

# **SPLENDOURS OF THE SUPREME**

**Tumuluru Prabha Krishna Murty**

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**- Tumuluru Prabha Krishna Murty**

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First of all offer my grateful Pranams to my Prabhu, Bhagavan Sri Sathya Sai who in His immense love made me an instrument to share the beautiful and at the same time wonderful experiences and the lessons of my life with Him. He has been, as I voiced in my Prologue, guiding and guarding me through thick and thin, ups and downs and pains and pleasures. As recently as May 2006 when I was in His Divine Presence in Brindavan He showered His Grace and gave renewed life to my effort in bringing out and spreading His 'Supreme Splendour' through a noble soul, Sri N. Venkatesh who volunteered to give assistance – making alterations, corrections and suggestions etc., to make it possible to bring it to this shape. I express my thanks to him.

When I requested our Rashtrapathiji, Dr A. P. J. Abdul Kalam to contribute an Article for this book, he immediately sent the copies of his address delivered on 22-11-2002 at 21st Convocation of Sri Sathya Sai Institute of Higher Learning, Prasanthi Nilayam, Andhra Pradesh and on 8.2.2003 at Sri Sathya Sai International Centre and School, New Delhi for publication. Words fail me to express my sincere and grateful thanks to him.

There are so many others who made it possible for me to continue my effort fulfilled, starting from my younger grandson who was just gifted to our family in May 2005 and with whom I used to spend most of my writing. The other grandson who is only 8 years and has great love and devotion for Bhagavan used to share his feelings with me whenever possible and thus indirectly became a part of the Supreme Splendours. I reciprocate his love with all my heart. My son, Tumuluru Kumar and my daughter- in- law Dr Satya Prabha with whom I stayed in Addis Ababa, Africa, gave great love in going through the manuscript, typing and taking print outs, formatting and designing up to pre- printing stage and I offer my heart

felt love to them... Like on previous occasions when I brought out my other writings, my two daughters Dr. Gowri and D.S.S. Lakshmi and my husband Sri Tumuluru Krishna Murty gave yeoman loving service, labour for Love as I say, in all respects and words fail to express my gratitude and love to them.

Last but not least I offer my respectful thanks to my brother-in-law Sri T.S.S. Anjaneyulu and Sri B. V. Satya Murty for drawing and designing the 'Universal Consciousness' Likewise there are many who have contributed their love and help, I can only offer my love to all those innumerable ones.

My Prayerful Pranams at the Lotus Feet of our Lord once again.

**Tumuluru Prabha Krishna Murty**

27<sup>TH</sup> June 2006

## **PRAYER**

"I asked for Prosperity  
And God gave me brawn and brains to work  
I asked for Love  
And God gave me troubled people to help.  
I asked for Favours  
And God gave me opportunities to grab  
I asked for Strength  
And God gave me difficulties to make me strong  
I asked for Wisdom  
And God gave me problems to solve  
I asked for Courage  
And God gave me dangers to overcome  
I received nothing I wanted  
I got everything I needed".

'If the blue mountains be the ink and  
If the Ocean be the ink pot,  
If the biggest branch of heavenly tree be pen and  
If the earth be the writing leaf;  
And taking these,  
If the Goddess of Learning writes for Eternity,  
Even then, The limit of Thy Virtues will not be reached.'  
(Asitagiri saman Syat  
Kajjalam Sindhupatra,  
Surataru carasakha lekhani Patrmurvi,  
Likhat yadi grihitwa Sarada sarvakalam,  
Tadapi tava gunamisa Param na Yati.)

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## PROLOGUE

In 1974 I found God in Human Form. Prior to 1974, as the eldest in a family of seven children and with no other elder to look after the youngsters except my loving parents, I was like shadow to them through thick and thin, and learnt many lessons of my life. My parents being very religious and God fearing used to do puja in the house, observe and celebrate most of the festivals at home and visit the important temples like Sri Venugopala Swamy, Kunti Madhava Swamy and Kukkuteswara (Isvara) Swamy in the vicinity of our house. I used to enjoy the Supreme Splendour through those religious ritualistic observances and idol worship.

Thus my parents were and had been my ideal gurus singing the glories of the Deities they believed and creating that holy pious atmosphere for the children. During Sankranthi, Sivaratri, Rama Navami, Krishna Janmastami and Navaratri festivals when Saptaha (7 days festivities) or nine days are celebrated with great piety and pomp, Harikathas Bhagavatams and poetical mythological dramas were arranged in the temples and pandals are erected, we used to ceremoniously visit, view, witness and enjoy and derive great pleasure of the Splendours of the Supreme. That was how the seeds of religious and spiritual fervour were sown in me from my childhood.

My inherent talents of writing on useful tips for cooking, my experiments of making new vegetarian dishes and delicacies of South and North India – then conducting coaching classes for cooking and conversational English and – contributing articles to educational and social magazines and newspapers etc., have been diverted to spiritual magazines. Thus my interest and quest in and for the Supreme Lord increased manifold. Thus I am able to collect the rare gems from the Ocean of Sai experiences and literature and present and

share my Love of the Lord whenever, wherever and whatsoever form possible.

Luckily, I found my God in flesh and blood in 1974, as mentioned earlier. That year I saw the “Solidified Divine” in human form, walking on two feet amidst us as Bhagavan Sri Sathya Sai Baba, whereas the seers and saints of the previous Yugas (Ages) did strenuous Penance (Tapas) to have a glimpse of God. Later on, I heard Bhagavan Himself declare, “I am not a man of flesh and blood; I am not the heap of delusion ; I am the Origin and End.” So let us, believe His words, realise the Truth and experience the Supreme and His Splendour(s).

I am one of the fortunate few to have been drawn into Baba’s fold to see, hear and experience some of the rare and unique facets of the Divine. With that enthusiasm and happiness – Ananda (Bliss), I venture to attempt this work – from the Abstract – Nirakara to Sakara – about the Great Lord before our very eyes. It is a real stupendous task, indeed, as vast and deep as the Universe He has created. I tried my very best to bring out at least a fraction of The ‘Splendours of the Supreme’ in this small book. I feel it is a part of His Leela.

I seek The Divine Love and Grace of The Lord of my life, Bhagavan Sri Sathya Sai Baba and offer my grateful, sincere and pure heartfelt Salutations.

**Tumuluru Prabha Krishna Murty**

## INTRODUCTION

'Ekameva Advithiyam Brahma'- 'One without a second'- Brahma is smaller than the smallest, bigger than the biggest, vaster than the vastest - the Amala, Nirmala, Vimala, Achintya, Adviteeya, Aprameya - beyond all human descriptions. The Divine Splendour naturally radiates from the Supreme illuminating the entire Cosmos giving unbounded Bliss.

'The process of living has the attainment of the Supreme as its purpose and meaning. By the Supreme is meant the Atma'. The Supreme who is the embodiment of the Ashtaishwaryas (The eight forms of Divine wealth) permeates the Cosmos through eight potencies. The vast universe of animate and inanimate objects is called Vishwam, the epithet is applied to the Divine who enters into every part of the Cosmos.

'Vishwam Vishnu Swaroopam' (The Cosmos is the manifestation of Vishnu. Vishnu means the One who pervades everything). Vishnu is the cause. Vishwam – the Cosmos – is the effect. The Universe is the manifestation of the Creator and it is His creation. It is because the Lord is manifest in the creator – creation relationship that we are able to recognise the Divine – The supreme. "Just as the same blood stream circulates in all the limbs of the body, the One Divine Principle activates the entire Universe". (T.S. p. 202)

The Divine is governed by Truth. Truth is subject to the high souled; the high-souled are supremely Divine and the Universe is infinite and marvellous. Thus the Divine is:

"More effulgent than the Sun  
Whiter and purer than snow

Subtler than ether in space  
The Paramatma dwells in all.  
Permeating the entire Cosmos,  
Shining in every atom,  
You are in that, Brahman  
That Brahman is You -  
All the stars are Brahman,  
The Sun is also Brahman  
The Moon is Brahman  
Water is Brahman  
Heaven is Brahman  
The Individual is Brahman  
All actions are Brahman,  
Life is Brahman.  
The tree growing out of the soil returns to the soil  
The individual arising from Brahman returns to Brahman.

The Primeval Cosmic OM which has four sounds- A-Kara, U-Kara, Ma-Kara and Adhiratha- the humming sound-m-m-m is viewed as the Four-faced Brahman, the Supreme."

"Brahman is the cause and Prakriti is the effect. Nature is the deluding manifestation of Brahman who is eternal. 'The Pratyagatma' or the inner Presiding Atma is separate from the five sheaths, (the Panchakoshas) of the individual. It shines with its own splendour. It is immovable. It is holy and pure, indivisible. It has no end. It is wisdom itself. Such an Atma is to be cognised as Oneself" –Baba.

In scriptural and spiritual Statements the All pervasive, All encompassing, All knowing Entity is called the Supreme or Atma. In ordinary common parlance that is referred to as God. Masculine as we imagine) and Goddess (feminine). God, the Supreme, the Atma can be summed up as:

“The Supreme Being is the Eternal Truth beyond description, yet is revealed to Sages who yearned, and meditated (The Supreme can be He or She or even Ardhanaareeswara), IT is not limited by space, time, form, name and natural forces.

IT is the creator of all natural forces, qualities, attributes, limitations and yet IT is beyond all these.

IT is all pervasive, Omnipresent, Nameless yet very conceivable, IT was, is and will be.

IT is the cause of all creation, all that we see, all that we do not see;

Pasupathi, the Lord of every living thing and is present as both animate and inanimate.

IT is the soul of Jeevathma and Paramathma.

IT sustains and controls Its own creation and finally assimilates.

IT is Para Brahma. IT is Parameshwara.

IT is Maha Vishnu, (Narayana) and IT is Maha Shakthi (Kali).

IT is unborn; IT is eternal and will be there when everything else disappears.

IT is Divine yet accessible to a devotee (man).”

Thus man can realise The Supreme through His Splendours (the creator – creation relationship), His cosmic manifestations and His immanence in everything in creation that is perceivable and enjoy all the bliss.” (S. S. October 1991 p.287)

## DEDICATION

*Ahimsaa prathamam pushmam pusham Indriya nigrham  
Sarvabhutha dayaa pushpam Kshmaa pushpam visheshatah  
Santhi pushpam tapah pushpam Dhyana pushpam tadaivaca  
Sathyam asttavidham puspham Vishnooh preetikaram bhaveth.  
(Sanskrit Shloka)*

Eight fold are flowers pleasing the Lord:  
‘Non violence first, control over senses next,  
Compassion on all creatures then, especial is Forbearance  
and Peace next,  
Meditation again – Penance and Truth above all  
Eight fold are the flowers pleasing the Lord.’

Bhagavan Baba does not expect man to perform rituals or read the Scriptures or follow the Nine Paths of devotion prescribed by them but He will be pleased “only when he serves his fellow human beings.” All that He desires are Eight types of flowers – the first and foremost being Ahimsa- Non violence which means not causing harm to any living creature by thought, word and deed; the second – Indriya Nigraha – sense control – without which all spiritual practices become futile; and like wise good qualities like compassion to all creatures, forbearance and peace will automatically follow to make man a perfect man when he will do a bit of meditation and follow truth.

Our beloved Compassionate Lord, Bhagavan Sri Sathya Sai Baba, the Poorna Avatar of the Age is doing so much selfless service to humanity teaching great Truths, expecting nothing but pure love and devotion in return. In this 80<sup>th</sup> year of the descent of our Lord, Sri Sathya Sai Baba, I offer my humble salutations and dedicate this Book, which He Himself has made me write, at His Divine Lotus Feet and pray He accepts it and showers all His Love and grace, now and always.

**Part One**

**UNIVERSAL CONSCIOUSNESS**



# THE UNIVERSAL CONSCIOUSNESS

1

“God and you are one; He is not separate from you. He is in you, He will truly manifest in you, should be this strong conviction. Taking for example, ten Ones which make ten, One is very important. Any number of zeroes be added to One and the number value increases but zeroes by themselves have no value. One is the ‘Hero’. All forms are Sai Baba only (Sai used to say earlier also ‘I am God and you are also God. All are God’). Never entertain any doubt, which leads to duality. There is no He and I. All is ‘I’ only. Oneness is the Truth of Truths. ‘Ekatvam Sama Jeevatvam’ removes the view of separation. Only for worldly purpose many numbers are considered but in existence all are One like many threads make the one (cloth) kerchief”. Baba

Man who is the highest in God's creation should develop this knowledge – Brahma Jnana that God “is in you, with you, for you, and around you. With this Awareness – Consciousness – he reshapes every thought, word and deed. As a result it becomes pure, clear reflection in him and with God's (Baba's) Sankalpa man sees, feels and does good – see good, speak good and do good”.

Atma (Heart) is the Consciousness. When man understands the Atma Principle he becomes one with God merging his separate individual jiva with the Universal Atma (Consciousness). Thus the single minded consciousness of the self, helps to understand, realise and experience the Truth of Truths and ultimately merge in the ‘Ocean of Universal Consciousness’. (S. S. Sm. Part 3 p. 301)

The individual soul merges giving up the name and dropping off the form in the Universal or Supreme Consciousness.

This is play of Universal Consciousness. In this play, He is Actor, Writer and Director- ALL IS BUT HE.

**Pure Consciousness is Truth, Wisdom and Bliss**

## SCRIPTURAL DECLARATIONS

The Vedas and Upanishads contain Profound Truths – The Four Vedas Proclaim the existence of God. The Rig Veda has given out the sacred and profound axiom ‘Prajnanam Brahma’ – Supreme Consciousness is Brahman. Yajur Veda proclaims –‘Aham Brahmasmi’- I am Brahman; The Sama Veda tells ‘Tat Twam Asi’- that thou art; and the Atharvana Veda says ‘Ayam Atma Brahma’ which means - This self is Brahman. Thus all the Vedas proclaim ‘Sarvam Khalividam Brahma’ (Verily all this is Brahman); ‘Brahmavid Brahmaiva Bhavati’ – the knower of Brahman verily becomes Brahman – God. If man understands the essence of these sacred and powerful mantras contained in Vedas, he realises the underlying Unity and becomes God.

### **THE VEDIC VISION**

The Vedas and Upanishads are the Vedic Scriptures, which form the backbone of Bharatiya Culture. To quote Bhagavan Baba, “Veda is the name of mass of divine knowledge. It teaches the truth that cannot be revised or reversed by passage of time through the three stages – past, present and future. It ensures welfare to the three worlds and confers peace and security. Veda is the collection of Words that are Truth as visualised by sages who had attained the capacity to receive them into their enlightened awareness. In reality the Word is the very Breath of God, the Supreme Person.”

‘Veda’ is derived from ‘Vid’, which means ‘to know.’ That which enlightens or expounds fully a subject or matter is Veda – ‘Vethyanena iti vedah.’ The prefix figuring before the term Veda indicates the type of science that is dealt with in that particular Veda, like Dhanur Veda expounding the science of archery; Natya Veda – treatise on Dance; Sama Veda –

science of music; Ayur Veda – the science of life and medicine. Thus Veda means Awareness, knowledge, Discrimination and has nine names. They are Sruthi – that which has been heard; Anusmara – that Vedas are learnt by memorising and constant chanting; Thrayee – that originally there were only three Vedas – Rig, Yajur and Sama which formed the basis of rituals – the mantras for yajna and the musical notes – so they were termed as Thrayee (the Three); Aamnaaya – which means practice of chanting and memorising in the three states of wakefulness, deep sleep and dream state; Samamnaaya – that Veda is preserved in the heart of the students; Chandas – that the Veda lays down the basis meter for Vedic Mantras (meter is called chandas); Swadhyaya as Vedas were learnt by son from father or disciple (student) from Guru (teacher) and are passed on from generation to generation and are preserved only by constant self study and practice; Nigama and Agama – as the study of the Vedas is related to inhalation and exhalation (as one inhales the air the sound is ‘So...’while exhaling, the sound is ‘ham’. With every breath the sound is ‘Soham’ meaning ‘I am He’ and this goes on 21400 times per day. When breathing stops life becomes extinct.

Vedas relate to the affairs of the phenomenal world and teach man unity and purity. They are the source of Dharma, moral life or righteous behaviour. They assert the Cause of Cosmos (Jagat) by using the word ‘Sath’ meaning, ‘Ever conscious, ‘IS’ – all is Chetana, all is Brahman. The Vedas declared ‘I am One; I shall become many’. This denotes the unity that underlines the divinity. This is what our Bhagavan has stated in the earlier page. This gives us the conviction that God exists – He is the Creator of the entire Cosmos. Not only Bharatiyas, even others outside India cannot deny the ‘Supreme’ Lord if and when they understand and realise that god is not outside but within. That amounts that every one is ‘He’ and has Him (God) within him; they need not seek Him outside in a forest, temple or somewhere else. That is why

it is said, ‘the fool fails to see even while seeing. And when god comes in human form, moves freely amongst you, talks with you, jokes with you, and drinks with you’ like the avatar of the present age and Rama and Krishna of earlier yugas’ man failed and fails to recognise the Living, Loving divinity. So it is the duty of man to worship the Divinity- the Supreme and also honour every human being and see the Divine in him.

### **MAHAAVAASYAS / PRABHODAMULU**

1. **PRAJNAANAM BRAHMA** is the Holy Declaration of the Rig Vedha. Prajnaanam means constant integrated awareness. This is present and active, in all things, at all places, all the time. It energises the physical, mental and spiritual realms, the lower, middle and higher regions and the sub-human, human, and super-human beings. The three periods of Time-the nether, spatial and heavenly worlds, and the three modes of being-goodness, passion and inertia (Sathwa, Rajas and Thamas)-are all pervaded and permeated by Prajnaanam (total awareness) or Chaithanya (pure consciousness).
2. **AHAM BRAHMAASMI** is the Holy Declaration of the Yajur Vedha. It is a component of three words-Aham, Brahma and Asmi. Aham implies a total, a composite Personality. Man is subjected to countless thoughts, desires and resolutions, called “Sankalpa”. The very first Sankalpa that nestles in the mind of man is Aham or I-ness. Other ideas or thoughts leading to action can enter the mind only after Aham has struck root. Earlier than that event, no acceptance or rejection, no Sankalpa can find a place.

The I-ness persists in the gross body of the waking stage, the subtle body of the dream stage and the causal body of the deep sleep stage. It persists through all three states. The one that permeates in all three is the ‘I’, the Aham. I is the universal response, whether I ask who is

Gokak or who is Sudharshan or who is Chakravarthi. From every one, the answer arises, I, I, I. I is in every one, the core of all.

Next, we have the expression Brahma-Asmi, (I am Brahman). This truth can be made clear by an example. To curdle milk and get curds for use, we add a small quantity of curd itself to the milk. Then all the milk turns into curds. Where from did we get the curd, initially? From milk which was similarly treated. The years of life are the milk: the Divine Principle. Brahman is the curd, which, when it is welcome to pervade life, converts them into a Divine Saga. This is what the Upanishaths mean when they declare that he who knows Brahman becomes Brahman (Brahmavith brahmaiva bhavathi). Asmi is the process of mixing, the consummation of adding, the merging, the union. When it happens, Aham becomes Brahman. When human-ness is permeated by God-ness, man becomes God.

For, what is it that takes place subsequently? The milk that has been curdled is churned by inquiry and inner probe and the soft sweet fragrant butter, Aanandha (divine bliss), emanates. This Aanandha can be gained only through and from the Divine. Hence it is proclaimed that Aanandha is the core of all the Vedhas, the fruit of all the Shaasthras (the goal of all the scriptures) in all the tongues. One must have faith in this truth, or else, he will miss the fruit. I am also stressing the need for faith, very often. For, where there is faith, there is love. Where there is love, there is peace. Where there is peace, there is truth. Where there is truth, there is bliss. And, where there is bliss, there is God.

People, nowadays, have weakened their faith and even lost it; yet they clamour for Aanandha. Aanandha cannot be procured from any shop or ordered from any Company. Many enquire,

“How do you develop faith? What are the reasons for faith?” One cannot define or demarcate the reasons; faith arises in the heart, through imperceptible conviction. One has faith in son and father, husband and wife, but one cannot explain why? It does not grow in the mind or as a result of external causes.

The I or Ego should not be moulded or enclosed in an “ism”; then, it becomes harmful as egoism.

If the I is limited to the body and labelled on the form, it is harmful; it brings about pride and selfishness. If it is identified with the Aathman (true self), it is sanctified and leads to the mergence with the Brahman (Divine Self). Do not take the temporary, trivial body which is like a bubble as the Aham. For, what exactly is such an I? You use the words “I” and “mine” from morning till night and repeat My home, My body, My life, My senses, My, My, My, without delving into the I that owns these. When you are in deep sleep, you don’t feel I, or think of the I, or worry about any My. Where does it go to, then? When the “I” leaves you even during the few hours of sleep, how can it be with you during the permanent sleep from which you do not wake? Sleep is a short death; death is a lasting sleep. Consider the attachments that develop between the one and the other. Then, you can arrive at the truth, Aham Brahmaasmi.

- 3. THATH THWAM ASI** is the holy declaration of the Saama Vedha-That thou art. Thath (That) was in existence before creation and is in existence subsequently too. It is the Principle of Total Consciousness, the totality of Being and Becoming, encompassing and transcending the physical, mental and spiritual reaches, “beyond the horizon of expression and imagination” (Yahoo macho nivarthanthe, apraapya manasaa sah). The Cosmos did not originate from God; It is God. There is nothing “Other”; “there is no Second.” Some people ask, “Have

you seen God?” Reply, “I have.” Then they ask, “Where is He? Show Him to us.” If He is in one specific place, you can point your finger in that direction and say “He is there.” But, this microphone before Me is God; this garland on this table is God; this handkerchief is God. There is nothing in the Universe higher than God, different from God, distinct from God. He is the “Thath” (That). It is the Omnipresent (Eternal Awareness Chaithanya.) It is referred to as Thath (that), since we now imagine It to be distant, far from us. Far from where? Yes. Far from your body, your senses, your mind, your reasoning faculty, which are all equipped only with, limited capabilities. But, once your intuitive consciousness is aroused, the “far” is “close.”

The Vedas announce It to be “duuraath duure, anthike cha” (farther than the far, also closer than the closest). “Thwam” (“Thou”) is the body-sense-mind-reason complex. This too is That, as confirmed by the verb, asi (art). When you are engaged in reading the prayers of a book, what exactly is happening? The hand is holding, the eyes are seeing, reason is judging, and the mind is reacting to the flood of feeling. “Thou” is the composite of hand and eye, reason and mind. “Thou” is the mould, the Aakaara (the form). “That” is the core, the genuineness, the sva-bhaava. To realise the identity of the two, one has to resort to the saadhana (spiritual discipline) of meditation. Meditation is the process of sublimating concentration (which concerns itself with the realm of the senses), leading into contemplation (which concerns itself with the realm of mind and reason), resulting in real meditation (which concerns itself with the realm unreachable by logic or thought or even imagination).

This declaration is enshrined in the Same Veda, whose hymns are musical and have to be sung as part of holy rites. Music is an excellent medium for harmonising Thou and That, the Human with the Divine. Of course, the

song has to emerge from prema (selfless love), not from greed for fame or profit. When rain pours, the sheet of water brings together earth and sky. So too, the shower of Love-lit song can bring Thou and That together. Asi (art) can be consummated.

4. **AYAM AATHMA BRAHMA** is the Holy Declaration of the Atharva Vedha, the Fourth among the Vedhas. It means, “This Aathma is Brahman.” It implies that the Individual Self is the untarnished, unaffected Witness of the activities of the Body-Mind Complex. The lamp illumines the area around it. One person falsifies accounts so that he can escape paying tax; another writes the Name of Raama as a saadhana; another person takes advantage of the light to lay his hands on articles to steal. The lamp is the witness. The Aathma too shines within the cave of the heart.

One should engage oneself in sacred activity, with the inspiration of that illumination. Many people who come to Me ask, “Swaami! We are striving to control the mind but it runs about like a maddened dog. How am I to succeed?” Therein lies a wrong step. The mind is beyond contact, for it is attached to the senses. Control the senses; let them not draw you into the objective world. By this means, the mind can be made an instrument of illumination and not of delusion. The truth will then dawn, this Aathma is Brahman. The splendour of this awareness will drive away the darkness of ignorance. There can be no thamas (ignorance) where there is jyothi (light). The Aathma (Self) is jyothi (self-luminous).

The Gaayathri Manthra helps to uproot nescience by invoking the splendour of the Sun to illumine the buddhi (intellect), the faculty of thought. That splendour will reveal the identity of Ayam Aathma, of this self (individualised) with Brahmam (the Cosmic Overself).

(S.S.S Vol XVI - p. 1/7)

Jealousy and Anger are the twins born of Egoism; Ahamkara is the Mother. Destroy the twins and take the karam (meaning in Telugu, the hot taste) of the Ahamkara and keep it simply as Aham, so that you can get the thrill of “Aham Brahmasmi” with that instrument. That is the stage to be reached, the height to be scaled. The karma in the Aham is like the single seed, which if allowed to sprout, multiplies a thousand fold and produces many bags of seed. It has to be crushed in the very first instance. Then the analysis of the Aham starts and ends in the conclusion, «Ayam Atma-Brahma», this Aham is the Atma, which is the Brahma. The two: That and This, Thath and Thwam are identified and This is found to be only That, when Thatwamasi is realised.

The fourth Mahavakya declares: Prajnanam, the Highest Wisdom, Unity, One.

All these Mahavakyas relate to the Glory of the One, which is a veritable Ocean of Grace. The vapour rising from it is “Prajnanam Brahma”; the cloud is “Ayam Atma-Brahma”; the shower of rain, “Thatwamasi”; the river is “Aham Brahmasmi”. Prajnanam Brahma is symbolised by Andapinda Lingam. It is the vision of the one entity in all the manifold entities, the expansion of the individual into the universal, the enlargement of the I into the vastness of the “He” and “We”.

The door of Liberation can also be opened to those who can explain who the ‘I’ truly is. This reveals to the Jivi “I am in the Light”.

The second Mahavakya, Ayamatra Brahma tells him “The Light is in me.” Slowly the truth dawns on the mind. The Sadhaka sees in his Sadhana that Light which dispels the darkness of ages.

He is told that He is that Light and nothing else, “Thath-thwamasi”, “Thou art that”. He then becomes immune to spasms of ignorance, which make him forget his nature. Thath-thwam-asi is symbolised by the Jnana Lingam.

Aham Brahmasmi, the last of the Mahavakyas is associated with the Atma-Lingam.

There are no books, which can teach you the topography; the journey is the best teacher, each step making the next one easier.

The Angam or body is the Sangam where spirit and matter meet; the Jangam, the moving phantasmagoria where spirit and matter meet is in Sangam. From this Sangam, one has to evoke the Lingam in its aforesaid forms, one after the other. The Lingam is just a sign: the sign of endeavour, the sign of success.

Jnanalingam symbolises the Jnana that you are Sarvabhutha and that Sarvabhutha is in You. The Jnanam itself is Brahmam. Jnana is not a quality of Brahmam - it is Brahmam itself, for Brahmam has no quality. The Jnani, though in this world, has the Inner Vision, which makes him fall away from twig as the dried leaf, which has no need of attachment.

Atmalingam, the ultimate phase, is the stage of gold, when the names and forms of gold jewels have been subsumed. Water freezes into ice; Atma freezes into the individual. Atmalingam is just the pot that contains seawater, immersed in the selfsame sea. It is just sugar, made into dolls of cats and dogs and cows and horses.

Sadasivalingam indicates the person who is ever of the Swarupa of Siva. Here and everywhere, night and day, in joy and grief, he is Siva: happy, auspicious, graceful. Anandam is the breath, his motive force, his demeanour, his inner and outer expression; always and forever – Sada .-. Sivam.

(S.S.S. Vol. II - p. 90/95)

The following chapters reveal, affirm and convey what God is and that there is only One God.

## BHAGAVAN ON BRAHMAN

Bhagavan Baba expounds the concept of Brahman – (Easwaratwa) and says: “The term Sathyam, Jnanam, Anantham, Brahma and God are synonyms. Sathyam Jnanam, Ananatham are the tripod on which Brahman rests. Awareness of Brahman is awareness of Truth. All knowledge (Jnanam) has originated from Vedas. That is why they are called and extolled as Vijnana Sampatti (treasure chest of all knowledge). Knowledge of Brahman is unlimited, endless. From Brahma emanated Akasa (Space), Agni (Fire), Jalam (water) and Prithvi (Earth) and from earth grew Anna (Food) Purusha (persons, humans, and living beings). There are many Mantras in the Vedas to propitiate the Panch Bhutas (Five elements). The five elements are our very life breaths. They sustain our life. The faculties of Sabda, Sparsha, Rupa, Rasa, Gandha (Speech, touch, form, taste and smell) in man represent the five elements of ether, air, fire, water and earth respectively. The world itself is a combination of the five elements. Man – Purusha should express his gratitude to the five elements. Thus the process of Projection is happening with Brahma.

Without the thread there can be no cloth. Without silver there can be no plate. Likewise without Brahman (Divinity) there can be no creation. The Creator can be compared to the thread and cloth to the creation. The Creator embodies all the three aspects – gross, subtle and causal. When one contemplates on God, he should transcend the mind as god is beyond the reach of the intellectual seeker. He can be reached only by those who give up the intellect as an instrument as the ultimate state of Brahma Jnana is the end of all enquiry, all search. Actual Realisation, Sakshatkara is the fruition there of. This highest state is reached in ‘Samadhi’ through the preliminary steps of Sravana (listening), Manana (reflecting on the meanings of the holy texts) and the

Nidhidhyasana (contemplation). Only then the ‘Anantham’, the Infinite can be recognised, understood and achieved. The Jnani in the first stage should realise that he is no ordinary being and then recognise the Truth, not about worldly facts but about Truth (Sathyam) which is the same at all times and in all places. The distinction between ‘mine and thine’ ceases with the Jnana (Wisdom) and Anantham, the Brahman is perceived. The ancient sages declared the three attributes of Brahman – Sathyam – Jnanam – Anantham, which is the same in all beings and in all places.

This principle of Atma which is present in all beings has no form, even though Divine Incarnations such as Rama, Krishna, Sai can be recognised by their divine forms. Every incarnation has a particular form, though. But the principle of Atma which is referred to as ‘Easwaratwa’ (Divinity) has no form. Easwaratwa is responsible for Srusti, Sthithi and Laya (Creation, Sustenance and Dissolution) and is symbolised by Linga usually placed on the Principle, which is present in the all. Though the principle of Atma is formless it can assume any form in accordance with the feelings of devotees and its Powers are immeasurable. Thus Linga is not something which man has made for worship but It is the direct Manifestation of Divinity- Sakshatkara.

Brahman is described by many as ‘Neti- Neti’- not this, not this. The real answer comes ‘I’ am — ‘I’ – Aham, Aham leading to self-realisation out of the path of love, the path of devotion to God, Brahman.

The Sruthi declares the spiritual concept – ‘Oordhva Moolam Adhah Saakha (the roots are high up; the branches of the Cosmic tree are below), which gives the confirmation that the material universe has emanated from Universal Consciousness. It is further declared “Tripadasya amrutam divi” –Consciousness constitutes three fourths and one fourth is inert matter, and so the Vedantic doctrines proclaim ‘the Infinite nature of the Self and point out that matter is both inert and finite.

On the contrary, the materialist doctrine proceeds on the assumption that Chaitanya (Consciousness) is a product of sensory experiences and that the evolution of Consciousness is dependent on and is based on the evolution of matter, which is inanimate and finite. The Vedic doctrine repudiates this, putting forth the Adhyatmic view that it is Chaitanya (consciousness) that activates Jada (matter) and not matter that gives rise to Consciousness. It is the Consciousness in man, which is the highest object in creation, that makes the machines and the instruments and it is man's ingenuity and intelligence that operate them but not vice versa, as we cannot clearly notice (find) that they can create or operate by themselves. It is evident that the material Universe has emanated from the Universal Consciousness.

In Tiattiriya Upanishad Varuna teaches his son Bhrgu on the Brahman phenomenon and says "Brahman cannot be seen through the eyes. On the other hand Brahman is that which enables the eyes to see and ears to hear. Everything originates from Brahman, exists in Brahman and unfolds through Brahman, and ultimately merges in Brahman alone. But man in his ignorance identifies himself with the body and suffers in the coil of attachment with people and places. He has to realise that he is neither the body nor the senses but that he is Brahman Itself. Man may and can only say 'To Thee, who can be likened to an expanding balloon, the All Pervading Brahman, who fills the entire Universe (Brahmanda), how can any one reduce you and install Thee in a tiny temple'.

### **"GOD – THE FOURFOLD SPIRIT"**

Of the four Yugas – Kritha, Thretha, Dwapara and Kali we are in the Kali Yuga. The Supreme Lord is the beginning and end of every Aeon (Yuga). That is how God is called Yugadhikrit – Creator of the yuga. He is also called Yugadhara or Yugandhara – the Sustainer and Supporter of the yuga. Thus God is All powerful – He is Omni competent. He is the power behind the Creation, Sustenance and Dissolution of every

aeon. The Cosmos itself is the form of the divine. And that is how the Upanishads declare 'Sarvam Khalvidam Brahma', \*'Vishnu Vishwa Swaroopam'. As the Divine pervades and permeates all Four Yugas He is also called 'Chaturatmaka' – The Four fold Spirit'.

In English nomenclature 'God' has different names – The Lord, Supreme, Divine, Bhagavan and the like. In English to English Dictionary God is given the meaning as; creator, deity, divinity, one worthy of worship; and for Goddess – a female God or deity. Bhagavan Sri Sathya Sai Baba splits the word G – O – D, giving appropriate meanings to each letter:

G is given the meaning for Generator

O is given the meaning for Organiser

D is given the meaning for Destroyer.

I quote hereunder what each word elucidates so that we can co-relate them to the Sanskrit appellations mentioned in our spiritual texts. Hindu mythology has the names of many Gods and Goddesses and each one signifies a specific field of activity, work and duty and each adheres to His or hers most of the time. Thus Brahma is identified as the Lord of Creation, Generation; Vishnu as Organising It or sustaining It and Easwara as the One concerned with Destruction or dissolution. Bhagavan Sri Sathya Sai Baba in His inimitable way gives the meanings, inner meanings and elucidations and explanations depending on the time, context and circumstance. That is how Lord Brahma as the Generator has the portfolio of generating or creating the entire Universe. And it is for Lord Vishnu to Organise, look after, administer and preserve the goings on in the creation in their proper perspective; and Maheshwara is in charge of eliminating whatever bad or evil crops up in the process of Generation and Organisation and as such destroys or removes in whatever manner He finds fit. We can recall the instance of the 'Churning of the Ocean' in this context and how Maheshwara swallowed the halahala.

That is how He is referred to as the Destroyer, which means that He destroys or removes what is bad or evil in creation to make it cleaner, safer and more secure to live in so that a better One evolves or is generated.

Laya or Dissolution does not mean Destruction of anything or everything. Otherwise commoners may wonder how Maheshwara can be a Destroyer while Brahma and Vishnu are the Creator and Sustainer respectively. Our Vedas propound all these Truths and they should be properly understood about the description, objectives and indices of God, which revolve round Srusti, Sthithi and Laya. As elucidated earlier I give a beautiful illustration of God's Creation – Srusti hereunder.

“You are flowers in God's Garden,  
You are stars in God's sky,  
You must love flowers and stars  
You are wonderful beings in God's world.”

So goes on a song in praise of God's Beautiful World and Wonderful – mobile and immobile beings that inhabit it. All that we find is wonderful, blissful and beautiful beyond human comprehension. We cannot have a table unless there is a carpenter to make it. We cannot construct a house unless there is a builder. And we have to comprehend that a carpenter can only make a table with something, which is already existing and available, i.e. the wood which he cannot and did not make. Likewise a builder can construct a house only with mud, water and wood, which he cannot and did not make or create but which are existing and available already. So for everything there is a Creator – All that we see, animate or inanimate objects are created. Call this phenomenon by whatever name we like – Creator and creation; God and Universe; or Some Superhuman Power that does all this. But then, one cannot deny the existence of that 'Power' and the wonderful things that exist. The Sun's rays cannot emanate

if there is no sun and then there is no light and warmth and then only darkness prevails. The insects, birds and animals play their respective parts in this Drama (but cannot understand and enjoy the wonders of it) and One more species – the human race – men and women - is also there which can understand and enjoy with good effort.

“Human life is a long garland of flowers. One flower does not make a garland. One end of the garland is birth and the other end is death. In between these two ends are another type of Flowers of clashes, agitations, doubts, lack of self-confidence and other such qualities, which are threaded together. Without the thread, these flowers cannot be strung together. Thus the thread can be called the unifying sutra. Woven about this thread are the flowers of different hues, sizes and flavours called obstacles, pleasures, sorrows, accusations, gains and the like and they lend beauty to the garland”. Likewise, there are different nationalities and religions but all belong to the same 'human race'. We have to learn “the caste of humanity, religion of love and the language of the heart, that is the spirit”. Let it be any language, any religion – call Him Allah, Jesus, Rama, Buddha, Sai – That All Pervading Power is One and we should develop that faith – (The true nature of human race is Morality and when we lose this morality we are “subjected to” all problems). Truth, Righteousness and sacrifice are the three basic and important qualities of Human race. Added to these three is another most important factor, which is Love. These are what are termed as Human Values, which are inherent and have to be cultivated and practised by individual effort. These cannot be learnt from books or by listening to lectures. Thus “human values lie in the harmony between thought, word and deed” and the unity in these can achieve great things. So, man has to guide his conduct by certain moral principles. Good behaviour is based on one's morals. Bharat has been the teacher for all nations in upholding the greatness of morality based on spirituality which is nothing but promptings of the Inner self – the “recognition of



the oneness of all mankind” – the unity of thought, word and deed. (“The essence of spirituality is mental transformation”). And there are many religions and spiritual teachers and leaders to lead human race on right path to have Peace.

An intelligent human being should not regard himself as bound by Samsara (worldly attachments). It is not the world that binds him. It has neither eyes to see nor hands to (touch) grasp.

When one recognises the truth – Sarvam Vishnumayam Jagath (the Universe is permeated by the Divine) every tree is a Kalpa Vriksha – (Wish - fulfilling tree) every cow is a Kama Dhenu (the wish fulfilling cow, every place of work is the shrine of the Divine).

When this Atmic Principle is properly perceived man's life becomes sanctified and he lives in contentment, peace and happiness as if in Tapas and when he leaves the world becomes free from birth and death. Through this extreme yearning in a cleansed mind and concentrated thought man becomes the Truth himself and realises the Divine attributes - Sat-Chit-Ananda, and the glory of His indices, Asthi- Bhati-Priyam. Asthi is existing, Bhati is Shining and Priyam is Pleasing. Through these three indices man appreciates and enjoys the Divine attributes, which are Sat, indicating permanence; Chit, conveying Omniscience and Ananda conferring unsullied, unalloyed Bliss. All these attributes and indices carry and convey that the Divine (Divinity- Atma) is all knowing having complete mastery and proficiency in all areas of time, people and places; and is shining in glory and Majesty illumining and elevating man's wisdom and life.

With this wisdom man understands that the genuine nature of Brahman is Sathyam, Jnanam, Anantham – Truth, Wisdom and Unlimitedness (Endlessness).

The genuine nature of Brahman is Truth, the Eternal IS. It is the Universal Consciousness, Jnanam; It is ever lasting beyond Time and Space and these are immanent in every entity, living and non living in the Universe.

The thing is Asthi- it exists. Existence is unchanging Truth. It may change in form and name in time and space but ‘isness’ is genuine and not changed. It makes itself known as existing through the native characteristics of Prakasa or Illumination or capacity to attract the awareness and confers Knowledge.

Attributes of the Divine	Indices of the Divine	
Sat	Asthi	
Chit	Bhati	
Ananda	Priyam	
Satyam	Jnanam	Anantham
Reveal		
Limitless Power, Unbounded Glory, Perfect Illumination.		
Omnipotence; Omnipresence and Omniscience Of The Divine		

## DIVINITY - AVATAR

Divinity, according to Bharatiyas is present everywhere and in everyone and It is only ONE.

It is the same Atma present in each and every one, in the Form of 'Chaitanya'. That is how Baba describes Divinity as One and only One.

Bhagavan's advice "Develop One-pointed Love to God" to the Kerala Youth on 13<sup>th</sup> April 2005.

*"God is love and love is God. When you hold on to this principle of love and develop love to love relationship, you will attain the state of non-dualism." (Telugu Poem)*

He further says:

Embodiments of Love!

YOU HAVE ALL COME HERE TO take part in the conference. Though your stay at Prasanthi Nilayam is short, your experiences are profound as you have described them at length in your speeches. However, you have yet to experience what you expect and deserve.

*The day on which all the devotees gather and sing the glory of God melodiously; the day on which the sufferings of the poor are lovingly removed and all people live like brothers and sisters; the day on which groups of Dasas (servants of God) who constantly contemplate on God are served a sumptuous feast; the day on which noble souls visit us and narrate the stories of God lovingly; enjoy that day as the real day. All other days are mere death anniversaries. Do I need to say more on noble souls? (Telugu Poem)*

Non-duality Signifies True Devotion

Embodiments of Love!

In this conference you have deliberated upon many subjects such as duties and responsibilities of youth and how they should mould their character. Let all your activities be suffused with love. Modern youth fail to understand the true meaning of love. Love cannot exist if there is a feeling of duality. Ekatma Prema (non-dual love) is true love. Give and take relationship does not reflect the true spirit of love. One should keep giving and giving without expecting anything in return. That is true love. It is the sign of selfish love to desert someone in times of his difficulties. When you give up Swartha (selfishness) and strive for Parartha (welfare of others), only then can you have Yathartha Prema (true love). You should know the difference between Padartha (matter) and Yathartha (reality). Yathartha transcends Padartha. *Sarvam Khalvidam Brahma* – (verily all\* this is Brahman). Consider everything as divine and treat the dualities of life such as pain and pleasure, loss and gain with equanimity. *Sukhadukha Samekruthwa Labhalabhau Jayajayau* (one should remain unaffected by happiness and sorrow, gain and loss, victory and defeat). Never be carried away by the vagaries of the mind. When you go by the mind, you see only matter since the mind is related to matter. Have no concern with matter. If you associate yourself with the mind, you cannot achieve non-duality. You can develop true love and devotion only when you give up duality.

Embodiments of Love!

Understand that the same principle of love in you and others. It is essential for every devotee to understand this principle of unity. One who observes duality cannot be called a true devotee.

Non-duality signifies true devotion. Share your love with others without expectation. Love everybody for the sake of love. When you extend your love to others, you can attain the

state of non-dualism. The worldly love that you indulge in from morning to evening is not the true love at all. True love is that which is focussed on one form, one path and one goal. It is a great mistake to divide love and divert it to many directions. *Love is God. God is Love. Live in Love.* Only then can you realise the principle of oneness and attain fulfilment in life. *Prema Muditha Manase Kaho Rama Rama Ram.....* (Sing the sweet name of Rama with your heart filled with love). You may choose any name you like, but you should chant it with love.

#### Develop One-pointed Love for God

Love is the most sacred, sweet and non-dual. It is a great mistake to divide love and associate it with multiplicity. Your love should remain steady in pleasure and pain. Where there is love and devotion, there is no scope for differences. All differences are the making of your mind. Develop the feeling of oneness that you and I are one. Never think that you and I are different. When you give up the feeling of duality, you will attain unity and divinity. That is the sign of devotion.

The principle of oneness cannot be explained in words; it has to be experienced through love. But you do not understand the true meaning of love because you interpret it in physical and worldly sense. Consequently, your love is never steady. It keeps changing every now and then. True love has no connection with physical body. It should not be tainted with body attachment. The body is made up of matter. All that is related to the Matter will never give you peace and happiness. Hence, transcend the matter and see the reality. Develop Ekatma Bhava (feeling oneness). *All are one, be alike to everyone.* It is a big mistake to attribute worldly feelings to love. There is no scope for dualism in love.

#### Embodiments of Love!

Your names and forms are different but the principle of love is the same in all of you. That is why I address you as the

‘embodiments of love’. Love is always one, it should not be divided. Consider God as one and love Him wholeheartedly. Such one-pointed love towards god can be termed as true devotion. Devotees like Jayadeva, Gouranga and Eknath developed such divine love and sanctified their lives. Likewise, Mira and Sakkubai had unwavering love and devotion towards God. They did not worship various names and forms. They followed one path. They installed one name and form in their heart and contemplated on their chosen deity incessantly.

Those who are dual-minded and change their path every now and then are bound to ruin their lives. Hence, never be dual-minded. Experience divinity with Ekatma Bhava. You may worship Rama, Krishna, Easwara or any other name and form of God, you will reach the same goal. Never forget the goal.

#### *Mira's Non-dual Love for Krishna.*

Names and forms appear to be different, but the reality behind all these is one and the same. However, people are unable to look deep within themselves and experience this oneness. The power of love is unparalleled. There is no power greater than this. Love cannot be understood by experiments and investigations. It can be understood only through love and nothing else. Mira's husband Rana could not tolerate her singing in the Mandir all the time. He commanded her to go out of the Mandir. This came as a great shock to Mira. She thought to herself, “Is Krishna inside Mandir and not outside? When Krishna is present everywhere, how can Rana take me away from Him? After understanding this reality, she left her home and set out for Mathura. Mathura is not merely the name of a town. In fact, the heart suffused with Madhura Bhava (sweetness) is Mathura. She sang, *Chalo Re Man Ganga Yamuna Teer, Ganga Yamuna Nirmal Pani Sheetal Hota Sarir* (Oh mind! Go to the banks of the Ganga and Yamuna, the water of Ganga and Yamuna is pure; it will make the body cool and serene). Here Ganga and

Yammuna symbolically mean Ida and pin gala (left and right subtle channels in the spine). The centre of eyebrows where Ida and Pingala meet stands for Mathura. This is the real meaning of the song. But people these days do not enquire into the inner meaning of these truths. They are carried away by the worldly meanings and interpretations. Do not go by these interpretations. The feelings of one's heart are most important. They are true, steady, changeless and eternal.

Mira proceeded towards Mathura chanting the Name of Krishna incessantly, crossing rivers, hills, dales and forests and ultimately reached Brindavan. Her husband Rana repented for having ill-treated Mira and came there. He prayed to her for forgiveness. After some time she went to Dwaraka, but she found the temple doors closed. In spite of her repeated prayers, the doors did not open. Then she said, "Oh Krishna, you don the crown of peacock feathers and the yellow robe. Make my heart Your temple. Dwell in the altar of my heart." She banged her head against the temple door, calling out to Krishna. Krishna manifested there and she merged in Him. Mira installed Krishna in her heart. In this way, Mira experienced her oneness with Krishna through her non-dual love for Him. If one wishes to tread the path of devotion, one should hold on to the principle of love firmly. Ordinary mortals do not have such firm determination, but a true devotee will never deviate from the path of love under any circumstances. No other path except love can take you to God. Develop love more and more. Love is with you, in you, around you. Love is changeless wherever you are; love is your sole refuge. Suffuse all your activities with Love

Embodiments of Love!

Fill your hearts with love and let love be the guiding principle of all your activities when you return home. When you have love in your heart, you do not need to worry about anything. God will always be with you, in you, around you and will look after you in all respects. When you say, "Krishna, I will follow

You," it means that Krishna is separate from you. It is possible that you may lose your way. Hence, you should pray, "Krishna, please be with me always." In fact, He is always in you. When you enquire deeply, you will experience this truth. It is impossible to be away from Him. Many devotees proclaim, "Oh God, I am in You, I am with You and I am for you." They repeat these words in a superficial way; they do not say from the depth of their heart. Actually, God is never separate from You. Pray to Him wholeheartedly with firm conviction that he is always in you, with you, above you, below you and around you. When you offer such a prayer to God, He will certainly redeem your life.

(S.S. June 2006 p. 168-172)

## CREATOR – CREATION

We see the wonderful Nature all around and experience and enjoy mysteries and Majesty of the creation. That is full proof that there is a Supreme Magnificent creator, Master craftsman – not far away from us, somewhere in the sky or heaven as we as children used to believe and say – but He is around us in every atom of His creation – in us – in our conscience giving us the great awareness of His Existence with us-guiding us every minute of our life. Apart from this, the great Lord is with us in flesh and blood through His Darshans Sparshans and Sambhashans - through His great real Presence and the Visions and Dreams He offers in His magnanimity, giving us the conviction of His great wonderful Powers. Thus, He is in us – always with us.

As humans, we have only to develop that Inner Vision – Awareness and experience His Incredible Personality and carry on with Faith, Confidence, Patience, more and more devotion and Peace.

The Veda has described Divinity as all pervasive having eight aspects of Splendour viz., Sabda Brahma Mayee (Sabda Brahma; Charachara Mayee (Movable and immovable); jyothir Mayee (effulgence); Vang Mayee (speech and Literature); Nityananda Mayee (Everlasting Bliss); Paratpara Mayee (Transcendental); Maya Mayee (Delusion) and Shree Mayee (Prosperity). It does not pertain to one individual- one place or time. It is universal.

Brahma is the cause and Prakrithi (Nature) its effect. Nature is the deluding manifestation of Brahma and it can be called Leela Vibhuthi or an expression of God's glory (Vibhuthi) done as a mere sport. (Leela). As the Leela is manifold Brahma in all and is perceived as sport from Brahma. To discover

the One in the many is the purpose of human existence. Brahma is eternal. It is the NITYA VIBHUTHI, the everlasting Splendour. It is named the Kingdom of God. Leela Vibhuthi is Prakrithi or Maya or Avidya or Nature with deluding, deceptive diversities.

If fire can give splendour, then, why does not stick or blade or pebble placed in the fire become a shining gold? So, one has to conclude that the splendour came not through fire but out of its own nature. The Prathyatma or the Inner Presiding Atma, is separate from the five Sheaths of the individual, the Panchakoshas; It shines with Its own splendour; It is the witness of the activities and consequences of the three Gunas. It is immovable; It is holy and pure; It is eternal; It is indivisible; It is self manifest. It is Peace; It has no end. It is wisdom itself; such an Atma has got to be cognised as Oneself present in all.

The cosmos itself is the form of the Divine – ‘Sarvam Khalvidam Brahma’- as the Upanishad declares. The four yugas - Kritha, Threta, Dwapara and Kali are permeated with divinity and thus God has the name Chaturatmaka- the fourfold Spirit.

### **CREATION OF THE UNIVERSE (Prakrithi or Nature)**

“I created the Universe I created your world as you know it. In the beginning, there was nothing, just an endless void. But I was always there, the Origin, the True beginning. The creation of man is the re-creation of Myself in My own image. You are the creation and you are My children. That is why every detail about each one of you is known to Me, even every thought” says Baba. From Upanishad texts or texts of Vedanta which form a section of Sruthi or Vedic scripture, it is to be understood that cosmos is the Manifestation or Projection of Supreme consciousness. There is no distinction of Brahma or Easwara – It is Absolute – The Almighty God. From the above, it is evident that God is the efficient cause

as well as the material cause of the cosmos. He has become Himself all this. He is Light that illumines and reveals, that draws and discloses. It is thus aptly said, 'Pishtaadi Guda Samparkaath' which means flour (Pisthaa) is rendered sweet by Guda (Jaggery) Samparkam (is mixed or getting mixed). By itself, flour – (any flour of rice, wheat or pulse) is not welcomed by tongue until sugar makes it tasty. Similarly, wherever charm, attraction or Splendour is manifest in the cosmos, it is the cosmic soul, Param Atma, which makes it evident and nothing else. It is He (Param Atma) who creates, fondles, fosters, nurtures and sustains the cosmos (Jagat – Prapancha – world) and finally it is He who induces it to merge in Him. Thus He is the sole Protector and Master. This is the Proclamation contained in the Sruthis. (See Annexure 1)

### **THE UNIVERSE**

In the West it is that this Universe came into existence with a Big Bang. The people of the East say the Universe is born from the sacred 'OM'. If such a big sound is the cause, there must be a creator of this sound. That great power of this sound is called Para Brahman. In Philosophical and spiritual terms He is called Adi Purusha.

With whatever nomenclature the creator is called, everybody – to whatever religion, caste or creed – has to accept that some Super human Power exists. We see so many Mysterious things happening and it is He who rotates the sun and the moon to drive out darkness from the Universe. He props up the millions of stars high up in the sky preventing them from tumbling down; He whirls the world round and round without an axle; He spreads the invisible winds and controls the ocean from engulfing the lands; He holds aloft the canopy of the skies overhead without its crashing down; He works unseen behind the scenes making the world dance on the screen - all though He is invisible. That is how the Vedas and the holy texts proclaimed 'Daivadheenam Jagat

Sarvam' – the vast Universe of animate and inanimate objects – jagat or Vishwam is controlled by Daivam, the Supreme Lord who enters into every part of it and is thus the concept 'Vishwam Vishnu Swaroopam' meaning that cosmos is the manifestation of Vishnu aptly applies. Vishnu is the cause and Vishwam is the effect.

Vishnu in turn means the One who pervades everything. Thus Vishnu is the cause and Vishwam is the effect- the creator – creation relationship. It is because of this the humans (men) are able to recognise the Divine and it is said: "Daivadheenam Jagat Sarvam, Satyadheenamtu Daivatam, Tatsatyamuttamadheenam, Uttamo mama Devatha"

"The entire cosmos is subject to the sway of the Divine. The cosmic Divine Lord is governed by Truth. That Truth is governed by a Uttama (supremely wise person). Such noble being is the embodiment of God. 'Uttamo Para Devatha'"

Bhagavan Baba in His Discourse explained the importance of chanting and digesting the sacred Vedas, which are the very breath (form) of God. He further said, during Dasara Discourse on 19<sup>th</sup> October 2004,

"Without thread, there can be no cloth. Without silver, there can be no plate. Without clay, pot cannot be made. Likewise without Brahman (Divinity) there can be no creation, The creator can be compared to thread and the creation to the cloth. The creator embodies all the three aspects – gross, subtle and causal. When you contemplate on God, you should transcend the mind. By merely having thread, one cannot make cloth. One has to weave the thread to make cloth. Likewise, self effort and divine grace both are essential to achieve the goal of life."

### **RELIGION OF LOVE**

Mettha - Loving kindness; Karuna - compassion; Muditha-Altruistic joy and Upeksha (equanimity)

All systems of Philosophy propound the same Truth that there is no difference between Paramatma and Prakriti. Adi Shankara born in Kaladi in Kerala in 8<sup>th</sup> century A.D., propounded the Philosophy of Adwaita (non – dualism).

Ramanuja of the 11<sup>th</sup> century propagated the efficacy of the Divine Name when devotion to God was on decline.

Madhwa of 13<sup>th</sup> century propagated Dwaita (dualism) yet he maintained that Jiva (individual soul) and Deva (God) were not different from each other in essence,

Thus the underlying principle is one and the same and that the principle of Atma is present in all beings. It is referred to as Easwaratwa (Divinity). Divine Incarnations such as Rama and Krishna can be recognised by their divine forms and every incarnation has a particular form. But Easwaratwa has no form. It represents the principle of Truth that is present in all beings. It is responsible for Srusthi, Sthithi and Laya (creation, preservation and dissolution).

Easwartwa, which has no specific form, is symbolised by Linga, usually placed on a horizontal base called Panavatta. Linga represents the Atmic Principle that is present in all. It is not possible for any one to understand or estimate the power of God. Though the principle of Atma is formless it can assume any form in accordance with the feelings of devotees. Linga is not something which man has made for worship. It is the divine manifestation of divinity –Sakshatkara.

## 5

### GOD AS AVATAR

The Vedas and the Upanishads are the very foundation of Sanathana Dharma. There is one interesting feature to be noted. Sanathana Dharma has no founder as the others have. That invisible unknown founder is God, the source of all wisdom and He is also its Prophet. His Grace and His inspiration manifested through the pure sages and they became the spokesmen of this Dharma. When the moral purity of man degenerates, God takes form with a part of His Glory, sometimes with a fuller equipment of splendour, sometimes for a particular task, sometimes to transform an entire era of time, an entire continent of space and gives the Sathya –Jnana, the wisdom concerning the Reality. Thus Supreme Lord who is all powerful, all knowing and is everywhere has a formidable limitless Principle. He is known as Vibhuti – One with matchless splendour. Attraction is the inherent characteristic of the Avatar, which is to transform, reform and reconstruct a person but not to deceive or mislead him / her. This process is to make him useful and serviceable to society; to efface his ego and to affirm in him the unity with all beings. The processes of Samskar – Transformation and Paropakar – realisation of service with reverence and selflessness make the man human and humane. Thus Attraction or Chamatkar (acts of the Divine) causes wonder in a person and draw him to the Divine. And the Divine reveals Itself through several signs and wonders manifested, depending on the nature of times, the region and the cultural environment. The Chamatkars of the Divine lead the person to Samskar as and when he dives deep into the underlying principle of Love of Divinity which has not been acquired and earned but which is inherent to It. The person who has undergone such Samskar is urged to become the servant of those who need help – Paropakar. Service of this kind prepares man to realise the One that pervades the

many. The Vedas proclaim that immortality (removal of immortality is immortality) is feasible through renunciation and detachment only and not through rituals, progeny or wealth which bind man more and more to physical, worldly and sensual pleasures. So, the Divine Grace is to be sought and Sakshatkar or true Realisation of one's own Reality dawns when one's love expands into the farthest regions of the Universe. Until he becomes aware of the Cosmic love that feeds all the three processes – Chamatkar > Samaskar > Paropakar he cannot reach the fourth process viz., Sakshatkar – the Realisation of the Self, his own Reality.

However, God, even though He assumes the human form teaches man through precept and example. He cannot and does not avoid abiding by the regulation set by Him. Men should remember that even if the Lord is the Director, He is playing a specific role. Thus, in each yuga, the Divine has incarnated as an Avatar for some particular task. The yugas are believed to last thousands of years and they are continually coming in a cycle like the days of the week. But, if the matter is properly examined it will be found that the yugas appear in a cycle of every day – from 4am to 12 noon, it is Kritha yuga and during this period man can devote himself to Dharma – a very ideal thing to happen as is envisaged in the popular proverb- “Dharma walking on four feet”; from 12 noon to the evening 6 it is Treta yuga during which period Dharma has lost one of its feet and walks on three feet only – symbolising that Dharma has declined a little; from 6pm to 12 mid night it is Dwapara yuga when Dharma has only two feet which means that man's capabilities further declined and that man's manomaya and vijnanamaya capacities only are present. From mid night 12 to 4am it is Kali Yuga when Dharma has only one (leg) foot to stand on, indicating that man is oblivious of everything else and is plunged in sleep – darkness – ignorance. It is said that Kritha yuga is said to have begun in the Vaisakha masa (month); the Treta yuga in the month of Kaarthika; the Dwapara in Margasirsha and the Kali in Chaitra.

It is our good fortune to be the contemporaries of Bhagavan Sri Sathya Sai Baba – the Avatar of the kali Age, from whom we are able to learn the inner significance and intricacies of our sacred texts, which are in Sanskrit beyond the comprehension of common man. So, it is for us – humans – to wake up from the slumber of ignorance, make time more purposeful and sacred, revive the declining Dharma and make the world a more meaningful and safer place to live in. To do this man has to add 'Love' the Panchama (fifth) Purushartha in addition to the four Purusharthas (already existing)- Dharma, Artha, Kama and Moksha.

Now, reverting to the yugas – on the first day of Chaitra, Yugadi is celebrated which really means yuga – Adi – the beginning of the yuga- Kali yuga. It is when sun enters the Mesha (Ram) Rasi in the month of Chaitra. It marks the beginning of a New Year. On this day, it is the practice among people to eat Yugadi Pacchadi – kind of savoury – made from neem flowers, mango slices, honey or sugar and other ingredients with different tastes. The inner significance is to indicate that life is a mixture of good and bad, joy and sorrow, pain and pleasure etc to be treated alike and with equanimity.

This world is a mixture of pleasure and pain, which are inseparable. Man should face calmly whatever happens in life with faith in God and faith and confidence in himself that it is for his own good; but at the same time performing his duties with dedication. That is how man rises spiritually treating everything as gift from God; does his duty without any desire for result- with Nirakesha – and with dedication – sadhana leading to Transformation. The three Ds –Duty – Devotion and Dedication – transform man immensely. Such a noble being – Uttama Purusha –Supremely Wise and noble person – is treated as the very embodiment of God. Uttama Para Devatha- Devatha Swaroopas, as Bhagavan Baba addresses His devotees as Divya Atma Swaroopulara! On the basis of these qualities our ancients and scriptures dealt with problems



of society so that the individual, the family, the community and the nation dwell on the Path of Dharma.

**Thus,** to transform and elevate Man to the Divine Principle God Supreme comes down as Avatar.

“Love is God. Live in Love. God comes / descends down in human form, as Avatar, to light the lamp of Love in men’s hearts, to see that it shines day by day with added lustre”

And it is the Duty of man to march untiringly to seek God. The seeker of God must not be misled into bypaths and mirages. The seeker of gold must cast away brass and other yellow metals that may distract him. Like the river, which leaps over precipices, creeps through bush and briar, flows round hills, seeps through sand but keeps the goal; (the sea) always in view, man too must march toward God.

The Culture of Bharat has marked out guidelines for achieving eternal bliss, which is the consummation of all sweetness, all joy and all fulfilment of all desires. And that is how Bharat has been considered as a teacher of humanity and it is here that God has taken many avatars like the one of the Present age – Bhagavan Sri Sathya Sai Baba who exhorts man “to find the wick of joy in the vessel of your heart. That wick has been immersed all these days in the water of your sensuous desires. Therefore you are not able to light the lamp of wisdom. Pour out the water of desires from the vessel of your heart. Take the wick of Jiva and squeeze out the water of all desires. Then dry it in the bright sunshine of Vairagya (detachment); pour into the vessel of the heart the oil of Devotion and Namasmarana. Only then will it be possible for you to light the lamp of wisdom.” That is how the Avatar elevates man to learn the great sacred Atma Vidya that can save and sustain him.

And that is how, with the Grace and Love of the avatar, man who is tossed about on the sea of life can learn the art of

living and attain liberation giving up struggle to achieve petty things and paltry joys. For achieving this, man should cultivate nearness and dearness in his heart with the Avatar and he will be acquiring a fraction of that supreme Love and will be rewarded and liberated which is the final and indisputable Truth.

There is vast difference between God and Avatar and Avatar and man though the Avatar also moves about with the body and the senses etc that go along with it. The Avatars come for a task, which is bound to be accomplished as goodness of the good and for wickedness of the bad; and provide the reason for fulfilling the Purpose. As a result of the coming of the Lord the good will be happy and the bad will suffer. However, the Avatar has no joy or grief but remains chinmaya all the time. Based on this there is a big demarcation between man and God and Avatar. While all human beings are Amsavatar (partial incarnation of the Divine) the Purnavatar subdues and transcends Maya and manifests the divinity to the world. In Krishna Avatar, Lord Krishna says to Arjuna thus in Bhagavad Gita,: “Mamaivamso Jeevaloke Jeevabhutah Sanatanah” – A part of My eternal self has become the Jiva – individual soul – in the world of living beings” Bhagavad Gita and Vyasa in Bhagavata has described in detail the Leelas of Krishna and proclaimed His Splendorous Glory to the world.

The supreme Lord manifests Himself as avatars under different circumstances and span of Time with Specific Task and Purpose. Thus Avatars manifested in the Kritha Yuga for preservation of Vedic tradition; in the Tretha Yuga for the protection of Dharma; in Dwapara Yuga for the promulgation of right of property and in Kali Age for the three fold task of all the above mentioned three.

As mentioned earlier in “Kritha Yuga the Avatar saved the Vedas from neglect; in Tretha Yuga He saved women from dishonour; and in the Dwapara Yuga He saved the property

from injustice and in the present Kali Yuga all the three are in peril. Vedas are not only neglected but ridiculed; women are tempted into unwomanly lives and no realisation whatsoever that 'Power and pelf tumble down' one day or the other. Man has, as it is, no purity in the heart, no sanctity in his emotions, no love in his deeds and no God in his prayers".

That is how God has incarnated at different times in different forms primarily to establish Righteousness in Creation.

DASHA AVATARS  
Cir Photo

## 6

### DASHA AVATARS

"Bharat is the garden of multicoloured flowers – the flowers of the Spirit – known as Sanathana Dharma – Hinduism, Buddhism, Jainism, Christianity, Islam and the like exist." Bhagavan Baba.

Like the flowers of the different hues and sizes in the garden, the people of the world also differ from place to place and continent to continent. In the same way Bharatiyas are of also different castes and creeds; temperaments, likes and dislikes; attitudes, altercations etc., because of the presence of Arishadvargas – the gang of six, which are the internal enemies of man. They are Kama (desire), Krodha (anger), Lobha (greed), Moha (attachment) Mada (pride) and Maatsarya (jealousy or envy). Of these Pride is the worst enemy and is of eight kinds –(Pride of money, learning, caste, affluence, beauty, youth, position or authority and Tapas or spirituality).

On the other hand the supreme is the embodiment of Ashtaiswaryas (eight forms of divine wealth). They are Nirgunam (Beyond qualities), Niranjanam (Untainted), Sanathanam (Eternal), Niketanam (Ever abiding), Nitya Suddha (Ever pure), Buddha (Intelligent), Muktha (Liberated) and Nirmala Swaroopinam (Immaculate).

Out of a sense of weakness man assumes that these attributes relate only to God (the Divine) and not to him. This feeling should be totally eschewed. Then man can conquer the six enemies, transform himself and reach the divine Status (Tattwa), though not the Divine Stature. To help man to cross the frailties in him, God, the Supreme permeates the cosmos through His Manifold powers and takes on the limitations of name and form as Avatars. Thus "the Universal

Absolute Birthless, Formless, Unmanifest and Infinite concretises Itself as Incarnations for the sake of His faithful devotees but not mainly for the destruction of wicked like the cow which has milk primarily as the sustenance of its calf but is also used by man.” There are ten such Incarnations – Avatars – Dasa Avatars – Matsya, Kurma, Varaha, Narasimha, Vamana, Parasurama, Rama, Krishna, Buddha and Kalki.

From this we conclude that Avatar takes the name and the form of animal like the earliest ones or even a terrible form like that of Narasimha or human like Rama , Krishna, Sai etc. for a specific purpose or mission, if He chooses or Wills. Such Avatars are termed as Yuga Avatars or the Incarnations of the Age like Rama of Treta, Krishna of Dwapara who announced, “for establishing Dharma, I have come again and again,” and Sai of the present times.

Some feel that there is a parallel with Darwin’s Theory of evolution in the advent of the Avatars from lowly fish to the Divine Forms. The Avatars enable the common folk to speak of or listen to stories of Divine doings, particularly in this Kali Yuga. From time to time Divine Power shines as the Fire of Wisdom (Jnana Agni) in devotees and in non-devotees it turns as the fire of hatred (Krodha Agni) or the form of desire (Kama Agni) and other fires of lust, anger, hatred and jealousy, which usually do a lot of havoc in man. Vairagya (Detachment) and Prema (Love) are the two qualities to extinguish those fires.

Thus the Avatar Concept is very much in Hindu Theology and is related to the measurement of Time, which has its basis on one working day of Brahma (the Creator). Each creation or Kalpa is equal to one day and each dissolution or Pralaya to one night in the life of Brahma. A Kalpa and Pralaya last for 4,320 million years each. (Bhagavata Purana)

Each Kalpa has 1000 cycles of 4 Yugas (Ages) and each

cycle of 4 Yugas is completed in 4,320,000 human years. The four yugas are called Satya, Treta, Dwapara and Kali.

The Avatars, which are considered most significant in Hindu Puranas have 16 qualities. They are:

1. An Avatara Purusha has got the capacity to transform the world. He cannot be equated with Rishis and Munis. Rishis are lighthouses showing the path, But Avatara Purusha is like a large boat that helps man cross the ocean of Samsara.
2. His power and energy are immeasurable. He has the energy to guide the people in the path even after the passing away of several yugas.
3. Even after they leave their physical body, they have the capacity and power to protect the mankind.
4. Time remains like a slave awaiting His instructions. Unlike the greatness of mankind dwindling after they leave, Avatar’s glory never dwindles even after the disappearance of His physical form. Instead as days pass by His glory and greatness increase. Only man who is bounded by time suffers fluctuation of life and downfall of his greatness.
5. Avatara Purusha is a combination of everything – individual-common person, man, Divinity etc. All these are hidden in Him.
6. He is the peak of all perfection and His personality is always in full bloom. In this world among men there are many gradations and differences like great, very great and so on. But in front of an Avatara Purusha they never shine.
7. A great man or king can’t equate with Avatara Purusha because in front of His exemplary power they are nothing.
8. He is endless and immeasurable whereas others are not.

9. An Avatara Purusha is capable of burning away- the hidden bad qualities, endless desires, ignorance in minds of men. Such a purified mind of man only is capable of leading a pure and good life. Even the scorching heat
10. disappears like snow before the Avatara Purusha's power.
11. Grief and sorrow change as happiness and bliss.
12. Disbelief turns into faith.
13. The poison of death is transformed into elixir of immortality.
14. The word of Avatara Purusha itself indicates the fullness of power and Jnana (Knowledge) and their utility. Such a person with all these ruling capacities is seen even now on the surface of the world.
15. His main concern is to motivate spirituality in men.
16. He chooses His own parents and descends on this earth.

*Why does the Avatar Take place?*

Bhagavan Sri Krishna in Bhagavad Gita has declared that whenever dharma declines, for the restoration of the dharma, for the protection of the good and for the destruction of the evil, He (God) will take birth again and again from Age to Age.

## **1. MATSYA AVATAR**

Exhausted, Brahma stretched out and yawned as His day's work was over. The end of the current Kalpa was imminent. As His eyelids drooped with sleep, the Vedas slipped out of His mouth, without His knowledge

The Asura, Hayagriva was alert and felt, 'This is my chance! I must now concentrate with all my mind and the Vedas falling out of the Creator's mouth will enter mine'. But Vishnu, the preserver caught Hayagriva in the act of absorbing the Vedas. Vishnu knew that they would be lost to the next Kalpa. So He thought that He must retrieve them as there were only a few days left for Pralaya.

As He wondered what to do, He saw Satyavrata, Royal King of Dravila Kingdom, a staunch devotee, offering water to the Manes in the Krithamalika river. So He decided to take the form of a fish and retrieve the Vedas besides doing a good turn to His devotee so that he should live through Pralaya to become the Manu of the 7<sup>th</sup> Manvaantara of the next Kalpa.

Thus the Lord took the form or the Avatar of Matsya – Fish to retrieve the Vedas from the asuras. When Satyavrata scooped up another handful of water, he found a wee-fish. As he was about to drop it back into water, the fish requested him not to do so for fear of other bigger creatures in the river. The sage put him in his kamandalu and took it to his hermitage. Soon, in the night, the fish grew out of proportions and had to be shifted to give it more living space. Ultimately Satyavrata became suspicious when he found it growing and covering the largest of lakes and wondered whether He was Narayana and questioned Him why He had taken its lowly form of a wee-fish. (in spite of his knowledge of God assuming different forms for the good of all living on earth) The Lord then told His devotee that 'all the three worlds , seven days from now will be submerged by the ocean which will rise for the dissolution of the creation and a spacious

boat sent by Him will approach him.’ He further instructed him to collect all herbs, seeds and animals required for the next Kalpa along with Sapta Rishis (seven sages - 1. Kasyapa, 2. Atri, 3. Angirasa, 4. Pulsthya, 5. Pulahu, 6. Krathuvu, 7. Vasishta) and also Vasuki, the King of serpents and get into the boat. Lord Vishnu in the form of ‘Fish’ set off on His other Mission only after putting an end to Hayagriva, the asura as he was about to start a fight with the gigantic fish approaching him. Thus the Vedas were saved and returned to Brahma as He woke up from His sleep before the next kalpa.

As advised by the fish (Vishnu) the sage Satyavrata along with the seven sages and the living creatures got into the promised boat.

Huge clouds, seven days later, gathered over the ocean, rain poured down in torrents and the ocean began rising with huge tidal waves swallowing the earth.

The boat with Satyavrata and the rest tossed about in the turbulent ocean. Suddenly the Fish approached them in Golden colour, this time with a horn lighting the dark skies. It asked them to fasten the vessel to its horn using Vasuki as the rope and assuring them that they would not come to any harm. “Why fear” when the Lord Himself is reassuring. And on that day and night – Kalpa of Brahma – Vishnu taught sage Satyavrata and the seven sages the Truth – the Divine knowledge so that they, the true devotees carry it on to the next kalpa. That’s how the Puranic Lore has come down as MATSYA PURANA.

## **2. KURMA AVATAR**

“I incarnate from Age to Age. Time to Time to save Dharma from anti Dharma”.

Lord Vishnu incarnated as Matsya Avatar to save Vedas from destruction and to continue the Divine Knowledge from extinction. In the same way, Vishnu as the preserver and protector of Dharma had taken Kurma Avatar (the form of a huge Tortoise).

In the 6<sup>th</sup> Manvantara of that Kalpa, Indra and his subjects had the curse of Sage Durvasa and as a result became very weak and helpless against their enemies - the Asuras. They approached Brahma living on Mount Meru and appealed for aid. Brahma, the creator thought of Vishnu who preserves the order of the Universe and Vishnu in turn advised Indra and others who were guardians of the world to obtain Nectar of Immortality and asked them to cast plants, herbs creepers etc into the Ocean of Milk and churn it using Mount Mandara as a churn dasher and Vasuki, the King of serpents as the rope for turning it. When asked Vishnu advised Indra and Devas to take the help of Asuras, their cousins but enemies to move Mount Mandara, at the same time warning them to be careful not to covet any things that come out of the ocean and not to be angry if the aggressive enemies forcibly take away any of them. Vishnu promised them that no part of the nectar would be enjoyed by the Asuras.

Satisfied with the deal Brahma returned to his abode while Indra and his followers went to the court of Bali who was the king of Asuras. Peace was struck between Asuras and Devas and thus the task of uprooting (shifting) of Mount Mandara.

They could do so but the pity is, as there was no support, it sank into the ocean. In despair (helplessness) and anxiety (to have the Nectar) they sought the help of Vishnu again who

immediately took the form of a huge Tortoise (incarnated as Kurma) which plunged into the ocean and brought out the mountain on its back.

The Devas and Asuras were delighted and started churning as advised. But to their utter disgust only deadly poison-Hala Hala- the concentrate impurities of the ocean- were thrown up and the poisonous flames choked them. Frightened and blinded they ran to Shiva at Kailas for help as advised by Vishnu again. Shiva in order to protect the world from being destroyed by the poison, collected all the poison and swallowed it and it stayed in His throat which became black and hence Shiva is called Neelakanta.

The Asuras and Devas then started the churning and the continued churning brought out many precious things to the surface:

Soma, the cool Moon; Sun of hundred thousand rays; Lakshmi, the goddess of wealth; Sura, goddess of wine; Uccaisravas, the white horse of sun; Kaustubha, the most valuable gem; Airavata. The tusked white elephant; Jyestha, the goddess of misfortune; Kalpavriksha, the wish fulfilling tree; Kamadhenu, the wish fulfilling cow and mother of all cows; Apsaras, the divine nymphs and Dhanvantri, the divine physician carrying the Jar of Amrita, the Nectar in his hand.

Forgetting the truce, the Asuras jumped at Dhanvantri and snatched the Jar. They started fighting among themselves with greed. Vishnu, knowing full well the situation and pleased with the composure of the Devas decided to charm the Asuras and Devas with His powers and give the Nectar only to the deserved Devas and took the form of a most beautiful woman (Mohini) enticing the Asuras who immediately decided to entrust the Jar containing the Nectar to her care.

Mohini enacted her drama playfully and well and saw that not even a drop of Nectar of Immortality was left to the Asuras but one Rakshasa just could take a few drops into his mouth stealthily disguising himself as a Deva sitting in the line of Devas. Noticing this, Vishnu with his Chakra cut off his head and he became Rahu Graha (Planet) later and his body without the head has become Kethu Graha.

The Asuras were furious at the events and fought a terrible war on the sea shore with the Devas and were vanquished. Indra who had the nectar had been blessed by Lakshmi, Vishnu's Consort and his might and splendour had been restored to him.

Brahma sent a message to Indra through Narada, to cease hostilities with Asuras. Both parties returned to their region – Devas with success and glory and Asuras defeated and humbled.

Thus Lord Vishnu took the form of Kurma – tortoise to revive the lost glory of the Devas and punished the Asuras for their enmities with Devas. The Lord always helps those who have faith in Him and preserves the order in the Universe like He advised the helpless Devas when they were troubled by the Asuras to get the Nectar of Immortality.

### 3. VARAHA AVATAR (THE BOAR)

6th Manvantara ends with Kurma avatar. After Pralaya, at the beginning of the New Kalpa and Brahma busy with creation. Bhoodevi was tossed about on the waves of the ocean and sank into its bed.

Swayambhuva Manu and Shatarupa came into being. They bowed to Brahma who advised them to keep their heart pure-free from jealousy and blessed them 1. To beget children, 2. To rule over the earth and 3. To be ruler of men. Now that Bhoodevi was submerged Swayambhuva asked Brahma where he and his progeny should live.

Brahma thought to take the help of Vishnu in this and when He meditated, a tiny Boar of the size of His thumb emerged from one of His nostrils and before He realised it was Lord Vishnu, started growing into a huge elephant, a mountain and leapt into air with a big roar and then dived into the ocean in search of the earth. But, in the meanwhile, Hiranyaksha, the mighty Asura, foe of Indra and Devas who were driven away into hiding by him, wanted to fight even with Varun. But Varun directed him to Vishnu as an equal to him. Hiranyaksha came to know from Narada where Vishnu was, charged towards the ocean bed, saw the boar lifting the earth with its tusks and challenged Him asking to leave Bhoodevi to Asuras as she has been entrusted to them by Brahma (The maker of the Universe). But the boar did not yield – instead he felt he should take her the safety and continued with the task of reaching the surface of the ocean and placing gently on it blessed her to support herself in keeping with the Divine order, turned to Hiranyaksha and gave him a tough fight with His mace. Both fought for a long time and at the hour of twilight Brahma spoke to the boar to slay the formidable asura before dawn and the boar hit him behind the ears. That was the end of the asura Hiranyaksha.

### 4. NARASIMHA AVATAR

With the killing of the evil Asura, Hiranyaksha, by Vishnu there was much rejoicing in Heaven and on the earth, though it did not last long.

Hiranyakasipu, the elder brother of Hiranyaksha was angry with Vishnu, who the asura felt was partial to good and virtuous (people) souls and their good acts. He then commanded the asuras who flocked to him to offer their condolences to destroy all cows, sacrificial fires and all the good people. And, he on his part did severe penances standing on Mount Mandara to drive away all the sages and Devas to nether lands and himself becoming the master of the three worlds and open heaven to asuras. This went on for years and anthills and grass grew on his person and perhaps the day of Brahma was over and the hour of dissolution (Pralaya) happened.

For the severe penance, the rivers and oceans trembled and the earth and mountains quacked in panic and even the skies and stars and planets darted when fiery smoke emerged from his head and scorched everything in its way.

Indra while the asura was doing penance tried to carry away Hiranyakasipu's consort, Leelavati who was pregnant, but Narada intervened and took her to his hermitage and while Narada was chanting the Divine Name 'Om Namō Narayanaya' the foetus used to repeat this and the child, Prahlada, was born.

Terrified, the Devas led by Indra went to Brahma, the Creator and prayed for His mercy and protection from the asura's penance. Pleased by the Asura's penance, Brahma went to Mount Mandara and sprinkled holy water from His Kamandalu which made him handsome and rejuvenated and the creator asked him for any boon he wanted. The Asura in his arrogance prayed that death should not come to him by any man or beast; by day or by night; indoor or outdoors; on earth or in the sky and that he should be the undisputed master of the material world. The boon was granted by Brahma.

Hiranyakasipu, very soon, after conquering heaven and earth marched to conquer Indra and the Devas. Helpless and betrayed by Brahma who favoured the Asuras, they turned to Vishnu and sought His intervention. Vishnu assured them saying that Hiranyakasipu's good son, Prahlada who is devoted to Him would be instrumental in helping them. Hiranyakasipu accused his son for defying his orders but for worshipping his sworn enemy. Prahlada became a great devotee of Vishnu all the time repeating the Name of the Lord his sworn enemy. Unable to correct him and bring back to his path, Hiranyakasipu wanted to kill him and ordered his servants and to put him to great hardships. He was thrown down the Mountain peaks; Snakes bit him; Elephants trampled on him; he was thrown into rivers to drown him. But, he was protected by Vishnu as he was constantly repeating the Divine of the Lord 'Om Namō Narayanaya'. He asked him to tell where he got the strength. Prahlada coolly replied, 'from whom not only I but also you and all other powerful being have theirs- the all Pervading Lord Vishnu'. He demanded him where his god could be found. Prahlada replied god could be found everywhere. Enraged at this Hiranyakasipu roared that he kill the boy and see if his god would come out of the pillar and protect him and hit with mace the pillar.

In an instant, there was a thunderous sound, the pillar cracked and the All Pervading Protector Lord Vishnu emerged from the pillar in the form of Nara-simha – neither man nor beast nor a human being but as a strange creature. Immediately Hiranyakasipu picked up a mace and marched towards Narasimha with a roar and charged Him. But he was very soon caught in his claws, and it was the twilight hour- neither day nor night. Narasimha took him to the threshold of the hall – neither in doors nor outdoors and under the great arch of the doorway- threw him across His thighs- neither on the earth nor in the sky and tore him to death with his claws.

Thus Lord Vishnu in the Form of Narasimha Avatar prevented the evils of the Asuras- Hiranyakasipu and came to the succour of His faithful devotee and established Virtue – Dharma.

## **5. VAMANA (SHORT STATURED BRAHMANA)**

Bali, the grandson of Prahlada (of Narasimha Avatar) and the king of Asuras wanted to gain mastery over the three worlds, performed the Vishwajit Yagna (Sacrifice) under the guidance of his preceptor, Sukracharya. As a result he received from the sacrificial fire a golden chariot, celestial weapons and a coat of Mail for the conquest of the world.

Armed with these, Bali marched with his hoards of Asuras, towards Amaravati, the Capital of Devas who were naturally agitated and with Indra, their King went to Brihaspati, Indra's preceptor for guidance. Brihaspati on his turn advised Indra and Devas to abandon heaven till the invincible Bali courts the curse of his preceptor in due time. Accordingly Bali became the lord of the three worlds.

Meanwhile, Aditi, the mother of the Devas and wife of Kasyapa who was meditating in the forest, became desolate at the loss of glory and splendour of her sons to Asuras. As Kasyapa returned to his hermitage, she appealed to him to bring back the lost status. But he advised her to take refuge and resort to Vishnu, propitiating Him doing the Payovrata Vow (vow of drinking only milk and nothing else during that period) in the month of Phalguna. Accordingly Aditi observed the Vrata for 12 days and on the 13<sup>th</sup> day Vishnu appeared before her and promised to help her progeny by assuming the form of her son and He did so on the 13<sup>th</sup> day of the bright half of Bhadrpada (6<sup>th</sup> month of Hindu calendar). Thus Vishnu descended on earth as the son of Aditi as a short statured (Dwarf) Brahmana. When Bali was performing a series of horse sacrifices, a bright divine Midget, Vamana emerged and when Bali promised to offer anything, the Brahmachari wanted a strip of three places long as measured by His stride. When Bali was about to give his promise to oblige Him, Sukracharya realising the truth that the Midget was none other than Vishnu, warned Bali and tried to stop him as he was consecrating water in his palm saying it was



not wrong to back on one's promise (word) when one's life and all the lives of his dependents are at stake. But Bali stuck to his word in spite of his guru cursing him that he would fall from high position. In the mean time his wife brought water in a golden pitcher and Bali washed the feet of Vamana. But Vamana started growing and the sages gathered there wonder struck to see the entire creation in His Body as He started measuring the three paces- the first stride covered the entire earth, the second the Heavens. The Asuras got angry and very soon realised that He was Vishnu Himself to delude them and wanted to fight. But, Bali stopped them realising the curse of his guru that fall was inevitable. Very soon asuras retreated to nether world. Garuda the Vehicle of Vishnu arrived and tied Bali with ropes and took him to Vishnu who wanted to enhance Bali's reputation for his steadfastness and taunted him for not keeping his promise of offering three paces (with two strides He covered that all Bali had), and gave only two for which he would have the punishment. But Bali was not deterred and bent his head before Vishnu and prayed to Him to put the step on his head which more valuable than all valuable put together.

At the very moment Prahlada, grandfather of Bali appeared and offered his Salutations (Obi sciences) to Vishnu saying that He saved his grandson by depriving of all the wealth, which corrupts even great souls. But Vamana (Vishnu) in the guise of Vamana was all praise for Bali for his steadfastness in disobeying even his guru incurring his curse and offered entry into His own Realm to which even Devas find difficult of access and before that he would enjoy for a whole Manvantara the position of Indra as he deserved it. (as a boon from Him).

Thus Vishnu in His Vamana Avatar got the earth and Heavens for the Devas from enemy, the vain king of the asuras even though he was righteous thereby fulfilling the prayers of Indra and Aditi.

## **6. PARASHU RAMA**

Lord Vishnu as (Parashu Rama) to exterminate Arjuna, the ruler of Haihayas and a worshipper of Dattatreya and all such evil Kshatriyas came to earth as Parashu Rama, the youngest son of sage Jamadagni and his wife Renuka (a Brahmana Couple) He had an inordinate love for weapons and his favourite was Axe.

Arjuna and his army, fed by Jamadagni's Kamadhenu- the Cow and her young calf took them away to Mahishmati, their capital. Alarmed by Parashu Rama's attack, 17 times of Arjuna most powerful Akshauhini's comprising 109350 Infantry, 65610 Cavalry, 32870 chariots and an equal number of elephants raged a fierce war at them. But in the end Arjuna was killed by Parashu Rama's Axe and Kamadhenu and her calf were returned to the hermitage.

After some time, Arjuna's sons wanted to avenge the death of their father and killed Parashu Rama's father in His absence from hermitage. Hearing the wails of his mother, Parashu Rama took a vow to kill the foul-murderers. Twenty-one times you have beaten your breast, mother, he said, I shall wipe out the vile race of Kshatriyas ads many times.

Taking his axe Parashu Rama set out to accomplish the rest of the task for which he had come to earth. Thus, Vishnu as Parashu Rama vanquished those Kshatriyas who had become a great burden of Bhoodevi and Her children.

## 7. RAMA AVATAR

“The Rishis depicted Rama as an ideal man, though they knew that He was an Avatar as Vishnu, came to save mankind, including themselves. They subordinated Divine aspect, so that He may serve as a model to inspire man. Each of the Rishis who dwelt in the forest through which He passed knew the Avatar but they did not reveal it since the purpose of the incarnation was the destruction of the Rakshasas (demons). Sarabhanga, one of these Rishis, was invited by Indra, king of Gods, to accompany him to Heaven. But he declined the offer, for, he said, Rama was about to pass through the forest and he did not want to miss the Darshan”.

(S.S. –March 2004)

Ravana was the Rakshasa king of the island of Lanka. He did severe penance and got many boons except that of immortality and became very atrocious. The Devas got frightened and approached Vishnu for protection, and the Lord assured them that He would come down to earth as four sons of Dasaratha, the king of Ayodhya - the eldest Rama as Poorna Avatar and partially as Bharat, Lakshmana and Shatrughna. Accordingly the four sons were born to the three queens of Dasaratha – Rama to Kausalya; Bharata to Kaikeya and Lakshmana and shatrughna to Sumitra. Rama was virtuous, valiant and ideal. But due to the promise given by Dasaratha to his wife Kaikeyi, Rama was banished to the forest for 14 years instead of his being crowned as Yuvaraja (Crown Prince). Obeying and honouring the plighted word of his father - ‘Pitruvaakya’ Rama proceeded to the forest with his young wife Sita and dear brother Lakshmana. The King died, heart broken as he loved Rama as his breath.

While they were in the forest, Bharatha pleaded with Rama to come back to Ayodhya as he was rightful descendent to the throne but Rama refused. But on Bharata's prayer and persuasion He gave his sandals which rule the kingdom as

Bharata as his representative and Rama will return to Ayodhya to rule the Kingdom after 14 years.

During the sojourn in the forest, Shoorpanakha, Ravana's sister approached Rama asking him to become her husband. Rama declined saying that he was not a free man and belonged to Sita. Enraged at this Shoorpanakha tried to court Lakshmana also and charged at Sita, who was rescued by Lakshmana who cut her nose and ears of the wicked woman. She reported to all this to her brother Ravana and instigated him that he should possess Sita as his wife because of her beauty. Ravana was bent upon taking revenge for disfiguring his sister and punish the brothers by abducting Sita, took his uncle, Maricha's help and take the form of a golden deer and lure away so that he would carry away Sita to Lanka in the absence of the brothers.

Ravana executed his plan ere long and the brothers were depressed not knowing where to look for Sita when Sugreeva the monkey king offered to help to search for Sita wherever she was.

Rama helped Sugreeva restoring his wife to him by killing his brother Vali who had with enmity drove him away and took also his wife.

Sugreeva deputed his trusted minister, Hanuman on the errand who had leaped 100 yojanas of sea to Lanka, killed a number of Demons and had altercation with Ravana and burnt portions of Lanka. Seen Sita and assured her that Rama would soon come to Lanka and Kill Ravana and avenge the harm done to her. Hanuman returned to Kishkinda the kingdom of Sugreeva and informed that he had seen Sita in Lanka. So, Rama wanted to march on to sea-shore with the Vanara army. But, at the sea-shore, the question of crossing the sea stared at the brothers and they felt that the Lord of the Ocean, Vuruna would help them.

Rama waited for three days without having any food or water. Varuna then appeared before them and knew Rama to be Vishnu and appealed for His pardon for his ignorance of not knowing Him or His strength. But, at the same time he implored Him to 'enhance your own Fame by building a bridge across me for which the posterity will sing Your Glory'.

Assisted by the Monkeys and other creatures of the forest-including the smallest squirrel- Rama and Lakshmana laid the bridge across the seas to the shore of Lanka.

Seeing the two brothers and hordes of monkeys approach, Ravana sent for his brother and brother and his foremost warriors and ordered them to attack the invading army and defeat it. But Rama, Lakshmana, Sugreeva, and Hanuman defeated and destroyed the enemies, huge army comprising elephants, cavalry, infantry and chariots in a single encounter.

Rama addressed 'the vile Rakshasa to reap the fruits of his villainy that and shot Ravana with one twang of His bow. That was the end to the wicked Rakshasa, Ravana. Rama 'Vigrahavan Dharma' re-established the Dharma that has declined and established 'Rama Rajya'

'Daivam Manusha Rupena'- Rama, by precept enacted as a man instilling and inculcating the ideals a man should pursue in life.

Vishnu, as Rama completed the Mission for which he had taken His birth on earth.

## **8. KRISHNA AVATAR**

It was the dawn of the Dwapara Yuga and the end of Kali Yuga and the evil forces started raising their heads and tyrants like Kamsa, Jarasandha, Shisipala, the Kauravas and the like (demons) brought agony and suffering to Bhoodevi in the roles of headstrong heads of states. Bhoodevi, in the form of a cow, approached Brahma for comfort and help and prayed that He should rid of her burden. Brahma in turn sought the help of Vishnu, the protector and preserver of Dharma. Vishnu consoled them saying that He would go down to the earth as the 7<sup>th</sup> and 8<sup>th</sup> sons of Vasudeva and Devaki, and the Devas should proceed there as virtuous men await their descent.

At that time, Vasudeva, a Yadava nobleman of Mathura was getting married to Devaki, niece of the King Ugrasena. Kamsa the king's son good concern and love for Devaki was driving the chariot to Mathura to leave her and husband after marriage, but on the way, an oracle (Asuriavani) spoke from the skies , 'O, foolish Kamsa , the 8<sup>th</sup> child of this girl will kill you'. Disturbed , enraged Kamsa tried to drag Devaki out of chariot and kill her, but Vasudeva promised to hand over every child born to her and pleaded not to kill her hoping and praying that Divine intervention would save the situation when He chooses the Time. But Kamsa was so agitated that he wanted to destroy the entire Yadava clan and to have his say he imprisoned Ugrasena and became the ruler and imprisoned Vasudeva and Devaki. Vasudeva as promised handed over their first six children and Kamsa promptly put them all to death.

When the 7<sup>th</sup> child was about to be born, Vishnu's Divine Power, Yoga Maya appeared as advised by the Lord. And said 'I have to transfer the child of Balarama to the womb of Rohini another wife of Vasudeva at Gokul and after doing the work I must enter the womb of Yashoda the wife of Nanda, cowherd chief at Gokul and wait for the descent of the Lord.

After a few months Lord Vishnu appeared before Vasudeva and Devaki and the instructed former to take Him to Yashoda and put Him in her bed and bring the girl just born to her. As soon as Kamsa saw the girl brought by Vasudeva, he tried to kill her though Devaki protested; and dashed the girl to the ground. The girl rose to the sky and transformed as Yoga Maya and said, 'Your destroyer is elsewhere'. Kamsa tried to destroy boys in Gokul but in vain and surprising exploits of the infant's killings many asuras like Pootana, Trinathvartha, Aghaura, Dhenuka, Pralamba etc, worried him. Kamsa thought of another plot to do away with them by holding a wrestling match at a bow festival at Mathura between mighty wrestlers Chanura and Mushtika. But Krishna's might at the palace of Kamsa when Krishna snapped the bow in the hall disturbed Kamsa all the more. And on the festival day the divine brothers Balarama and Krishna defeated the champion wrestlers effortlessly, which angered Kamsa and furious. Kamsa orders the boys to be driven out of Mathura and their father to be put to death. But the boys fought with Kamsa and killed him. They released Ugrasena, and Vasudeva and Devaki and installed Ugrasena as the King.

In that followed Krishna caused the death of Kamsa's father-in-law Jarasandha and his staunch ally Shisupala and their hordes and rid Bhoodevi of the heaviest burden. Soon after Krishna's cousins Pandavas were wronged by Kauravas, insulted their consort Droupadi; deceiving in the game of dice and unlawfully deprived of their kingdom and sent them for 12 years to live in forest in 13<sup>th</sup> to live incognito.

After completing the above, Pandavas demanded their rightful share of the kingdom which was refused by Duryodhana the eldest of the Kauravas and as a result war broke out between them. Krishna was on the side of Pandavas without taking arms but acting as a charioteer to Arjuna.

When Arjuna became despondent seeing the army on the opposite side with Grandsire Bhishma and Guru Dronacharya

and relatives; Krishna taught the Song celestial (Bhagavad Gita), Karma , Bhakthi and Jnana Yogas, enlightening Arjuna to perform his duty and made him fight, Kauravas were fully destroyed in the war.

Krishna would now have the duty of ridding Bhoomi of the vain Yadavas, his own race who were becoming invincible for lack of Krishna's guidance and support. He planned to bring about the destruction of the Yadavas by instigating the good Rishis after which time Balarama and He could withdraw from the world.

At that time the Rishis – Narada, Vishwamitra, Kanna, Durvasa, Vasishtha and others were living near Dwaraka, and idea was hatched to dress samba as a pregnant woman and Rishis to predict the sex of the expected child. When Yadavas asked the Rishis so, they got enraged and cursed that she would bear a mace, which would destroy them. The terrified youth went to Ugrasena for a solution and the latter suggested that the mace be powdered and put into the ocean and some portion of the mace could not be powdered and the powder thrown into the ocean was washed back to the shore when it grew into grass called Eraka. The hard piece that could not be powdered was thrown into ocean and was swallowed by a fish. The fish was caught by Jara, a hunter who found an iron piece when opened its stomach and it destroyed much of the yadava race by the curse of the Rishis.

In the meantime, Brahma, Shiva and the celestials arrived to take Krishna to Vaikunta. But Krishna refused to leave before the Yadava race was wiped out the world. Frightening omens were witnessed in Dwaraka – the Yadavas drank too much liquor and quarrelled amongst themselves. Krishna predicted that Dwaraka will be submerged in the sea on the 7<sup>th</sup> day and the whole world will be invaded by the Spirit of Kali. The Yadavas in the meantime continued their fighting - even the

grass turned into a mace and the whole race was destroyed. Krishna felt that His work was fulfilled and went to fetch Balarama who was already near the seashore meditating and has withdrawn from the world. Krishna wanted to follow suit and sat under a peepul tree and leaned back against it.

Jara, the hunter used the iron piece as head for one of his arrows and as he was passing by the peepul tree mistook the foot of Krishna to be the mouth of a deer and aimed his arrow at it. Sure, it found its mark and brought an end of the Glorious Avatar of Lord Vishnu.

The heavens rained flowers – celestial music filled the air as the Lord Vishnu passed on from earth to Vaikunta, His abode. With Krishna's departure from earth the Age of Kali has set in.

## **9. BUDDHA AVATAR (KALI AGE)**

With Krishna's departure from earth, the age of Kali set in. Times have tremendously changed – men's minds have changed too. The practice of Hinduism has lost its purity – blind rituals have made their way – power drunk Brahmana priests oppressed and exploited other castes.

Maya Devi, the queen of the Sakya king, Suddhodana of Kapilavasthu had a strange dream- a white elephant with six tusks pierced her womb. After some time, as she was passing through the Lumbini gardens on the way to her parents' home, she felt she gave birth to a child. Sage Asita who visited the palace and saw the child said that the child would become a great emperor or will become a great sage renouncing the world. His father vowed that he would make him a king of kings, if he would help. The prince, Siddhartha, grew up into a young lad but was not allowed to come out of the palace confines lest he sees the miseries of old age, disease or death. Later on he was married to Yasodhara, the daughter of a Sakya noble and course of time she gave birth to a son. Siddhartha felt like going out to see the world his father told him that he would provide a chariot, which would take a route clear of all disturbing sights with a driver, named Channa. As they travelled some distance, they chanced to see an old man bent with age, a sick man rigging in pain, a horrible sight of a dead man being carried to the burial ground and Siddhartha questioned Channa, he replied that every one born should die. All these made Siddhartha very worried and he became philosophical that one day or the other he and his son and family would become old and ultimately die and was questioning himself why he was born at all. And when he rode out again he came across a monk whose face seemed very calm and serene to him and that very night he decided to renounce his royal life and pursue the Truth that would make his life also peaceful. So he left the palace and became an ascetic under a Bodhi tree, meditated and after years of

struggle and meditation, He perceived the Truth and become Buddha – the Enlightened One.

He came back to live amongst people and taught them what He had learnt. The first sermon He taught was in deer park at Saranath near Varanasi – Kasi and it was 'Man suffers because he is born on earth; and he dies after a while; and is born again due to his attachments, his desires and his actions. Therefore Desire and attachment must be destroyed and man ceases to be reborn, suffer and die (Punarapi Jananam, Punarapi Maranam). So man should not have desires and attachments.

For many years Buddha practiced and preached:

Samyak - Dharsanam (having the right vision; Samyak – Vachanam (sacred speech) pure inner consciousness-Anthakarana; Samyak-Karma (goodness in action); Samyak - Sadhana (good deeds constitute genuine spiritual progress) and Samyak –Jeevanam (leading a pure life)- Good Vision, good thoughts, good speech, good deeds and pure spiritual endeavour are the prerequisites of good life. He declared that God is everywhere. Speak the Truth, Speak what is pleasing. (Satyam bruyaath; priyam bruyaath). Recognise the highest Dharma is nonviolence (Ahimsa) - Do not harm anyone. Finally Buddha declared - Take refuge in Buddha (awakened intellect, my power of discrimination which deals with the individual (Buddham Sharanam Gacchami); take refuge in the Sangha (yearn for and work towards securing property, welfare and happiness for the Sangha, community (society) to which one belongs (Sangham Sharanam Gacchami) and take refuge in Dharma, 'truth and righteous', Dharma is the vesture of Cosmos, that is the very nature namely Divine Love (Dharmam Sharanam Gacchami). Dharma reveals the broad nature of divinity in all its glorious aspects.

In spite of His teachings, 'like drop of water in the sea of humanity that was tossed in the miseries foretold for the Kali Yuga'.

## **10. KALKI AVATAR**

After Buddha's Nirvana, humanity had faced miseries and sufferings foretold for Kali yuga. Many good men were born – Science and Technology grew; man's longevity has increased but man's sufferings, tensions and pollution have also grown and man's life has become a nightmare, (a Jeevacchavam – living corpse). But there is hope. "For when the age reaches its Nadir and its worst forces have well nigh spent themselves, Vishnu will appear amongst mortals in His Satvic form as Kalki riding His celestial horse; He will exterminate by the millions, corrupt robbers who bear high positions in life and will reinforce moral sense and humanitarian views in all good people, till town and country side will again enjoy peace and security. Then will begin a New cycle of Yugas with Satya (Truth) at its head, whose human generations will be imbued with great moral, intellectual and physical strength possessing all immaculate Attributes".

*Sai Era, giving great Hope dawns with the  
Advent of Sri Sathya Sai Baba;*

*And*

*The following Chapters reveal*

*HIS*

*Life Story, Sacred Mission, the Great  
Truths He propounds and  
The Majesty and Mystery of Miracles*

*Transforming the Entire World.*

*COME*

*Let us revel at all the Glory  
and Enjoy the Great Bliss.*

**PART TWO**  
**SRI SATHYA SAI AVATAR**

## I. SALUTATIONS

*Oh, Eternal Lord, Sathya Sai, I seek shelter  
and solace at your Divine Lotus Feet.*  
*Oh, Sanatana Dharma Samrakshaka Sai,  
I surrender my humble self at Your Lotus Feet;*  
*Oh, Father of the Universe, extend Your Abhaya Hasta  
and take me unto Your fold;*  
*Oh, Sanathana Sarathi, Sai pray steer my life on  
A peaceful path and shower Your miracles of Love manifold.*  
*Glory be to You, Oh Graceful Sai, Your Darshan Itself is Divine Bliss;*  
*It is an experience one should not miss.*  
*Oh. Divine Master, Your Words are so true and touching,  
And the mere touch of Thy Lotus feet so magnetic and purifying.,*  
*That Bhaktas crave for You and call You from every land;*  
*And immediately and lovingly You respond;*  
*(As) You are the Omnipresent, Omnipotent  
and Omniscient Merciful Lord.*  
*You are Brahma, Vishnu and Maheswara;*  
*Nay, You are verily Rama, Krishna and Venkateshwara;*  
*Aye, You are verily Buddha, Allah and Jehovah;*

*Baba, You are Yourself Satya, Dharma, Shanti, Prema and Ahimsa;*  
*Pray, endow us with all these noble ones. .*  
*Sai, You who announced Yourself at fourteen,  
Became the Beloved of everyone.*  
*Baba, You confer confidence, happiness and peace for their devotion.*  
*With Omnipotence You make anything and everything happen;*  
*And You are here to lift the downtrodden- You are Sai Mata,  
"Come to feed us all with the strengthening and electrifying repast".*  
*You console, comfort and cure - irrespective of our past,  
You ward off all evils; and Your Divine Love on all You shower;*  
*There is no dearth of Your Omni-farious Treasure,  
And You transform Your Will to any measure.*  
*Swami, You show yourself in Your Splendorous Supreme;*  
*"Utter Surrender and mere faith" is what You just ask for;*  
*"Come with empty hands and partake of My Bounty," You say;*  
*"Why fear when I am here", You graciously assure;*  
*How true it is! It is not a hear say.*  
*Baba, how can we show our gratitude for all Your Love and Grace!*  
*We can only do so sticking on to those Divine Lotus Feet,  
ever and forever, And live in Blissful Peace.*

## II. THE EMBLEM

Bhagavan Sri Sathya Sai Baba expounds “the Sacred Symbols of Five world Faiths (which subsume and represent others too) to teach that truth has many facets and every facet adds to its lustre and value. Baba has said that the Cross carries the Message of the elimination ‘I’ ;; that Fire symbol of the Parsis is an invitation to cast into Fire the lower instincts and impulses; that the Wheel of the Buddhist Faith is a reminder of the Wheel of Righteousness that can release us; that the Crescent and the Star of Islam is an inspiration for steady faith and unswerving loyalty to Good and God; and the Om that summarizes within itself all the processes of Being and Becoming is to be accepted as the Ultimate Formula of the Spiritual Success”.

Baba further explains how different religions evolved. The great scriptures of mankind came into being through sound, the word of God. The Bible, the Koran, the Vedas, the Granth Saheb - all represent the creation. All were following the Voice of God. All arose from whisper of God, which in the pure minds of the hearers flowered, into eight sounds, eight letters and from this all words evolved. The eight sounds are vowels and consonants of language. The foundation of the Jewish religion is precisely the same as that of the Vedas. The breath of God cognized by the pure attention of the ancient seers was heard as eight sounds and these sounds have been given names. (The Sai symbol of the five religions represents the five major religions founded in India. For the west, the Jewish star may be added as a sixth representation). The collection of words that are Truth, which were visualized by the sages who had attained the capacity to receive them into their enlightened awareness formed the Vedas. Thus the Word is the very breath of God, the Supreme Person.

THE EMBLEM  
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### SAI'S ADVENT

*“I separated Myself from Myself  
and became All this;  
So that I may be Myself  
See in Myself, for I see Myself in all of you,  
You are My Life, My Breath, My Soul,  
You are all My Forms,  
When I love you, I love Myself;  
When you love yourself, you love Me.  
I wanted to be Myself . . . . that is Ananda  
Swaroop – Prema Swaroop  
That is What I am,  
And I wanted to be that.  
How can I be Ananda Swaroop and Prema Swaroop  
And get Ananda, and give Ananda  
And get Prema and give Prema  
And to whom am I to give Ananda,  
So I did this;  
I separated Myself from Myself  
And became all this.”*

*Baba (August 5, 1975)*



### ***Sai Avatarana – Annunciation – His Life***

There is a very popular proverb in Telugu –‘Jagamerigina Brahmananuku Jandhyamela’? which when transliterated amounts to One who is famous does not require any support, signs or propaganda like a Brahmin who is pure through behaviour and acts likewise does not require a ‘sacred thread’- Jandhyam to show off to the others. “There is no need to put on the orange robe to become a Sadhu”. (S.S.S. Vol. XXI. P.1/2). In ordinary parlance we can take it that Baba who is known worldwide attracting lakhs and lakhs of people does not need any elucidations or descriptions. The Great Lord of the Cosmos who is believed to be pervading It in all Glory and Majesty can be perceived, understood and realised if one has the divine inkling and inner vision.

But, still I felt it my sacred and loving duty to analyse and pen my experiences with the Lord and my knowledge gathered from different sources on the Avatar of the present Age. I pray Bhagavan blesses me guiding me in this effort and bestows His Divine Love and Grace on all of us.

“The stories of the Lord are most wonderful and sacred in all the three worlds. They are most enthralling, ennobling and elevating. They confer bliss on all”. - Baba.

Every one of us who live in Bharat- even in other countries- and consider ourselves Bharatiyas should understand the culture of our country. Culture according to Bhagavan Sri Sathya Sai Baba, is the essence of spirituality, which is common to all lands and nations as is evident in every aspect of life while studying, eating, sleeping, playing etc., and expresses itself as discipline. Eliot define culture as “the way of life”. Man should ensure that living is a purposeful process. With such a faith life is rendered meaningful and divine and every nation, community and religion has its treasure of stories of the Divine. Thus we have our Puranas and epics, which depict many moral Values of life. The

senses and the mind have to be controlled and regulated so that man can win the battle of life. This kind of spiritual life is acquired by one’s culture or Samskruthi.

The story of our Supreme Lord Sri Sathya Sai whose divine life is an ‘Open Book’ conveying His great Love which can tame even the most ferocious hearts and confer peace, happiness and bliss. It is very ennobling with great spiritual purport. We have heard the story of the dog who breathed its last peacefully at the lotus feet of the Lord after being injured badly. That is the Love the Divine showers on all creatures of the world. We, as humans should crave for that Divine Love when we can realise that He is verily Love Incarnate. The following chapters unfold more and more of His Love through His manifold Missions.

So, let us first listen to the wonderful and sacred story of Sri Sathya Sai Baba, the Supreme Lord who incarnated in the Kali Age. It is our good fortune that we hear so many episodes of His Life Story from the Divine Himself and enjoy the several facets of His Life.

It is said that Rama was born of Payasam and Krishna was born at dead of night in a prison. At the time of Sathya Sai’s Birth mysterious things happened – “the musical instruments in the house started playing on their own. Soon after the birth of the baby, a snake was found lying under the child’s bed”. (The Incredible Sathya Sai Avathar p. 18)

And later on Bhagavan Baba describes His physical frame and Sai Body thus: “You are all My limbs, nourished by Me. You constitute the Sai Body. Sai will send sustenance, wherever you are, whatever your function, provided you give Sai the things Sai considers sweet and desirable, like virtue, faith, discipline and humility. Be happy that you are the limb of the Sai Body. Do not complain that you are the feet and so have to tread the hard ground. Do not be proud that you are

the head and so, up and above. It is the same blood stream, the stream of Love that circulates in both, the function of each is as valuable as the function of every other limb. The function of each limb is also unique, remember; so, do not give room for despondency; your part is something special which only you can play. You cannot walk on your head; you cannot think with your feet. Whatever your position, win Grace by your virtue. That is the main gain.”

The description of His human form throws light about the Divine aspect of His Omniscience as well. He is not just a human with Divine Powers but He is the Supreme Lord Himself. He asserts, It is to teach man the “Message that the Sai Advent has taken place and to indicate the Omnipresence of God every where. This is as necessary as the need for some one to light a lamp even if you have a lamp holder, oil and wick. The Avatar comes not only to proclaim the eternal virtues but also to shower His Love on all mankind. Each one will get the benefit according to the size of the vessel he holds.” (S.S.S. Vol. XXXIX p.190)

“Great sages like Valmiki and Vyasa had dealt with the sacred and interesting stories of Rama and Krishna of those yugas for the benefit of the people to cultivate the spirit of oneness of all mankind and set an example and offer knowledge” -Baba.

As mentioned earlier, we, as His contemporaries are fortunate to see, hear and experience many of those from Him.

He says that He had decided the Time and Place of His Birth and who His mother should be! He asserts that “there was no one to know who I am; until I created the world, at My pleasure. Mountains rose up, Oceans, seas, lands and water sheds, Sun, moon and deserts sands sprang out of nowhere to prove My existence. Came all forms of beings, men, beasts and birds – flying, speaking, hearing, All powers were

bestowed upon them under My orders, The first place was granted to mankind, And My knowledge was placed in man’s mind” “This is being said for the sake of the world, but not for My sake. If you accept My words and put them into practice in your life, I belong to you” He asserts (Greatest Adventure. p.12) and continues, “Siva has come in view of mortal man in the village of Parthi, (Puttaparthi) where Prasanthi Nilayam exists. The cowherd boy, the son of Nanda has come again among you as embodied Ananda, so that he may collect his playmates; the same Rama has come again with a great Ideal of Aaraam (happy leisure) with no burden of dynastic responsibility. He has come again to give a change of service to his erstwhile followers; the same Sai has come to you from Shirdi as embodied Lord again, in order to repair the Ancient High way leading man to God”.

(Greatest Adventure p.12)

He further reiterates “The Incarnation has come to point the way out of the vicious circle. Hand over to Me your hundred thousand paltry Karma and worries – each one, a paisa. If they are genuine and sincere I shall take them all and give you a thousand rupee currency note (Grace) which is lighter and easier to keep.

Of course, even if one paisa of grief or worry or fear is counterfeit, the note will not be given”. (S. S.S. Vol. VI p.100)

Bhagavan further narrated the reasons and purpose for which Sai has to incarnate. “When the Dharma of the yuga is laid aside, to establish it anew through loving means, when the world is polluted by conflict and confusion; to restore the path of virtue and peace; when good men caught in cruel coils of war; to save them from pain and shame; when sacred texts are not grasped aright to proclaim the message they teach mankind; to relieve the earth of the burden of vice; to fulfil the promise made in the Treta Yuga., Achyuta has incarnated on this earth, Vasudeva, Srihari has come into the world” affirms Sai. ( S B A p.111)

He continues “I am Nataraja, the King of dance masters. I know the agony of teaching you each step”. (D d d p.114)

Bhagavan Baba elaborates on the decline of Dharmic Path and says that birds, beasts and trees have not deviated from their nature while ironically man alone has digressed from his nature and disfigured the magnificent creation that Baba said, He had created. Man, in his crude attempt to improve in it has resorted to his Rakshasa nature and destroyed it in the process. To-day evil is widely spread and rampant that humanity itself would be destroyed in a nuclear holocaust in the event of world wars. Previous Avatars had to destroy a few who could be identified as enemies of the godly way of life. But, under the present circumstances, The Supreme has come as Avatar to prevent the present crisis and raise the Consciousness above the existing syndrome of social catastrophe”, foretold Baba about His Advent as Avatar. He then explains why He had taken the human form with Superhuman Powers. “I am a kind of smith who repairs broken, leaky, damaged hardware. I am like a shopkeeper whose shop is stocked with all the things man needs. When the Lord takes the form of man and wants to help humanity He will act like a man. But the essential quality of an Avatar is to teach man to make good and proper use of his thought, word and deed – the need of triple harmony and restore Righteousness in him”, He asserts.

‘Daivam Manusha Rupena’, is the dictum of the Shastras. Bhagavan Baba who is ‘Purna Avatar’ covers His Divine attributes and acts like ordinary human being and subjects Himself to all the limitations of a normal human body. He walks, sings, plays, talks, jokes – in short behaves like us and is one with us. But we must be very careful in our thinking that He is very much more than what He shows us and what appears to be and that He is the Chief Writer, Producer, Director, Actor and Motivator of the Great Play – the Divine Drama of the Universe. He can only explain and

expound His Divine actions and Mysterious Happenings and reveal the Nature of His Avatarhood depending on the conditions, circumstances prevailing in the country and the world at large as He says, “The Universe is My Mansion”. Accordingly He manifests only such part of the Divine Glory and Supreme Splendour as is essential and necessary.

Thus, the Divine has incarnated in a small remote village in Anantapur District, in Andhra Pradesh, India I Puttaparthi, which was earlier called Gollapalli, to Namagiramma, later on called Easwamma and Peda Venkappa Raju on 23<sup>rd</sup> November 1926 – Akshaya according to the Telugu Calendar. About His holy Birth, His Great Mother revealed that it was not from Prasava but from Pravesa. Her good neighbour, Karanam Subbamma who used to shower love on Sathya, reciprocated saying that she had witnessed that scene –“One day, Easwamma was fetching water from the well. Suddenly, there was a flash of brilliant light in the sky. The wind blew and the cluster of divine light entered the womb of Easwamma. Subbamma who just came out her house had also witnessed that scene. She told Easwamma , “I saw a brilliant light entering your womb”. I did not reveal this fact so far, I am revealing this truth for the first time, so that people may realise that the nature of the Avatar will be so great and immaculate”. (His Story – As told by Himself p.4)

“The Divine is Purna-Swarupa- All encompassing form with a beautiful mole on His cheek and a slender body of 5’ 4” and tender feet. - Just as the feet of the individual bear the burden of the human body, the subtle body of the Divine bears on its feet the entire universe. Without the feet the body cannot move. Thus realising this, man seeks refuge in the Lord’s Feet with the faith that he is offering the lotus that blooms in the lake of his heart and the fruits that ripen on the trees of his earthly existence-career.

The lotus is born in mire and is surrounded by polluted water. But still it is not polluted but shines in purity. And when it

opens its petals and look up it seems to be saying 'O Lord. Please come and dwell in me'

Lord's Feet are considered very sacred and pure and likened to the Lotus. Sai describes His Feet, which are adored and craved for by the devotees. He says, "Feet do not mean sandals or Padukas made in silver or gold but refer to the Divine that sustains everything and by seeking refuge in the Lord's feet man believes that he can secure a vision of the Divine Form". Even in common practice, it is believed that a person who commits any wrong to another and holds his feet or falls on them, it means that the former is seeking the latter's forgiveness and the latter normally forgives the supplicant. In the same way, a man seeking the Lord's feet and feels genuinely repentant secures the atonement from the Lord, it is believed.

Moreover, it is also believed that touching the Lord's Feet or worshipping them makes man rid of the consequences of his actions – Sparsanam Karmavimochanam- the touch of the Lord frees one from the consequences of one's actions like Darsanam Paapanasanam (sight of the Lord destroys all sins); Sambhashanam Sankataharanam (dialogue with the Lord destroys all sorrows). Man should dwell on Divine thoughts and pray for the vision of the Lord's Feet in his heart..

Now, coming back to His Avatara, Bhagavan says, that the life of the pure hearted is in one's own hand and not in the hands of others and that the birth place of one and all, be a commoner or the Avatar Himself is the mother's womb. Baba asserts that He chose the time and place of birth as well as His mother "who was to experience His closeness during gestation." Only the Avatar has the freedom of choice whereas in other cases Karma determines the time and place. Birth is the consequence of Kaama (desire, lust); Death is the consequence of Kaala (time, lapse of time). In

between Kaama and Kaala one has to take refuge in Rama i.e., God who is the Atma (Self, Conscience) which has no desire and is unaffected by time. Man, however, has to know Rama – Sai Rama properly to lead a peaceful, contented, happy and Blissful life. "No one knows all that has to be known. There is none who knows nothing of anything. Many there are who know something of some things. Sai alone knows of everything of all things" Sai reveals. That is how Bhagavan knows everything of all the Vedas, Vedic Hymns, Rituals etc., and with that inherent fund of knowledge, His Omniscience, Omnipresence, Omnipotence and Omni All Powers, He not only speaks of all previous Avatars but also of Himself revealing the great truths that they may not be found anywhere in the sacred texts or any other media.

Let us listen from Sai Himself the interesting 'Sai Story'.

"When this body was born, (1) there was a lot of chaos and confusion among people of this, Puttaparthi village and the neighbouring village. (2) The epidemics of cholera and plague were rampant everywhere, (3) People were afraid to visit each other's house or even drink a glass of water outside. (4) In those days I was staying with Kondama Raju, Paternal grandfather of this body who was (Mother Easwamma would not also visit others houses) of strict discipline and principles. He would not accept anything from others. He did not permit other children including Parvatamma and Venkamma, sisters of this body to come near Me, lest I should be infected with the epidemic. (5) I used to slip out of the house without his knowledge. He would gently chide Me on coming to know of this and would say, 'Sathya, you should not go here and there and would instruct the villagers to bring Me home at once if they spotted Me outside. He would try to restrain My movements. But can any one restrain Me? (6) Kondama Raju did not relish My visits to peoples' houses who invited Me and offered food. He was anxious about My safety and well-being. In those days, Reddy and Karanam

were the heads of the village and there was bitter rivalry between Reddy Subbulamma (who was feeling jealous that I was making frequent visits to Karanam Subbamma. So Subbulamma decided to poison Me by serving poisoned vadas, and My whole body turned blue. On seeing this Kondama Raju became furious and goaded the tribals where he was living to teach a lesson to Reddy Subbulamma. (7) I told him, being elders of the village, you should not resort to such harmful acts. If you do not stop, I will go and stay with her forever. Kondama Raju and Karnam Subbamma acted on My advice and stopped the tribals to attack Reddy Subbulamma's house. I removed hatred from the minds of people and strove for unity in the village. (8) Once the thatched hut I was staying in was set on fire by some miscreants. As the hut was being consigned to flames, there was a heavy downpour of rain only on the hut and nowhere else. Then people realised My Divinity. Right from that day, people of Puttaparthi, Kammavaripalli, Jankampalli etc, started coming to Me with veneration. They were conducting Bhajans in the surrounding villages". Thus Bhagavan narrates many unique anecdotes of His early childhood and social conditions prevailing at that time. He declares, "the Lord has no intention of publicise. I do not need publicity, nor does any other Avatar of the Lord. What are you daring to publicise —Me? This has no relevance in the case of Avatars. They need no advertisement."

Baba in Bhagavatha Vahini describes Krishna's Advent (p.284-285) which was announced by an angel in a spectacular manner. Devaki was a daughter of Kamsa's paternal uncle and was given in marriage to Vasudeva; Kamsa himself drove the newly weds in a magnificent chariot.....; when they were proceeding in a colourful procession through the decorated streets ...suddenly there was a brilliant lightning flash over the chariot; there was a blast of terrific sound as if the world was being destroyed by a deluge all in one gulp. The flash and the blast stunned prince and peasant into

pillars of immobility. All music was silenced that very moment. That instant of silence was broken by a few clear words that exploded through the sky. The words were: "O Emperor Kamsa, you are behaving like a fool, unaware of coming events. This very sister whom you love as your own self, whom you are now taking so affectionately, in this chariot with so much pomp and pleasure; will bear as her 8<sup>th</sup> child the person who will deal you death! Reflect on that coming calamity." Like He has pictured His Birth, early childhood etc., Bhagavan has described the scriptural episode of Lord Krishna's Advent, declaring that He has was the One who lived and experienced all that, further saying; "I do not appreciate in the least the distinction between the various appearances of God - Sai, Rama, Krishna etc., I do not proclaim that this is more important and the other is less important. Continue your worship of your chosen God along the lines already familiar to you. Then you will find you are coming nearer to Me."

Sathya Sai Baba's immediate predecessor Shirdi Sai Baba – September 28, 1835 entered Samadhi in October, 1918. Eight years later on 23<sup>rd</sup> November 1926 Sathya Sai's Advent took place to awaken the Divinity in human beings whereas the former was for Revealing Divinity. The Third Sai to come – Prema Sai whose photo was created by Baba, possesses the innocence of a child with long and flowing hair like that of Jesus Christ and He will be born in Gunapalli Village in Mandya District in Karnataka State for the purpose of propagating Divinity. "These vestures are assumed only for the sake of devotees", Baba affirms. Bhagavan then reiterates, "There are many who observe My actions and start saying that My Nature is such and such. They are unable to gauge their Sanctity, the eternal Majesty and Mystery that is Me. The Power of Sai is limitless. It manifests forever. All forms of Power are in Sai's Palm. Not to-day but any day, it is beyond the capacity of any one, however hard he may try, by whatever means and for what ever period of time, to assess

My True Nature. Even those who deny Me are Mine. Call Me by any Name and I shall respond. Picture Me in any Form and immediately, I will present Myself before them.” That is and has been Bhagavan’s Omnipotence from His childhood, and even before His Birth as was revealed by Him.

He describes Himself as “Vedanthic Socialist”.

Though He was born in a small remote village with no facilities for higher education, He was composing poetry like The Advertisement Poem and several other poems. He used to get them recited by His playmates and those poems were to teach a lesson to the village elders and to help to make money through the publicity of medicine etc. A few of those popular poems are quoted hereunder:

“There it is” There it is” Oh! Children  
Come! Come!  
There is the medicine Bala Bhaskara  
Be it an upset stomach or a swollen leg;  
Be it a joint pain or flatulence;  
Be it any ailment, known or unknown;  
Take this Bala Bhaskara for an Instant cure!  
If you wish to know where it is available;  
There is the shop of Kote Subbanna;  
It is in that shop you can pick it up.  
Come here boys! Come here  
It is an excellent tonic  
Prepared by the famous physician  
Gopalacharya himself;  
Come here boys! Come here”.

On hearing the song being sung, the stock of Ayurvedic medicine, ‘Bala Bhaskara’ was completely sold out and the stockist Subbanna made good profit and tried to offer a basketful of laddus to Baba. But Baba politely refused, saying that “He would not touch sweets. I have plenty of sweetness

in Myself. My mind is sweet, My speech is sweet and My love is sweet”, (His Story p.72) and got them distributed to the children of the village. Baba then reveals that His main task was to and has been to provide joy and happiness to one and all, like He gave immense joy and happiness not only to Subbanna but also to the children who received the Laddus from Him. Baba’s Statement of Sweetness in Him reminds us of the Sweetness of Lord Krishna, Baba quoted once in His Divine Discourse – Krishna’s “His movement, His walk, His talk, His smile, His laughter, His gesture, His speech, His song – each is charming with a unique artistry” (B .V. p. 180/181). Bhagavan in this context describes His nature – “My hand always gives to others But I am stretching My hand and asking you for only one thing, pure and unsullied love. Even that love is not your property. That is the property of God. Hence I am asking for My own property. You are at present, misusing this invaluable property of love. You are expending this sacred and invaluable property in sundry pursuits. That is why, you are encountering sorrow. When you dedicate this pure and unsullied love to god, you will be the happiest person in his world”. (His Story p.73)

On different occasions and in different contexts He composed many poems / songs, which apart from His brilliant Poetic talents and chaste language show His wide knowledge in Politic, Worldly happenings, philosophy and higher Spiritual Truths. Even as a boy of 7 or 8 He used to exhibit many of these traits, which were and have been a real wonder.

In those days when ladies started putting a small dot of kumkum on their forehead instead of a big one, He composed the song:

“How times have changed, My dear boys;  
Face Powder has made its appearance and Turmeric has disappeared;  
Necklaces of gold coins have disappeared and Gold chains came instead

How times have changed, My dear boys".  
 During that time wristwatches also made appearance and Village Karanam (headman) used to tie one on his left hand and wear costly dhotis. So Baba did not like those "vain glorious practices" and wrote a song:  
 People wear some glittering while badge to the left hand  
 With leather belt tied to it.  
 What fashion is this, Oh, Dear?  
 Disgusting appearances they are;  
 What fashion is this?  
 Long moustache is trimmed and shaved;  
 Few hairs are kept under the nose, instead;  
 What fashion is this, Oh Dear!

This is with contempt about the small insect like moustache under their nose, which are called Hitler moustache, which was considered to be a fashion in those days. Thus He wanted to bring about the social Transformation in the elders, and also dissuade the children from "being enamoured of the modern fashions and also to inculcate noble ideas".  
 (His Story p.76)

During that time, an elderly lady by name Kameswari, the mother of Panchangam Ramappa used to gather some elderly illiterate ladies and tell them some high spiritual topics on Atma Tattwa, Soham Mantra and the like. So Baba contacted her once and requested her with humility to explain to them in a simple language, and give out meanings of those technical spiritual terms. Thus Bhagavan "established such fora – explaining the significance and impact of Sathsanga even at that time". (His Story p.80)

Once Baba was asked by a political leader, Narayana Reddy from Bukkapatnam to compose good poems on the National heroes to be published in Newspapers. Accordingly Baba composed a poem and sang it on the stage in a political meeting and the song ran like this;

"Do not cry, you will not be called a valiant son of Bharat,  
 Go to sleep, my child, go to sleep,  
 Did you get scared because the terrible Hitler has invaded the invincible Russia?  
 Go to sleep, my child, go to sleep,  
 Do not cry, my child, do not cry,  
 For the Red Army is marching under Stalin,  
 They will put an end to Hitler.  
 All the countrymen shall unite and fight to win freedom;  
 Go to sleep, my child, go to sleep.

When the song was picturised with a scene of an infant crying and the mother consoling him and Baba singing the song in an inspiring tone for half an hour the audience were very happy and wonderstruck at the young Baba's knowledge of the Freedom fighters and foreign political leaders. The organisers of the political meeting presented Baba gifts of shirts and knickers and towels as a token of their gratitude and appreciation, though Baba gave them away to the children around. The song was printed and distributed to the villagers. Thereafter, several political parties approached Baba requesting him to compose similar songs about the activities of their parties but Baba politely declined, saying, "I am sorry, I cannot write any more songs for political parties. In fact, I have nothing to do with any political party. All political parties are Mine! All people are Mine! I belong to everyone!"  
 (His Story p.82)

Without repetition some more interesting excerpts from His Life are given below:

### **God in Human Form**

"The Divine child of Nanda has come again  
 As the Embodiment of Ananda to find His playmates;  
 The Lord Rama has come again  
 As the Blissful Ramachandra to find His subjects;

The Lord Easwara has come again  
As Sai Easwara to play with His group;  
The Lord Vishnu has come again  
As the All- pervading Lord on this earth to collect His weapons  
That great puppeteer called Paramatma  
Keeps the Jivas on the stage of the World  
And conducts the Cosmic play;  
Witnessing and describing a little,  
Enjoy that eternal divine play, (Telugu poem).

I used to teach children of My age a lot of things; your mother undergoes a lot of suffering in bringing you up. She bears you in her womb for nine months and undergoes physical suffering in giving birth to you. Your father also undergoes several difficulties in nourishing and nurturing you. Hence you love your parents. First and foremost. Never deviate from the path of truth I your daily life, under any circumstances. Never speak untruth to cover up your faults, fearing punishment from your parents. It does not matter, even if the scold you or beat you; you should speak the truth. The power of truth is far superior to that of even an atom bomb. There is no greater and powerful missile than truth, Truth alone will protect you.

Then a question arises in what manner truth must be spoken. It is said” Anudwegakaram Vakya Sathyam Priya Hitham Cha Yath” – if you want to speak the truth, it need not be said loudly and emotionally. Truth must always be spoken softly, lovingly and pleasantly. The evil qualities like anger, hatred and jealousy must be given up.

When children come across an article of their liking, they feel like grabbing it. Hence, I used to teach them, ‘you should not covet others property. Supposing you need a pen or a book, you take it from your classmates after obtaining their permission; Never take it without their knowledge.

There used to be sizable number of Muslims also in Puttaparthi. They used to celebrate the festival of Muslim Peers, in which the Hindus also used to participate. In that context, I used to teach the children. ‘It is not the religion that is important. Morality is important. In fact, morality shall be life-breath of a person. Hence, cast off all your differences of religion, and caste and be friendly with everyone; you also participate in the festival of Peers’.

One boy who got up and said that his parents will not agree for the participation in a Muslim festival as they are Brahmins, I explained, ‘My dear, first and foremost, you are a human being. Your religion is love and your caste is the caste of humanity. Therefore you always keep that principle of unity as your goal.’ But when the parents were not happy with My teaching, saying that I am spoiling their children, I was very firm and used to argue with them that there is no religion greater than love in this world. I was not afraid of any one. Why should I fear when I am speaking truth? We can achieve ant thing in this world, with truth as our weapon.

All children gathered, discussed and introspected among themselves as to what extent each one of them had been able to put into practice My teachings. After each one expressed his feelings..... ‘How can we be indifferent when Raja is teaching so sweetly and lovingly? We love Raju very much..... and in the end, all the children declared in one voice; ‘ all of us love Raju very much’. Thus, all the children around Me used to yearn for My love.

I used to teach the children a number of principles relating to Spiritual Sadhana. ‘Dear children, you must take only Sathwic food. You should not eat meat or fish. It is not proper for elders to kill so many living beings for the sake of livelihood by catching fish from the village tank and sell them for consumption of the villagers. I also told them to desist from bad habits like smoking and drinking and also from organising



bullock cart races and cock fighting competitions to stop those cruel and evil practices of torturing the dumb animals and birds. I used to tell them to organise a competition among yourselves to become a better person than the other'. Like this I brought a transformation in the elders through their own children also.

My parents Peddavenkama Raju, Easwaramma and My grand father Kondama Raju ultimately reconciled to my good work Griham Abbayi (Peddavenkama Raju) used to jocularly say 'My dear! You are a great Thyagi (renunciator). How can we rise to your level of detachment? He used to call Me 'Vedanthi' (The philosopher). Griham ammayi (Easwaramma) also used to treat Me with great love and care. (H.S. p.13)

Kondama Raju, the grandfather of this body used to worship Venkavadhutha (a saintly person in the Ratnakaram lineage) regularly. Kondama Raju's sons, Peddavenkama Raju and Chinnavenkama Raju and his younger brother's two sons, Subba Rama Raju and Venkata Rama Raju were happily living together but as a conjoint family. But the daughters –in-law were not as sisters.

One day, Kondama Raju during the course of conversation requested Me. 'My dear you have a pure and sacred heart. Whatever you speak is truth. I have made a resolve. I need your opinion on this'. 'I concurred with his view to separate the four sons, as they lost the values of tolerance and mutual understanding now.' Then kondama Raju enquired 'How do you know about this', I replied ' It is quite evident from their thoughts, words and deeds. What more proof is required. Kondama Raju was very happy and said, 'my dear, you have given a beautiful reply. I will put into action my plan to-day,' ....Like wise, Kondama Raju told the sons,' Whatever I have acquired, you share between you four, equally. But, give me one property, which I value most'. Give me Sathyam. If that one boy is with me , that would be enough. I don't need

anything else.' And I said 'yes' and went to stay with Kondama Raju, who was very fond of Me and had a Divine Vision – a great devotee and a Jnani (Realised Soul). He had realised My Divinity and used to call me 'Sathyam'. That Sahya (Truth) alone stood by him. My job in those days was to cook for him. He took a small room for rent, I used to get up early in the morning every day, wash the utensils, cook food and thereafter run to My school -Higher Elementary (as there was no middle school in Puttaparthi in those days) in Bukkapatnam. Exactly at one o' clock, the bell used to ring signifying our lunch time. Then I used to come running to Puttaparthi, serve food to the grandfather and again return to Bukkapatnam, running all the way. That was my daily routine in those days,

Kondama Raju was very sad that I was put to a lot physical strain running between Puttaparthi and Bukkapatnam daily, just to serve food. So, he advised (me) 'to take some food along with you for yourself. I can serve myself'.

In the previous pages details of Bhagavan Baba's Avatarana as the Ekadasa Avatar – the Eleventh after Dasa Avatars and His early childhood are given in a nutshell. The succeeding chapters deal with 'Declaration – the Annunciation': the steadfast Resolve and 'Proclamation' of His Profound Truths, unfolding the Reality of 'Bhagavan Sri Sathya Sai' – the Avatar of the Age.

## SATHYA BODHAKA

Bhagavan, Sri Sathya Sai Baba, the Great World Teacher explains the meanings and inner meanings of the Sacred Spiritual Texts which are beyond the comprehension of the ordinary common man. Baba gives the explanations and elucidations of Subtle Subjects like Religion, Philosophy, Spirituality and the Teachers who propounded those Faiths. He brings out great Truth that God- The Supreme - is the same and that people should live in unity.

All religions proclaim that God is One. God, in His mercy, sends sages and prophets to unveil the cloud of ignorance and sometimes Himself appears as an Avatar to awaken and liberate man. He Himself gave the first lesson of Enlightenment through the Song 'Manasa Bhajare Gurucharanam Dustara Bhava Saagara Tharanam' in the 14<sup>th</sup> year of His Advent and from then on He has been teaching. The great teachers belong to mankind. To accept one of them as one's own and discard the rest as belonging to others is a sign of pettiness. They are for all men, everywhere and all time. Apart from Rama, Krishna and Sai – the Great Avatars, great teachers like Buddha, Mahavira, Christ, Mohammad, Zoroastra, Sankara, Ramanuja, Madhwa and others taught mankind the Eternal Truths. The following pages reveal the Great Truths elucidated by those Great Teachers.

The Sacred Bhagavad Gita was taught by Lord Krishna of Dwapara Yuga to Arjuna on the battlefield of Kurukshetra. Krishna commanded Arjuna, saying 'Develop a broad mind and expand your vision. Do not get stuck with the concept of individual personality, which is limited to name and form, and you are viewing in the framework of Dwaita or duality. Make an effort to travel from Dwaita to Vishishatadwaita (qualified non-dualism) and from there to Pure Adwaita, the highest

clr ph of  
Sarva dhama

wisdom of Pure non-dualism or Monoism. It should be your goal to see the same Divine Principle everywhere and in everything, till you realise the ultimate truth, that only the Atma exists and that only the self is real and eternal. "Ekameva Adwitheeyam Brahma" (The absolute is one alone and not two). In other words, "the recognition of the oneness in the entire and diverse aspects of divinity is the real basis of Adwaita. 'Beejam mam Sarvabhutanaam' or 'I am the seed for all beings' is the basis of Indian Philosophy in the form of Adwaita".

Likewise Buddha taught the same Truth, though he did not mention Veda or Vedanta terms. Buddhists declare "I take refuge in Buddha, who is 'the symbol of awakened intellect' I take refuge in Sangha implying that one must yearn for and work for the sangha – society to which one belongs; and I take refuge in Dharma, which is the very nature of cosmos and which promotes progress to the individual, the society and the world through the Divine Love, Prema.

In Jainism also, the same truth – One divine exists in all beings – was taught by Mahavira. The powers of all the sense organs- seeing, hearing, speaking etc are derived from the Divine. But they should be kept under 'unified control' so that the nature of Divinity can be comprehended. Then man becomes a conqueror – a 'Jina' as termed by Jains.

Jesus proclaimed the 'Fatherhood of God and Brotherhood of man'. One can have only one father and all others are brothers. These two aphorisms indicate the Purity – the Truth and Love that the Divine symbolises and the good lesson that man should learn from Divine Teachings.

Before Christ was born (History terms that period as B.C. - Before Christ) there was 'narrow period and thick ignorance' defiling mankind. This was two thousand years ago. At such a time Jesus came to spread love and compassion and he

lived among men. The story of the birth of Jesus goes that there was a star in the sky which fell with a new Light and this led a few Tibetans and others to the place where the saviour was born. This signifies that there was a huge halo of splendour illuminating the sky over the village where Christ was born and that He who was to overcome the darkness of evil and ignorance had taken birth and that He would spread the Light of Love in the hearts of humanity. Whenever Incarnations happen on earth to herald an era, Mysterious splendourous appearances and signs appear. That was the Aura of Light in the sky as a star that was seen to announce the great event.

Jesus is the embodiment of compassion and love. He looked at the poor and miserable with compassion and gave them succour. He saved the lowly and lost with his boundless love and in the process offered his life itself as a sacrifice. His name is glorified all over the world even today - even after he is no more, two thousand years ago. I include 'the Song of Christ' my grandson, Tumuluru Sai Varun, aged 8 years sings:

*"I was lost in early days  
Christ- Jesus came and found me  
In his recesses of His grace;  
Came down from Heaven  
And found me - and found me;  
Came down from Heaven  
And found me - In his reaches.....  
Oh! I pray to Him only – Him only- Him only.  
He was born in Bethelhem in a shed to  
Mother Mary and He was born to take away  
Everybody's sins on Easter day and everyday"*

Christ had no envy or hatred; he was full of love and charity; humility and sympathy. He had no attachment to the self and had no ego. He had a very soft heart which responded to the anguish of the people and thus he went about the land preaching people to practise love and confer peace and

solace to the suffering and distressed. Jesus Christ was a Master born with a purpose and mission; sacrificed His life and poured out His blood to restore love and instil charity and compassion in the heart of the man. He was thus compassion in human form and spread the message of compassion and charity. And he showed by precept and practice the virtues of charity, compassion, forbearance, love and peace.

He taught simple practical lessons in spiritual advancement for the good of the mankind and people loved him for his thoughts, words and deeds and honoured him as Christ. His name, His story and Message shed splendourous light all over the world.

"Zoroastra is the founder of Zoroastrianism, the ancient religion of Persians. His preaching centred around the fire - God. Every object created by God – animate and inanimate – has its ultimate destination of being consumed by fire to ashes. So is the human body, with no exception. The inner meaning is that the worldly desires have to be destroyed to ashes by spiritual knowledge or Jnana. He was, therefore, preaching that the sacred fire should glow in your heart, ready to turn to ashes all undesired ideas and thoughts. The constant divine glow in your heart should be radiating its splendour in you and around you".

Zoroastra wanted man to have Fire of Wisdom blazing in his consciousness, so that evil thoughts and tendencies might be reduced to ashes. It has to infuse all thoughts, words and deeds with illumination of virtue and vigour. It plays an important part to destroy all worldly desires to render man pure for entry into heaven of freedom.

Agni has in it Aajya-ghee and Soma, the juice of the soma plant, which are 'deposited' placed. The Gods prefer to be beyond the range of sight and so oblations are offered in fire, which is lit and fed as prescribed in the holy texts. Gods are invited – Aahvana, with the recitation of mantras and they receive the offerings for which they have been invited, Aahuthi.

## DECLARATIONS - PROCLAMATIONS

Agni is called Yajna Sarathi – the charioteer for the sacrifice as he brings in the chariot to the place of sacrifice for the Gods to receive the offering made in the ceremonial flames. Adoration, meditation and acts of selfless service are essential for the dawn of enlightenment.

Aadithya is the very first Divine Entity; the Sun God and the spiritual counterpart is the vital warmth in the living being, the Pranaagni. And it is God Agni is very vital to man for without fire he cannot hold on to life. Fire is the basis of warm blooded creatures and is bound intimately with Fire all through his life. Warmth promotes intellect besides intuition. Man has in his stomach the latent Fire God, 'Aham vaiswanara' that enters his body and digests food. It is God that keeps all the limbs trim and makes keenness and knowledge possible. The latent fire causes all functions; it hardens and strengthens the muscles. It makes one, a patient and better instrument. It increases the duration of life, sharpens and deepens memory, confers boldness of thought and action.

Agni is to be treated with care, faith and reverence, otherwise it destroys the very person who feeds it. Our scriptures mention the sacred mantras which convey great Truths and man should understand properly to achieve those goals and enjoy them in life. Thus Fire plays a very important part in man's life and for yajnas man performs. Yajnas are designed to lead man to the ONE who is unchanging and eternal. In Yajna, Ya refers to the One who is the basis of the entire Cosmos and Jna means the quest for knowing that ONE. But, for yajna, Manu, the ancient lawgiver proclaimed that even the reverential prostration done before the Parents and Preceptor is indeed a Yajna. In this statement 'reverential' has a great import that the deed should be done without any trace of egoistic pride or greed. 'Yajno Vai Vishnu' is what Vedas say – God is the Yajna as He is the Goal and His Love and Grace, the Reward. Thus the concepts of 'God', Fire, Yajna have a very wide, deep spectrum, not only in Hinduism but in all religions.

B/w Photo  
of sai with  
shirdi sai

It was the 20<sup>th</sup> October, 1940 – a Monday – Sathya Sai's Fourteenth year. "This is what I declared. Know I am verily Sai . Give up your attachments and attempts. The old relationships are at an end. No one, however, eminent can alter MY resolve" ( S S Nov 90 p.282)

His Resolve was so steadfast that no one could stop Him from leaving the house and His kith and kin. He announced, "I do not belong to you hence forth. I belong to those who need me and call on Me. I have my task to be completed".  
(S S SM Part iv p.13)

**Then He made clear the Task of His Avatar..** "In this Avatar the wicked will not be destroyed; they will be corrected and led back to the path from which they have strayed. The white ant infested tree will not be cut. It will be saved. Again this Avatar will not select some place other than the place where the Nativity took place for the centre of the Leelas, Mahimas and Upadesha. This tree shall not be transplanted, it will grow where it first rose from the earth. Another speciality is this: The avatar has no affinity or attachment in its career, with members of the Family wherein It appeared. Unlike the appearances as Rama, Krishna etc, when the Life was played out mostly among and for the family members, this Avatar is for the Bhaktas, the aspirants, the Sadhus and Sadhakas only. It has no japa, dhyana or yoga. It knows no worship, It will not pray to anything, for it is the Highest; it only teaches you to worship and pray". (S S S Vol. 1 p.22)

The first sixteen years of My life have been as I have often told you, the period when Bala-leelas (sportive or prankish miracles) predominated, the next sixteen years being spent

mostly in Mahimas (mighty or great miracles) in order to give Santosha (joy) to the generation. After the thirty second year, you will see Me active more and more in the task of Upadesha or teaching the erring humanity and directing the world along the path of Sathya, Dharma, Santhi and Prema.

(N.N.S.G.(1) p.17)

### **ANNOUNCEMENT - REVELATIONS**

According to the Announcement He made, Bhagavan Baba started teaching the people to Worship and Pray and many other things in their proper perspective so that they become good humans in word and spirit. He then elaborates, “I have no methodology of machinery or strategy in the organisational sense. My Methodology is a simple one; based on conversion by Love and the machinery is one of human cooperation and brotherhood. Love is My instrument and My merchandise.”

(S S Sm Part 4 p 84)

Bhagavan reminds people of the announcement made by the Lord in Dwapara Yuga- Krishna- “that He would come down for the restoration of Dharma and that he would assume Human Form so that all might gather round Him and feel thrill of His companionship and conversation; (V-p14).

*Niraakaara descends as Naraakaara:*

“Yada yada hi dharmasya glaanir bhavathi, Bhaarata, Abhyuthaanam adharmasya tad aatmaanam srajaamyaham”.

“Parithraanaaya sadhoonaam, vinaasaayacha dushkrtaam, Dharma samsthaapanaarthaaya sambhavaami yuge yuge”

“Whenever dharma declines, I restore it and put down the forces which cause the decline, by assuming a form” and, “I am born again and again in every crisis in order to protect the good, punish the wicked and restore dharma”. (S.S.S Vol. IV - p.119)

Baba reiterates that the Lord has thus come. He invites, “people to come, see, hear, study, observe, experience and

realise. Then, He advises them, “Make use of Me, that is all to come and derive benefit from Me. Dive and know the depth; watch and discriminate; eat and know the taste; I long for people who do that”. (V p. xxv)

He Himself says, “It is beyond the capacity of any one.... to assess Me, My true nature.” (S S Sm Part V p. 85)

Hence He Himself reveals His true nature at the same time cautioning people, “Let Me tell you..... I have come to restore Love among mankind, to cleanse it of meanness and restrictive attitudes. When the world is on the verge of chaos, the Avatar comes to still the storm raging in the heart of man. Do not attempt to know Me through external eyes. When you go to a temple and stand before the image of God you pray with closed eyes because you feel that the inner Eye of Wisdom alone can reveal Him to you. There fore, do not crave for Me, trivial material objects, but crave for Me, and you would be rewarded.” Thus Bhagavan while Declaring the Nature of His Avatarana, gives sane advice to people to put them on the right path. The first advice He gave while still a lad of fourteen (1940) was “Maanasa Bhajare Guru Charanam, Dustara Bhava Saagara Tharanam” and since then He has been continuing His Mission through His Divine Discourses. As earlier pointed out Bhagavan’s every word is a Mantra, every Sentence is a Maha Vakya conveying Profound Truths. And we as humans endowed with Wisdom and Discrimination have to analyse, learn and put into practice at least a few of His Divine Messages – the first and the foremost is “My Life is MY Message and the Message of My Life is Love.”

So let us cultivate that Divine Love and prove “Our life is Your Message”. which means that our life style mirrors Swami’s sacred Message. And what a blessing it would be to the individuals, Society, Country and the World at large! And Bhagavan’s Ideal of “Vasudhaika Kutumbakam” is fulfilled!! And what better gratitude man can offer to that Incredible Sathya Sai Avatar of the Present Time!

In the earlier chapters the details of Bhagavan's Advent are given in a nutshell. We learn from them that He has manifested Himself as Omnipresent, Omnipotent and Omniscient (Divinity).

The following pages detail the multifarious Messages of our Lord on the Reasons and Purposes of His Avatarana, His mission, Duty, Deksha, the great Task, the Assurances He gave and is giving, the Advice to mankind – both devotees and others, the Desire and concern He expresses; His Methodology and the Great transformation He expects through His selfless, untiring Message of Love to the Universe and humanity at large.

Come! Let us enjoy the great Bliss.

#### a. **REALITY**

Vedhaaham etham Purusham Mahaantham Aadithyavarnam thamsah parasthaath (Purusha Shuktham).

IN ANCIENT days the sages, who were doing Thapas and finally had a vision of the Reality, declared that they had realised the Divine, whose effulgence was that of the sun, beyond the darkness of ignorance. They also taught that God is the embodiment of Truth and has to be experienced as such. They declared that one who does not see this truth is akin to an animal. That is why there is the saying that one who is revelling in untruth is only an animal.

(S.S.S VOL XXVIII- p118)

There was no one to know who I am  
Until I created the World  
at My pleasure, with one word!  
Immediately, mountains rose up;  
Oceans, seas, land and water sheds,  
Sun, moon and desert sands  
Sprang out of nowhere  
to prove My existence.

Came all forms of beings  
men, beasts and birds -  
flying, speaking, hearing  
All powers were bestowed upon them,  
under My orders.  
The first place was granted  
to mankind  
And My knowledge was placed  
in man's mind. (L.G. p. 90)

My Reality is unreachable. Unreachable it will be, not only today, but even for a thousand years; though the thousand years are spent in ardent inquiry by all the people of the world, acting in unison. But the bliss emanating from that Reality is within the reach of all the nations of the earth, and you can partake of it. My Shakti, My Power, My Mystery can never be understood, whoever may try for however long a period, by whatever means. (A.C. p. 107)

"Make good use of the Sai who has come to you. Adore the feet of this Lord at Parthi. Offer your devotion and achieve liberation. Do not go after all and sundry. Awake! Abandon your delusion". (S.S. May, 97 - p. 118)

"There is one point that I cannot but bring to your special notice today. At the time when Jesus was merging in the supreme principle of divinity, he communicated some news to his followers, which has been interpreted in a variety of ways by commentators and those who relish the piling of writings on writings and meanings upon meanings, until it all swells up into a huge mess. The statement itself has been manipulated and tangled in a conundrum. The statement is simple: "He who sent me among you will come again" and he pointed to a lamb. The lamb is merely a symbol, a sign. It stands for the voice 'Ba-Ba'; the announcement was of the advent of Baba. 'His name will be Truth', Christ declared. 'Sathya means Truth'. 'He wears a robe of red, a blood-red

robe.' (Here Baba pointed to the robe He was wearing). 'He will be short, with a crown (of hair)'. The lamb is the sign and symbol of love. Christ did not declare that he would come again; he said, 'He who sent me will come again'. 'That Ba-Ba is this Baba'. "(pointing to Himself). (U - p. 24/25)

On 6th July 1963 (Guru Purnima Day), Baba declared: "I have been keeping back from you all these years one secret about Me; the time has come when I can reveal it to you. It is a sacred day. I am Siva-Shakti, born in the gotra of Bharadwaja, according to a boon won by that sage from Siva. And Siva himself was born in the gotra of that great sage as Sai Baba of Shirdi; Siva and Shakti have incarnated as My-self in his gotra now; Shakthi alone will incarnate as third Sai in the same gotra in Mysore State (now Karnataka State)." (U - p. 25/26)

I am Sai Baba. I belong to Apasthamba Sutra. I am of Bharadwaja Gotra. I have come to ward off your troubles. In your ancestral lineage, the sage Venkavadhoota, whom you all worship as a Guru, had prayed to Me. And responding to his sincere call, I have taken human birth in your family. Worship Me every Thursday and keep your houses and minds clean and pure.

(Declared on 23<sup>rd</sup> May 1940) (N. N. S.G. (1) p.16)

Sarva roopa dharam, Saantham  
Sarva naama dharam, Sivam  
Sat - chith - Amada roopam Adwaitham  
Sathyam Sivam Sundaram.

(Golden Age p. 137)

When the DHARMA of the YUGA is laid aside,  
To establish it anew through loving means;  
When the world is polluted by conflict and confusion.  
To restore the path of virtue and peace;  
When good men caught in cruel coils of war,

To save them from pain and shame;  
When sacred texts are not grasped  
A right to proclaim the message they teach mankind,  
To relieve the earth of the burden of vice,  
To fulfil the promise made in the TRETA YUGA,  
(To redeem the assurances given during Treta)  
Achyutha has incarnated on this earth,  
Vasudeva, Srihari, has come into the world.

(SBA -p. 111) & (S S G - p - VI)

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In My previous Avatar, Shirdi Baba, laid the base for a secular integration and gave mankind the message of 'Duty is God'. The mission of the present Avatar is to make everybody realize that the same God or Divinity resides in every one. People should respect, love, and help each other irrespective of colour or creed. Thus all work can become a way of worship. Finally, Prema Sai the third Avatar, will promote the evangelic newness that not only does God reside in everybody, but everybody is God. This will be final wisdom, which enables every man and woman to reach God. Thus the three Avatars carry the triple message of work, worship and wisdom." (U - p. 26)

This human form of Sai is one in which every divine entity, every divine principle - that is to say, all the names and forms ascribed by man to God - is manifest. Do not allow doubt to

distract you. If you only install in the altar of your heart steady faith in My Divinity, you can win the vision of My Reality.  
(S.S.60 p 24/25)

The ever-auspicious Lord  
The manifest form of Om, the One who has come to teach,  
The One who churns for butter, the hearts and minds of men,  
The Friend, The Charmer, the Liberator from binding bondage,  
The Comforter of those who clamour and pray, the  
Destroyer of currents that drag,  
The Consoler of torn hearts, like the moon so cool,  
The Derider of Pride, the Healer curing birth and death,  
The Lotus-eyed, the Negator of Time, Himself the  
process and play of Time,  
The thief who steals for Himself the pure minds of the good,  
Beauty embodied, the child of Devaki,  
Vaasudeva, Son of Vasudeva.  
The glory of the Yadu race is there with you, beside you.  
(S.S.S Vol XVI - p. 26)

The attributes and qualities, which were assumed  
When, to save the poor Kuchela, the Lord of Veda came,  
The attributes and qualities, which were assumed  
When, to save the boy, Dhruva,  
He came from Heaven,  
Now, with all the attributes, all the qualities has come,  
He whom the gods adore, the Refuge of the rejected.  
The Lord of all the worlds, the Lord of Infinite Glory,  
As all Existence, as all Knowledge and  
All Bliss in one Form embodied  
As Puttaparthi Sathya Sai, the Over-lord of all that is.  
(S.S.S Vol XVIII - p. 154/155)

With the crescent moon dancing, the matted locks waving,  
the cool waters of the Ganga flowing between, with the eye  
in the middle of the forehead shining, the purple neck gleaming  
like the sheen of a black berry, wearing serpent bracelets,

and a snake skin belt, the entire body smeared with Vibhuti,  
with the forehead adorned with kumkum dot, lips ruddied by  
the juice of the betel, Gold embellished diamond ear rings  
dangling, with whole swarthy body glowing, the Lord of  
Kailasa (Shaila Rajeswara) appeared in person.  
(D D 13-03-2002 p2)

Like good food that comes to one who has been fasting for  
the past ten days, like a heavy downpour of rain that comes  
to fill the dried and the empty tanks, like a child coming into  
a family which has for long been yearning for children, like a  
shower of wealth on a very poor man, has come Shri Sathya  
Sai in Puttaparthi, when there is a total decline of Dharma  
among the people". (S.S.B. 1977 - p. 248)

"You should know that Swami is Sriman Narayana" come  
down to earth in human form. He is Purna-Avatar, as in the  
cases of Sri Rama and Sri Krishna. The other great spiritual  
Masters, who walked on the earth from time to time, were  
manifestations of the Divine Power - not Divinity in its entirety."  
"Even as this body attained the age of five, My grandfather  
knew who I was; and also My mother, My elder sister and My  
foster mother." (U - p. X)

The glory of the Yadu race is there with you, beside you.  
(S.S.S Vol XVI - p. 26)

Love is God. The Cosmos is permeated with love  
Assuming the form of Love, to promote love among mankind,  
Showering the nectarine stream of love,  
Love has incarnated as Sri Devi, Sai Devi, the Sai Mother.  
(S. S. S. Vol XXIV p.276)

I am not Sathya Sai Baba. That is only a name by which you  
designate Me 'now'. All names are Mine. I am the One God  
who answers the prayers that rise in human hearts, in all  
languages; from lands, addressed to all forms of the Deity.  
(B.S.S. Part II - p. 91)



Since I move about with you, eat like you, and talk with you, you are deluded into the belief that this is but an instance of common humanity. (S.S.S. Vol VI - p. 172)

I am the truth of truth, I guide towards truth, I manifest truth and when men realise truth, they realise Me.  
(S.S.S. Vol VIII - p. 52)

It only meant that He who came as Sai Baba has now come again as Sathya Sai Baba! Moreover, the Sais come in a series. After this there will be another, PREMA SAI, who will take birth in the Mysore region. (S.S.Sm Part I - p. 159)

I very often tell you not to identify even Me with this particular physical build up. But you do not understand. You call me by One Name and believe I have One Form only. Remember, there is no Name I do not bear, there is no Form, which is not Mine. (S.S.S. Vol. II -p.256)

I shall not give you up, even if you forsake Me for it is not in Me to forsake those who deny Me. I have come for all. Those who stray away will come again to Me, do not doubt this. I shall beckon them back to Me. I bless you that you may earn the vision in this life itself, with this body itself.  
(S.S.S Vol. II -p.129)

However you are, you are Mine, I will not give you up. Whatever you are, You are near Me, You cannot go beyond My reach. (S.S.S. Vol. II -p.198)

It is enough if you call Me from wherever you are; in my case there is no need for you to travel distances and spend hard-earned money. I shall fulfil your wishes, at your own place.  
(S.S.S Vol. II - p. 181)

“If I had come amongst you as Narayana with four arms holding the Conch, the Wheel, the Mace and the Lotus, you would have kept me in a museum and charged a fee for

those who seek Darsan; if I had come as a mere man you would not have respected my teaching and followed it for your own good. So, I have to be in this human form with super-human wisdom and powers”, Baba has said. Baba is every moment the spiritual guide which is His prime role, though He had said that He would begin His Upadesh or Teaching only when He reached His thirty-second year.  
(S.S.Sm Part II - p. 12)

#### **b. ASSURANCE;**

I shall be ever with you, wherever you are, guarding you and guiding you, March on; have no fear.  
(S.S.S. Vol. IX - p. 221)

In this Avathar, the wicked will not be destroyed, they will be corrected and reformed and educated and led back to the path from which they have strayed.

The white-ant infested tree will not be cut, it will be saved. Again this Avathar will not select some place other than the place where the Nativity took place for the centre of the Leelas, Mahimas and Upadesa. This tree shall not be transplanted it will grow where it first rose from the earth. Another speciality is this: the Avathar has no affinity or attachment in its career with members of the Family wherein It appeared. Unlike the appearances as Rama, Krishna etc., when the Life was played out mostly among and for the family members, this Avathar is for the Bhakthas, the aspirants, the Sadhus and Sadhakas only. It has no japa, dhyana or yoga; it knows no worship; it will not pray to anything, for it is the Highest. It only teaches you to worship and pray.  
(S.S.S. Vol. 1 - p. 22)

“My Boys,” He writes, “the bird with you, the wings with Me; the foot with you, the way with Me; the eye with you, The form with Me; the thing with you, the dream with Me; the world with

you, the heaven with Me - so are we free, so are we bound, so we begin and so we end, you in Me and I in you.”

(S.S.Sm Part IV - p. 143)

I am yours whether you like Me or not; you are Mine, even if you hate Me and keep away from Me. Therefore, what need is there for Me impressing or attracting, or exhibiting My love or Compassion, to win your adoration?

(S.S..Sm.Part III p.148)

“Shall I tell you exactly when I feel restful, relieved and content? When I know that you are having Ananda, through the cultivation of detachment and the spiritual discipline of Seva. I am ever engaged in some activities or other for your benefit. There is none to question Me if I do not act; there is nothing I would lose. Although I have no urge to be active, yet you see Me ever active! The reason is, I must be doing something all the time in order to inspire and instruct you or to set an example for you. I am engaged in activity, so that you may learn to transmute every minute into a golden chance to elevate yourselves into Godhood”.

(S.S.Sm Part III - p. 71)

I am the Servant of everyone. You can call Me by any Name, I will respond, for all names are Mine. Rather, I have no particular Name at all, Even if I am discarded by you, I shall be with you. In my view, there are no atheists at all; all are existing by and for the Lord; denying the sun does not make it disappear. (S.S.Sm Part I -p.101)

“Come with empty hands”, Baba says. Throw away all the things that you hold in the grasp of your hand; cast away the toys with which you have been playing the game of gaining and losing, gathering and scattering. Baba delights in giving. He does not relish being adored or admired because our praise does not add anything to His Glory and criticism does not minus it either. Therefore He even advises us to be

indifferent praise and blame. He delights in filling empty hands with lasting sweetness; empty hearts with lasting joy; empty lives with salutary substance, the empty reeds with His melodious breath. (S.S.Sm Part III - p. 242)

You should come with empty hands, without even the traditional offerings of pathram pushpam phalam thoyam (Leaf, Flower, fruit and water). Come with clean hands, hands that supplicate not supply, hands that proclaim that they have renounced attachment to riches, then, I fill them with Grace. I must say that I accept certain things, before giving you that Grace; I demand and take Sathya, Dharma, Santhi and Prema. I seek the gifts of truth, virtue, peace and love. I draw you. To me and then reform and re-shape you. I am a kind of smith who repairs broken, leaky, damaged hardware. I repair broken hearts and fragile minds, warped intellects, feeble resolutions and fading faith. (S.S.S. Vol. V - p.72)

You are all my limbs, nourished by Me. You constitute the Sai Body. Sai will send you sustenance, wherever you are, whatever your function, provided you give Sai the things Sai considers sweet and desirable, like virtue, faith, discipline and humility. (S.S.S. Vol V - p. 335)

My language, My role, My career, My purpose can be understood in a general way only by sitting through the entire film, watching earnestly and vigilantly and trying to get the meaning of every word and act with patient attention.

(S.S.S. Vol. II - p. 153)

For Me, there is no native land or foreign land. All humanity has to be brought back to the path of Dharma.

(S.S.S. Vol. II - p. 229)

I have come in order to repair the Ancient Highway leading Man to GOD. (G.A. - p. 12)

No one can come to Puttaparthi unless I call him. I call those who are ready to see Me. Of course, there are different levels of readiness. (L.G. - p. 342)

I will hold by the hand those who stray from the straight path and serve them. (L.G. - p. 356)

There is no stepping down in your Godward march. It is a continuous journey through day and night, through hill and dale. Where the road ends, God is attained and the pilgrim finds that he has travelled himself to himself..... No matter where you go, always know that I will be there, inside you, guiding you every step of the way, in the years to come you will experience me in different manifestations of my form. You are My very own, dearer than dear to Me. I will protect you as the eyelids protect the eyes. (S.S.February 1987 back cover)

I have come to give you the key to the treasure of bliss, to tell you how to tap that spring, for you have forgotten the way of the blessedness. Very few of you desire to get from Me, the things I have come to give you, namely Liberation itself. I am the embodiment of bliss. Come, take bliss from Me, dwell in that bliss and be peaceful. (M.B.I. -p.153)

Put all your burdens on Me. I have come to bear it, so that you can devote yourselves to Sadhana. (S.S.S.B. -p, 9)

The totality of the Divine energy has come on to humanity as Sathya Sai - to go to each and everyone, to wake up the slumbering Divinity of every human being. Even if in your sleepiness or in your weakness from sleep, you growl, grumble or groan, kick, criticise, quarrel or cry. I will not forsake you; I will not let your divinity go to sleep. A mother never forsakes the child she carries or lets the child fall down, even if the child works out its resentment and anger on her. I have come to help, to accompany and to carry you. I can never forsake you. I will never fail in my duty to my

children - and I shall be very grateful to each child of mine who helps my task..... Wake up, my children, wake up to the dawn of knowledge, wake up to your divine duties, wake up to your divine rights and wake up to your divine reality.  
(S & M -p. 312/313)

You may be seeing Me today for the first time, but you are all old acquaintances for Me. I know you through and through.  
(D.M. -p. 15)

This is a human form in which every Divine entity, every Divine principle all the names and forms ascribed by man to God are manifest. Do not allow doubt to distract you. If you only install in the altar of your heart steady faith in my Divinity, you can win the vision of my reality. (D.M -p. 257)

I resolved on My Birth, I decided who should be My Mother.  
(SBA -p. 28)

I am Nataraja, The king of dance-masters. I know the agony of teaching you each step. (D.M -p. 257)

I have come not to disturb or destroy any Faith, but to confirm in his own Faith, so that the Christian becomes a better Christian, the Muslim a better Muslim and a Hindu a better Hindu. I have come to reconstruct the ancient highway to God; to instruct all in the essence of Vedas, to shower on all this precious gift; to protect Sanatana Dharma, the ancient wisdom and to preserve it. My Mission is to serve happiness and so I am always happy to come among you, not once but twice, thrice as often as you want me. To set right those who have taken to wrong path and to protect the good people, Sai will be born again and again. (SBA -p. 7)

This Sai has come in order to achieve the supreme task of uniting the entire mankind as one family through the bond of brotherhood of affirming and illumining the inner reality of

each being in order to reveal the divine which is the basis on which the entire cosmos rests, and of instructing all to recognise the common divine heritage that binds man, so that man can rid himself of the animal and rise into Divine which is his goal (D.M. 289)

I came to awaken the heart of man and help him to reach the divinity within. It is there with you now, if only you could know it. Love in that divine state now and give up forever all attachments to earthly desires. That will truly make Me very happy. This human form of Sai is one in which every divine entity, every divine principle - that is to say, all the names and forms ascribed by man to God - is manifest. Do not allow doubt to distract you. If you only install in the altar of your heart steady faith in My Divinity, you can win the vision of My Reality.

The Lord has announced that He would come down for the restoration of Dharma and that He would assume human Form so that all might gather round him and feel the thrill of His Companionship and Conservation, and the Lord has come as announced. (V -p. 14)

“I call you to Me and even grant worldly boons, so that you may turn Godward. No Avatar has done like this before, going among the people, the masses, the millions and counselling them, guiding them, consoling them, uplifting them, directing them along the path of Sathya, Dharma, Santhi and Prema.”  
(U - p. 29)

Whether my devotee who is in trouble calls me or not, I will go to his rescue. I will take instant action. (MM-P81)

According to the need and emergency I leave my physical frame and assume divine form to travel in the astral plane to provide instant protection to my devotee. It is by the merit of several births that you have come to my presence! (MM-P82)

My energy goes from Me as I pass you. If you talk to others immediately, the precious energy is dissipated and returns to Me unused. Whatever my eyes see becomes vitalised and transmuted. You are being charged day by day. Never underestimate what is being accomplished by the act of Darsan. My walking among you is a gift yearned for by the gods in heaven and here you are receiving this daily Grace. Be grateful. The blessings so that you receive will express themselves in their perfect time. But also remember that to whom much is given, much will be demanded. (Y P - 26)

I declare that I am in every one, in every being .So do not hate any one, or cavil at any one. Spread Prema always, everywhere. That is the best way of revering Me. Do not seek to measure Me or evaluate Me. I am beyond your understanding. Pray or worship for your own satisfaction and contentment. But, to say think I will respond only if I am called or that I will save only if I am thought of is wrong. Have you not heard the declaration. “Sarvathah panni paadam”? You can hear My Foot-steps, for; I walk with you, behind you, beside you. When you cry out in agony, “Don’t you hear my heart’s plaint? Have you become so stony-hearted?”

My ear will be there to listen. Ask that I should protect you like the apple of the eye; My eye will be there to watch over you and guard you. Have Dhoopam and scent-sticks for the Puja, and I smell them. I answer to whatever Name you use; I respond to whatever request you make, with a pure heart and a sanctified motive. (S S S Vol - III - p - 55)

### **c. NATURE**

There are many who observe my actions and start declaring that my nature is such and such. They are unable to gauge the sanctity, the majesty and the eternal reality that is Me. The power of Sai is limitless; It manifests for ever. All forms of ‘power’ are resident in this Sai palm.

(S.S.S Vol IX - p. 83)

Not today, but any day, it is beyond the capacity of anyone, however hard he may try, by whatever means and for which ever period of time, to assess My true nature.

(S.S.Sm Part IV - p.95)

This day (Sivarathri) Siva has come to the view of mortal men, Siva dwelling in the village of Parthi (Puttaparthi is the name of the village where Prasanthi Nilayam exists); He has on him matted hair, the Ganges flowing from it, the eye in the centre of the brow, the dark-complexioned throat, the serpent wristlets, the tiger skin round the waist, the red dot on His forehead and the pan produced redness of the lips.

(S.S.Sm Part IV - p. 109/ 110)

The Cowherd boy, the son of Nanda has come again among you as embodied ANANDA, so that he may collect his playmates; the same Rama has come again with a great ideal of Aaraam (happy leisure), since now there is no burden of imperium, no dynastic responsibility; he has come to give again the change of service to his erstwhile followers; the same Sai has come to you from Shirdi as embodied Lord, again to be in the midst of His All-comprehensive, Omnipresent Principle known as 'Maha-Vishnu' He has come in this comprehensible, cognisable human form as the 'Maha-Vishnu' (earth limited Lord) so that you may benefit there from. He has come without His instruments and weapons, for He has willed to forge them here itself. (S.S.Sm Part IV - p. 108)

Come, one and all! See in Me, yourself, for I see Myself in you all. You are my life, My breath, My soul, You are My forms, all. When I love you, I love myself; when you love yourselves, you love Me! I have separated Myself from Myself, so that I may love Myself, My beloved ones, you are My Own Self. (S.S.Sm Part IV - p. 143)

Sathya is what I teach, Dharma is the way I live; Santhi is the mark of my personality; Prema is my very nature.

(S.S.Sm Part IV - p. 149)

Why do you discuss and debate among yourselves about My Nature, My Mystery, My Miracle, My Reality? Fish cannot gauge the sky, the grass can grasp only the grass. The eye cannot see the ear, though it is so near. When you cannot reach down to your own reality, why waste time trying to explore the essence of God? (S.S.Sm. Part II- p. 12)

Hate and anger are not part of Me; nor is disease possible for Me. I may hiss to warn and correct; but, I never hate. I am Bliss and Bliss only. I am Wisdom, Anandam, Santhi. That is my nature." (S.S.Sm Part II - p. 139)

"Rescuing a true Bhaktha is My Dharma. My very Nature. Someone asked Me whether it was right on my part to plunge thousands into grief, in order to rescue one. Such numerical calculations cannot apply to acts of Grace. I act my Dharma, regardless of how it affects you or him. (S.S.Sm.Part II p.90)

When the milk-ocean of the Vedas was churned with Intelligence as the rod and Devotion as the rope, the butter of the three great classics - the Ramayana, the Mahabharata, and the Srimad Bhagavatha emerged, for spreading the message of the Namasmarana way for peace and joy. It is to revive this message and to restore faith in the Name that this Avathara has come into the world, in the Kaliyuga.

(S.S.S. Vol.X p.81)

I am all forms ascribed to the Almighty; I am the Embodiment of Perfect Peace. I am known by all the Names through which the Almighty is addressed and adored by Man. I am the Embodiment of Goodness; I am Being - Awareness Bliss, Atma, the one without a Second, Truth, Goodness, Beauty.

(Golden Age p.137)

Though apparently I seem to be indifferent, I have nothing but love towards all beings. I know the karmic load of each. I reduce the consequent hardship one has to undergo. Yet

when a person stands before Me, as I see all the accumulated karmic accretion about him, I control Myself from showing too much love towards him, because that would be against Divine Justice. (B.S.S. Part II - p. 178)

See in Me, Yourself, for I see Myself in you all. You are My life, My breath, My soul. You are My Forms all, when I love you, I love Myself; when you love yourselves, you love Me! I have separated Myself from Myself, so that I may love Myself. My Beloved ones, you are My Own Self. (L.G. Back Cover)

Even if all mankind endeavour for thousands of years to unravel My mystery, they can not succeed. (L.G. - p. 359)

My hand stretches out for receiving, only when a pure heart full of Prema is offered; on all other occasions, it gives and never takes. (S.S.S. Vol. II - p. 83)

If you dare seek my Truth, come, surrender unto Me.  
(S.S.S. Vol. II - p. 82)

Come, I am the repairer of broken hearts, of damaged Anthah-karanas. I am like the smith who welds, mends and sets right. (S.S.S. Vol. II-p.285)

I shall not give you up, even if you forsake Me for it is not in Me to forsake those who deny Me. I have come for all. Those who stray away will come again to Me, do not doubt this. I shall beckon them back to Me. I bless you that you may earn the vision in this life itself, with this body itself.  
(S.S.S Vol. II -p.129)

However you are, you are Mine, I will not give you up. Whatever you are, You are near Me, You cannot go beyond My reach. (S.S.S. Vol. II -p.198)

When we delight as He keeps us close and near  
He sows anxiety in the heart, of separation sad,  
When we despair and feel His sport is our wail  
He grants us in plenty laughter to split our sides;  
When we ride the crest of the wave of His praise  
He picks our pride by well-timed jeers,  
When we roam quite free at the boon, "Don't fear"  
He heaps trouble on trouble and passes silently by.  
We cannot turn away, nor forward proceed.  
Thus He who is in Parthi holds the world in thrill,  
Who at this time can solve for us His Mystery?  
(S.S. January 85 -p. 9)

The chief characteristic of Sathya Sai is, let me tell you, equanimity, forbearance, Sahana. There are many who are engaged in criticism and calumny. Many papers publish all types of writings. Many pamphlets are printed. All kinds of things happen in the world. My reply to all these is a smile. Such criticisms and distortions are the inevitable accomplishments of everything good and great. Only the fruit laden tree is hit by stones thrown by greedy people. No one casts a stone on the tree that bears no fruit!  
(S.S.S. Vol XI -p. 207)

Let Me tell you something I have not announced so far, I am not of this' world. I am far far above it. My Sakthi, My Real Nature can never be understood, whoever studies it, however long he studies it and however intelligent he may be. I have no Nature, so I answer when I am called by any Name. I have no place, so the place which receives My call is mine. I go there, where I am called. I speak and act, to help the world. I will not stop My task until I have succeeded. Fame and blame are equal to Me. Wait; you will yourself see the Glory. Be patient, await events. (S.S.S.B p 6/7)

Truth is what I teach  
Righteousness is what I do  
Peace is What I am  
Love is My Self  
You are Mine and I am yours. (V.S. -p. 269)

When I am with a man I am a man, when I am with a woman  
I am a woman, when I am with a child I am a child, and when  
I am alone I am God.

Truth, morality and love are the basic teachings of all faiths,  
and I have come to establish all these. (LA-P159)

Sathya is My Pracharam (Precept)  
Dharma is My Acharam (Practice)  
Santhi is My Swabhavam (Nature)  
Prema is My Swaroopam (Form).  
My Life is My Message. (U .p. 191)

#### **d. POWERS / MIRACLES**

My power is immeasurable; My truth is inexplicable,  
unfathomable. I am announcing this about Me, for, the need  
has arisen. But, what I am doing now is only the gift of a  
'Visiting Card'. (S.S.S. Vol. IX - p. 83)

Let me tell you this: mine is no mesmerism, miracle of  
magic. Mine is genuine DIVINE POWER.  
(S.S.S. Vol. VII - p. 369)

Miracles are the spontaneous and natural expressions of  
Avatarhood. Rama means "He who confers joy"; Krishna  
means "He who attracts". Every act of mine, for conferring  
joy or attracting the heart, becomes a "miracle" in your  
phraseology. The Avatar has come to reform and re-construct  
and so the "miracle" has invariably this result. The  
chamathkara has as its aim, the samskara of mankind. How  
is that achieved in this Avatar? (S.S.Sm. Part IV - p. 49/50)

The most significant and important power, let Me tell you, is  
my prema. I may turn the sky into earth or earth into sky; but  
that is not the sign of Divine might. It is the prema, the  
sahana wheel is effective, universal and ever-present, that is  
the unique sign. (S.S.S. Vol. VI - p. 171)

Come, I am the repairer of broken hearts, of damaged  
Anthah-karanas. I am like the smith who welds, mends and  
sets right. (S.S.S. Vol. II-p.285)

I am always steady. My Grace is ever there. To the outward  
eye, My action is magic, miracle; to the inner eye it is all  
Leela, Will. The Hand that creates is the Hand that gives -  
there is no keeping back. It is always for you and you alone.  
That is my Truth; know it and be happy.  
(S.S.S. Vol. II - p. 99)

Everyone so drawn is persuaded through Love, to love all  
since all are the same Atman encased distinct bodies, and to  
transform that Love into service (paropakara). As a result,  
their minds get sanctified, their intellects get clarified and  
their hearts get purified. So they attain the Realisation that  
their core is the Atman, which is but a wave in the Ocean, the  
Universal, Eternal Absolute, Paramatman. This is the goal of  
human life (Sakshatkara). (S.S.Sm. Part IV - p. 49/50)

"I am infinite; I am immeasurable; I am UNIQUE, I am  
incomparable; Equal to Myself alone, I am My own Measure,  
Witness, Authority". "I am worried that people are not benefiting  
from Me as much as I would like to confer". "I don't want your  
devotion; I want your transformation". (U - p. 323)

Baba refers to Himself as 'Sai Baba' and to the Sai Baba of  
Shirdi as 'My previous Body'. He speaks of His having come  
down, like Rama and Krishna, for the restoration of Truth and  
Morality, Peace and Love among mankind, for instilling faith in  
God among men who deny Him through pride and ignorance,

and for saving the good from the talons of the bad. He had announced that till the age of sixteen He would be mostly engaged in sportive pursuits, and that from then on until the age of thirty two, He would be drawing people to Him by means of Mahimas or miracles; for, as He has so often said, without these 'visiting cards', no one can gauge even a fraction of His Glory. "I shall give you what you want, so that you may want what I have come to give", is what Baba has said, at Shirdi, while in His previous body.

These miracles range from revealing to those who go to Him their past and future, to shaping their future as He wills it to be; by a wave of His hand, He changes empty air into sacred ash, sweets, images, idols, flowers, fruits, books, bowls, rosaries, crucifixes, drugs, dolls - in short, all things that man is accustomed to, as well as many that he has not known. (S.S.Sm. Part II - p. 12)

My miracles are part of unlimited powers of God and are in no sense the product of yogic powers which are acquired, They are natural, un-contrived. There are no invisible beings helping me. My divine will bring the object in a moment. I am everywhere. (E-P67)

#### **e. ADVICE**

Do not attempt to know Me through the external eyes. When you go to a temple and stand before the image of God, you pray with closed eyes, don't you? Why? Because you feel that the Inner Eye of Wisdom alone can reveal Him to you. Therefore, do not crave from me trivial material objects; but crave for Me, and you would be rewarded. Not that you should not receive whatever objects I give as sign of Grace out of the fullness of Love. (S.S.S. Vol. IX - p. 84)

Why fear when I am here? Put all your faith in Me. I shall guide and guard you. (S.S.Sm Part I - p. 99)

"Learn to yearn from your heart so that you can draw Me to you, wherever you are. That is a more rewarding Sadhana, than the journeys you undergo into a Prasanthi Nilayam; then, I shall certainly come and stay there". (S.S.Sm Part II - p.157)

"Be sincere; talk only about your genuine experience; do not distort, exaggerate or falsify that experience". I can only try my best to adhere to this direction that He has given us. "If you accept Me and say, Yes, I too respond Yes, Yes, Yes. If you deny Me and say No, I echo No. Come, experience, and have faith; that is the method of utilising Me". (S.S.Sm Part II - p.157)

You do not now realise your good luck in getting Me as the Guide. I shall not rest until I reform all of you. (S.S.S. Vol. III - p. 93)

I have resolved to enfold the people of the world in the fostering care of Universal Love as laid down in the Vedas. For the world is My mansion and the continents are the halls therein. I have come to inscribe a golden chapter in the history of humanity, wherein falsehood will fail, truth will triumph, and virtue will reign. Character will confer power then, not knowledge or inventive skill or wealth. Wisdom will be enthroned in the Councils of Nations. Do not be misled. It is not my purpose to strike men dumb by the display of miraculous might! I have come to confer the boon of blessedness, the benediction of bliss, as the reward for genuine spiritual endeavour and to lead mankind into Liberty, Light and Love. (P.E. - p, 76)

To set right those who have taken wrong path and to protect the good people, Sai will be born again and again. He will be born without any pangs of birth. What other truth can I convey to you, the good people who have assembled here. (S.S.B. 1978 - p. 163)



Cultivate nearness with me in the heart and it will be rewarded. Then you too will acquire a fraction of that Supreme Love. Be confident that you will all be liberated. Know that you are saved. Many hesitate to believe that things will improve, that life will be happy for all and full of joy, and that the Golden Age will recur. Let me assure you that this dharma swarupa, that this Divine Body, has not come in vain. It will succeed in averting the crisis that has come upon humanity.

(Golden Age 1980 Inside back cover page)

You can understand me only if you understand yourself, your own Basic Truth.

You must see, hear, study, observe, experience, reflect; then only you can understand Me.

You will learn that I am Prema itself; that I give only one thing, Ananda, through that Prema. My task is to distribute solace, courage and santhi.

That is to say, My characteristics are the ancient authentic ones; only the Manifested Form is new. (S.S.S. Vol. II -p.152)

Do you know how much I feel when I find that, in spite of My Arrival and Bodha and Upadesam, you have not yet started this Sadhana. You simply praise Me and strew compliments; that I am the Treasure-house of Grace; the Ocean of Ananda, etc. etc. Take up the name and dwell upon its sweetness; imbibe it and roll it on your tongue, taste its essence, contemplate on its magnificence and make it a part of yourself and grow strong in spiritual joy. That is what pleases Me. (S.S.S. Vol. II - p. 16)

Come to Me, eager to learn, to progress, to see Yourself in Me and I shall certainly welcome you and show you the way. You will indeed be blessed. (S.S.S. Vol. II - p. 18)

It is not mere Bhakthi that I want, I want action motivated by Bhakthi. Throw off all your present responsibilities and take up this new responsibility of saving yourself; then you will see

the wonder; even the responsibilities will be discharged smoothly and to your satisfaction. (S.S.S. Vol. II - p. 216)

I have a reason to be proud, for I rescue all who worship and adore Me aright. Don't limit Me to this form only. This human form is one in which every Divine Entity, every Divine Principle, that is to say, all names and forms ascribed by man to God, are manifest. (Sarvadaivathaswaroopamu anudharinchina Manavaakaarame Ee Aakaaramu).

I have My definition of the devotion I expect. Those devoted to Me have to treat joy and grief and loss with equal fortitude. This means that I will never give up those who attach themselves to Me. (G.A. - p. 38)

Do not be anxious to waste money on dinners; why feed the over-fed. Feed the hungry, the ones who have not had so far the delights that a full meal alone can give.

(S.S.S. Vol. VII - p. 87)

Be warned against this mistake. I am also deluding you by My singing with you, talking with you, and engaging Myself in activities with you.

But, any moment, My Divinity may be revealed to you; you have to be ready, prepared for that moment. Since Divinity is enveloped by humanness you must endeavour to overcome the Maya (delusion) that hides it from your eyes.

(S.S.S. Vol. VI -p.173)

"Some people keep on saying 'We want Swami, We Want Swami', 'We want to go close to Swami'. But they are not able to put into practice Swami's words or Swami's ideals. Swami is not on the one side and Swami's words are not on another side. Put into practice Swami's words. If you do that, then Swami will automatically be with you. If you keep on wanting Swami physically, but if you do not practise whatever

Swami's words are ,then even if Swami is close to you physically, but if you do yet far away from you.

“In the same manner, how many times you may come to Me, how many times you may listen to my words, but so long as you do not have faith and accept the words which I say and put them into practice, then there will be no connection relationship between you and Me. This is not being said for My sake. This is being said for the sake of the world. If you accept My words and put them into practice in your life, I belong to you”. (W.D. - p. 163-164)

If your yearnings to experience Brahmananda, the Sath-Chit-Ananda, is sincere and pure from this day (23-11-1983) keep ever in your memory what I am about to tell you:

- (1). "I am God; I am not different from God". Be conscious of this always. Keep it ever in mind. "I am God, I am not different from God". Be reminding yourself of this. Pray that you may not fail in this spiritual exercise.
- (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 Sath-Chith-Ananda" (i.e. Being, Awareness and 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". Develop this faith and conviction grows stronger and stronger.

As the physical body is maintained healthy and strong by the five vital airs (prana), these five prayers will endow you with the "Awareness of Brahman" which is the same as "the status of Brahman itself". (M.B.I. -p. 176)

I have come not to disturb or destroy any Faith, but to confirm in his own Faith, so that the Christian becomes a better Christian, the Muslim a better Muslim and a Hindu a better Hindu. I have come to reconstruct the ancient highway to God; to instruct all in the essence of Vedas, to shower on all this precious gift; to protect Sanatana Dharma, the ancient wisdom and to preserve it. My Mission is to serve happiness and so I am always happy to come among you, not once but twice, thrice as often as you want me. To set right those who have taken to wrong path and to protect the good people, Sai will be born again and again. (SBA -p. 7)

Whether my devotee who is in trouble calls me or not, I will go to his rescue. I will take instant action. (MM-P81)

According to the need and emergency I leave my physical frame and assume divine form to travel in the astral plane to provide instant protection to my devotee. It is by the merit of several births that you have come to my presence!

(MM-P82)

“Awake, my children, and see the Light. Seize the opportunity that you now have and break away from the groove of the past. Follow the Master and experience the bliss that comes from Union with God - a life span in harmony with the infinite. I am the Truth. Open your hearts. Let your life be filled with Love. You will then experience the unity of all mankind”.

“My children, surrender to the Lord. Offer everything that you have to Him. He will take care of you. Experience the Bliss that comes from unconditional surrender and leave behind, forever, the miseries and disappointments of the past. The choice is yours; and the timing is yours. I will be there waiting for you”.

“To play your role, remain entered on Me. Impart the purity in your hearts to all fellow-beings. Don't reach for the fruits of

your work. You are My instruments from whom My Love will radiate. The moment you let your ego descend on you, My work with you will cease. When you overcome this negative attitude, you will again be My source. As each one of you performs your work silently, I will embrace you to My heart. You will feel Me and I am Thee. Beloved devotees, be about My work. Your breath will then carry the scent of the Blossoms of Heaven. Your form will be that of the Angels. Your Joy will then be My Joy". (U - p. XVII & VIII)

I want people to come, see hear, study, observe, experience and realise Baba. Then only will they understand Me and appreciate the Avatar. (E-P105)

I miss no opportunity to advise you and guide you, to protect you and listen to you and make you laugh and sometimes even make you cry. To make you happy in everyway I do this. (V -p. 211)

"Make use of Me; that is all that I ask of you. I invite all to come and derive benefit from Me. Dive and know the depth; watch and discriminate; eat and know the taste. I long for people who do that." (U - p. XXV)

When the Lord's name is chanted from the depths of the heart, it turns into the nectarine music of Krishna's flute, which charmed even the cows of Brindavan. The melody that flows from the devotee's heart confers ineffable bliss.

(S.S. March 98 p.61)

God is and can be only One, not more! "There is only One God and He is Omnipresent! There is only one Religion, the Religion of Love. There is only one Caste, the Caste of Humanity! There is only One Language, the Language of the Heart". (S.S.S. Vol. VII - p. 366)

#### **f. TASK / DUTY / MISSION**

I do not belong to you henceforth, I belong to those who need me and call on me. I have my task to be completed.

(S.S.Sm. Part IV - p. 13)

My task is to open your eyes to the glory of the Vedas and to convince you that Vedic injunction. When put into practice will yield the promised results. "My Prema towards the Vedas is matched only by my Prema towards humanity". "My mission is just four-fold: Vedaposhana, Vidwath-poshana, Bhaktharakshana and Dharmarakshana".

(S.S.Sm Part II - p. 43)

I have a 'task': To foster all mankind and ensure for all of them lives full of Ananda. I have a 'vow'. To lead all who stray away from the straight path, again into goodness and save them. I am attached to a 'work' that I love: To remove the sufferings of the poor and grant them what they lack. I have a 'reason to be proud', for, I rescue all who worship and adore Me, aright. I have My definition of the 'devotion' I expect: Those devoted to Me have to treat joy and grief, gain and loss, with equal fortitude. This means that I will never give up those who attach themselves to Me.

(S.S.Sm Part I - p. 10)

This Sai has come in order to achieve the Supreme task of uniting the entire mankind; as one family, through the bond of brotherhood, of affirming and illuming the; inner reality of each being in order to reveal the Divine which is the basis on which the entire cosmos rests, and of instructing all to recognise the common Divine Heritage that binds man, so that man can rid himself of the animal and rise into Divine which is his goal. (D.M. -p. 289)

To take upon Myself the sufferings of those who have surrendered to Me is My duty. I have no suffering, and you have no reason to suffer too when I do this duty of Mine. The

entire give - and - take is the play of Love. It is taken over by Me in Love, so how can I suffer? Christ sacrificed His life for the sake of those who put their

faith in Him. I propagated the truth that sacrifice is God.

(B.S.S. Part II - p. 171)

'WILLING' is superfluous for me, for my Grace is ever available to devotees who have steady love and faith. Since I move among them, talking and singing, even intellectuals are unable to grasp My Truth, My Power, My Glory or my real task as AVATAR. I can solve any problem, however knotty. I am beyond the reach of the most intense inquiry and the most meticulous measurement. Only those who have recognised My Love and experienced that Love can assert that they have glimpsed My reality, for the path of love is the royal road that leads mankind to Me.

(Golden Age 1979 - p. 135)

"My main task is the re-establishment of Vedas and scriptures in the heart of the Kingdom of India and revealing the knowledge about them to the people. This mission will succeed. It will not be impeded by any obstacle. It will not be slowed down. When the Lord decides and Wills, His Divine Grace cannot be hindered." (L.S. - p. 78)

What other task have I than the showering of Grace? By darsana, sparsana and sambhashana, you share in that Grace. When that melts and this melts, the two can merge. Treat me not as one afar, but as very close to you. Insist, demand, claim Grace from Me; do not praise, extol and cringe. Bring your hearts to Me and win My heart. Not one of you is a stranger to Me. Bring your promises to Me and I shall give you My Promises. But first see that your promise is genuine, sincere, see that your heart is pure; that is enough.

(S.S.S. Vol. II - p. 78/79)

My power is immeasurable; My truth is inexplicable, unfathomable. I am announcing this about Me, for, the need has arisen. But, what I am doing now is only the gift of a 'Visiting Card'. (S.S.S. Vol. IX - p. 83)

"I am infinite; I am immeasurable; I am UNIQUE, I am incomparable; Equal to Myself alone, I am My own Measure, Witness, Authority". "I am worried that people are not benefiting from Me as much as I would like to confer". "I don't want your devotion; I want your transformation". (U - p. 323)

The totality of the Divine energy has come on to humanity as Sathya Sai - to go to each and everyone, to wake up the slumbering Divinity of every human being. Even if in your sleepiness or in your weakness from sleep, you growl, grumble or groan, kick, criticise, quarrel or cry. I will not forsake you; I will not let your divinity go to sleep. A mother never forsakes the child she carries or lets the child fall down, even if the child works out its resentment and anger on her. I have come to help, to accompany and to carry you. I can never forsake you. I will never fail in my duty to my children - and I shall be very grateful to each child of mine who helps my task...

Wake up, my children, wake up to the dawn of knowledge, wake up to your divine duties, wake up to your divine rights and wake up to your divine reality. (S & M -p. 312/313)

You may believe it or not. I must tell you that total adherence to truth; absolute selflessness, universality and spontaneous outpouring of love are to be seen only in Sai and nowhere else. Sai will continue to love even those who revile him. Sai will not forget anyone, even if he forgets Sai. But, occasionally, Sai will appear to ignore those who may have forgotten Sai, acted against His injunctions, set at naught Sai ideals or trounced Sai. From this, some persons may imagine that Swami is angry with some persons or dissatisfied with some others it is not without reason that Sai avoids meeting or

talking to some persons. I do not wish to waste my words on persons, who do not respect Sai's directives or follow Sai's ideals. I do not wish to speak to those who have no regard for my words. That does not mean I have no love towards them. (S.S.January 85 -p. 2/3)

My task is not merely to cure, to console or to remove the misery and pain of the individuals. That is but incidental. My main task is the reestablishment of Vedanta and Vedantic way of life in India and the world. (S.G.M. -p. 203)

No Avathar has ever done the things Sai is doing, taking interest in everything concerning your families, celebrating family functions and giving individual counsel. (D.G -p. 149)

This body is not mine. It is yours. Hence I am unaffected by what happens to the body. Your bodies are in me and when you experience pain or pleasure, I share that experience. Devotees should give no room for the apprehension that any harm can befall Swami. Nothing can harm Swami, in relation to the body; things may happen in the natural course sometimes. These are like passing clouds. Understand properly the nature of Divinity.

There was no need for the doctors to see me. I have to control whatever happens to me. This is my example to the world. I do not know the meaning of rest. I do not need any rest. I shall go on with my work.

This kind of equanimity cannot be felt by anyone except the Divine. There is nothing beyond the power of the Divine. Although there was excruciating pain on account of the injury, through self - control My mind did not think about it. If the mind had been dwelling on the pain, the pain would have been greater. The best medicine for this pain is diverting the mind. Every time the body turned there was a shock. I was wholly engaged in reading the numerous letters from devotees and was oblivious to the state of the body; My message to you.

The devotees might feel "why should not Swami cure Himself?" "I am not as selfish as all that". When others are injured, do I relieve them immediately? Everything has a time factor. One has to put up with it for the duration of the trouble. The pain can be mitigated by prayer and by diverting the mind".

The body is subject to ailments from time to time. It comes and goes. "If I rid myself of any ailment instantaneously, people may comment: what a selfish person is Sai Baba? He cures His illness immediately. But He does not remove the pain of others." Whatever it is your bodily ailment or somebody else's attempts can be made to treat it, to teach the sufferer how to control his mind, and strengthen the powers of resistance. But it cannot be got rid of the same instant. The time required for healing has to be allowed. During the past four days My mind did not bother about the injury. I did not give up any of My normal activities. I did not come out only because of the entreaties of devotees.

Sometimes, "I take on the ailments of others. I do this for My own delight and not out of any external pleasure. But in every case of illness, control of the mind is needed to bear with it. This is what every one of you should bear in mind. This is the message of My life. I am exercising various kinds of self control to serve as an example for you."

The joy of the devotees is My joy. I have no exclusive joy of My own. I have no such desire. Why should I be concerned about this body? You must take note of this important fact. "This body is not Mine. It is yours and therefore I have no concern with it. Your bodies are Mine." Out of their love for Swami, devotees are appealing to Swami to take rest. But I don't need any rest. "Karmanyeva Adhikaarasthe" (you are entitled only to do your duty). That is My message to you.

What you have to bear in mind is that no trouble can affect Swami now or in the future and that everything is part of My play.

Such things happen to the Divine - they come and go. I take no account of how the Divine works. The fact that I have been standing here for such a long time is itself a miracle. The legs have been strained to the limit. There has been considerable pain. But in the joy of addressing you I am unaware of the pain. Likewise, in all your sufferings and troubles, you must turn the mind away from them. It is to teach this lesson to you that I chose to speak to you today.  
(S.S.Sep 1988 -p. 225/228)

I am immanent in every being. People forget Me, who is within and without them. I am the inner core of every thing, but they are not aware of this. So they are tempted to believe the objective world to be real and true, and they pursue the objective pleasures, and fall into grief and pain. On the other hand, if they concentrate all attention on Me alone, believing that the Lord has willed everything and everyone, I bless them and reveal them the Truth that they are I, and I am they.  
(Ddd.-p. 52)

My mission is to raise the consciousness of man to a level at which he neither rejoices or mourns over anything. In that supreme state one is going through rebirth and redeath each moment, for these acts are the same, emerging from the formless into form, merging from the form into formless. Then there is no success or adversity, no joy or pain. When the devotee attains this Oneness, his journey towards Me ceases for he will be ever with Me endlessly.  
(S.S. 60 -p. 23/24)

“My mission has now reached that point in time when each one of you has work to do. This planet has a purpose in the great galaxy in which it is held. That purpose is now unfolding before your eyes. I call upon you to radiate the Bhakthi within you so that its unseen power will envelop all who come into your orbit. To successfully perform your parts always remain centred upon ME. Allow yourself to impart that purity of heart

within you towards all human beings and all living creatures and do not reach for the fruits of your work.”

“This part of my mission is performed in absolute silence. You are My instruments from whom MY love will pour. Be always aware that the moment you let your ego descend upon you, My work ceases. When you have overcome your negative un- mindfulness, you will again become MY source.”  
(W.P. - p. 20)

I have come to help all men to acquire Sathwic nature. You might have heard people talk about miracles of my “making” and “giving”, that of my fulfilling all your wants, of my curing illness. But they are not as important as the Sathwa guna (serenity and goodness). I appreciate, promote and instil. Of course, I confer on you these boons of health and prosperity, only so that you might, with greater enthusiasm and with less interruption, proceed with spiritual practice and exercise.  
(S.S.60 -p. 46)

My task (Deeksha) is to give all persons full joy, to guide them in the right path and guard them from evil. My vow (Vratham) is to save all who stray away from the straight path leading them into the path of virtue (Sanmarga). My love (prema) is to end the misery of the poor, to give them all they need and to help, nourish and protect all who worship Me. Devotion to Me is nothing but this have a steady mind, unaffected by ups and downs, joy and grief. (S.S.S.B. -p. 6/7)

“I have not come to speak of any Religion. I have not come in pursuit of any mission of publicity for any cause, sect or creed. Nor have I come to collect followers to support any doctrine. I have come to speak of the universal, Unitary Faith -the faith of Love, the duty of love and the obligation of Love. The greatest of all virtues is Love. It is the basis of character. Character is virtue threaded on Love. Money comes and goes. Morality comes and grows. Morality has to be grown in

our hearts by nourishing it with Love. We will then ensure Justice, Security, Law and Order. If Love declines in Society, nations will become weak and the future of mankind will turn bleak.” (U - p. XVII)

Though Sai is involved in events conditioned by time and space, Sai is ever established in the principle that is beyond time and space. Sai is not conditioned by time, place or circumstance. (U - p. 5)

“Why make such fuss about My going to Africa and returning to Bombay?” (He asked, and added,) “I am in all places. All places are Mine”. (In this context Swami’s Telugu sentence namely,) “Prapanchame Naa Illu” (was translated by Kasturi as “the world is My Mansion”. Then Swami nodded His head in disapproval of Kasturi’s translation and said, “No! Not the world. The Universe is My Mansion.” (U - p. 41)

The five elements depend on Me for their sustenance!  
(U - p. 42)

I am everything everywhere ever”. At the same time, He says ‘Every thing is nothing; and nothing is everything’. (U - p. 44)

“This Sai has come in order to achieve the supreme task of uniting the entire mankind as one family through the bond of brotherhood; affirming and illuminating the Atmic reality of each being, in order to reveal the Divine, which is the basis on which the entire cosmos rests; instructing all to recognize the common heritage that binds man to man, so that man can rid himself of the animal in him and rise to the Divine which is the goal.” (U - p. 50)

“My main task is the re-establishment of Vedas and scriptures in the heart of the Kingdom of India and revealing the knowledge about them to the people. This mission will succeed. It will not be impeded by any obstacle. It will not be

slowed down. When the Lord decides and Wills, His Divine Grace cannot be hindered.” (L.S. - p. 78)

#### **g. REASON AND PURPOSE**

I have come to restore Love among mankind, to cleanse it of meanness and restrictive attitudes.

People tell me that mankind is on the brink of destruction, that the forces of hypocrisy and hate are prevailing fast over all the continents and that anxiety and fear are stalking the streets of every Country. There is no need to tell Me this, for I have come precisely for this very reason. When the world is on the verge of chaos, the Avatar comes to still the storm raging in the heart of man. (S.S.Sm. Part IV - p.20)

Rama obeyed his father’s desire. He did not desist though all Ayodhya was bathed in tears. The father who had acceded to his mother’s wicked desire to exile Him and the very brother who was to benefit by the exile urged Him to stay on. But, He did not turn back. The illness that I took on had to execute its Dharma according to its nature. I all owed it to behave so; for, it is only then that you can observe and imbibe the Glory of the Victory. Krishna could have waved off the rains that Indra threatened to pour on the region of Brindavan, but He permitted the God of Rains to carry on His Dharma. And, He utilised the occasion, to let the Gopis and Gopas have a glimpse of His Glory. He lifted the Govardhan Mount on his little finger to save them from the devastating downpour. He observed His Dharma, the Dharma of Bhaktharakshana (Granting succour of Devotees). Now too, as in that Age, the Purpose is the Proclamation of Divinity”.  
(S.S.Sm Part II - p. 90/91)

In My previous Avatar, Shirdi Baba, laid the base for a secular integration and gave mankind the message of ‘Duty is God’. The mission of the present Avatar is to make everybody realize that the same God or Divinity resides in every one.

People should respect, love, and help each other irrespective of colour or creed. Thus all work can become a way of worship. Finally, Prema Sai the third Avatar, will promote the evangelic newness that not only does God reside in everybody, but everybody is God. This will be final wisdom, which enables every man and woman to reach God. Thus

the three Avatars carry the triple message of work, worship and wisdom.” (U - p. 26)

#### **h. METHODOLOGY / MACHINERY**

I have no methodology of machinery or strategy in the accepted organizational sense. My methodology is a simple one, based on conversion by Love and the machinery is one of human co-operation and brotherhood. Love is my instrument and my merchandise. (S.S.Sm. Part IV - p.84)

I am in you. You are in Me. There is no distance or distinction. You have come to your own home. This is your home. My home is your heart! (S.S.Sm Part III - p. 148'

I have come to light the lamp of Love in your hearts, to see that it shines day by day with added lustre. I have not come on any mission or publicity for any sect or creed or cause nor have I come to collect followers for any doctrine. I have no plans to attract disciples or devotees into my fold or any fold. I have come to tell you of the Universal, Unitary faith, this Path of Love, this Duty of Love, this Obligation to Love. Believe that all hearts 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. Cultivate that attitude of Oneness between men of all creeds, all countries, and all continents. That is the message of Love I bring. (S.S. 60 back cover page)

To give love and receive love, this is my business. There is no limit to my Ananda (i.e. Bliss). I am always immersed in bliss. This is because my bliss is associated with love and not with material objects. If you follow this path, you will realise peace of every kind. My truth is inexplicable, unfathomable. I am beyond the reach of the most intensive inquiry, the most meticulous measurements. There is nothing I do not see, nowhere I do not know the way, no problem I cannot solve. My sufficiency is unconditional. I am the Totality-all of it. (M.B.I. -p. 131)

“To play your role, remain entered on Me. Impart the purity in your hearts to all fellow-beings. Don’t reach for the fruits of your work. You are My instruments from whom My Love will radiate. The moment you let your ego descend on you, My work with you will cease. When you overcome this negative attitude, you will again be My source. As each one of you performs your work silently, I will embrace you to My heart. You will feel Me and I am Thee. Beloved devotees, be about My work. Your breath will then carry the scent of the Blossoms of Heaven. Your form will be that of the Angels. Your Joy will then be My Joy”. (U - p. XVII & VIII)

I am granting things out of Love; My Love will never diminish I have no desire of any kind. I talk of Love; I guide you along the Path of Love. I am Love. (E-P49)

“The Rishis, in ancient times, had to work hard over unconscionably long periods and then be satisfied with a brief glimpse of the Lord (‘Dharshan’). In the Thretha Yuga, the Vanara Sena enjoyed the privilege of conversation with Lord Sri Rama (‘Sambhashan’). In the Dwapara Yuga, the Gopikas received Grace by a touch of Lord Sri Krishna (‘Sparshan’). Currently, Sri Sathya Sai grants to all His devotees, at all times, all the three forms of bliss - Vision, dialogue and touch”. (U - p. X)



“Sai is not conditioned by time, place or circumstance. What I will must take place; and what I plan must succeed. I am Truth; and Truth has no need to hesitate, fear or bend”.  
(U - p. XI)

“When there is a desire for mental tranquillity, I hurry to grant tranquillity: where there is dispiritedness, I hasten to raise the drooping heart: where there is no mutual trust, I rush to restore trust. I am ever on the move to fulfil the Mission for which I have come. I want to light the lamp of Prema in every heart.” (L.S. - p. 90)

I manifest My mahimas to express the Love I bear to mankind and to demonstrate My Grace and to make you realise who I am. (S.S MARCH 99-P80)

“Your innate laziness prevents you from the spiritual exercises necessary to discover the nature of God. This laziness should go. It has to be driven out of man’s nature in whatever shape it appears. That is My mission.” (U - p. 51)

“I have no likes and dislikes. Those who talk ill of Me are also remembering My name and deriving joy there from and perhaps earning a few paise thereby. They are happy when they write falsehood; you are happy singing the truth. I am unconcerned with either. I have come on a task, which I imposed on Myself. That task will go on, from victory to victory, irrespective of praise or blame. It can neither be halted nor hindered.” (U - p. 72)

“No sooner He gets close to you and keeps you elated than He makes you lonely leaving you in the lurch; even as He appears to take pleasure in making you cry, He makes you, off and on, burst into peals of laughter till your sides ache; He gets you puffed up with pride by paying you compliments and the next moment He makes you the butt of ridicule; even as you feel happy because of His assurances, He makes you go through endless sufferings... He would neither allow you to go forward nor backward; He takes delight in enticing and

churning your love-forlorn mind. How can you mortals understand this sweet little Sai, who is the very embodiment of Consciousness Divine?” (U - p. 92/93)

I make you shed tears (of spiritual ecstasy); I wipe off your tears (of worldly sorrow). (U - p. 153)

### **i. RELIGION OF LOVE**

If you have prema towards Me, you will have prema towards all, since Sai is in every one. You sing at the banana, “Anta Sayi Mayam Ee jagamantha Sayi Mayam “- All this is Sayi-mayam—this world is Sayi-full”. So how can you have love for this Sai alone: You have on the walls of this Prayer Hall many pictures of Swami; you revere the picture; you take each of them to be Me. If someone speaks ill of any of them you do not like it, do you? You stand before the picture and exclaim in joy, ‘O! Swami; remember every being is, My picture, why, every being is Me, antha Sayimayam; is it not? So, when you treat any one harshly, you are treating Me harshly. When you are insulting anyone, you are insulting Me.  
(S.S.S. Vol. IV - p. 196)

Love is My distinctive mark, not the creation of material objects or of health and happiness, by sheer exercise of will. You might consider what you call miracles as the most direct sign of divinity, but the Love that welcomes you all, that blesses all, that runs to the presence of the seekers, the suffering and the distressed in distant lands or wherever they are, that is the real sign. It is that which declares that I am Sai Baba. Prema is My task, My Mission, My breath.  
(B.S.S. Part II - p. 148)

Baba is beyond the keenest intellect, the sharpest brain. So do not try to delve into Me; develop faith and sraddha and derive Ananda through Prema. That is the utmost you can do; do that and benefit. (S.S.S: Vol. II - p. 24)

Why worry so much at not being able to touch these Feet?  
My Feet are within your reach, at all times, wherever you are.  
“Sarvathah Paani Paadam”, “Hands and Feet everywhere”. If  
you wail in agony, “Don’t you hear me?” My ears are there to  
listen; if you pray from the depths of your heart, “Don’t you  
see my plight? My eyes are there shedding Grace on you.  
Get out of Maya and become Prema. Then you get Prema  
only from Me. (S.S.S. Vol. II - p. 99/ 100)

This Sai has come in order to achieve the Supreme task of  
uniting the entire mankind; as one family, through the bond of  
brotherhood, of affirming and illumining the; inner reality of  
each being in order to reveal the Divine which is the basis on  
which the entire cosmos rests, and of instructing all to  
recognise the common Divine Heritage that binds man, so  
that man can rid himself of the animal and rise into Divine  
which is his goal. (D.M. -p. 289)

It is only through our actions that we should strive to realise  
the Divinity. Without right conduct, all other spiritual practices  
are of no avail. Hence, all devotees should acquire good and  
sacred qualities in furtherance of their striving to realise God.

You all are in the Kingdom of Sai!  
You all are in Sai’s Home!  
You all are in Sai’s Light!!  
You all are in Sai’s Heart!  
I will bless you; I will bless you in this Holy Night  
This is your right.  
Love is my Form  
Truth is my breath  
Peace is my food  
My life is my message  
Expansion is my life. (S.S. Jan 90 -p. 3/4)

I am love; I shower love;  
I share love; I am pleased with love;

I bless that you have more and more love  
to more and more beings. (V -p. I 17)

The life of Sai, the message of Sai, the ideals Sai holds forth,  
the lesson that Sai teaches the world, are all enshrined in  
one word - LOVE. (E-P57)

With love and faith in Swami, you can accomplish any task  
you undertake. Observe three maxims: Love of God; Fear of  
Sin; Morality in Society. To develop love of God you have to  
see whether every act of yours pleases God or not. When  
you please God, you will have no fear of sin. When these two  
are present, morality in society will follow naturally.

All the ills of the world today are due to absence of fear of sin  
and decline in love for God. Decline in respect for human  
values has undermined world peace.

Love and faith are the cardinal principles for redeeming  
human life. My life is my message. I have love for all. I have  
affection even for those who commit wrongs and for those  
who dislike me. I have no ill will towards anyone because of  
my love for all. And therefore the whole world loves me. The  
root cause of my love is my esteem for all (Visvaasam). The  
basis for the esteem is adherence to the path of Truth.  
Divinity is the basis for adherence to Truth. Thus this Divinity  
is the primal source of universal love. All should practise  
universal Brotherhood. Out of fraternity will be born Divinity.  
Then, humanity will manifest its glory. Men will behave like  
ideal human beings. Embodiments of Love! Try to understand  
my doctrine of Love. I often address you as “embodiments of  
the Divine Self”. You will be true embodiments of the Divine  
only when you develop divine love. The only being worthy of  
love in this world is God. All others are only objects of  
transient attachment. On this sacred Sivarathri Day, develop  
love for the Divine and redeem your lives. Manifest the Divine  
within you. Continuously chant the Divine name. Do every act

with love. That is the highest spiritual sadhana. The way of love will transform the world. Love is the message of Sivarathri. Understanding this, dedicate all actions to God and render selfless service to the people to redeem your lives.

(S.S. March 98 -P61)

#### **j. MESSAGE OF LOVE**

Sai's Message of love, especially to the youth is very apt and carries much weight, the youth pass through a transitory period – adolescence to young age and are to be taken care of wisely that they do not stray. Bhagavan's loving advice and His assurance analysing the psychology and behavioural aspects of youth in the modern age gives much spiritual stamina to them to make them good future citizens of the world.

He addresses the youth and advises them, "I want you to be leaders to protect the world. Leaders like Lions – self reliant, courageous, majestic and just. Lion is the king of the animals and I want you to be a king among men."

Your hearts are my home! Swami will safeguard the purity of your heart, which is his home. Swami will bless you with His presence, around, behind and before you. Remember three things always. Always serve wherever you are. Seek chance to serve others. Never lose an opportunity to have your skills and enthusiasm for the alleviation of sorrow. Pain and distress. Again, do not omit or neglect or postpone your own particular spiritual practice. Above all, have the faith that Swami is with you, at all times and places."

"He who dedicates his time, still and strength to service, can never defeat, distress or disappointment. For service is its own reward. His word will ever sweet and soft, his gestures will be ever revered and humble. He will have no foe, no fatigue, no fear."

Young people who are capable of making sacrifices are very essential to-day. Not only this, we need courageous young people who can proclaim to the world the Omnipresence of Divinity. It is necessary to have young people who can face and fight with courage, situations arising from injustice, unkindness and cruelty. It is necessary to have young people who will not strive for only worldly and material benefits, but will give sufficient importance to the ethical and spiritual aspects, young people who are prepared to give up limitation and selfish ideas, and who are able to serve community in a selfless manner; young people who can, through the experience, proclaim and tell others, that inner Divinity is most important thing".

"Service is worship, each act of service is a flower placed at the feet of the Lord".

"Be eager to share to share enthusiastically in activities for helping others, ever more than in activities for helping yourselves. And pay attention to activities that can 'please' God. God is in everyone. So if God is pleased, everyone is pleased".

"Do intense Sadhana now, when you are young and strong so that you can be in peace and joy all your life. Many postpone spiritual exercises until old age, when they retire from their professional activities. But, once, you retire, every limb of yours will be too tired to work effectively. Make the most profitable use of this present period of your lives. Do not waste the hours in irrelevance and irreverence. Do not indulge in the condemnation of others or in self-condemnation".

"Young people! This is the golden age. You should not waste even half a (minute) second. Do some work or other useful service to society. Do not be egoistic. Enter work in order to extinguish ego".

“Young people ask why they should not enjoy freedom as fish, birds and animals do. They should understand that each of these creatures is enjoying freedom in accordance with its own sphere of life. Similarly, man should enjoy freedom related to his human condition. You cannot call yourself a human being and lead a life of an animal. Enjoy the freedom of a human being. To be free like an animal is to become an animal yourself”.

“In this young age of yours, while you are still in your youth, the kind of sacred thoughts that generate in your mind and the sacred experiences you go through will determine the future for you”.

“Whatever you do as service, to whomsoever you offer the act, believes that it reaches the God in that person!

“Cultivate faith I the value of seva; believe that love can overcome hatred. Have faith in righteousness and moral life. This is called Dharma (righteous) since dharma means that which is worn, that which envelops, that which protects etc, do not stray into paths, enticed by sensual desires and plans for self – aggrandizement”.

The age span 16-30 is crucial for that is the period, when life adds sweetness to itself, when talents, skills and attitudes are accumulated, sublimated and sanctified if the tonic of unselfish service is administered to the mind during this period, life’s mission is fulfilled”.

“One must necessarily have three essential qualities of discipline, devotion and duty. It is only when students have these three qualities, that they will become useful to society”.

“At first God stands at a distance watching your efforts. He is like the teacher who stands aside while the student writes the answer to his questions. When you shed your attachment

to the material world and turn to doing good and serving others, God comes encouragingly near; He is like the sun god who stands waiting outside the closed door, like a servant who keeps his place. He does not announce His presence or knock at the door. He simply waits. But when the master opens the door even a little, the sun rushes in at once and drives out the darkness. When you ask God for help, He is right beside you with hands held out to help you. All you need is the discrimination to pray to God, the wisdom to remember Him”.

“I am always with you, even if you don’t believe in me. Even when you try to forget Me, even when you laugh at Me, or hate Me, even when I seem to be on the opposite side of the earth, I am in you, you are in Me. Do not forget that. We cannot be separated”.

“A young person should acquire self confidence. Faith creates love. Love creates tolerance and compassion. Thus faith in yourself is of primary importance. Youth should be full of love and compassion and there by acquire great moral and spiritual strength”.

“Fill your mind with high thoughts and the highest ideals. Keep them in your mind day and night and out of that will come great work. Talk not about impurity but say that you are pure. Talk not about impurity but say that you are pure. You have hypnotised yourselves into this thought that you are little; that you are born and you are going to die, and live in a constant state of fear. My dears! Your Sai is always with you, in you, around you. Do not fear. Be Happy”.

Man can discharge the tasks he takes up properly only when he understands the true significance of humanness.

It should be realised that the body, the mind and the Atma (the Self) together constitute the human being. The first

(body) concerns action. The second (mind) relates to cognition. The third relates to Being. Action, Cognition and Being together make up humanness.

In this world, whatever a man wants to achieve, the first requisite is the body. Anything can be accomplished only through the body. The body is therefore identified with action. And then, to determine what is good or bad, right or wrong, true or false, sinful or meritorious, the power of enquiry and discrimination is used. This discrimination capacity resides in the mind. The mind is the instrument of cognition. Next, there is the Atmic Principle which is not subject to change and is firmly established in its Truth.

The unified expression of these three-body, mind and atma - is called Sath-Chith-Ananda. "Sath" is that which is. The principle which enables one to comprehend the physical, the mundane, the supra mundane, and the scientific, is called "Chith". When "Sath" and "Chith" come together, there is "Ananda" (bliss). This is what a human being experiences through the body. Man is a manifestation of Sath-Chith-Ananda.

If, instead of experiencing this unity, man is concerned only about the body, descends to the animal state. Animality is the state in which the body is not associated with the mind or the Atma. When the mind is not bound to the Atma or has no comprehension of its relation to the Atma, it turns demonic by its subjection to the body.

The Atma always remains divine, without any association with the body or the mind. But the total human personality becomes manifest only when there is harmonious unity between body, mind and the Atma.

If any individual is asked what he desires most, he will say "I wish to live long comfortably". But if people are asked further

what they mean by comfort (sukham), most persons will have no clear answer. Many imagine that they must acquire wealth and enjoy all kinds of comforts to be happy. But true happiness does not consist in these. Happiness is also equated with living as one likes-"Svechcha", -moving about freely, doing a one pleases and spending one's time in feasting. This is not real "Svechcha". The term "Svechcha" consists of two words: Svaa + Ichcha. "Svaa" represents the Atmic principle" Ichcha" means "wish" or "desire". Real freedom implies reverence for the Self (Atma) and experiencing the bliss of the Self. One who has no faith in the Self allows egoistic conceit (Ahamkara) to grow and courts ruin. Conceit is the root of all evil.

Adherence to Truth, control of the senses, equanimity (santhi), forbearance and compassion are like five life breaths for man. If these five life-sustaining qualities are to sanctify man's life, it is essential to maintain purity in thought, word and deed ("Trikarana Suddhi"). In addition, one aspiring to be a leader has to possess three types of knowledge: First; self-knowledge (that is, knowledge of his strengths and weakness). Two; knowledge relating to his field of work. Three; knowledge of the social environment. A good leader has to possess what may be called individual (or personal) character and national character. Only such persons can become ideal leaders. Giving up selfish interests, eschewing totally ideas of "mine" and "thine", the true leader should be dedicated to the welfare of all and uphold the reputation of his country. On all occasions he should march in front rather than issue orders from the rear. He should set the example by his actions. The world needs today leaders who will be guides in action.

Only the person who practices Sathya, Dharma, Santhi, Prema and Ahimsa (Truth, Righteousness, Peace, Love and Non-Violence), experiences joy there from and shares that joy with others, can be called a leader. In addition to these qualities, a good leader should be selfless and be imbued

with the spirit of sacrifice (Thyaga). He should have only the people's welfare at heart and seek to win their approbation by his service. He must be prepared even to make the supreme sacrifice for the sake of the people. A leader is one who gives up all ideas of possessiveness, strives only for the well-being of society and holds himself forth as an ideal human being.

There is no dearth of Sai Message. As mentioned earlier Sai's every word is a 'Mantra' and every sentence a 'Mahavakya'. He has dealt on 'man', the highest in His creation in detail on many occasions and contexts. He advises, "man needs the eyes of wisdom to see god. The physical eyes help us to see the outer world. This is *pravritti Drishti* (outward vision). The other is *Nivritti Drishti* (inward vision). When you live in the world outward vision is essential. To see god physical eyes are not enough. You need the inner eyes. That is why you close the physical eyes and open the inner eyes when you are in front of the idols of deities in the temple.

Tolerance and sympathy are essential for man. Only then he can attain enlightenment. You have to practise them in the right way.

'Follow the master, Master is your conscience  
Face the devil means distance yourself from evil  
Fight to the end – keep trying till the end  
Finish the game – Life is a game, emerge victorious from it.

This is the true meaning".

Our body can be compared to a car. The eyes are the headlight, the mouth is the horn, the mind is the steering and the stomach the petrol tank. The four objects of human life – Dharma, Artha, Kaman and Moksha are like the four tyres. You should fill these tyres with the air of faith. The pressure of the air in the front tyres should be different from that on the

rear tyres. The petrol (food) that is filled in the tank (stomach) should be pure and unpolluted. When the petrol is impure, it can cause a blockade. Hence, one should eat only Sathwic food".

The Universe is infinite and the marvellous creation proclaims the Will of the Divine, and is known as Nature. Every man who is a child of Nature should have divine nature and slowly and steadily transform into divine, He should understand that the human being is a continuation of morality, righteousness and spirituality. These good, noble and divine qualities are immanent in man and hence man is not to be considered as a mere human being. That is why Bhagavan Baba says that "Human body is a gift from God and is a raft on which one can cross the sea lies between birth and death".

"Man was long born and died a mineral. And promoted himself to a tree. He was then long been a tree and died as a tree. He rose next to an animal and then to the height of man. The rise from one scale to another has been acknowledged by science and spiritual experience".

(Nature, God and Man p. 11/12)

And Vedas declare:

'Anthar Bahischa –Both inside and outside  
That Sarvam –in all that is  
Vyapya – Immanent  
Narayana – God  
Sthithaha – exists.

The concepts of Evolution and Transformation of man (human) and accepted by both science and spirituality. But about the existence and Nature of God man has to elevate himself by his own efforts as Bhagavad Gita exhorts, 'O, man, elevate yourself by your own efforts'. And to help man in this 'There exist Masters of Vedanta who can teach Rishis of yore;

There exist Masters of art and sculptures who can animate lifeless Stones and make them dance;  
There exist valiant heroes who can play with the heads of foes;  
There exist all these in numbers large in the land to-day'.  
Thus man should, in his wisdom and discrimination choose any or all of these to elevate himself to the required Transformation to the height of manhood first and then to Divinity.

Darwin in his theory of Evolution attributed to the monkey the claim; 'Without me, man would not exist'. 'Luckily for us, Bhagavan Sathya Sai Baba, the Greatest Guru – the World Teacher clarifies, explains and elucidates the intricate concepts and Theories of spiritual Texts as well as the Sciences giving the inner meanings and appropriate explanations so that man can understand properly and widen his knowledge. Thus, "Whatever may be the truth about the evolution of man from the ape", Bhagavan explains, "the monkey does a challenge to man in these terms – 'I am present in the human mind and form. I involve you in the affairs of the world. I make you forget the Divine. That is why man's mind is described as monkey mind. I am in deed greater than you. I rendered service to Sri Rama but you are serving Kama (the demon of desire). As I became the servant of Rama, Kama became my servant. Rama is God and Kama is demon". Saying this Bhagavan Baba advises man not to yield to the dictates of the mind but should use his mind to act like a link between man and God. "Mind is both responsible for bondage and liberation for man. People are not able to grasp the glory and majesty of God as they do not have proper understanding .But before realising the Glory of God he is considered to be a creature with hands and feet, eyes and ears, and head and trunk – contrived by clever combination of all. But in addition to these is an immanent but transcendent Entity which is called Atma, the Overself".  
(S.S.S. Vol XI p.3)

Man thus is the combination of body, mind and Spirit (Atma); the body is an instrument for performance of actions; mind is the faculty that determines what is right and wrong and the Spirit (Atma) is that which is ever pure, unchanging and permanent.

Bhagavan Baba, 'The Supreme in Super Human Form' has dealt at length, the meaning of man, the 'Human', the constituents, the sanctity and sacredness of one's life and Sadhana he should undertake to upkeep and uplift himself, on the most scientific and spiritual lines. And as human beings, the highest in the creation of the animal World as the aphorism 'Jantunam Nara Janma durlabham' goes, should understand, appreciate and enjoy the Bliss of God's Glory and Grace.

The meaning of Manava (man) is 'Ma' – maya 'Na' – without; and 'Va' conduct, One who conducts himself without ignorance. That is how Baba urges man to pursue nobler ideas and achieve greater ideals in life.

Man should, at the same time, recognise the existence of God and should realise that he should proclaim the Will of the Divine, be being a part of creation. Though he is bound by all material objects in he world, he should realise the sacred purpose of his birth. For this he should cultivate faith in God, develop love and share it with one and all. For this kind of God – Realisation as both an interdependent and inter-linked. Self- Realisation is nothing but God- Realisation as man is endowed with Soul – Self –Consciousness- Awareness or Atma apart from the body and mind. He must make a distinction between the mind that is the ego and the real self that is consciousness. Self- knowledge and Self- inquiry are necessary for this and one should understand the true meaning of Self which is also known as Awareness, that is responsible for the 'I' Consciousness In all beings and helps them to cross the frontiers of the ego – mind. Otherwise

man identifies himself with a particular name and form and builds up all relations on that basis, which are not real and permanent. All such relations are projections of the mind and have an existence only as long as the mind and body remain. Man thus forgets the real nature and loses himself in the consciousness of what he is not. He forgets that he is atma – the heart – not physical heart – but the self- effulgent one whose light illumines the mind and enables it to see the external world. Without this illumination the mind cannot comprehend the world. The mind is like the moon, which receives its light from the sun. It has no light of its own. The mind thus shines because of the light from the Atma, which is the immanent spirit.

The synonym for man is Human Being.

In the word Human –

H stands for High human value;

U stands for understanding of human sanctity;

M stands for being mindful of one's duty

A stands for Anandaam;

N stands for the name of God.

So man should go on chanting the name of God repeatedly throughout his precious life.

Though man is the combination of body, mind and intellect, the Divinity or Atma transcends all these three aspects. That is why the sages while offering prayers to God used to say, 'Nada, Bindu Kalatheeta Namō Namō' (Salutations to the ONE who is beyond Nada, Bindu and Kala.

When the body, it is pure and unblemished. It is not a victim of any of the six enemies= anger, greed, infatuation, desire and jealousy. A new born is always happy; it cries only when it is hungry. Whoever may look at it, whether a thief or a king it is happy; it smiles and laughs at whoever comes towards it. As the baby grows along with the body, it goes on

collecting different types of bad or good qualities. So he should be careful about his mind, which like a house fly sitting on filth one moment and food on another.

(Sa-Sai Chepudu p.12)

Baba thus gives importance to the mind of man exhorting us that 'the Mind is a challenge of the monkey as we are higher up in the evolution – and the highest of living beings.

The body – the Deha Shakti – the five senses of perception, taste, touch, smell hearing and vision are interpreted by mind or Mano Shakti. The Atma is the basis for efficient functioning of the body and mind. Man sees the phenomenal world with the physical eyes. But what all he sees in the outside world is a manifestation of the Divine. Through Jnana netra or Spiritual or Atma Netra, he gets the wisdom or knowledge or the understanding of the Divine as his Saviour and exults in that Divine Love.

Further elucidating the mind, Bhagavan describes that most of the people taking part in Bhajans, do so mechanically as their body may be present in the Hall but their mind is not fixed on God. So, I suggest, wherever you sit, whether in the prayer hall or elsewhere fix your thoughts on God, like a true devotee and attain His Grace. If you feel sleepy, you can sleep but with your thoughts fixed on the Divine even in sleep. A true devotee does not want any comfort. Wherever you go keep your mind under control and direct all your thoughts towards God, which is real devotion. If you cultivate such devotion your life will be sanctified", Like wise man can chant the Divine name silently with full concentration of mind or merely chant with the lips and tongue".

Bhajans, "They do so mechanically as their body may be present in the Hall but there is not fixed on God. So, I suggest, wherever you sit, whether in the prayer hall or elsewhere fix your thoughts on God, like a true devotee and



attains His Grace. If you feel sleepy, you can sleep but with your thoughts fixed on the Divine even in sleep. A true devotee does not need any conveniences. He does not want any comforts. Wherever you go keep your mind under control and direct all your thoughts towards God, which is real devotion. If you cultivate such devotion your life will be sanctified”,

Like wise man attends Sathsang, which does not mean merely association with good people. Sath refers to the Divine. What is required is to seek the company of God who is the source of all bliss. When one's thoughts are centered on God, one's feelings, speech and actions get sanctified (Samyak Bhavam, Samyak Vak, Samyak Kriya). This leads to the purity of inner sense organs. Purity in thought, word and deed in the requisite for experiencing the Divine. This triple purity is considered **as the essence of humanness**. Buddha recognised this truth and experienced bliss”.

(Baba –May 2002)

This is where man should discreetly desire (Karma) to earn Artha (a good living) though Dharma (Righteousness) and yearn for Moksha- Mohakshaya - (Liberation), Bhagavan gives an example of man storing the water of flowing river by constructing reservoir with sluices and closing them before the water is let out into it. Likewise man should close the outward bound sluices – senses organs through chitta vritthi – Buddhi channel and store the God . Thoughts in the “Atma sakthi, the Inner Soul Force” to be utilised for his benefit or / and for promoting world prosperity and peace. The mind is like a clear mirror. It has no intrinsic power of its own to directly experiences the sense objects except through the concerned sense organs The Scriptures say that the mind is subject to three kinds of pollution – Mala, Vikshepa and Avarana. Mala does not enable us to have a clear and correct image of the Self; Vikshepa is due to the constant wavering of the mind and causes delusion that is superimposed on the

unchanging and results in seeing the Self as Maya- Avarna altogether hides the Reality – Self and makes one identify himself wrongly with his body. It is like a thick cloth covering the man's mind and does not permit him of any reflection whatever of the image of the Self. It is thus referred to that which veils or covers. These mysteries and inexplicable delusions and confusions of the mind are influenced by Maya or Ignorance. Man should therefore discreetly desire (Karma) to earn (Artha) good living through (Dharma) righteous living and get (Moksha) liberated through this Moha Kshaya (decline or disappearance of delusion or ignorance).

To control and stabilise his mind man who is spiritually oriented attends Bhajan or Sathsang and tries to get peace. Thus we should be very careful with his mind, which is a link between body and God.

Now coming to the third component ‘Atman’ man must know the Truth about his reality.

Atma is one's own innermost reality, one's divinity – the real self – the soul which is separate from body . mind and intellect.

But men in their ignorance imagine that the Atma is in the body. The truth is the body , mind and intellect and the entire cosmos as well, are in Atma – the All. It is everything. Men who perform japa, dhyana or thinking or puja and taking God as separate from themselves should know that these spiritual exercises are at the mental level and that the Atma –God – cannot be realised by them. Neither the mind nor speech can comprehend the nature of atma as the mind is turned towards the external world by the sense objects and hence men should develop an “inner vision” (antar mukham) which is very important, true and sacred. Man generally pays attention only to the impermanent ‘out vision’ and loses sight of the One Reality, of his own truth.

Bhagavan in His immense Love for humanity shows the path to follow in order to develop the Inner vision, He says, "What you must develop is the Inner Vision – the Blissful Darshan of the Supreme and He adopts many methods make man to acquire that – through His Darshan, Sparshan and Sambhashan.

But as the supreme is in our midst in all His Glory in Human Form – God walking on His Holy Feet – we still have the Divine Darshan, Sparshan and Sambhashan, which are very exhilarating and precious. Any one going to an Ashram to see any sage or saint, has to pass through many Shramas (difficulties) to approach him / her and have the Darshan. But in the case of our Bhagavan, He goes to the devotees who are seated in their places in a disciplined way and gives Darshan to show His nearness and dearness to them. Thus our Swami is distinct from sages in the Ashrams. About His Darshan and Sparshan He declares, "My energy goes from Me as I pass you. Whatever My eyes see becomes vitalised and transmuted. You are being charged day by day. Be grateful that My walking (and talking) among you is a great boon yearned for by the gods in heaven. It is not what anyone can imagine. It is beyond all comprehension. I can say that its beauty is magnificent beyond all dreams".

In His discourses and through His teachings (His Divine talks) Sambhashan) He expresses Himself in unambiguous terms and urges us to do our duty wherever we go and that He will be there with us guiding us. He declares that "He is the ever auspicious Lord; the manifest form of Om; the One who has come to churn the hearts and minds of men;..... In short the son of Devaki Vasudadeva; the glory of the Yadu race is here with you, beside you." Further He wants us to develop the faith that "all men of devotion to the Lord are kith and kin".

Bhagavan in His Divine Discourse (Sanathana Sarathi March 2006) says, "Men must follow their heart with good feelings

unmindful of obstacles that may appear to come in the way, practising truth/ When man walks on the road, his shadow may fall on bad patches like drains, garbage etc but he is not affected by it but should proceed unmindful of the path of shadow.

All are embodiments of God who is all-pervasive.. That is why we cannot classify some as divine and some others as not divine. All are reflections of the same Atma, which is common to all. Though there are different schools of thinking – philosophy – with regard to the doctrine that 'Beings are many, but the breath is the same; Nations are many, but the earth is one, men must have faith that the Divine dwells in all beings in the form of three characteristics – Sath –Chith – Ananda Being – Awareness – Bliss)', Man must develop the internal vision to experience the divinity within and he will realise that the cosmos is a reflection of the Divine. Then he realises the truth that there is no difference between the Cosmic Divine and the Inner Divine. The analogy of a seed and tree illustrates this concept. The seed and the tree are not different things. The tree is latent in the seed and when the tree emerges, the seed disappears (becomes formless). In both, the form (Tree) and the formless (seed) the principle of Sath (Being exists as one and the same. When one looks at the seed, the tree is not visible. But all that are seen in the tree, the branches, the leaves, the flowers and the fruits were immanent in the seed. This profound and sacred reality can be realised when man enquires into the divinity as mentioned earlier is necessary and man refines himself like the pot in the fire becoming strong and valuable and paddy changing into rice. This refinement lies in accepting all that is good and ejecting all that is bad. With the kind of discrimination man has, he will be able to understand the Truth that 'what is in the Microcosm is in the Macrocosm'. 'Yathpindam that Brahmandam'. Thus, the oneness of the Individual Self (Jeevi) and Omni Self (Paramatma) will be experienced and realised when the mind becomes pure, subdued and develops internal

vision. This firm faith makes man feel that the source is divine and the goal is also divine as he ultimately merges with the source. Added to this discriminatory power, the fire of wisdom and the experience of non-dualism (unity) are used, man's latent divinity manifests and transforms him into a super human then into the divine". – from lower strata of manava to real Manama and then to the status of Mohave i.e., Manavudu to Madhavudu – Man to God (hood)

Bhagavan on another occasion said, 'Deho Devalaya Prokto jeevo Deva Sanatanaha'- body is the temple and the indweller is God. Respect and revere all bodies as temples of God. God is present in all entire creation. Then the world will be free from all conflicts. Today as selfishness and self-interest are on the rise, the world is gripped in troubles and turmoil. In order to get rid of conflicts, man should cultivate moral values, undertake righteous actions and love everybody. Human life is a combination of morality, spirituality and righteousness. Today the whole world is centered around money. I often tell you, Money comes and goes, morality comes and grows. Money is like passing cloud. No doubt it is required to carry on your livelihood in this world but it is not the be all and end all of existence. Earlier people believed Dharma Moolam Idam Jagat (Dharma forms the basis of the world). Now people consider Dhana Moolam Idam Jagat (wealth forms the basis of the world). But Dharma alone will confer peace and bliss on you.

The Vasanas operate because of Prana and the Prana moves because of Prana. Even if a single one is destroyed the other too is destroyed. Bhagavan then advises man to keep a cool mind. He says "The calm and unruffled surface of the Manas Sarovar gets disturbed when stone after stone of desire is thrown into it. A mind from Vasanas is transmuted and no longer mind. The mind is cleansed by Truth, which is a great purifier. Then the mind cannot admit any dirt, sin or defect or deceit. The mind of man is like a blank sheet of

white paper when he is born but as soon as thinking or acting starts, the tarnishing of the mind also starts. It pursues external objects only either because of the pull of the senses or of the delusion caused by super imposing on the external world the characteristics of permanence etc. So it has to be again and again brought back to travel to the correct path. It has to be calmed by japam of Om; or regulated breathing (Pranayama) can be controlled by good counsel; superior attractions like engaging in some good selfless service to some needy; withdrawal from sensory objects; ability to bear the ups and downs of fortune, steadfastness and poise. The recalcitrant mind can be slowly turned towards Brahma – dhyana, showing the sweetness of Bhajan teaching the efficacy of prayer and recitation of mantras and the calming effects of meditation. It should also be led to the cultivation of good habits, good company and good deeds. Thus the mind is to be caged in the cave of the heart for the good result final result of equanimity of the heart – Nirvikalpa Samadhi. When Rama enters the mind, Kama has no place therein. Desire ceases when God seizes the mind. Since desire is the very stuff of which the mind is made , it becomes non-existent and you are free – Mano –nigraha, Mano –laya or Mano – nasana, the killing of the mind etc. It should be steady one chosen image of God so that the mind is the image of God.

When the mind is thus free from the dirt and impurities of the sense organs (vasanas), it is described as Chitta; (mind associated with the sense- organs to mans – the impure mind which is nothing but a bundle of thoughts) and it is turned towards God; the effort of turning towards God is called Yoga or union with God or Meditation. In this process the mind gets peace just as the body gets rest. When the mind is placed on the Lotus Feet of the Lord, it becomes inactive and harmless. In order to offer the mind entirely to the Lord, deep detachment from worldly desires is needed. Superficial devotion or shallow steadfastness cannot succeed. To fell the hard sandal tree, a heavy axe is needed. The mind

though referred to as self or pseudoself, in truth it is Maya. The mind has two phases – the unpolluted (unaffected by desire) and polluted (affected by desire –Kama). For liberation from bondage to desire the mind is the only instrument available to man. Turn it towards objective world, you are bound; turn it towards God; you are on the road to liberation.

Chitta is concerned with chinta (contemplation). Buddhi (Intellect) is the power of discrimination. It is the Divine faculty by which one determines what is transient and what is permanent.

The mothers in ancient times used to impart good lessons to their children and sing:

“Get up early in the morning at the crowing of the cock.  
Have a bath after your morning ablutions,  
Wear a proper dress,  
Eat properly and moderately.” (D.D. 13-4-2005)

Keeping a rubber doll in a cradle, rocking the cradle gently sing:

“Do not cry, my child, do not cry  
If you cry, you will not be called a valiant son of Bharat.  
Go to sleep, my child, go to sleep.  
Did you get scared: What is the reason for your crying?  
Is it because the countrymen lack unity/  
Do not cry, my child, go to sleep  
All the country shall unite and shall love one another,  
Go to sleep, my child, go to sleep”.

(S.S. June 2005)

**k. A few more of the ‘Sai Messages’ :**

1. Sathya Sai gave us the Religion of Love and showed the path of Sacrifice and service.
2. God is in you and you are God.
3. I am always with devotees fulfilling their wishes. I go to you to give Padanamaskar or take letters. You don't come to Me. It means I practise I am yours - a servant. This way I practise and demonstrate whatever I say. You too should do the same thing. That is called the Truth and grants real happiness.
4. People should make an endeavour to know the secrets inherent in the Vedas, Shstras and Itihasas.
5. Man needs the eyes of Wisdom to see God. The physical eyes help to see the outer world. To see God physical eyes are not enough. You have to have the inner eyes- inward vision. that is why you close your physical eyes and open the inner eyes when you are in front of deities in the temple.
6. One should follow one's Conscience - our planning and everything else is at the mental plane. But will is at intellectual level. Mind thinks< intellect wills or decides.
7. You must have purity of mind by engaging it in sacred activities. You must be able to discriminate between the good and the bad, the beneficial and harmful one, the permanent and temporary. For this you have to engage yourself in reading holy teaching from the scriptures and associate yourself with good people who have sacred ideas and ideals. You have to put the sacred teaching in daily practice. Then the actions automatically become good, pure and sacred.
8. To become good and practise good actions there are no barriers or restrictions. All are entitled - children and

elderly; men and women of all castes, classes and creeds of all countries of the world. Valmiki who wrote the great epic Ramayana was a high way robber. Sage Narada was born to a servant maid.

9. To study the sacred teachings one need not neglect the secular knowledge but one should be very careful to learn it properly. There should be a balanced combination of both.
10. One should control one's senses from sense objects and learn to listen to the dictates of his / her heart - conscience. Then the mind makes man forget and becomes pure. The human heart then exudes Love towards other human being forgetting all distinctions. Thus, if men and women uphold purity and integrity, true humanness reigns and human race will enjoy true happiness, prosperity and peace.
11. The sanctity of human life lies in the adherence of the twin qualities of purity and integrity or truth. The story of King Harischandra teaches one as to how Truth protects and confers plenty and prosperity. Truth is to stick to one's promise under all circumstances, disregarding monetary and worldly pleasures and possessions. Emperor Bali did not go back on his promise given to Vamana (Narayana Himself) even though his preceptor Sukracharya dissuaded him. When these great kings departed from this earth they did not carry with them a nayapaisa with them but truth alone followed and shone eternally. Thus one should have the courage and conviction to tread the path of Truth, come what may, and must be prepared to practise the truth and revive and re-establish our ancient culture.
12. Culture is not the same thing which can be acquired. It has to be manifested from within. True culture lies in giving up bad qualities and bad habits and in cultivating good qualities and good habits. One should give up

animal tendencies and foster humanness. People of other countries and cultures laugh at Bharatiyas worshipping stones, trees, earth snakes, cows etc. They do not understand the noble intentions behind that act which is to share love with all living beings and things. In ancient times sages and rishis spent their lives in dense forests amidst wild animals without fear and without any weapons but only with the weapon of Love to the Lord and to the living being in the forest. And they were never harmed by any. Love exists in all and pervades every where. If you do not harm any one, no harm comes to you. 'Help ever, Hurt Never' should be the motto.

One should make one's heart soft like butter and fill it with love and share it with everyone not limiting it to only physical relationships. A person who is engaged in divine activities is called God. There is no one who is not divine in this world. But because of body attachment, one considers one self as human. If one gives up body attachment, one can realise one's true identity, i.e., you are really the Atma. From the physical point of you one is human being but from Atmic point of view, one is God - Atma. The mistake lies with the vision. So one must install divine feelings in oneself and then he/she can perceive all as divine. So he must feel that God is in him, with him and around him always and all the time and this feeling and faith results in unity. Human beings may be different in names, forms and colours but the Atma inside is the same in all. This Atma is what is called Consciousness - Prajnanam - Spirit (when one considers that the same consciousness exists in all, bad qualities like ego, hatred, jealousy and the like do not exist).

The consciousness which is divine is all pervasive. It can be experienced in the entire creation just as one can experience the presence of sweetness in sugar cane, hot taste in chillies, in sour taste in lemon, fragrance in flowers etc. No one can create all or any of these. The process of the birth of a bird cannot be explained as no one can put it in the egg

and no one can teach the young one how to break open the shell to come out. Similarly a gigantic tree with all its branches and fruits is contained in a tiny seed. In the same manner man should ask himself who is responsible for his birth and growth. He thinks food is responsible but then he must know who created food. All these point towards the existence of Chaitanya or Spirit or Consciousness or God or say some super human power. The same Chaitanya makes the human organism to function - eyes to see, ears to hear, the heart to beat etc. If and when the Chaitanya stops functioning, the human body becomes useless and turns into a corpse. One should understand that the same principle applies to every other living human being or organism with different forms and names. Therefore one should realise the 'unity in diversity' and treat others like wise.

Our great Scriptures (Vedas, Upanishads etc.), Epics and Puranas are in Sanskrit and hence beyond the comprehension of a common man. It is here that Baba plays His great role as a World Teacher. He makes them easy to understand and digests in his own inimitable way. He gives the inner meaning of the profound truths contained in the sacred texts; explains the significance and sacredness of the great terms and is trying to bring about the required transformation. His teachings are meant for all categories of people with no distinction of age sex, creed, caste, class etc. **And He preaches His Message of Love by precept and practice.**

## Part Three

## PROJECTS

**Bhagavan has decided to provide the main requirements of life to man.:**

“From my earliest years I have been concerned about providing three primary requisites for our people: Free education, free medical aid and free basic amenities like drinking water. Education is for the head. Medical care is for the heart and pure water for the body. These three cover the main requirements of life. To provide these three gives the greatest gratification.” (S.S. Nov, 98 -p. 286)

“I establish hospitals for such persons who get mental satisfaction and peace only when they are treated in the hospitals, unaware that faith in the ever-healthy ATMA is the best tonic and drug. When they visit these hospitals, they will realise that divine grace is more potent than all drugs; they will turn God ward and tread the path of Self- realisation.” When asked about secret of miraculous cures, He answered, “It is My experience that I am one with every sentient being and inanimate object. My love flows out to every one. I see everyone as Myself. If a person reciprocates My love from the depth of his heart, My love and his, meet in unison and he is cured of his affliction. Where there is no reciprocity, there is no cure.” Of course there are cures, which are effected by His mere will. When Dr. Hislop asked Baba, “Does Swami cure a person only when the Karma is appropriate?” He replied, “No. If Swami is pleased with the person, He heals that person at once. Karma cannot come in the way. If the person has a pure heart, and is living Swami’s teachings, Swami’s grace comes to him automatically.”

(S.S.Sm Vol. V p.235)

Sai Educational Institutions  
clr Photo

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**EDUCARE**

In Sai Educational Institutions, students from the primary classes to the Ph.D. level are studying Vedas. Students are being given the encouragement they deserve. It is because students in most of the other educational institutions are allowed to go astray that the nation is plunged in confusion and chaos. People tend to speak in one way and act differently. It is this dichotomy that has resulted in the public disregard for the Vedas. If those in responsible positions do not live up to their words, how can the people have faith in them? (S.S.S. Vol. XX. P - 192)

**SATHYA SAI COLLEGE**

This college has not been established just to prepare you for earning degrees. The main purpose is to help you to cultivate self-knowledge and self-confidence, so that each one of you can learn self-sacrifice and earn self-realisation. Teaching the university curricula, preparing you for the examinations and awarding university degrees are only the means employed for the end, namely spiritual uplift, self-discovery and social service through Love and detachment. Our hope is that by your lives you will be shining examples of spiritual awareness and its beneficial consequences to the individual and society. This college is run on far higher principles. Here, the emphasis is on giving and forgiving, not on getting and forgetting those who gave that you got. We also encourage service, especially among the illiterate and the needy in the villages around. We try to highlight the responsibilities of youth, rather than rights. The right is earned only by the proper discharge of the responsibility. When you shirk your duty, you have no right to ask for your rights. Remember that the years spent in this college are the most precious in your lives. If they are wasted in indifference or positive idleness, you will have to rue for it, all the rest of your lives.

Being in this college is the highest piece of good fortune and if you do not rise up to our expectations through negligence or waywardness, the loss is irreparable. You will learn here the valuable lessons of detachment, loving service, fraternity, humility, sincerity, fortitude and fearlessness. Treasure them, for they will serve as reliable props when you enter the world of action. In college, you will be marching from smaller truths to bigger truths, until you are taught the know-how to reach the higher truth. I am depending upon you students, for a great transformation in outlook, a great revolution.

Students of the Sathya Sai College must lead this movement. The older generation can only talk; it is you who must act. You have to prove yourselves worthy of this college. Be disciplined; be sweet in manners, in speech and in your relations with the less fortunate. Be grateful to your parents, your villages and those who strive for your welfare. Try your best to earn a fair name for yourselves, for your college, and for your parents. Do not be under the impression that you and I have come together only now since you study in this college; you have come to me for the sake of far higher triumphs, as a consequence of merit acquired during many previous lives. You and your teachers are destined to achieve tremendous tasks under My guidance, in the execution of the mission on which I have come. (M-P1/2)

### **SATHYA SAI INSTITUTE OF HIGHER LEARNING**

The Institute has been established for rejuvenating the nation and promoting the Dharma way of life in the country through a generation of righteously educated students. It has no commercial aims. You must see that the good name of the Institute is preserved. Each one should examine himself. The senior students should be exemplary in their behaviour. If all of you behaved well, what a change would there be in the world!

I am devoting 75 percent of my time to the students and giving only 25 percent to the devotees from all parts of the world. Realise how much love I am lavishing on you. If you

waste this sacred opportunity, you will not get it again. Conduct yourselves as the children of one mother. The elder students should be an inspiration to the younger ones. Be more concerned about acquiring good character than getting degrees. When parents and teachers are indifferent to their responsibilities, Swami cannot evade His obligation to highlight your lapses and to correct you. The good students will be helped in every way. But the bad ones will be given no quarter. Always bear in mind that the Sathya Sai Institute is a sacred institution. It has been set up for promoting the welfare of the world. Only good students can serve to improve the nation. We will be content even if we have a handful of them. (S.S.S XXII - p. 98/99)

The consistent endeavour of the university since its inception has been to develop core courses, bringing out value-orientation in an appropriate manner, blending of science and spirituality, providing interaction between head and heart through self-reliance programmes and co-curricular activities, designing Awareness and Foundation courses and incorporating these as part of the curriculum.

“The university will not be imparting in Botany merely knowledge of trees in Nature; it will spread the knowledge of the tree of true living.

“It will not be imparting the knowledge merely of economics; the knowledge of theistic ethics too will be included.” It will not be teaching mere Chemistry (Rasayana Sastra); it will also unravel the mystery of “Raso via sah”, the Supreme Embodiment of nectarine sweetness, the Atman.

“It will teach not only the science of the material world (Padartha); it will also teach the science of the non-material world (Parartha). It will not differentiate the material from non-material or treat the non-material as irrelevant to the material. “We have decided that this shall be the uniqueness of this university. This will not be like all other universities which



adopt a few faculties and burden their alumni with degrees, which they can present as begging bowls while clamouring for jobs.”

“This university will confer on its alumni the courage and confidence, the knowledge and skill to shape their careers by their own efforts, relying on their strength.

“So, we have proposed that spiritual education be integrated harmoniously with ethical, physical and metaphysical teachings in this university.”

“The medium of instruction in this Institute is discipline; the first, the second and the third languages are Love, Service and Sadhana”. (S.S. Nov. 99 - p. 329/331)

### **MUSIC COLLEGE**

Many students are coming here for studies. But this education is not doing any good to the world. All the subjects like Physics, Botany, Chemistry will only help to eke out a livelihood. But none of them can attract the human heart as music does. **Even God is attracted by music. Once Narada asked Vishnu, “Swami, you have various branch offices like Vaikunta, Kailasa and Swarga. But I want to know the address of Your head office so that I can contact You without delay.” Vishnu said, “Madbhakthaa Yathra Gayanthi Tathra Thistaami Narada (you will find Me installed wherever My devotees sing My glory)” That is why God is extolled as Ganapriya and Ganalola (lover of music).**

The culture of Bharat is contained in music. The modern music too is essential. But along with that Street plays. Harikathas (singing the stories of God) have to be encouraged. Music plays a vital role in fostering Indian culture. The construction of this college will commence in the next month i.e., Sravana. The current month is Ashada, in which, according to the elders, no new construction is to be taken up. (D.D. 28.7.99-P7)

A music college has since been constructed and many students are learning music and giving performances.

## **MEDICARE**

After establishing General Hospitals in Prasanthi Nilayam and Whitefield, a Super Speciality hospital at Puttaparthi was inaugurated on the occasion of the 66<sup>th</sup> Birthday celebrations of Bhagavan at which the then Prime Minister P.V. Narasimha Rao was present. The Hospital has four departments – Cardiology Cardiothoracic surgery, Plastic Surgery, Urology and Ophthalmology. “.Bhagavan has declared that in this hospital all have the same right to get medical treatment. Any one belonging to any caste, religion or any country without any difference can come and get medical treatment. Everyone will get free treatment. We will not worry for money. We shall give free treatment even if it means borrowing money. Saving the lives by curing the disease is our primary aim”.

When I was in Bangalore, one day, the Chief Minister of Karnataka, Patel came to Me and said, “Swami, You have constructed a Super Speciality Hospital in Prasanthi Nilayam, which is of immense benefit to the poor. But diseases are common for both the rich and the poor urban or rural. It will be of great help to the people of Bangalore city, if You would be kind enough to establish another Super Speciality Hospital here.” I just smiled and did not say anything. The very next week, the Chief Minister, the Finance Minister, the Revenue Minister and many other dignitaries came here with the documents concerning the registration of 70 acres of land. This plot is situated adjacent to the Information and Technology Park. They are supplying water and electricity. If you are prepared to undertake noble tasks, the whole world will support you. An American devotee by name Sinclair has come forward to donate a few crores of rupees for this hospital. Previously he had given a few crores of rupees for the Super Speciality Hospital in Prasanthi Nilayam also. I have not told about this project to anyone else, otherwise there would have been a shower of gold. (D.D. 28.7.99-P8)

Hospitals  
clr Photo

## SOCIO CARE

### **WATER PROJECT**

Today in Bharat millions of people suffer from shortage of drinking water, this problem to some extent is due to the conduct of the people themselves. How far are the people acting in the right way? There are three types of behaviour among human beings: the Divine, the human and the animal. What we are witnessing is the growth of animality and decline of humanness. The reason for this trend is the limitless growth of desires and the steady disappearance of ideals (“aasayaalu”). Selfishness is growing, selflessness is declining. Trickery is spreading, Integrity is vanishing, Attachment to the body is waxing, love for the country is waning. The result is that the character of the people is getting degraded. (S.S. Nov, 98 - p. 283)

I am prepared to help anyone from any village, any state or any community; I do not cherish differences of any kind. (Cheers). Whether you believe it or not, I may assure you that I respect only one caste, the caste of humanity, only one religion, the religion of love, and only one language, the language of the heart. I shall never say “No” to anybody who seeks my help, whatever his caste, region or creed may be. (Cheers). A good many devotees are gathered here. I am prepared even to part with Prasanthi Nilayam to meet your requests. (Cheers). I am prepared to do anything for the good of the people. That is my only concern. I am working only to make the people worthy of the Lord’s grace. Few persons recognise this fact. Even those who have been coming to me for years do not recognise this truth. It is difficult to comprehend the truth about the ways of the Divine. All of you should attend to your duties with faith in the Divine. All will be well with you. You can accomplish everything with ease. This is the path

pursued by our ancients. In those days there were no parties and warring factions. All acted with one mind. That was the message of the Vedas. “Let us work together, enjoy together and love one another and share our joy with all”. This was the glorious message of the Rig Veda. Men based their lives on the injunctions of the Vedas. Today when these injunctions are not respected, how can human life be sacred?

No one need be afraid of what others say or think as long as one is doing the right thing according to his conscience. Courage should go along with good action. If your heart is good, no harm can come to you.

Apart from the Anantapur district, I am hoping to meet the needs of some other districts. In this context I wish to assure you of one thing. Whether in Bharat or in any other country there will be no lack of resources for carrying out welfare schemes. Resources are available in plenty. Only the impulse to undertake such schemes is not present. When that impulse is there, anything can be achieved. If people can go to the moon, cannot they make the journey to their hearts?

When I took up the drinking water project, our Trust members told Me: “Swami! There are not enough funds in the Trust. How are we to embark on this gigantic project?” I assured them: “That is my concern. I shall see that this good project is completed.” That has been accomplished without any impediments.

Much remains to be done in Bharat. As the Speaker of the Karnataka Assembly said, water is a primary need all over the country. Pure drinking water should be made available to the entire people. That is my resolve. (S.S. Nov.98 p.286)

Bhagavan has also undertaken projects and completed the supply of pure drinking water to Chennai (formerly Madras) and some areas in Andhra Pradesh.

### **DEENAJANODHARNA PATHAKAM**

“I have constructed a home near Puttaparthi. They have been provided food, clothing and education so that they are able to lead a life of honour and dignity. Those who could not pass even Class 1 have now passed 10<sup>th</sup> Class. They learnt all subjects like Telugu, English from scratch. They are learning music too. I have also built houses for these boys so that they may stay comfortably.” (S.S. May 2005 p.149)

### **VRIDDHASHRAM (HOME FOR THE AGED)**

Help the poor and the needy, serve the society and lead an ideal life. Only then you will be called a true devotee. I have explained to you many times the qualities of a true devotee. They are virtues, good intellect, truth, devotion, discipline, duty. Participate in service activities. This morning I am going to Kadugodi to inaugurate a Vriddhashram (home for the aged). There are many old people in the society who are leading a miserable life, since they have been deserted by their children. Anybody is welcome to this home for the aged. This is started to see that the old people may lead a peaceful life till their last breath. One should be in bliss at the time of death, and not be shedding tears of sorrow. One's last moments are the foundation for one's next birth.

(S. S. April 99 - P. 89)

### **GRAMA SEVA**

“Villages are the foundation of our Indian Culture. General degeneration of our villages is the main cause for the down fall of our prestigious heritage. We still find glimpses of this culture in our villages. Revitalisation of our villages is a must to regain our glorious past”. – Baba.

“Today, the needs of the poor in the rural areas are quite great. In this situation, you must go out into villages, organize service activities and encourage the rural population to participate in them. The village folk should be told the importance of health and hygiene and how to keep their homes and villages clean and healthy.”

(S.S S. Vol. XXVI p. 301)

Grama Seva  
clr Photo

“It is not good to look to the Government for everything. People should come together and try as far as possible to get their requirements met by their own cooperative efforts. Only then they will become one human family. All Indeed, are brothers and sisters and should work together in this spirit. How do you expect Government to provide all amenities? They have to get the money from public. It is better to let people use their money for their own benefit along proper lines.

This kind of mutual cooperation in all endeavours has been commended by the Vedas from ancient times. The Vedas have declared that sacrifice is the only means to achieve immortality. It is necessary to devise means to ensure that the resources of ashrams and temples are used solely for the public good” (S. S.S. Vol. XXVIII p.305)

Youth should go to villages and identify the need and problem of villages and serve honestly and sincerely to satisfy their wants. If people purify their hearts, they begin to feel pain witnessing the problems of helpless people. This motivates them to undertake service activities that benefit the poor and needy. Such selfless, dedicated dynamic and hard working youth become role models for innocent villagers.

**Know, oh man, Grama Seva is Rama Seva!**

**When love overflows it is Rama Rajya**

**There is no progress without Love**

**Without Service there is no hope for man. – Baba.**

The students of Sri Sathya Sai Institute of Higher Learning during holidays and the youth of the Sri Sathya Sai Seva Organizations are undertaking the Grama seva activities as per the directions of Bhagavan.

“Thus, there are so many service activities that I have undertaken right from My childhood. If they are all to be narrated it can go on for hours together”

(S.S. May 2005 p.149).

He is also advising the youth and the students to undertake such noble activities to uplift the society, nation and the world.

## **Part Four**

### **CONTRIBUTIONS**

**21ST CONVOCATION ADDRESS BY  
Dr. A.P.J. Abdul Kalam, *President of India*  
at The Sri Sathya Sai Institute of Higher Learning  
Prasanthi Nilayam, Andhra Pradesh - on 22-11-2002**

**Enlightened Citizens**

I am indeed delighted to participate in the 21st Convocation of Sri Sathya Sai Institute of Higher Learning. I take this opportunity to congratulate the young graduates for their achievement. I greet the Vice Chancellor, Professors, teachers and staff for the excellent contribution in shaping young minds to contribute to the nation in multiple fields. It is a great honour for me that the Chancellor, Swamiji for giving me this opportunity to share my thoughts at this Convocation. Is value based education possible? Sri Sathya Sai Institute of Higher Learning has given an answer in the affirmative. Our ultimate goal is: all human beings should be prosperous and should have all forms of security like food security, social security and future security of their children. How to achieve them? How can a nation be secured from external and internal problems? National security and economic prosperity are interconnected.

Sathyam, Dharma, Santhi and Prema are Prema are the eternal human values. Efforts and endeavour are man's duty. Success or failure is God's domain. I can see in this campus, high calibre graduates bubbling with creativity. There is virtual presence of divine blessings all around. I could sense intervention to alleviate the people's pain, difficulties and problems. The integrated effect of this place is how a Guru can integrate both spiritual and material wealth.

**Divine Message from Prasanthi Nilayam**

When I was thinking what thoughts I can share with you, young graduates, a beautiful divine message was ringing in me:

Where there is righteousness in the heart There is a beauty in the character. When there is beauty in the character, there is harmony in the home. When there is harmony in the home. There is order in the nation. When there is order in the nation, There is peace in the world.

Who can give a beautiful connectivity like this between heart, character, nation and the world? This is a divine statement. This can come from only a divine personality who has been transformed from religion to spiritualism by Thapas. The purpose of real education is to initiate a learning process that transforms children into good human beings with knowledge and value system. My dear young friends, you are really blessed with this divine environment, where the song I referred is sung by Bhagavan Swamy Sathya Saibaba.

### **Tawang Message of Peace**

I would like to share with you an important message, which I experienced very recently, when I was visiting Arunachal Pradesh a few weeks ago. I happened to spend a day in a Tawang Monastery, which has a 400 year old history, located at an altitude of 3000 meters - a beautiful spiritual environment. There, I met a gathering of monks, students, teachers and political leaders. Just like you, I saw bright young faces with an urge to learn with creativity. A unique message was echoing in the Monastery. It looked to me that the message was part and parcel of the students and teachers community. What is that message? I was asking myself. Who can enlighten and explain the message? I sought the help of the chief of the monks at the Tawang Monastery. I asked, 'Your Holiness, can you explain the message with your vast experience in this Monastery, the most important part of learning - particularly in the present environment of our country'. The respected Buddhist Monk told me, "India is a nation of peace. India lives as a spiritual and peaceful nation. Peace should engulf our nation. The Abbot told me further: when you remove "I" and "ME" from your mind, you will eliminate ego; if you eliminate ego, hatred towards fellow

human beings would vanish; if hatred goes out of our mind, violence will not spring from the human mind and then peace and peace and peace will blossom. I bless my nation". This divine message was born in Tawang Monastery. I recall this incident when I see devotees here doing social work ceaselessly with the blessings of Bhagavan Sathya Sai baba. If this divine spirit spreads to every citizen and makes each one to think that the nation is bigger than the individual and guide them to work for the national development, then I am sure the India will become a developed nation.

In the past few years, I have been trying to see how India can be transformed into a Developed Nation. What are the components needed for a Developed India? How to Transform India in a time bound way? The topic I would like to discuss with you today is: "Prosperous, Secure and Peaceful India"

### **Thinking is Progress**

Friends, we should note that the human mind is a unique gift. You can try to fathom the marvels of the universe. You can enter into it only if you have curiosity and thinking. I suggest to all of you, thinking should become your capital asset, no matter whatever ups and downs you come across in your life. Thinking is progress. Non-thinking is destruction to the individual, organization and the country. Thinking leads to action. Knowledge without action is useless and irrelevant. Knowledge with action brings prosperity.

I would like you, dear youth, to have a mind to explore every aspect of human life. Look at the sky. We are not alone. The whole universe is friendly to us and conspires to give the best to those who dream. Like Chandrasekhar Subramaniam discovered the black hole. Today, using Chandrasekhar's limit we can calculate how long the sun will shine. Like, Sir CV Raman looked at the sea and questioned why the sea should be blue leading to the birth of the Raman Effect. Like, Albert Einstein, armed with the complexity of the universe, asked the questions

about nature of the universe. The famous equation  $E=mc^2$  arrived. When  $E=mc^2$  is in the hands of noble souls we got electricity using nuclear materials. When the same equation was in the hands of extreme political tinkers, destruction of Hiroshima took place.

It was 11th May in 1998, when Indian scientists witnessed a great event for the nation. The nuclear explosions one after another - five explosions took place. I was standing on the planet earth on a hot sandy hill. The earth shook as though Atlas shrugged. I felt India could create the energy of any magnitude but also I remembered the importance of technology in the hands of good human beings. Fortunately the central theme of our nuclear doctrine has become "no first use". It was born out of the civilisational heritage of the nation. Now I am standing here in this divine campus, which is a fountain of our heritage.

Imagine the condition of the land and people in this area 40 to 50 years ago. There was no drinking water supply system. There was no educational institution. There was no health care center. Today, the people here have got all basic amenities. How has this transformation happened? It is all because of the vision and blessings of Sri Sathya Saibaba. Millions of people walk in this universe. But during the last millennium one noble soul walked and walked on Indian soil giving application to ahimsa dharma leading to Indian independence. My dear friends, wouldn't you like to become a noble minded like Mahatma Gandhi or a great intellectual like Sir CV Raman or Einstein, or Chandrasekhar Subramaniam. Look at the marvels of your universe. You become a great thinker and action will follow.

### **Knowledge, sweat and perseverance**

Wherever I go, I meet school children. Till now, I have met more than 100000 students. I was in Jharkhand last year. Recently, I was in Tuensang, a remote village in Nagaland. I talked to the student community. I was in Tawang, in a 400 year old monastery situated in the high altitude of over 10,000 ft in Arunachal

Pradesh. I was in Manipur valley, I was in Gujarat. Everywhere, one common voice echoed from the young. Mr. Kalam, can you tell us, in this complex world how to achieve a prosperous India, peaceful India, a secured India? What can be my answer? I was thinking and thinking. I have lived in this planet for 71 years. Did I learn out of my difficult times, some thing to share with you, the young boys and girls across the country? From 1982 to 1992 was a very important period for me to design, develop, build and operate certain missile systems for our country. What type of world was there around me at that time? All developed countries had condemned India in the name of MTCR, their first weapon. The other weapon used by them was NPT (Non nuclear Proliferation Treaty). With these two weapons of technological denials could India minds succeed in their mission? I will share with you an experience, which I had during development of Prithvi and Agni missile systems. In the missile system, for guidance and control, we use two gyro sensors in every flight system. For a given accuracy for a missile payload system, it was essential to have an accuracy of 20 drifts per hour. One of our industries at that time was producing 10 per hour gyros. There was denial of high accuracy gyros from developed countries. A task team was formed between a University and one of our labs to find a technical solution. About twelve software and hardware engineers after working for eight months came out with a solution of fast algorithm to be loaded on the on-board computer of the missile system and for real time error compensation. This would predict the error in the flight trajectory ahead and compensate for the error in the gyro performance to make it provide very high accuracy than the one, which was denied. I am giving this example to show how software solutions, knowledge and enthusiasm can work with hardware constraints. We have to work for high-end software, which will bring more value addition. Also, VLSI foundries should be continuously upgraded to the sub micron level. To keep these foundries going, one of the major requirements is high purity VLSI grade silicon material. The country should have this facility and the investment should take place in this critical area. These

are but a few examples. There should be many hundreds of such actions with perseverance and tenacity to make the country secure and prosperous.

### **The Vision for the nation**

After 50 years of progress, aspirations are mounting that India should become a developed country. This is the second vision for the nation. How we can prepare ourselves for this challenge?

To become a developed India, the essential needs are (a) India has to be economically and commercially powerful, at least to be one of the four top nations in terms of size of the economy. Our target should be a GDP growth of 9 percent annually and that the people below the poverty line to be reduced to near zero. (b) near self-reliance in defence and needs of weapon, equipment with no umbilical attached to the outside world. (c) India should have a right place in world forums. Technology Vision 2020 is a pathway to realise this cherished mission.

We have identified five areas where India has a core competence for an integrated action. (1) Agriculture and food processing - we have to place a target of 360 million tons of food and agricultural production. Other areas of agriculture and agro food processing would bring prosperity to rural people and speed up economic growth. (2) Reliable and quality electric power for all parts of the country. (3) Education and Health care - we have seen, based on experience, education and health care are inter related. (4) Information Communication Technology - This is one of our core competence. We believe, this area can be used to promote education in remote areas and also to create national wealth. (5) Strategic sectors - This area, fortunately, witnessed growth in nuclear technology, space technology and defence technology. Other areas like Advanced Sensors and Materials would need a push. The nation has a plan towards 70 percent near self-reliance in a decade in defence equipment.

These five areas are closely inter-related and would lead to national, food, and economic security. A strong partnership

among the R&D, academy, Industry and the community as a whole with Government departments will be essential to accomplish the vision.

### **Vision for independence movement also created leaders**

What can vision do? Vision generates great leaders in every field. We have witnessed during India's first vision for the nation that is the Independence movement. Jamsedji Nusserwanji Tata brought the steel industry to India even though the British rulers were not favourably disposed to the idea. Acharya PC Ray brought up chemical and pharmaceutical industry. Likewise, in the pre-independence period we saw the birth of many great institutes like the Indian Institute of Science, Bangalore started by JN Tata, Benares Hindu University by Pandit Madan Mohan Malviya, and Aligarh Muslim University by Sir Syed Ahmed Khan. There were also some Indian Maharajas who started and nurtured universities like the one in Baroda. There are many examples in both the industrial and educational fields. In all these cases the basic motivations have been to show the urge to build the National and demonstrate to the world that "India can do it".

So far we have briefly seen how in the pre-independence period new scientific thoughts and innovations, industrial and educational system had emerged with inner conflict and emotions to establish a competitive scientific educational and industrial system in India. We have seen scientists cluster during a period. I am elated to note that a music trinity of great saints, Thyagaraja Swamigal, Muthuswamy Deekshider and Shyama Sastrigal, emerged at the same time in the South within a 50 km radius. What we note is that, the movement for independence generated the best of leaders in arts, science, technology, economics, history and literature. As the Vision for independence movement created so many leaders, I am sure Sathya Sai Institute of Higher Learning, with its value based education under this divine environment, will generate great leaders who will excel in various fields and actively participate in the mission to transform India into a developed nation.



### **Role Model for the young**

I am in a place where University learning takes place in a divine environment. Here students get education with a value system. I would like to congratulate Sri Sathya Sai Institute of Higher Learning for this noble education. Similarly we have a few more institutions imparting quality education with a value system. But we have to go miles and miles, as we have to educate nearly 300 million young minds. A time bound program to accomplish this value-based education throughout the country has to be in place, since education is not merely imparting of information and skills.

When I am with you, I would like to recall an event that happened on 12th August 2002. At Sabarmati Ashram, after offering my prayers in the Ashram, I was addressing about 300 high school children. I was putting forth the second vision of the nation and the role of the young. During the discussion, there were many questions from the students. A 10th standard student asked a question: Who can be our role model? I encouraged a discussion among the children to find the right answer. Many students replied father, mother, teacher, scientist etc. In this way there will many role models for inspiration. The Prasanthi Nilayam Campus has a divine mission of providing education with value, health care and rural development in an integrated way.

### **Conclusion: Empowerment**

When the child is empowered by the parents, at various phases of growth, the child gets transformed into a responsible citizen. When the teacher is empowered with knowledge and experience, good young human beings with value systems take shape. When the individual or a team is empowered with technology, transformation to higher potential for achievement is assured. When the leader of any institution empowers his or her people, leaders are born who can change the nation in multiple areas. When women are empowered, society with stability gets assured. When the political leaders of the nation

empower the people through visionary policies, prosperity of the nation is certain. When religion transforms into a spiritual force people become enlightened citizens with a value system. I am sure; the graduates here have been empowered by their teachers with knowledge and by this divine environment with a good value system. When knowledge blended with a value system empowers a person, he can achieve greater heights in his life. My greetings to all of you.

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### **EVOLUTION OF PROSPEROUS, HAPPY AND PEACEFUL SOCIETY: (An address in Sri Sathya Sai International Centre and School, New Delhi on 8.2.2003)**

#### ***Dr. A.P.J Abdul Kalam – The President of India***

I am indeed delighted to be here in this Sai International Centre Auditorium and interact with you. I was thinking what thoughts I can share with you. Let us remember at this moment, the divine soul that adores Prasanthi Nilayam, an abode that radiates the spirit of giving. Who ever goes to him, he gives; it may be a free quality education, drinking water, free quality healthcare, food for orphans or a soothing touch for the disturbed minds. He is Sri Sathya Sai Baba, who is a spiritual presence and a divine spark providing happiness for millions of people.

At this point I would like to recall a poem written in a full moonlit night. There was a divine echo in the full moon night from my creator. Shaken, bewildered and wondered, the echo engulfed me and my race:

*“You, the human race is the best of my creation  
You will live and live  
You give and give till you are united,  
In human happiness and pain,  
My bliss will be born in you.*

*Love is continuum  
That is the mission of the humanity"*

Friends, I imagine an environment, where every one of those who have assembled here, starts giving, like what Sri Sathya Sai Baba has taught us. How many problems and how much of pain of our people can be removed if every one develops the spirit of giving? Please go on giving. God will bless you. Giving means not just giving resources alone. Give happiness, love, respect and service to the people. Then only our lives will blossom into a beautiful habitat on this planet. When we recall such noble thoughts, we should be aware that man is at war. I would like to discuss about the study, which I have done for a decade on the dynamics of war on the planet earth.

### ***Dynamics of Warfare***

It is evident that man lives on wars. We distinctly see that pattern of warfare has three parts: upto 1920, 1920-1990, after 1990. The first part was human warfare period. Motivation for human warfare was either territorial greediness or wealth ambitions or religious domination, which in combination later led to the First World War 1914. The second period- 1920-1990 - was a mechanized warfare period. During this period the world graduated to the use of new mechanized weapons and platforms - battle tanks, fighter aircrafts and submarines. The motivation was ideological conflicts between two societies, one side former Soviet Union and other side USA and related countries. Second World War also witnessed the disaster by the deployment of nuclear bombs on two cities of Japan. Also, it resulted in accumulation of 10,000 nuclear warheads each side. During the third period from 1990 we see economic warfare and globalisation. The tool used is the supremacy of the technology, which led to technology denials and control regimes separating the nations as "Developed", "Developing" and "Under Developed". In 2003, the world is facing a new kind of warfare, integrated situation of religious conflicts,

ideological differences and economic-market warfare. We have witnessed always that war adds to wars, of course there will be a time gap. How do we combat these complex integrated phenomena of conventional warfare threat, cross border terrorism, insurgency and threat of nuclear attacks? In the next few minutes I would like to share my' thoughts and some possible solutions.

### ***Reasons for Terrorism***

Terrorism results from various factors like difference in ideologies, religious fanaticism, discrimination, and enmity between organizations and nations. Constant deprivation leads to frustration - frustration on provocation leads to alienation. Alienation can manifest itself in two forms - passivism and activism. Activism can manifest itself in constructive or destructive modes. Constructive mode leads to development; destructive mode leads to terrorism; violence and' aggression. Certain nations have been indulging in cross border terrorism' mercilessly. We need to collectively address these sources of disturbance by formulating visionary policies for national development and by executing those mission projects with hard work and sweat.

### ***Visionary Policies for National Development***

Poverty, illiteracy and un- employment are driving forward the forces of anger and violence. These forces link themselves to historical enmity, tyranny and injustice, ethnic issues and religious fundamentalism flowing into an outburst of terrorism worldwide. Those who claim to love the Creator but hate His creation are indeed living in self-deception. But, society, which includes you and me, have to address ourselves to the root causes of such phenomena, which are poverty, illiteracy and unemployment.

After 50 years of progress, the aspirations are mounting that India should become a developed country. This is the second vision for the nation. How can we prepare ourselves to this

challenge? To become a developed India, the essential needs are (a) India has to be economically and commercially powerful, at least to be one of the four top nations in terms of size of the economy. Our target should be a GDP growth of 9% annually and that the people below poverty line (currently 260 million) to be reduced to near zero. (b) near self-reliance in defence needs of weapon, equipment with no umbilical attached to any outside world. (c) India should have a right place in world forums. India Millennium Mission 2020 is a pathway to realise this cherished mission.

### ***India Millennium Mission 2020***

Five areas have been identified where India has core competence for an integrated action. (1) Agriculture and food processing - we have to put a target of 360 million tons of food and agricultural production. Other areas of agriculture and agro food processing would bring prosperity to rural people and speed up the economic growth. (2) Reliable and quality electric power for all parts of the country. (3) Education and Healthcare - we have seen, based on the experience, education and healthcare are inter related. (4) Information Communication Technology - This is one of our core competence. We believe, this area can be used to promote education and healthcare in remote areas and also to create national wealth. (5) Strategic sectors - This area, fortunately, witnessed the growth in nuclear technology, space technology and defence technology. Self-reliance needs to be focused to counter the technology denials. Other areas like Advanced Sensors and Materials would need a push. These five areas are closely inter-related and would lead to national, food, and economic security. A strong partnership among the R&D, academy, Industry and the community as a whole with the Government departments will be essential to accomplish the vision.

### ***Global Outlook for Universal Harmony***

Every human being in this planet has a right to live with

dignity; has a right to aspire for distinction. Availability of a large number of opportunities to resort to just and fair means in order to attain that dignity and distinction is what democracy is all about. That is what our Constitution is all about. And that is what makes life wholesome and worth living in a true and vibrant democracy. At this point, I would like to remind all of us that at social levels it is necessary to work for Unity of Minds. The increasing intolerance for views of others and increasing contempt about ways of lives of others or their religions or the expressions of these differences through lawless violence against people cannot be justified in any context. All of us have to work hard and do everything possible to make our behaviour civilised to protect the rights of every individual. That is the very foundation of the democratic values. Human happiness has two components: Economic prosperity and spiritual enrichment. We have discussed both. At this juncture I am reminded of a beautiful song emanating from Prasanthi Nilayam, which works for global peace through the orderly development of enlightened citizens.

### ***Divine Message from Prasanthi Nilayam***

*Where there is righteousness in the heart,  
there is beauty in the character.*

*When there is beauty in the character,  
there is harmony in the home.*

*When there is harmony in the home,  
there is order in the nation.*

*When there is order in the nation,  
there is peace in the world.*

It is a beautiful connectivity between heart, character, nation and the world. This divine statement has come as a result of transforming religion into spiritualism by Thapas. The purpose of real education is to initiate learning process that transforms children as good human being with knowledge and value system.

Tamil poem composed 1,000 years ago by Awaiyar, which in translation reads thus:

*'It is rare to be born as a human being  
It is still more rare to be born without any deformity  
Even if you are born without any deformity  
It is rare to acquire knowledge and education  
Even if one could acquire knowledge and education  
It is still rare to do offerings and tapas  
But for one who does offerings and tapas  
The doors of heaven open to greet him.'*

That means, it is very rare to be born as a human being in this universe where several billion varieties of life exist, In spite of having been blessed by god to be born as human being, it is very very rare to be born without any defects like deaf, blind and mute. Even if we are blessed so, it is ultimate tapas and love that has to become part of human life. In such a state of self-evolution the bliss shines in human life.

### **Conclusion**

Friends, for evolution of prosperous, happy and peaceful society what we need is freedom from war, war with in the mind, war outside and above all human heart for giving and empowerment of people. The road map for graduating into an enlightened human being will have to include education with value system, religions graduating into spirituality and visionary policies graduating India into a developed nation. I believe, an enlightened human being can be evolved when all these three elements are properly combined as a long term dedicated solution for our nation. Fortunately we are fully equipped for such a transformation to become a developed nation. A beautiful India can be generated by beautiful minds. Beautiful minds are creative. This creativity leads the nation to be economically prosperous and spiritually empowered and emerge as a God blessed nation.

## **DAIVAM MANUSHA RUPENA**

'The three letter word God is very sacred and there is no difference between one God and the other even though the names and forms vary. Baba says that He Himself is the Manifestation of all and I feel God is and can be only one, not more. There is only one God and He is Omnipresent. I remember Baba's quotation – "There is one religion, the Religion of Love; There is only one caste, the Caste of Humanity; There is one language, the Language of the Heart."

Some of my friends who see Baba now ask me, "If Baba is God why there is suffering like this?" I then reply, "I have heard of the stories of Lord Rama and Krishna and their sufferings and I believe them. From Baba's discourses I learnt that He has no pain whatsoever. He is having pain in his human body; He has no suffering as such of His Divinity. More over, He also says that He is able to move about and go to places and attends to all His work. We have heard of His going to Kodaikanal and Bangalore (white field) for His devotees. So I try to analyse like this and stick to my belief He is Supreme and as in the previous times I adore Him with love and good faith. I pray for His Great Love'.

## MAN AND COSMOS

Everything that exists in the universe is material. It is elemental – a combination of three aspects of gross, subtle and causal. Man is a meso-cosmos. He is elemental. So is the living cell. The all-pervading reality is the invisible substratum of universal manifestation. The awakening of the human consciousness is a marvel of the creation. It is the adventure of man, the man-cosmos relationship. God involves him and he evolves to Him through the human-cosmic journey, from darkness to light, from all diversity to all involving Cosmic Oneness.

Man is not an insignificant entity in the universe. Besides human dignity he discovers his identity with the divine. Man's dignity involves awareness and his fellowship with God as a participant in the cosmic intelligence and the universal rhythm. This puts a responsibility on him and on his sacrificial role. He exists between the working of the Laws of Nature, his volition and the Laws of Cosmic sacrifice.

Man has risen and developed from inanimate to animate and has to rise from bestial to human level through adherence to laws of nature, ethics and human values and understanding of universal inter-connectedness. He can further discipline himself through Samadamadisampatthi and through yoga and meditation to attain higher levels of awareness and expansion of Consciousness.

Man is physical, psychological and spiritual - we say he is a composite of body (gross), mind (subtle) and the spirit. Body, mind and the spirit are all one material with variations in

subtlety and pervasion – the spirit being the subtlest of all things. It is called non-material, as it is changeless and is apart from body (visible) and mind (invisible) which are ever changing. Desire fragments man's wholeness. Spirit is but the whole mind without any fragmentation. You are in fact the spirit itself.

Nature is beautiful and human life is glorious. Life is a boon from the divine. It is a celebration and a gift of participation in the universe amidst tensions and tribulations. Man stands in awe, admiration and reverence infused with the joy of the physical world – only as an image of the Reality. The world is the ground for all play with the goals outside the range of virtual existence with pairs of opposites and diversity – one becoming many through delusion and tossing of the mind. The variety of physical things create different vibrations through sound, colour and thought, the different shades of which highlight each other.

The universal dynamism undergoes a cyclic system. It is a process of recycling everything in all aspects (micro and macro) to ensure universal equilibrium. Whatever is excess is depleted and the deficient is supplemented. The universal inter-connectedness sets a limit to man's volition, that operates the responsibility for the doership of action on the doer as a dispensation of universal justice to reap what he sows. It operates through the law of cause and effect (karma). The pre-destiny (karma) will remain hidden in the nervous system of the doer.

The universe is supported on two pillars, the cosmic order (rta) and truth (Sathya). They inspire the energy of the sacrificial act, physical, psychological and spiritual. Vedas and Vedanta talk about illumination and enlightenment as the character of the Reality. Man's urge and yearning is seeking the light of the Reality.

Light shines out of darkness. Upanishads say that the formless reality is light and the same shines in all beings. The splendour from the Sun, Moon and Fire that illumine the universe are from Brahman. Reality is luminous. It is Brahma- tejas that shines out of Brahman, the Supreme. Moon is the reflected light and it is related to mind, ocean, forests and herbs. Agni is symbol of Reality. He is the messenger, communicator and relator of man to God. Sacrifice to God is made in fire through oblation (Swaha). Agni is earthy as fire, as the naval of the earth and the seed that fecundates everything.

Sun belongs to the three worlds and links the world of man to the world of God. He is the cause of heat and light. He is the measure of all movement and the cause of all dynamism of the universe. It is the link between the mater and the spirit, the manifest and the transcendent. Light is transcosmic.

Mind is immanent in matter. God is immanent in man and becomes transcendent. Man is the human splendour, the shadow of the unmanifest and yet is not separate from it. A whole man realises his oneness with the Cosmic.

Human happiness is neither a matter of pure subjectivity nor pure objectivity. It is a result of harmony. It is involvement in the world on one hand and contemplation on the other. The wholeness involves harmony of opposites, enjoying the world with order out of chaos and aspiring for the glory of God as an individual and his relationship with family, society, work, service and sacrifice. He lives in coherence with the world and beyond it to live as a whole with strength and vigour.

This needs man to behave - to be good and do good, to love and give, to hurt and harm none physically and mentally, to helped and served as possible, to live in moderation, compassion and courage in work and duty in the harmony of the home, and as a citizen of a nation as a participant of the universe.

## HE IS GOD – SO ARE YOU

Look at the magnificence of the sunrise, the vastness of the valleys, the extraordinary stillness in a forest, the beauty of the dew in the morning on the blades of grass, the symphony of the birds chirping at sunset, the marvel of the human body - What greater proof do we require about his existence if we only give only look at the world around us. Isn't it a wonder – does it not have an order despite an apparent external disorder. When through the power of prayer you hear him through a result you are looking for, know that you have been answered. If we look at our life and see all what has happened, has it always been only bad – know that you have been cared for at all times which we do not seem to credit him for. When there is stillness and an unexplained calmness around, a certain joy that exists without seeking, you are experiencing His presence. When you hear an inner voice guiding you, know that it is God. Isn't it a wonder that the more we know and explore through science the more remains unknown. When there is a flow of tears of gratitude, know that you are getting in touch with Him or experiencing His Grace. Isn't life itself a gift? Life is a celebration and we need to take part in the leela with the right spirit. Is not life itself a gift? Haven't we seen HIM through various manifestations?

Who is acting through the doctor operating on the patient who gets cured or serving your needs through various relationships. Isn't there in us a yearning for that something that will give us peace, bliss and something more than what we have got all or most of the time. We probably do not realise it is our urge to get back to the source which is HE.

The child in us wanting to meet the Divine whatever be our age. The wonder that is GOD is only to be seen around. Sadly many of us believe but do not actually attribute it these to HIM all the time and we are just instruments.

Then why do we all not recognize that he is here and now. Isn't it we who need to open up?

There is opening up in sweet surrender, an expansion of our consciousness

Bhagavan has always said that HE is GOD and so are you - but you have not realised the Self within. How many saints, avatars have stated this time and again.

So, what are we waiting for?

5

*Tumuluru Krishna Murty*  
Hyderabad

## THOU ART THAT

Thou art the Immortal, Inscrutable, Indestructible,  
Immeasurable and Incomprehensible

Thou art Beginningless, Middleless, Endless and Eternal

Thou art Sarvabhootantaratma, Sarveswara, Sadasiva,  
Satchitananda,

Thou art the Trinity – Brahma, Vishnu, Maheshwara

Thou art the Adi Shakti, Sarva Shakti, Parashakti, Lakshmi,  
Saraswati and Parvati

Thou art Omnipresent, Omnipotent, Omniscient,  
Omnifelicity and OMNIAL

Thou art the Ocean of Mercy and Shower of Compassion  
and Milk of kindness

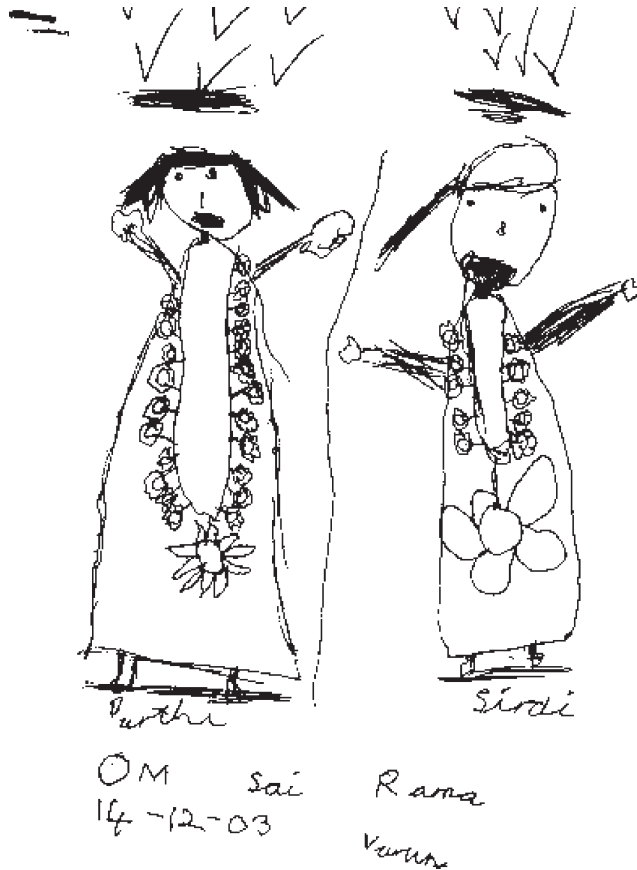
Thou art Sathyam, Jnaanam, Anantham, Advaitam

Thou art Satyam, Sivam, Sundaram

**Thou art That Supreme – SRI SATHYA SAI**

Tumuluru Sai Varun  
Addis Ababa

## AN OFFERING



(When Varun was six years then)

clr  
Ph.Sai

## DAWN OF THE GOLDEN AGE

“When the Golden Age dawns there will be harmony throughout the world and love will flow everywhere. To-day you cannot visualise such a state because there is chaos everywhere – fighting, scheming, hatred, evil, all the negative emotions are in the ascendant. But eventually change will come.

To-day the seeds are still in the ground, slowly germinating, as the teaching of the Lord begins to spread throughout the world and infiltrate the mind of the man. Soon those seeds will begin to grow and what emerges will brighten the world as the beauty of the truth begins to reach so many people. It is a process that takes time and A new Golden Age will evolve gradually. Let the divinity within shine forth and become one of the beacons to light up the world and hasten the arrival of the new Golden age. It is there now for some – those enlightened souls who have already reached the state of God Realisation. It is that awakened state that will lead to the new Age.

As predicted by Bhagavan Baba Himself, it appears the Age really dawned.

But like Baba Declares, The New Golden age will evolve gradually and brighten on the entire world.

And with advent of Sai Avatar and Declaration made by Him, people perceive “Peace” everywhere and Proclaim as desired by Him.

“Caste and creed divisions should go;

Speak repeatedly that service to the weak is divine;

Meditation on the Lord’s name will lead man to Lord’s abode;

And confer immortality on him;

Declare that all men of devotion and faith are kith and kin;



Those who teach this wisdom to the people are dearest to the Lord;

Getting rid of feelings of difference,

If you live in love and harmony;

That alone will delight Sai,

What more can I tell you;

Oh, good people assembled here!

So let us wait and pray with good faith.

With the Dawn of the Golden Age and SAI ERA, Brightness and Brilliance, Beauty and Benevolence exist all around and we, the humans in god's creation endowed with awareness and pure heat and good feelings recognise, understand and enjoy great happiness.

Summing up we have to learn that 'SAI' should be our journey's beginning – whenever we have started and the "Journey's End" – whenever it occurs. Let us tread the sacred "SAI PATH OF TRUTH, RIGHTEOUSNESS, PEACE, LOVE AND Nonviolence" with the Motto – Work is Worship and Duty is God, seeking to bring in the New Social Order that 'Sai' has been striving all along with the various Educational, Medical and Social Projects.

That will be our gratitude to the Great Lord who has been training us in Spiritual Discipline in waging the unending Spiritual Battle with His tireless Teachings, precept and example, which will ultimately help us to achieve life's Goal.

## EPILOGUE

In my earlier book I quoted Sri Sathya Sai's words :

"Sai is journey's End; whichever path you tread, He is the Guide; the God; the Goal." So let us strive to start the Journey with Sai as the Indweller reclining in our hearts and make the journey pleasant and peaceful. Let us hear the Sai's name everywhere and as the trees proclaim the sacred name as they wave their heads; the birds in their chirping call upon man to remember Sai's name; the flowers, which spread their fragrance declaring the glory of Sai; the humming of the bees which announce the bliss in Sai's name; Let us enjoy that sweet and loving sound, 'Sai, Sai' that reverberates from the sky and earth and then realise that Sai is not one's name but that Sai is the ONE who can be experienced everywhere; and reach the Journey's End gloriously, surely and happily.

After making this 'Sweet Journey' with my most loving Lord I have learnt that Sai should be our 'Journey's Beginning' - whenever we have started and the 'Journey's End' - whenever it occurs. Let us tread the sacred 'Sai Path of Truth, Righteousness, Peace, Love and Non-violence'. With the motto - Work is worship and Duty is God, seeking to bring in the New Social Order that Sai has been striving all along with the various Services He is rendering.

I add this most sacred and beautiful Mantra Sai has given us:

"Man:        Strive - that is your duty;  
                  Yearn - that is your task;  
                  Struggle - that is your Assignment;

If only you do these, sincerely and steadily, God can not keep back for long - the reward of Realisation.

**- Bhagavan**

So it is our bounden duty to contemplate and "Be good and do good" and pray for Bhagavan's Blessings and Grace.

Jai Sai Ram

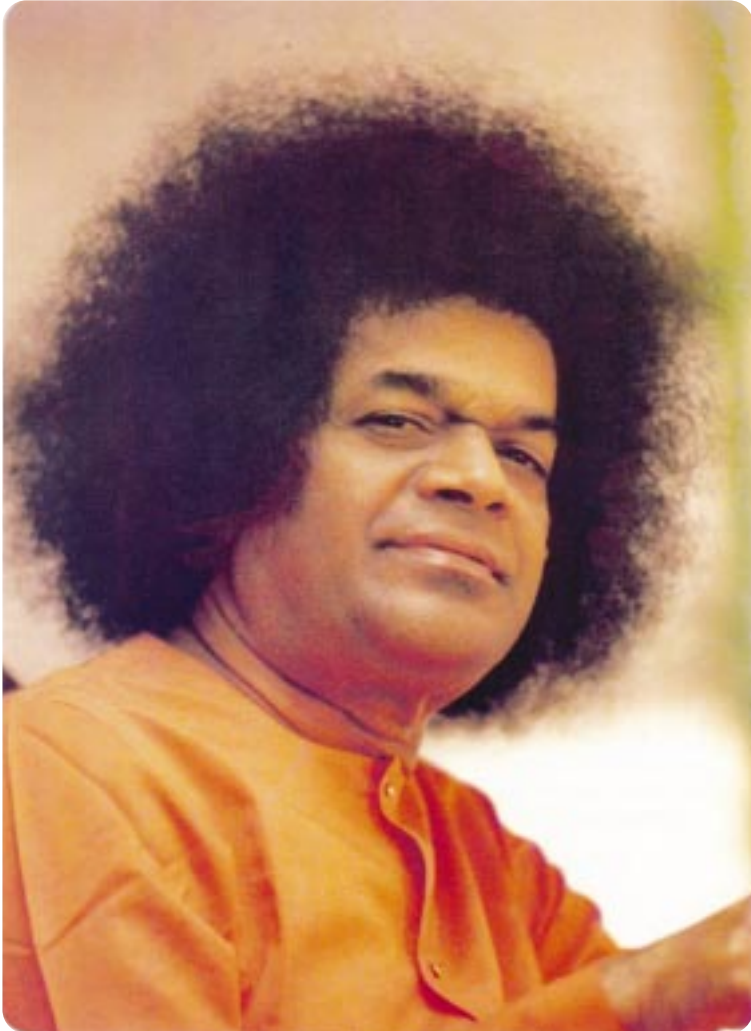
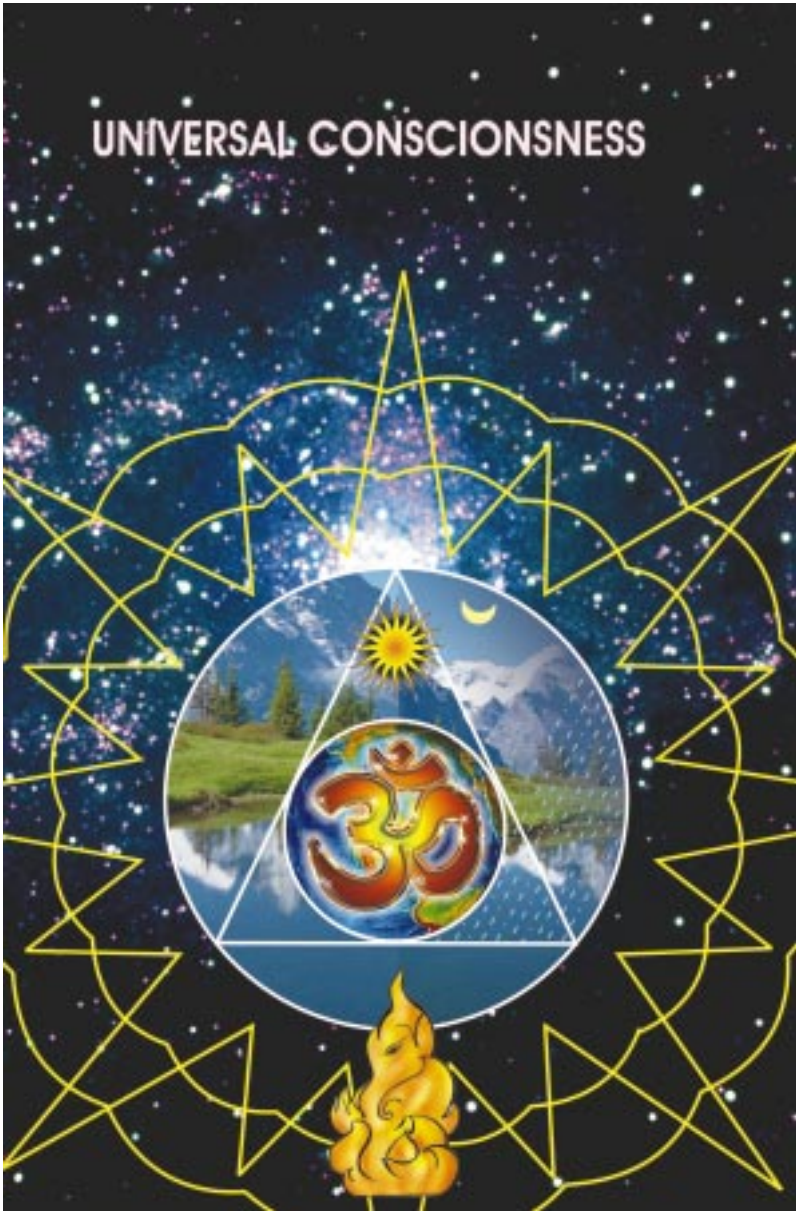
June, 2006

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Name of the Book	Abbreviation
A Catholic Priest Meets Sai Baba	AC
Baba Sathya Sai	BSS
Bhagavatha Vani	B V
Divine Discourses	D D
Divine Messages of Sathya Sai	D dd
Divinity & Dew Drops	D M
Golden Age	
Greatest Adventure	G A
His Story	H S
Life is Awareness	L A
Lokanath Sai	L S
Loving God	LG
My Baba and I	MB
My Life is My Message	M M
Nature, God and Man	
Necklace of Nine Gems	N N G S
Sa Sai Chepudu	
Sai Baba Avatars	S B A
Sai Glory	S G
Sai Supreme Personality of Godhead	S S G
Spirit and Mind	S&M
Sri Sathya Sai Baba	S S S B
Sanathana Sarathi	S S
Sathya Sai Speaks	S S S
Sathyam Sivam Sundaram	S S Sm
The Scriptures are fulfilled	T S
Uniqueness of Swami and His Teachings	U
Unity, Divinity, Purity is Enlightenment	PE
Vision of Sai	V S
We Devotees	W D

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Part Two



SRI SATHYA SAI AVATAR

## THE EMBLEM



Sarva Dharma Sai



**Sai Educational Institutions**



**Super Speciality Hospital Puttaparthi**

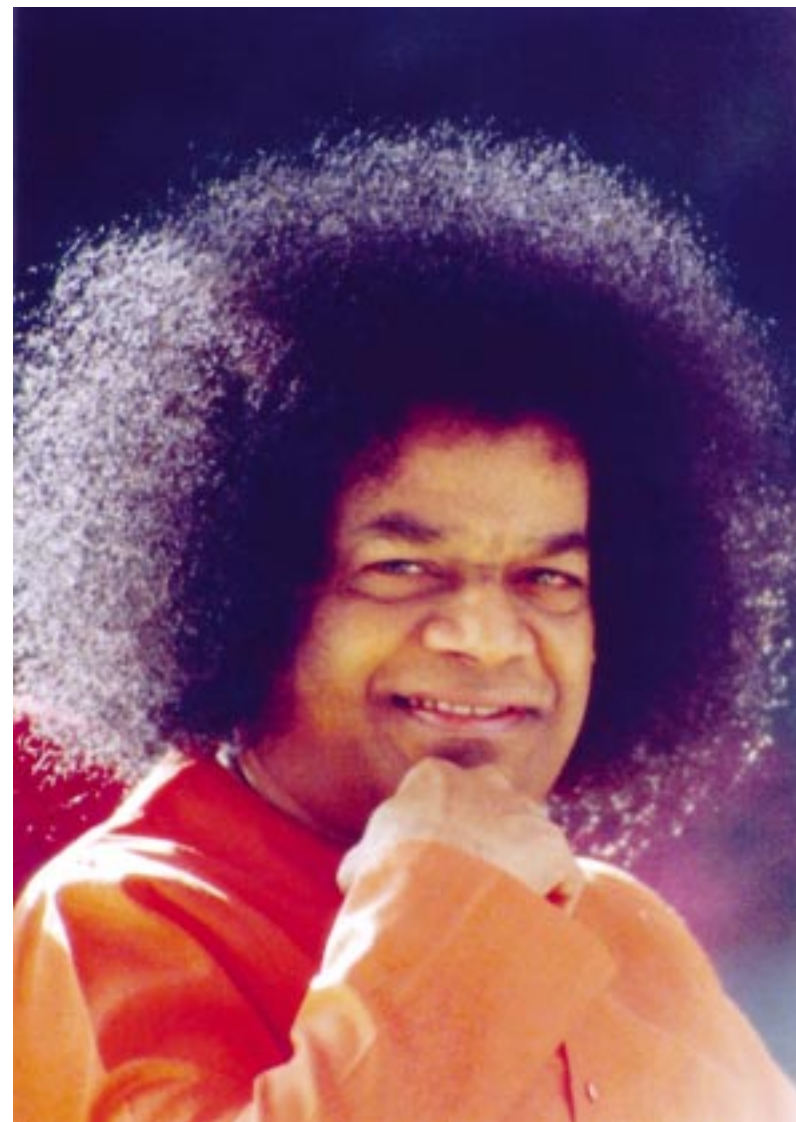


**Super Speciality Hospital Whitefield**

## Part Five



Service Activities in Villages



**SRI SATHYA SAI AVATAR**

