondage at any time and no prison; there was only a fixation in the mind that one was bound, that one was in prison, that one was limited and finite!

❖ *Jeeva* and *Brahman* become identical only when liberation is achieved. Until the sea is reached, the river reins as river. It has a different name and distinct form. So too, with the *jeeva*, so long as it is involved with the physical case, the senses, the mind and the instruments of consciousness, it does not merge in God. It remains apart.

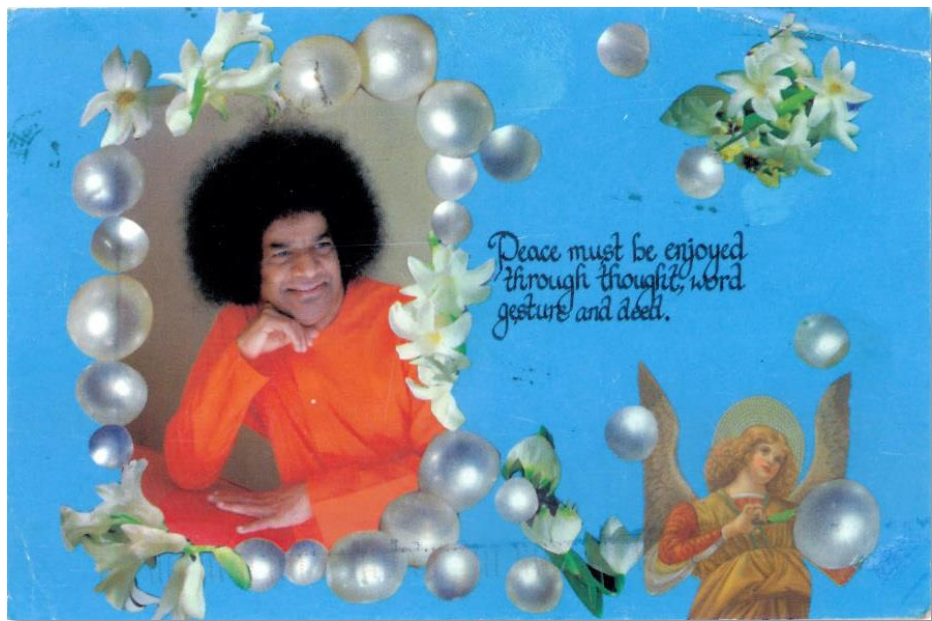
❖ Through wisdom, man can see the indwelling God in the spider and in every being that exists within the bounds of space. The receptacle may be different, but the Divine content is the same. The taste of sea-water will be saline, whether you test a truckload, a bowlful, a pot-ful, or a sip or a drop in the tongue! The taste of the Divine can be experienced in the atom or the cosmos, the friend as well as the foe, the virus and the Universe. This is the Realization, the Liberation, the Illumination, the Revelation!

❖ Every act has its consequences which cannot be escaped, except by the Grace of the Lord. The Grace of the Lord can be won only by virtue and truth. So, develop truth, righteousness, peace and love; remember death which is around the corner and time is fleeting away. Take recourse to the ways of liberation, before you are bound.

❖ The mind is the cause of bondage or liberation. The mind is like a lock and the heart is the key. When the key is turned towards God, there is detachment. When it is turned towards the world, there is attachment. Thus, the mind is the cause of either liberation or bondage.

- ❖ Of the goals (of life), the final consummation is *moksha*; that is the very crux of the problem of life. *Moksha* means liberation from bondage to both joy and grief, which are the obverse and reverse of the same coin. *Moksha* is the recognition of the Truth, but though it is so simple, it requires the cultivation of discrimination, detachment and ability to know the Truth and escape from the temptation to hug falsehood.
- ❖ Everything that is born must die; everything that is constructed will disintegrate. But you can escape death by not being born again. When you know that you are the limitless *Atman*, soul or infinite consciousness, then you are no longer subjected to the limitation of birth. That is the secret. How to know that? It is the result of a long process of sharpening the intellect and purifying the emotions and impulses.
- ❖ Whatever God grants is for your good, for your liberation, not for your fall or bondage.

Life, Death and Liberation, Pages 194-197



True Service

True Service Is Done with the Lord in Mind and No Ego

People say that the service of Man is the service of God, that Manavaseva is Madhavaseva. That is a true statement. But though the service of humanity is holy, unless it is merged in the bigger ideal, men will not benefit, however huge the service. Mere repetition of the slogan is useless, if service is done without faith in the divinity of man and with an eye on name and fame and the fruits of one's action; whatever actions one undertakes, if one has constantly as a companion, the contemplation of the Lord, and if one has faith in the essential divinity of man, then the statement about Manavaseva and Madhavaseva being the same is justified. Without thoughts of Madhava, how can Madhavaseva originate? All such talk is mere show, I won't agree to that. Instead, whatever is done with the Lord in mind, along the path of truth and according to the aspects of Dharma, has to be considered as the Seva of the Lord and whatever is done for name and fame and for the fruit thereof, shall not be referred to as Madhavaseva.

In fact, those who are immersed in the uninterrupted contemplation of the Lord need not do any other task at all. The fruit of their prayer itself can make the world holy. ...

Prema Vahini P 94

Sacrifice Necessary for Seva

The spirit of sacrifice is the basic equipment of the sevak (a person doing service). Without the inspiration of the sense of sacrifice, your seva (selfless service) will be hypocrisy, a hollow ritual. Inscribe this on your heart. Inscribe it deep and clear.

Sathya Sai Speaks Vol 7 P 68

Volunteer of God at All Times

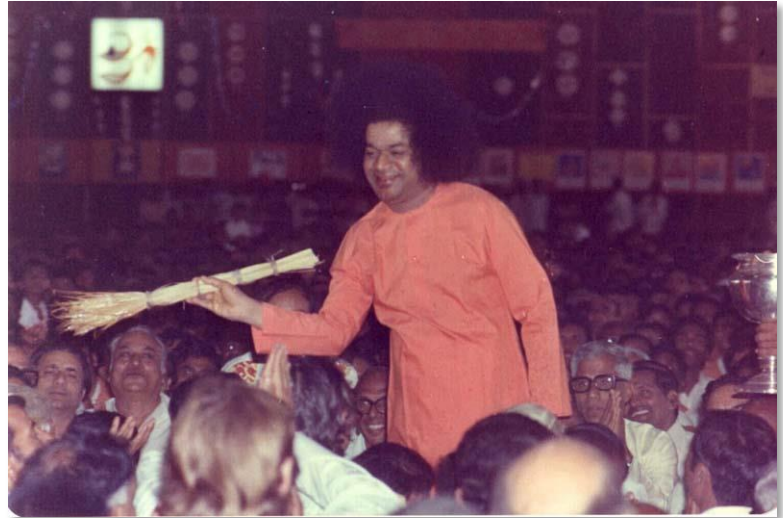
If I pin the badge on your apparel, you will un-pin it soon; when it is taken off the shirt, you will feel relieved that you have been released from the obligation to love and serve. ... Wear the invisible badge of a volunteer of God at all hours and in all places. Let all the days of living be a continuous offering of Love, as an oil lamp exhausts itself in illumining the surroundings. Bend the body, mend the senses,

and end the mind -- that is the process of attaining the status of 'the children of immortality'.

Sathya Sai Speaks Vol 7 P 69

He Is in You

He is in you, and it is He that has prompted you to project Him into the outer world, as this idol or that



image, to listen to your outpouring and give you peace. Without the inspiration, solace, and joy that He confers from within, you will be raving mad, as one who has lost his moorings and is tossed about, rudderless on a stormy sea. Hold on to Him in the heart, hear Him whisper in the silent words of counsel and consolation. Hold converse with Him, guide your footsteps as He directs, and you reach the goal, safe and soon. The picture before which you sit, the flowers which you place on it, the hymns you recite, the vows you impose on yourselves, the vigils you go through -- these are activities that cleanse, that remove obstacles in the way of your getting aware of the God within.

Sathya Sai Speaks vol 7 P 155

Love Expressed as Service to Those Close

Your task as swyam sevaks (Swayam means self; sevak means servant.) will be done when you know full well the task for which you have earned this human frame, with all its potentialities and possibilities. It is to grow in love, expand that love, practice love, strengthen love, and finally become Love and merge in the Illimitable Love, which is God. All your life, you must be Love, with Love, for Love. That is to say, love expressed through service to those that draw that love from you, and by drawing, help to increase it and deepen it. Spiritual Discipline is designed to canalize that love, so that it may irrigate the heart, which will otherwise go dry.

... For, here, service emanates from genuine understanding of the meaning and purpose of life. When that is known, every step will be right, towards

righteousness. And, if there be righteousness in the heart, there will be beauty in the character; if there is beauty in the character, there will be harmony in the home; if there be harmony in the home, there will be order in the nation; if there be order in the nation, there will be peace in the world.

Sathya Sai Speaks Vol 7 P 159

Your bodies have been acquired for realizing God, and dedicating them for searching the Divine, serving the Divine and sustaining the Divine -- that alone can satisfy your innermost craving and remove the gnawing discontent.

Sathya Sai Speaks Vol 7 P 158

Keep Me in your memory and FIGHT!!!

The Gita teaches the process of Dhyana (meditation) in a neat little formula: ... Keep Me in your memory and fight! The cue, to fight the battle of life, with God in the consciousness as the charioteer. It is not merely a direction for Arjuna; it is a prescription for all humanity. 'Fix your mind on Me and fight, I shall be the Will behind your will; the eye behind your eye; the brain within your brain; the breath within your breath. The fight is mine, the might is mine, the trials and triumphs are mine; the fruits of victory are mine; the humiliation of defeat is mine; you are I and I am you'. That is the consummation of Dhyana -- identity, the negation of difference.

Maaam Anusmara-- with Me in memory ever! Do not distinguish this task as Bhajan, this task as Bhojan (Eating), this other task as Pujan (adoration of God); all acts are Pujan, for food is given by Him, eaten by Him for His sake, to yield strength for His work. Each moment is worthwhile, for He gives it, He uses it, He fills it. He fashions it, He fulfils it. When He is fused with every breath, you can achieve the sovereign task of merging in Him. You have the might.

Sathya Sai Speaks Vol 7 P 268 Art 48

Purpose of Life

Every morning, as soon as you sit up in bed, ask yourself this question: "For what purpose have I come into this world? What is the task set for me? What is this triumph for which this struggle is preparing me? Which is the grand victory for which I have to strive?"

Sathya Sai Speaks Vol 7 P 24

Excerpts from
Prashanti Vahini

“Mounam bhajaswa” it is said. But, what is mounam? Not the keeping of the mouth shut; it means, the getting beyond the influence of all the senses and getting always established in the consciousness of one’s own Reality. Perpetual Ananda (bliss) is also perpetual Santhi (peace). When the mind withdraws from the external world, the tongue too becomes silent; all senses follow suit, that is the genuine Mounam.

This stage cannot be described in words; it cannot be communicated to others as such and such. It belongs to the realm of experience. Mounam means “the Parabrahma Swarupa that is beyond all this”. He who reached it will be in the highest Santhi and the highest Ananda. If the activities of the intelligence are stilled, and if the Intelligence is harbored in Brahman(Supreme Being), one will be suffused with Brahman. ... One has to observe all this world as from afar with an uninterested attitude. Prakrithi can be overcome only by this means. Such persons will escape the viles of the intellect which breed doubts, delusions, and dualistic diversions, away from the Atmic reality.

The Buddhi or the intellect is the prime instrument; it should be cleaned of the rust of the sensory world or Prakrithi, and made to shine in its own pristine effulgence. Buddhi should not be wavering, or agitated, or even activated; for when it is so, the world appears manifold and multiformed. When the Buddhi is tranquil, Santhi (peace) envelopes man; he is immersed in Tefas, splendor. ... This stage is also called Nirvikalpa. ...

Therefore, may all Sadhakas by their disciplined lives and ceaseless effort, establish themselves in the knowledge of their own Swarupa, their own Reality. May they keep their minds away from the Drisya world, contemplate on the Paramatma always, acquire peace of mind, withdraw from all contact with the sensory world, saturate themselves in Ananda (bliss), and know themselves as the One, without a Second.

This is the stage of disinterestedness, the condition of the person who has grasped the Truth. There will never more be, another anything; everything that is: is himself. ... They have no affliction or doubt or distraction, because they have no

need for further thought or inquiry; they are not bothered by any change or modification, for the Atman has no such! ...

The special characteristic of man among all created beings is his Viveka; his power of discrimination. He is therefore bound to act always using his discriminating capacity. But there are two forces putting obstacles in his way; one the ignorant who prompts towards inaction and two the teacher of Sankhya (Sanysin). The first set of people though they may desist from activity through their senses, are unable to withdraw their minds and they continue to commit acts in their minds. So their inactivity is meaningless and unreal, it is Mithya.

The Sankhyans use a number of arguments against Action or Karma. 'Karma causes both, good and evil,' and so, it is said, 'the wise must give up all Karma'.

In the Githa, Krishna has met this argument and shown the way to get the good out of Karma and avoid the evil. They further say that if Karma is engaged in, the results are a mixture of pain and pleasure of benefit and loss, and it leads the Doer either to heaven or hell or back again to the earth, that is to say, to



bondage of some sort. ... The Githa has a reply for this also. Karma will bring about bondage, only when it is engaged in with a view to the fruit there-of. When done without any thought of the fruit, it leads on the other hand to Liberation or Moksha itself! Why, even liberated persons, engage in Karma, though they do not derive any benefit there-from, just for promoting the welfare of the world! Or rather, whatever a liberated man does must automatically be conducive to the welfare of the world. Karma has to be engaged in; that is the means of securing the Santhi (peace) already won.

If there is anything sweeter than all things sweet, more auspicious than all auspicious things, holier than all holy objects, verily it is the Name of the Lord.... Or the Lord Himself. Give up the company of the worldly-minded, the association with those

infected with Asuric Qualities. Keep away from every type of wrong doing. Seek always the company of the wise, the Good. Take refuge in Narayana; He, the Pure one; is the perfect embodiment of Santhi, of Happiness and of Jnana (wisdom). He, the Sri Hara, is seated within everyone. He stays constantly in the place where devotees honor His Name, sincerely and with single mindedness. Therefore, first, you have to practice intense Bhakthi (devotion) towards the Lord. Then, you can certainly attain real and permanent Happiness and Wisdom.

Of what use is it to pursue the fleeting pleasures of the senses? Worship the Hari, who lives in the cavity of your heart, nearer to you than your thickest friend, your father, your mother, or Guru, who is all these and more to you. ...Surrender your heart to Him; He desires nought else from you. He can be won by no other means, neither by unlimited scholarship, nor by pompous vows and colorful ritual. ...

Therefore, practice at all times and under all conditions the remembrance, with love and devotion, of the Name of the Lord. That name is a thunderbolt which will pulverize mountains of sin. It is the unfailing cure for the dreaded disease of sheer worldliness. Surely that name will endow you with Santhi! ...

...To repeat that Name without break, to love that Form and that Name with intensity, that is what deserves to be called Bhakthi. Bhakthi means the highest, purest Prema, directed towards the Lord. Anyone can attain this Bhakthi. The door of Bhakthi Yoga is open to all. The only passport needed is the desire for liberation, for Moksha. That desire entitles man to his heritage.

Of course such Prema will dawn only after knowing the glory and the splendor of the Lord as well as His Innate Characteristics of Omniscience, Omnipotence, and Immanence in all Creation. He who is endowed with Prema of this Nature, who lives always with the Lord, he will certainly be liberated.

What does it mean, the expression 'to know God'? It means 'to love God'. Knowledge without devotion produces hatred; and such knowledge leads to power that is misused; it is not knowledge worth the name, it is ignorance, mistaken for its opposite. It is only through Bhakthi that Jnana (wisdom) becomes established and deep-rooted.

What is the sign of a Jnani? It is Prema, the possession of ever widening Prema. When Bhakthi, or in other words, love towards the Lord dawns, ignorance will vanish step by step. Bhakthi and hatred cannot co-exist; they are contradictory.

Bhakthi and Love; however are of the same nature.

The worldly man is infected with love towards material objects only, but the same love when it assumes the form of Bhakthi or Love of God leads one on to the realization of Godhead itself.

But, the fruits of Bhakthi are never diminished at all. They last forever. Liberation lasts; it does not end. Verily, Bhakthi is the real technique for human liberation. That is the Sadhana (spiritual practice) par excellence. Every other technique is built upon that.

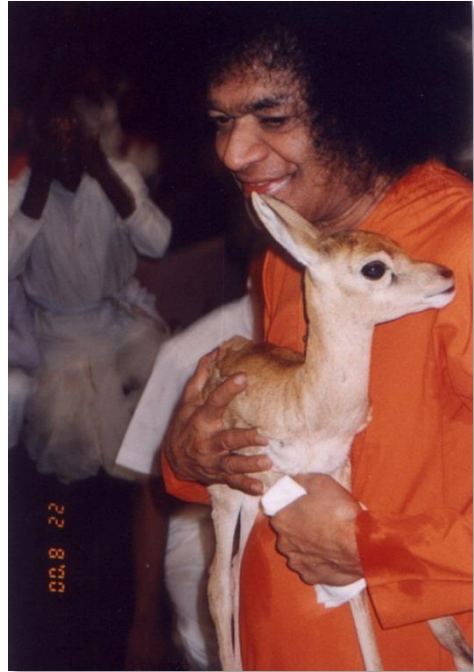
Bhakthi and Jnana are like the pair of bullocks for the cart; both have to pull in unison. Each must keep pace with the other and help the other to drag the weight quicker. Jnana has to help the increase of Bhakthi; Bhakthi has to contribute to the growth of Jnana.

Jnana is a concomitant of Bhakthi; it is its component part. Love fixed on God is most beneficent. It produces the greatest Subda. It will not bind man to the earth. It will take him by hand along the path to Moksha. It will release one from all types of bonds and attachments, automatically; one has to strive only to avoid evil company. ...

More than the adherent of the path of Karma, Jnana or Yoga, the follower of the path of Bhakthi is declared fortunate and superior. He is better than the Yogi, the Sanyasi, the Jnani and the Sadhaka (spiritual aspirant) who takes up the discipline of Karma.

This is the reason why Krishna directed Arjuna in the Githa to become a great Yogi. He also said besides, 'Among Yogis, he who meditates on the Self as merged in Me, steadfastly, is indeed with the highest Bhakthi.'

Prashanti Vahini P 69-77



FIND THE LORD IN DAILY LIFE

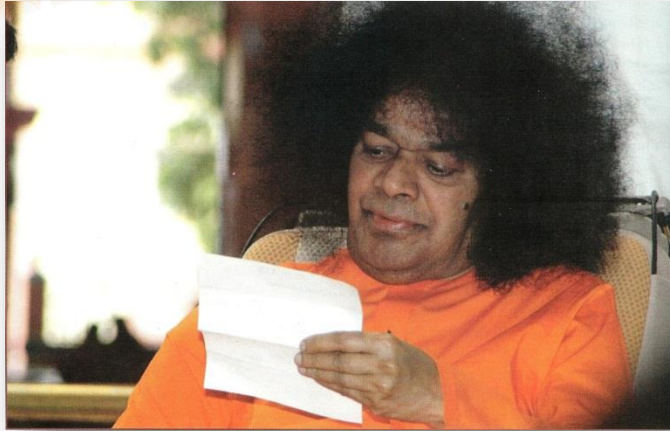


One does not have to search for Brahman (God) in some distant chosen place. One should find Brahman in one's daily life, in all things from the smallest thing that one comes across to the biggest thing that one sees. If with some reason and with some depth, we make an enquiry, there is a chance of finding Brahman in our own heart and within ourselves. Provided we get into a state of meditation, we can enjoy the bliss of recognizing Brahman everywhere. If the mind is made steady and unwavering, we can enjoy the permanent bliss and see the aspect of Brahman. If the mind is wandering like a monkey, we can never enjoy all this. If in the Adyatmic (spiritual) path, we wish to attain the bliss of Brahman, we generally go to a pilgrimage center or meet elders and learned people. Brahman is not to be sought in a pilgrimage center, nor is it to be looked for in the teachings of elders. It is within you and is knowable by you in controlling your own mind.

Summer Showers Brindavan, Page 55, 1974.

I Feel the Grace

I Am at Peace



Dear Baba,

You have been in my life for the past 31 years, which will surely continue into eternity. It is almost impossible to speak towards the impact that your teachings and presence in my heart has had on my life. Because there has not been a moment that you have not been guiding me in this lifetime. I would not truly know what life would be like without this guidance, awareness, truth and love. I am privileged to have lived this life with you at my side from the beginning and that the love and passion that I have been taught will be passed on to all those I come into contact with.

I am not sure what I have done in a previous life to deserve such cherished teachings in this life. I will continue to have your message burn deep within me.

I am at peace, I feel the grace, and I know that we are all one.

Thank you for all the grace that has been bestowed on me thru your teachings.

With unconditional love, a little boy, who blossomed from your love, and become an enlightened and devoted man.

*Love always,
Elhum*



I Am You; You Are I

Be simple and sincere. ... I ask only for purity of heart, to shower Grace. Do not posit distance between you and me; do not interpose the formalities of the Guru-Sishya relationship, or even the altitudinal distinctions of the God-Devotee relationship, between you and me, I am neither Guru nor God; I am You; You are I; that is the Truth. There is no distinction. That which appears so is the delusion. You are waves; I am the Ocean. Know this and be free, be Divine.

Sathya Sai Speaks Vol 7 P 284

All Strength from Atma Within & Self Confidence

Without self-confidence no achievement is possible. If you have confidence in your strength and skill, you can draw upon the inner springs of courage and raise yourselves to a higher level of joy and peace. For, confidence in yourselves arises through the Atma, which is your inner Reality. The Atma is peace. It is joy, It is strength, It is wisdom. So, it is from the Atma that you draw all these equipment for spiritual progress.

Sathya Sai Speaks Vol 6 P 102

You Are Atma

First, be convinced that you are the Universal, Immortal Atma. That will make every subsequent Sadhana (spiritual practice) easy. Instead, if you fondle the illusion that you are the body, the senses, or only the jivi, this individual self, any Sadhana that you do is just tender rot-ridden fruit; it will never grow and become ripe, the sweet fruit of Santhi (peace) cannot be won even at the end of many lives. To experience yourself as the embodiment of Santhi, you must proceed from the faith that you are such an embodiment. Give up the theory that you are the body and the senses. This will lead to the receding of Vasanas (old tendencies) also. When Vasanas recede you acquire mastery and gain Santhi.

Prasanthi Vahini P 32

One's Own Self Is God

Human life is the very reflection of divinity, nothing else. One's own Self is God. Why should you search for God somewhere else? The meaning of Supreme Brahman (absolute God head) is one's Self. Once you give up the feeling of body, senses, mind and intellect, that which is left is Brahman. The body is a vesture: it

is like the garment you are wearing. ... Because you are forgetting the Divinity in human life, believing in things happening elsewhere and getting carried away by ignorance-- you are subjecting yourself to all sorts of misery, suffering, and worries. These worries are not natural to man; they are brought on by oneself.

Sathya Sai Newsletter Fall 93 P 4

You Are Not Different from God

Spirituality means merger with God. You are not different from God. You are God, God is you. If you are firmly established in this faith, you need not undertake any other Sadhana or spiritual practices. Of course, some people repeat parrot-like, "I and you are one", but they do not live up to it. Here is a small story to illustrate this. A Guru gave the mantra "Sivo-ham" to one of his disciples and told him that the mantra means "I am Siva". As the disciple was uttering, "Sivo-ham, Sivo-ham", a friend of his came and asked him about the meaning of the mantra. On being told about the meaning of the mantra, the friend question him, If you are Siva, how is Parvati related to you? The immediate response of the disciple was: "May God Goddess Parvati is far superior to me and forgive my offence! and worship." The point to be noted here is that if the disciple had real faith and conviction in the mantra, "Sivo-ham" which implies that there is only one God who appears to have assumed all the names and forms of all the gods and goddesses, as well as of all beings in the entire universe, then the correct answer to his friend's question would have been, "I am Parvati too". Instead of that this wrong reply was due to his belief in the traditional husband-wife relationship - that Parvati was Siva's consort. Therefore, this kind of complications will arise if you think of God in terms of such worldly, physical relationships like mother, father etc. Instead of that you should have unshakeable faith in the unity of Godhead and asset, I am you, you are I; we not two, but one" This is the true freedom inherent in you.



Summer Showers 1990 p 142

Worship Yourself

But if you really want to understand God in the true sense, there is nothing like worship of God. He is not receiving nor can you give him. If you are so fond of worshipping, the best thing is to worship yourself. God who is not in you where is He? If you go on looking at the distance between you and God, the distance

between you and yourself is the distance between you and God. The distance between you and God is the same as the distance between you and yourself. If a person is far removed from himself, then only God is removed from him. Therefore, you become close to yourself. Then only you will understand and experience divinity in the true sense.

Discourse Sathya Sai Baba Nov 1987 Advaita through Seva No. 2 P 12

Existence Is One

Ekam Sath Existence is One. When there is no second, how can the question of freedom or bondage arise? So these concepts of freedom and bondage are the concoctions of your own mind. We give attention and value to the moon, only when there is no sun. Why do we give value to the moon, when there is no sun? The moon has no effulgence of its own. It shines only due to the reflection of the sun's rays. Similarly, when we do not see the sun of Self, we give value to the moon of the mind. The Vedas have revealed that the mind is a reflection of the moon. Therefore we cherish the mind and nourish it by devoting more and more time and attention to it, as long as we do not engage ourselves in Atma vichara or Self-enquiry. It is only when you have the mind, that you see all such differences as spiritual and secular, sacred and mundane, freedom and bondage, man and woman, ... All the dualities are the creations of the mind.

Summer Showers 1991 P 132

Ignorance

As long as you think that there is something higher than yourself, you are steeped in ignorance. There is nothing higher in the world than yourself. But belief in the existence of such a power is a creation of your mind.

Sanathana Sarathi Vol 33 No 9 P 235

Develop the Conviction that you and divine are One

It is the agglomeration of body, mind and the senses which is preventing you from recognizing your inherent divinity. You are covering yourself in this manner. You are the cause of your bondage through the body and the mind. When you understand the nature of the body-mind complex, you will realize your true essence. It is enough if you develop the conviction that you and the Divine are one ("Aham Brahmaasmi") Cultivate steadfast faith in this Divine oneness through love. That love will lead you to Self-realization.

Wherever you may be and whatever you do, regard yourselves as instruments of the Divine and act on that basis. You need not wait for a whole year to observe Gurupoornima. Treat every moment of your life as being intended for dedication to the Lord. This is the way to experience the Divine all the time at all



places. This is true "Saakshaatkaara". Serve all and love all. Firmly believe that the Divine is in everyone and constantly act on this belief. Only by continual practice can you develop this sacred attitude. Fill yourself with self-confidence offering to the Divine, who is the real source of all that you are and all that you have.

Sanathana Sarathi P 202 Vol 33 No 8

The Two I's in All

There are two "i's" in everyone -- the "I" that is associated with the mind and the "I" associated with the Atma. Consciousness of the Atma is the real "I". When this "I": is wrongly associated with the mind, it becomes "Ahamkara" (the Ego). When the "I" associated with the Atma experiences Atmic bliss, it realizes that the universal consciousness is One, though it may be called by different names. When you eliminate the "Anaatma bhaava" in you (that is, the body consciousness), you will have the Atma-bhaava, the consciousness of the Universal within you. Without this consciousness all sadhanas are of no avail.

Sanathana Sarathi P 200 Vol 33 No. 8

"I am neither the body nor the sense organs. I am the very-blissful Atma"

Only when you are unshakably established in this conviction, will the sense organs cease to trouble you. It is only through the pursuit of the path of enquiry accompanied by the constant contemplation on the idea that you are nothing other than the Atma that you can transcend the human limitations, and experience your Divine Self under all circumstances.

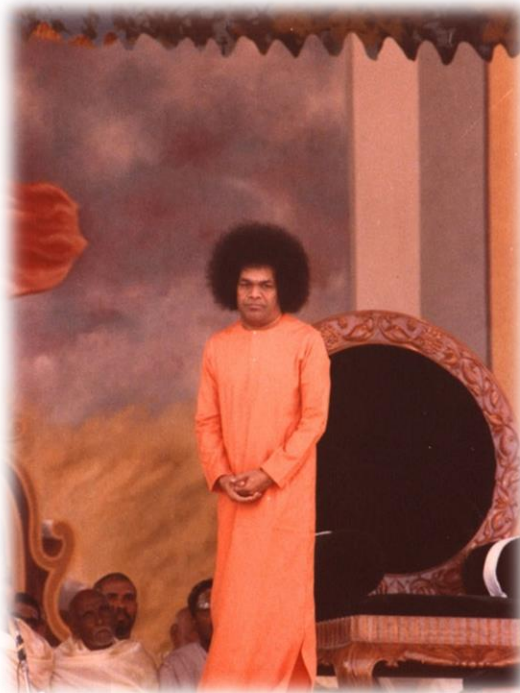
Summer showers 1990 P 58

The Message I Bring

Your reality is the Atma, a wave of the Param-atma. The one object of this human existence is to visualize that Reality, that Atma, that relationship between the wave and the Sea. All other activities are trivial; you share them with birds and beasts. ...

Man is endowed with two special gifts; Viveka (the Faculty of Reasoning) and Vijnana (the Faculty of analysis and synthesis). Use these gifts for discovering the Truth of yourself, which is the Truth of everyone else, of everything else. All countries are

borne and sustained warmed by the same inspired by the same are urged by the same Vedas are the earliest victory of man over of the underlying and his pulsating it unifies. They inner Reality of all enveloped by God, all Divine principle that the electric current bulbs, before Me here, different candle God shines in and



by this Earth; all are Sun; all 'bodies' are Divine Principle; all inner motivator. The testaments of the himself, his discovery Unity in all Creation contact with the Truth declared, God is the beings, all this is this is God. The is in every one is like that illuminates the of different colors and powers. The same through every one,

whatever be the creed, color, tribe or territory. The current animates and activates all bulbs; the Divine animates and activates all. Those who see difference are deluded; they are befogged by prejudice, egoism, hatred or malice. Love sees all as one Divine Family.

How does this Atma Principle express itself in Man? As Prema, Love! Love is the basic nature that sustains him and strengthens his resolve to march ahead. Without Love man is blind; the world, for him will be a dark and fearsome jungle. Love is the light that guides the feet of man in the wilderness. The Vedas laid down four goals before man, two pairs of goals, rather Dharma Artha (Morality-Wealth; the earning of the wherewithal for living through moral means) and Kama-Moksha (Desire --

Liberation): the attainment of liberation from the twin experience of pain and pleasure and the desire for that Liberation and for nothing less than that supreme treasure. All these goals are attainable, through the practice of Love. Love regulated by Sathya (Truth) Dharma (Righteousness) and Santhi (Equanimity). The Vedas teach that man must earn wealth through the path of Dharma; that is not taken to heart; wealth is accumulated anyhow! The Vedas teach that man should have only one Kama (desire) namely, for Moksha or Liberation; this too is not respected; man is drowning himself in the maelstrom of desire, the fulfillment of that desire can never quench his deeper thirsts. How can a prisoner have any other desire than liberation? The widespread anxiety, fear and unrest evident all over the world are the consequences of this mistaken course.

The human body, so filled with skills so capable of great adventures, is a gift from God to each of you. It has to be used as a raft, on which you can cross this never calm sea of Samsara (Change) that lies between birth and death, bondage and liberation. Awaken to this primal duty even when your physical and mental facilities are keen; awake even while your power of discrimination is sharp. Do not postpone the launching of the raft, for it may become unserviceable soon. It may be burdened with illness, so that all your attention will have to be spent on its upkeep. Think of the incomparable joy that will surge within you, when you approach the shore of Liberation! Ride safe on the raging waters of Samsara; be a Witness, do not crave for the fruit of action, leave the consequence of all acts to God's will. He is the Doer; you are but the instrument. Pursue nobler ends; have grander ideals; sensory pleasures are trinkets, trivialities. The sages have discovered the disciplines that will keep you unaffected by defeat or victory, loss or gain. Learn them, practice them; establish yourself in unruffled peace.

In homes and schools, training of the minds of the young on these lines has to be taken up earnestly by teachers and parents; of course, they must equip themselves for this work by steady practice in meditation and namasmarana (recital of the name of God). In every home, a certain length of time must be fixed every day in the morning as well as evening for readings from spiritual books and namasmarana. Parents and children must join in singing the glory of God. In fact, all one's time must be dedicated to God, as a first step, a few minutes may be devoted to the adoration of His Glory or the gauging of the depth of that Glory. Gradually, when the sweetness of the habit heartens you, you will devote more and more time and feel more and more content. The purpose of 'living' is to achieve 'living in God'; everyone is entitled to that consecration and consummation. You are the Truth; do not lose faith; do not belittle

yourselves. YOU ARE DIVINE-- HOWEVER OFTEN YOU SLIDE FROM HUMANITY TO ANIMALITY OR EVEN LOWER.

Cultivate Love; share that love with all. How can you give one person less and another more, when they are both the same as you? If you forget the basic Divinity; hatred sprouts; envy raises its hood. See the Atma in all; Love sprouts; Peace descends like dew. You are embodiments of Love. ...

I have come to light the Lamp of Love in your hearts, to see that it shines day by day with added luster. I have not come to speak on behalf of any particular Dharma, like the Hindu dharma. I have not come on any mission of publicity for any sect or creed or cause; nor have I come to collect followers for any doctrine, I have no plan to attract disciples or devotees into My fold or any fold. I have come to tell you of this Universal unitary faith, this Atmic principle, this Path of Love, this Dharma of Prema, this duty of Love, this Obligation to Love.

All religions teach one basic discipline; the removal from the mind, of the blemish of egoism, of running after little joys. Every religion teaches man to fill his being with the Glory of God, and evict the pettiness of conceit. ... Believe that all hearts are motivated by the One and Only God; that all faiths Glorify the One and Only God, that all Names in all languages and all forms man can conceive, denote the One and only God; His adoration is best done by means of Love. ... That is the message of Love I bring. That is the Message I wish you to take to heart.

Foster Love, Live in Love, spread Love-- that is the spiritual exercise which will yield the maximum benefit. When you recite the Name of God, remembering the while His Majesty, His Compassion, His Glory, His Splendor, His Presence -- Love will grow within you, its roots will go deeper and deeper, its branches will spread wider and wider, giving cool shelter to friend and foe, to fellow national and foreigner. ...Select any Name of His, any Name that appeals to you, select any form of His; every day when you awaken to the call of the brightening east, recite the Name, meditate on the Form; have the Name and the Form as your companion, guide and guardian throughout the toils of the waking hours; when you retire for the night, offer grateful homage to God in that Form with that Name for being with you, by you, beside you, before you, behind you all day long. If you stick to this discipline you cannot falter or fail.

Sathya Sai Speaks Vol 6 P 224-9



Sanskrit definitions

Adwaitins= non-duality

Ahamkara= is a Sanskrit term that is related to the ego and egoism - that is, the identification or attachment of one's ego.

Akshara= letter, syllable, sound. In philosophical terms it is the opposite of the word ksara perishable, a name of Brahma.

Artha= aim, object, goal, purpose

Asthi, Bhaathi, Priyam= Brahman, one consciousness, (individually meaning, Omnipresent, luster, and love, the qualities of Brahman).

Asuric= defined in Gita, it is associated with immoral and unethical activities, qualities that are unstable, highly selfish, and much more physically oriented.

Atma= Self, Soul. Embodied Self is jiva (the individual soul). Self, with no limitations is Brahman, the Supreme Cosmic Reality.

Avatar= in Hinduism, an **avatar**, is a deliberate descent of a deity from heaven to earth, or a descent of the Supreme Being (i.e., Vishnu for Vaishnavites) and is mostly translated into English as incarnation, but more accurately as "appearance" or "manifestation".

Bhaktha= devotee

Bhakthi= path of devotion

Bhati= light, brilliance

Brahmananda= bliss of the Creator

Buddhi= intellect, intelligence, faculty of discrimination.

Dharma= righteousness, code of duties, essential nature of a being or thing. It holds together the entire universe in order and harmony.

Dhyantarupa= meditation

Drisya= that which is seen.

Jiva, Jivatma= the individual or embodied soul in a state of non-realization of its identity with Brahman. It is self-deluded, bound spirit unaware of its own true nature. It is subjected to sensations of pain, pleasure, birth and death.

Jnana= path of wisdom.

Jnani= a sage possessing unitive spiritual knowledge and experience.

Kama= God of love

Kritha Yuga, Tretha Yuga, Dwarapa Yuga & Kali Yuga= any one of the four ages, into which the Hindus divide the duration or existence of the world.

Kshara= perishable

Maaam Anusmara= remembrance

Maya= illusion

Mahabharata war= according to the Indian epic poem Mahābhārata, a dynastic succession struggle between two groups of cousins of an Indo-Aryan kingdom called Kuru, the Kauravas and Pandavas, for the throne of Hastinapura resulted in the Kurukshetra War in which a number of ancient kingdoms participated as allies of the rival groups.

Naamasankeerthans= singing of God's names.

Naamasmarana= repetition of the Lord's name.

Padnamaskar= touching the holy feet of a Divine Being.

Paramatma= Supreme Being

Prema= divine love

Priyam= Beloved

Sadhana= spiritual practice

Sankaya= discrimination

Santhi= peace

Sanyasa= renunciation, the true mark of spiritual life, it is believed to be the simple way to achieve Moksha or liberation.

Seva= service

Shakti= the Divine energy of the witness, is the great universal power of energy.

Shastras (or spelled Sastras) = any of the sacred writings of Hinduism.

Shiva= the witness and destruction of the Universe.

Upadesh= teachings; the imparting of spiritual knowledge.

Upanishadic= any of a group of philosophical treatises contributing to the theology of ancient Hinduism, elaborating on the earlier Vedas.

Vedantic/Vedantins= the system of philosophy that further develops the implications in the Upanishads that all reality is a single principle, Brahman, and teaches that the believer's goal is to transcend the limitations of self-identity and realize one's unity with Brahman.

Vibhutti= sacred ash produced by Baba with motions of His hand.

❖ Shiva and Shakti are two aspects of God.



*Baba's books and other publications could also be
purchased at
Sathya Sai Book Center of America
305 West First Street
Tustin, CA 92780
Tel: [714 669 0522](tel:7146690522)*





Under the Umbrella of Grace

A gift from the Hearts of Iranians