

Inherit Sai Wealth: Love

*This great Motherland of ours, which produced high-souled men who spread
its glory across the continents;
This heroic land that won its freedom from occidental adventurers;
This sacred land that achieved eminence in music, literature, and the fine arts;
Being born in this land of beauty resplendent with artistic achievements,
It is the supreme duty of all ye devotees
To protect the treasure of dharma [righteousness] bequeathed to you by
Bharat Mata [Mother India]!*

Embodiments of the Divine! The land of *Bharat* [India] resembles an orange fruit. The religions and communities are the pieces in it. The numerous occupations pursued by the people are like the seeds. To be born in a country with such rich variety is itself a blessing. It is a land that should shine in all its glory by manifesting unity.

From very early times *Bharat* has been proclaiming to the world its faith in God and the godly life. "Let all the worlds be happy" has been the avowed ideal of *Hindu* society. The good fortune of those who are born in such a country is beyond praise.

Both pain and pleasure are impostors

Man is essentially divine in nature. Owing to various factors man tends to forget his inherent divinity (*sat-chit-ananda*). The veil of ignorance that conceals the divinity in him cannot be removed easily. Neither wealth, position, nor scholarship can rid him of this malaise. *Atma jnana* (knowledge of the self) alone can provide the remedy. You should not be misled by the pleasures derived from possessions, position, or prosperity. These are



transient things that come and go. Pain and pleasure are incidental to human existence like kith and kin. Man should endeavor to realize his true nature, experience his inherent divinity, and not yield to the temptations of the moment. Both pain and pleasure are impostors. Man should not allow himself to be led astray by them.

The self transcends time and space. It is eternal and unchanging. Enquiry into the nature of the self is the message of the perennial philosophy. It is also the primary duty of man.

The sages declared that the body is a perishable ragbag teeming with ills. Giving up attachment to it, man should seek refuge in God. The five elements can affect only the body but can have no effect on the Spirit.

Purity and Divinity

The body, mind, and *atma* (spirit) constitute a human being. The three demonstrate the nature of man and enable him to grow to his true stature. They represent the three concepts of action, awareness, and realization. The body is the instrument for practicing *dharma* [righteousness]. It is the means of discharging all one's duties. The mind is the source of good and bad thoughts. The world is understood only through the mind. It is the instrument for judging between right and wrong, the impermanent and the everlasting. It represents awareness or understanding. The *atma* represents the pure, effulgent, eternal, and unchanging consciousness. It shines within man as illuminating flame. The *shastras* [scriptures] have characterized it as Divine. The *Upanishads* [scriptures] have declared that God dwells in the cave of the heart. The Bible has declared that the Divine can be experienced only through purity of the heart. The Quran also declares that purity of heart is essential for experiencing God. Guru Nanak declared that only through good thoughts, good speech, and good actions can one realize the Divine. All faiths are one in proclaiming the supreme importance of purity of heart.

Man, however, has forgotten his true divine nature and is immersed in the vain pursuit of material pleasures. In the process he has ignored right conduct and is prey to many ills. Men regard *dharma* as merely ethical conduct in daily life. But this is not so. *Dharma* really means recognition of the universal consciousness that is in each individual and acting on the basis of the unity of that consciousness. When this consciousness in man is enveloped in the ego, it assumes the form of three *gunas* (*satwa*, *rajas*, and *tamas*). When the Divine nature of this consciousness is realized, it is transformed into *atma dharma*—the *dharma* of the self. True *dharma* is the realization of the unity of the Omni-Self.

Atmadharma and para-dharma

All worldly duties and activities bear the imprint of three *gunas*. *Swadharma* [one's own duty] refers to *atmadharma* (the *dharma* of the spirit). *Paradharma* is *dharma* (duties) relating to the world. The worldly duties are ephemeral and subject to change. They have been changing all through the ages. These should not be treated

on par with *atmadharma*. Among these worldly duties, there are duties like *varna-dharma* (functional duties), *ashram-dharma* (duties relating to one's stage in life), and others.

These duties have been laid down to help man in leading his worldly life. But beyond them is the *atmadharma*, which has to be observed for Self-realization. By solely adhering to worldly duties, man remains at the animal level. Through the discipline of the mind, man may rise to the human level. But it is only when the physical and mental duties are linked to the spiritual discipline that *atmadharma* is observed. The body performs actions, the mind distinguishes between right and wrong. The *atma* functions as the witness. Although these three appear to differ from each other, they are inter-related. It is only when the three are integrated and harmonized that man can achieve self-fulfillment.

Dharma, *artha* (wealth), *kama* (lust), and *moksha* (liberation)—the four *purusharthas*—are the aims of life. It is only when *artha* (the acquisition of wealth) and *kama* (the fulfillment of desires) are linked to *dharma* (righteousness) that *moksha* (liberation) can be easily achieved. But if *artha* and *kama* are divorced from *dharma*, there can be no peace or happiness. *Moksha* is freedom from delusion.

"All this is permeated by the Divine"

The word *manava* (man) means one who is not new. Man has been taking many births and is caught up in the endless cycle of desires, differences, and discord. He must get out of this vicious circle by recognizing that the Divine is immanent in everything. Society itself should be regarded as a manifestation of the Divine. The *Upanishad* has declared: "*Isavasyam idam Sarvam*" ("All this is permeated by the Divine.")

*The stars are Brahman; The Sun is Brahman.
The Moon is Brahman; water is Brahman.
Heaven is Brahman; Vaikuntha is Brahman
Father is Brahman; Mother is Brahman.
All wealth is Brahman; Brahman is the
creator, the protector, and the destroyer.
Time is Brahman; The body is Brahman.
Nature is Brahman; Life is Brahman.
This assemblage is Brahman; Truth is Brahman.
The Sai who is declaring this is also Brahman.*

Brahman permeates everything in the cosmos. There is nothing other than *Brahman*. When *Brahman* is immanent in everything, how can we search for Him? Where is He to be found? When the entire universe is His abode, how can you locate the road or the entrance to it? The Lord of the universe is the Lord enshrined in your heart. If you play on your heartstrings with ecstasy, the heart will be *Vaikuntha* [heaven] itself.

The Divine wealth of love

The Lord has endowed you with all His wealth and divine potentialities. You are inheritors of this wealth. You have to discover what that wealth is.

Sai's wealth is pure, selfless, and boundless love. This is the truth.

It is not the edifices you see here that are Sai's wealth. It is pure, selfless love alone. You must inherit this love, fill yourselves with it, and offer it to the world. This is your supreme responsibility as Sai devotees.

What is it that you can offer to the Lord who is omnipotent, omnipresent, and all-knowing? The various things you offer to God are given out of delusion.

*Can the Lord who permeates the universe be confined in a temple?
To one who has the effulgence of a billion suns, what lamp can you
light?
His truth is beyond the comprehension of Brahma and Hara.
How can others comprehend Him?
What name can be given to one who is all things?
What food can you offer to one who holds the cosmos in His stomach?*

You become devoted for your own sake. Whatever the name or form in which you worship the Lord, He will respond. He is the provider of everything, who fulfills every wish. Whether the devotee is one in distress or craving for some object, or a seeker or a *jnani* (realized soul), God responds according to the measure of his devotion.

Embodiments of the divine! To realize the Divine, love is the easiest path. Just as you can see the Moon only with the light of the Moon, God, who is the embodiment of love, can be reached through love. Regard love as your life-breath. Love was the first quality to emerge in the creative process. All other qualities came after it. Therefore, fill your hearts with love and base your life on it.

Who can be regarded as the greatest conqueror?

Man's thoughts are filled with various types of attachments and aversions. Attachment and hatred are dominant qualities in man. They are the evil planets that bedevil man's life.

Once, Totaka, a disciple of Sri Shankaracharya, asked the guru: "Master, in this world, who can be regarded as the greatest conqueror?" Sri Shankaracharya replied, "Only the person who has acquired mastery over his senses is the greatest conqueror—not those who may conquer kingdoms, scale the Himalayas, or master all knowledge."

Prahlada told his father Hiranyakashipu, "You want to conquer the three worlds, but you are failing to conquer your senses." One who has not mastered his internal enemies like anger, hatred, etc., how can he hope to conquer his external enemies?

The inner enemies can be conquered only by one means love. It is essential to make our life worthwhile by practicing love, by subduing the six internal enemies (anger, envy, etc.), and dedicating all our actions to God.

The world is in turmoil. At this juncture, it is the duty of devotees to realize the fatherhood of God and the brotherhood of man and counteract the evil forces that are inflicting innumerable troubles on mankind. Resorting to the potent weapon of love, they should try to serve humanity and to eradicate the forces of violence and unrighteousness that are rampant today.

Even if you cannot perform any other kind of worship or *sadhana* (spiritual practice), service to society will help you to sanctify your life. Of the nine forms of devotion, *seva* (service) is most important. Through service, complete surrender of the self can be achieved.

Source: Sathya Sai Speaks, Vol. 19

Fellowmen and the world must be seen ever in the mirror of sat-chit-ananda (being, awareness, bliss). Kinship based on this recognition will alone last. That is the Sai kinship.

~Baba

Inauguration of Sathya Sai College at Anantapur

Swami inaugurated the Sri Sathya Sai Arts and Science College for Women at Anantapur on 22nd July 1968. The public meeting held in connection with the inauguration was presided over by the Andhra Pradesh Minister for Education, Sri T. V. Raghavulu. Dr. S. Bhagavantam explained in full length the administrative setup of the institution. Sri Raghavulu acknowledged with gratitude the concern that Swami exhibits about the progress of women. Swami in His Discourse explained the role of women as mothers and teachers of the coming generation.

This is a day full of significance, not only for Anantapur or this district or this state, but for all other states also. On the occasion of the School Day of the High School for Girls in this town, as early as 1964, I had announced that what this town needed most was a college exclusively for women. That *sankalpa* (resolve) has today realized itself. Very soon this will become a full-fledged, completely equipped educational institution, with a status peculiar to itself. The prompting behind this college is not the search for reputation, or the desire to propagate a cult, or the hope of monetary profit. I know that fame is a fickle figment, that reputation is something that rots, that profit is defiled when it is measured in terms of cash.

I have allowed this college to rise because it will instill in the minds of the students the ancient ideals of *satya*, *dharma*, *shanti*, and *prema* [truth, righteousness, peace, and love], ideals that are delineated in the *Vedas*, described in *Shastras*, illustrated in the epics, practiced by countless generations of men and women of this land, and confirmed as best suited for individual and social progress by its saints and sages, law-givers and leaders, for centuries.

All are eager to learn the secret of peace

Every student born and bred in this land is the inheritor of this precious heritage and has a right to know it and benefit by it. Agriculture is for living; mind-culture is for life.

Skills are for shaping material things so that they cater more for the comfort of man; studies are for shaping attitudes, feelings, desires, emotions, and impulses of man, so that they may confer more peace, more joy, more fortitude on man.

Prahlada told his father that "the father who leads the son to God is the only father who deserves the reverence due to that status." Fathers who lead their sons into the vortex of sense pleasure, the volcanoes of physical passion, the boggy marsh of pride and pomp are unaware of their duties and responsibilities. So, too, an educational system that keeps children away from God—the only refuge, the only kinsman, the only guide and guard--is really a system where the blind are engaged in blinding those who depend on them.

India has forgotten its real source of strength; it is seeking strength in the debilitating hunt for cankerous comfort. This college will feed the roots of that genuine culture of *Bharat* [India], which alone can revitalize the people of India, and through them the whole world. My visit to East Africa has shown that people there are eager to know about the culture and philosophy of India so that they may learn the secret of peace and joy.



Women, who were for all these centuries the bulwarks of Indian culture, the guardians of Indian spiritual wealth, are fast succumbing to the flimsy attractions of foppish culture, as is evident from the modes of living and the social behavior of many educated women. This is the result of the artificial and empty system of education as well as the subtle pulls of cheap literature and shoddy films. Women are the mothers of the coming generation; they are the teachers of that generation during the first five years of life.

The mother's responsibility is most crucial

The mother is the first of the five *Matas* (Mothers) that the Indian child encounters: *Deha-mata* (the mother that gave birth to this body); *Go-mata* (the cow that gives sustaining milk); *Bhoo-mata* (the land that grows the crops that feed the body); *Desha-mata* (the native country that gives protection, care, love, rights, and chances to serve and elevate oneself to one's full height), and *Veda-mata* (the heritage of spiritual treasure that reveals the aim and purpose of human life and takes one step by step toward the goal of Self-realization).

The *Deha-mata* must reveal to the child the glories of all the other four; so her responsibility is the greatest and most crucial. That is the reason why it has been resolved to start a women's college in every state in order to promote the *dharmā*, which I have come to establish. This is part of the general task. Every act of Mine, every word, will have only that goal in view.

Atma-vidya (science of the self) alone can fix the mind in *dharmā*. The students here will be given a glimpse of that *Atma-vidya*; they will develop a keen desire to know about it—knowledge and desire that will stand them in good stead when they encounter the problems of life. The war of Kurukshetra, for which the *Mahabharata* is the background and the stage, lasted for 18 days; other wars have lasted longer—7 years, 30 years, and even 100 years! But however long, they ended! They had a finish sometime!

But the battle between *jivi* and *maya*, the individual and the fascinating, deluding wiles of the really unreal nature with its enticing multifariousness—this battle is continuous. The earliest man got entangled in it; the last man on earth will have to fight it. It can bring victory to the *jivi* (individual) only when like Arjuna he chooses the Lord as his charioteer and surrenders his judgement, his desires, to Him. *Maya* [illusion] can be conquered only by allying yourselves with the Master of *maya*, Madhava. This is the lesson that *Atma Vidya* teaches, this is the lesson that children in India have a right to imbibe; children from all over the world can benefit immensely from it.

Source: *Sri Sathya Sai Digvijayam* (1926-1985)

Vibhuti Does it!

It was summer. Some Sai devotees had assembled near the leprosy asylum for *seva* [service]. The *bhajans* [devotional hymns] started. Students of the Sathya Sai Higher Secondary School had also gathered there. After *bhajan*, fruits were distributed to the inmates.

It was really a sad sight to see the patients in the asylum. I wondered what *karmic* law had brought on this dreaded disease to the afflicted persons. As I was thinking about these things, an elderly gentleman, a leader of the *Seva Samiti* [service association], came and said, "Why don't you, being Swami's students, come and talk to them?" I didn't have enough courage to go in. I looked around and noted that even other friends were hesitant. We had to give in as the elders said, "Don't worry, we won't go into the interior. Just speak to them for some time."

A small boy came closer. The old gentleman told him: "See, they are Baba's students." His eyes glowed with admiration. We boys moved back a little. Suddenly, he said, "Don't be afraid. I won't touch you." We were `touched' by this statement. Then he started speaking in *Marathi* [dialect of Maharashtra state]. He was 12 years old and the disease was in its early stages. He said that he saw Baba in a dream and described how Baba comes out for *darshan* [sight of a holy person], the *Prasanthi Mandir* [temple], and the college buildings. He had never seen Baba! He said Baba often came in his dreams. He said, "You are so close to Swami, please pray for my healing." This brought tears to our eyes. We said, "Surely we will pray for you."



Then suddenly the elderly devotee said, "If anybody has the *vibhuti* [sacred ash] given by Swami, why don't you give it to him?" While going home for the vacation, Swami had given us *vibhuti prasadam* [a sanctified offering], so therefore some of us had *vibhuti* packets handy in our pockets. Immediately we gave the lad some packets.

Back at Prasanthi Nilayam after the vacation, we resumed our studies. One day I received a letter from the *Samiti* leader saying that the boy whom we had met at the

asylum had refused to take any medicine and was only applying the *vibhuti* given to him and praying to Swami. The hospital authorities were a bit apprehensive about this and rather displeased with the Sai devotees for interfering with the treatment they were giving to the boy.

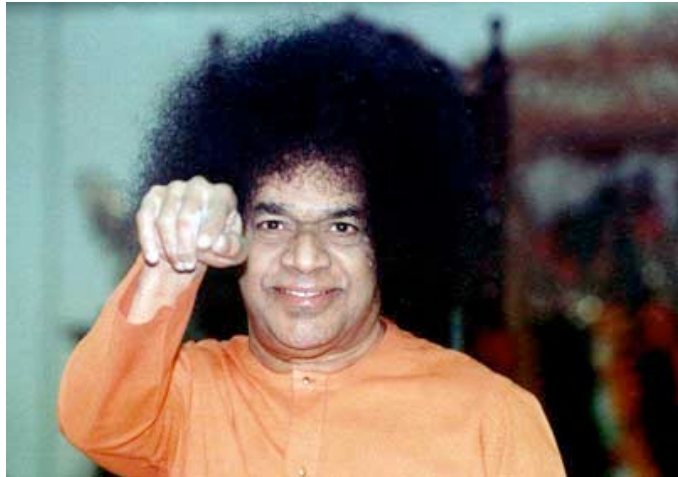
After two weeks, when the doctors examined the boy. There was no trace of leprosy. He was healed!

~Hari Prasanna, M. Sc., Vidyagiri
Source: *Sanathana Sarathi*, Jan. 1990

Secure God's Love

Bhagavan Baba in His Christmas Day discourse at Poornachandra Auditorium said that you are all messengers of God. But you have no right to call yourselves messengers of God if your actions are bad, your thoughts are evil, and you preach wrong ideas.

Embodiments of the Divine *Atma*! Forgetting his true nature man spends his life in the pursuit and enjoyment of meretricious and evanescent sensuous pleasures and mundane desires. Does man secure peace, however much he may succeed in indulging in worldly pleasures? No. Ultimately, he ends his life in discontent and despair. Ignoring the pure, eternal, infinite divine truth in him, man fosters animal and demonic traits.



What is the reason for this betrayal of his true nature, which renders his life meaningless? It is because he neglects the code governing life based on restraints and righteousness. The old saying is: "*Dharma* (righteousness) is at the root of everything. It is the highest virtue." Morality is the corollary to *dharma*. Morality does not merely mean the observance of certain rules in the work-a-day world. Morality means adherence to the straight and sacred path of right conduct. Morality is the blossoming of good conduct. It is the royal road to the acme of human achievement. The honor of the community rests upon morality. Without morals a community decays. Morality alone makes or mars the community.

True love has no selfishness in it

Only in an individual who is morally strong does the human personality find its best expression. The term personality can be applied only to one who manifests the hidden unmanifested divinity within him by his conduct. Mere human form does not make one a human personality. It is the behavior that counts. Only those who lead well-regulated lives can be regarded as real human beings manifesting their true divine nature. Such great historical personages as Manu, Nala, Raghu, Bali, and Harishchandra were examples of the highest expressions of human excellence. Jesus was also one such personality who manifested the perfection man is capable of. Prophet Mohammed was another historic figure who led a rigorous life of righteousness and spiritual endeavor.

Love is another name for *dama* [control of senses]. True love is priceless. It has no trace of selfishness in it. It does not change. It is pure and unsullied. It always grows and never diminishes. It is spontaneous. The love of God is of such a nature: it is spontaneous, free from selfishness, unwavering, and always full. Ordinary human love is motivated by selfish considerations. It is liable to change owing to changes in time and circumstance. For persons immersed in such love, it is difficult to comprehend or realize the greatness of Divine love. The English philosopher Bacon has pointed out how the love of God is all-encompassing and unchanging and how it can grow into universal love.

Sai's incomparable love for one and all

Love wears the mantle of truth. And one wedded to truth is ever young and vigorous. The *Upanishads* have declared that the votary of truth will not know old age. The Bible also declares that the body gets fortified by adherence to truth. Truth should not be confined to speech. It must express itself in action. Only the one who is truthful in word and deed can be esteemed as a genuine human being, according to Prophet Mohammed. Buddhism also lays down that everyone, irrespective of sex or country, must live up to truth.

You may believe in 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 has not an iota of self-interest. Sai is motiveless. Sai deals with *sadhakas* (spiritual aspirants) according to their deserts. 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 traduced Sai. From this some persons may imagine that Swami is angry with some person 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 toward them.

Strive to understand the nature of God's love

Love will not submit to the forces of envy or hatred however powerful they may be.

Love will prevail over them. Once when Buddha was travelling, he was confronted by a demones with a sword in hand. "Oh Buddha! Your love must submit today to my envy. Your life will end today." Buddha answered her with a smile: "I will not submit to envy or hatred. I am not affected by praise or blame or ridicule. I love even you who bear such ill-will toward Me." When the demones heard these words, she turned into a dove and vanished.

Those who hate others are ultimately consumed by their own hatred. Those filled with envy ultimately meet their end in it. Richard, a character in one of Shakespeare's plays was filled with envy and could not bear to see anyone superior or better looking than himself. In the end, he was a victim of his own envy and died miserably. Similar examples can be found in the Indian epics. Bhasmasura, who got a boon from Shiva that anyone on whom he placed his palm should be reduced to ashes, was himself reduced to ashes when he placed his palm over his own head.

In the pursuit of the good and godly life, one may encounter many difficulties and disturbances. Many doubts and questions crop up. It is only when these difficulties are faced squarely, and the troubles are borne with patience and fortitude, that we can understand the true nature of reality. You should not allow yourselves to be overwhelmed in any way by difficulties and sorrows, doubts and disappointments. You must have faith. Have confidence in yourself and strive to understand well the nature of God's love. To secure that love is the sacred goal of human life. The transforming power of love is boundless. St. Paul, who was originally an inveterate critic of Jesus, was transformed by Christ's love into the greatest apostle of Jesus.

Man's evil actions bring discredit to human species

The animosity that some persons show toward good and godly people can be traced to one or other of three factors. In the first category are those who have no faith in God or goodness and hence oppose anything that is good or godly. In the second category are those who turn against God because their desires or ambitions have not been fulfilled. The third category are those who are envious by nature and cannot tolerate anything good. Other than these three types, there is a fourth type composed of persons who think of God or seek God's favor when they are in trouble or difficulties and who forget God immediately after their troubles are over or their desires have been fulfilled.

It is unfortunate that man, who is inherently divine in his origin and in whom the *atma* resides as the indwelling witness, is caught up today in unrighteous and evil actions and is bringing discredit to the human species. In the Dark Ages, when men indulged in wicked and cruel actions and behaved like demons or wild beasts, there might be some excuse. But in the present age, when such great advances have been made in science and technology and when people call themselves civilized, if inhuman practices are predominant and wickedness and ingratitude are the rule, one is compelled to ask whether these persons are human beings or demons!

The irony of the present situation is that on the one side governments are piling up monstrous lethal weapons, indulging in demonical actions, and promoting conflicts among nations, while at international gatherings they proclaim their desire for peace. Is there any meaning in this? Why should those who crave for peace encourage conflicts? If they genuinely desire peace, they should pursue policies that will be conducive to the promotion of peace.

Everyone should realize that God is One

The foremost need today is for everyone to realize that God is one. This is what Jesus and Mohammed proclaimed. The word "Allah" really means the one Supreme that contains everything in the universe. This is the primary message of the *Vedas* (ancient sacred scriptures): "*Om ityekaksharam Brahma*—the single letter *Om* is *Brahmam*."

The essential truth of all religions is that God is one. Jesus proclaimed the Fatherhood of God and the Brotherhood of Man. One can have only one father not two. When Jesus was born, three wise men followed a star to reach His place of birth. Seeing the newborn baby, they bowed to the divine child in their hearts. Before leaving, each of them spoke about the child as follows to the parents. One sage told Mary: "He loveth God." The second sage said: "God loveth Him." The third man said: "He is God." What is the inner significance of these three pronouncements about Jesus? The first statement that "He loveth God" contains the implication that Jesus is a messenger of God. A messenger can love his master, but the master may not so easily love his messenger. The second statement declared that "God loves Him (Jesus)."

Why? Because He is the Son of God. The third statement "He is God" bears out what Jesus said: "I and my Father are one." It means that as the Son of God He is entitled to acquire His Father's place. The unity of Father and Son was proclaimed by the third sage.

All human beings are "messengers of God"

The inner meaning of all this is that every human being in the world is a messenger of God. What does this signify? What is the message that the human being is expected to convey? That he is a "messenger of God," not of the devil. A messenger of God must propagate the divine teachings of God to the world. You have no right to call yourselves messengers of God if your actions are bad, your thoughts are evil, and you preach wrong ideas. Such persons can only be called agents of the devil.

From today, "as messengers of God," you have to demonstrate to the world the purity, the truth, and the love that the Divine symbolizes. When you lead a life of purity and morality, you are entitled to regard yourselves as "sons of God." God is the embodiment of love and you should not do anything that is contrary to the love that God represents. You should develop those good qualities that can make you

worthy "sons of God."

In the Bible it is recorded that Jesus washed the feet of His disciples. When they asked Him why He was doing so, Jesus answered, "I am washing your feet as your servant, so that you may learn to serve the world." Every man is, to begin with, a messenger of God. When he fulfills his duties as a messenger, he realizes that he is a son of God and then achieves oneness with the Divine.

God's love is boundless and universal, unlike human love, which is narrow and selfish. Swami's love is "beyond reason." It is unlimited and unchanging. I am promoting love all around through My love. Those of you who have been nourished by this love should not deprive yourselves of its beneficence. I do not seek anything. I impose no hardships on anyone. In such a situation, if you understand the real nature of Swami's love and utilize that love to transform yourselves into embodiments of love, you will be setting an example to the world.

Source: *Sathya Sai Speaks*, Vol. 17

The heart of Jesus was pure and calm. Hence it is honored as sacred. We must make our hearts sacred so that either we merge in Jesus or Jesus merges in us. When we merge, it is called bhakti (devotion); to have Jesus awakened in us is the path of jnana (wisdom). Jesus was a messenger of God; but note this also: all of you are messengers of God. Jesus was not the only Son of God; you are all His children. Jesus and His Father are one. You and God are also one and you can be aware of it.

~ Sathya Sai Baba

Our Humanity is Being Absorbed in His Divinity

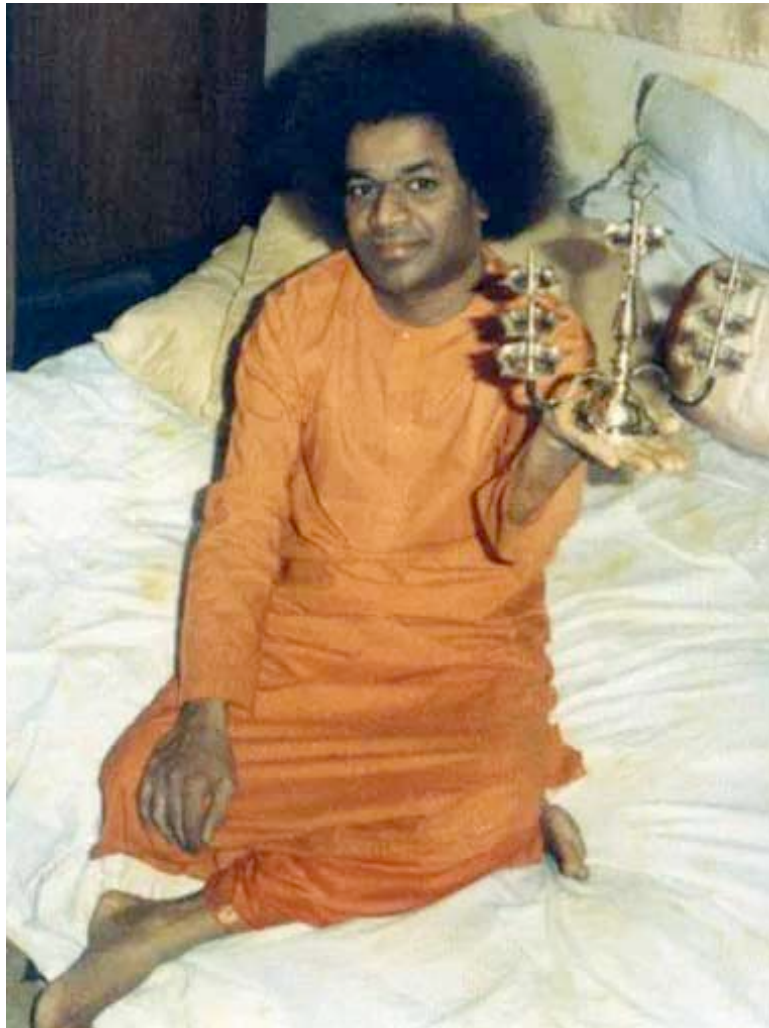
Mr. Tajmool Hossein, B.A., LLB. (Honors.), London, was a towering and authoritative figure in the legal fraternity. He qualified as an English Barrister at Lincoln's Inn, London, in December 1964 and was appointed Queen's Counsel (Q.C.) in 1964. He was awarded the Trinity Cross by the Government of Trinidad and Tobago in 1982, the highest award of the country in the field of law and public service. He was Member of Parliament, Member, Law Reform Commission; Member, University Council of the University of the West Indies, Trinidad. He also served the Sathya Sai International Organization in various capacities—Chairman, Central Council of the Sri Sathya Sai Organization of the West Indies, Member of the World Council of the Sri Sathya Sai Organization, and Central Coordinator for Canada and West Indies. A deeply spiritual

individual, during his professional career he declined offers to become Chief Justice and president of the Caribbean Court of Justice. He merged at the Lotus Feet in 2013.

It is generally acknowledged that we are on the threshold of a new Golden Age. Bhagavan Baba has spoken of this Golden Age. When the Golden Age dawns, the planet will be flooded with love, and the present negative emotions will disappear. Bhagavan Baba's mission is concerned with the spiritual regeneration of humanity in order to prepare mankind for life in the new Golden Age.

Bhagavan Baba Says:

"When the Golden Age dawns there will be harmony throughout the world and love will flow everywhere. Today you cannot visualize 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.



"Today the seeds are still in the ground, slowly germinating, as the teachings of the Lord begin to spread throughout the world and infiltrate the mind of man. Soon those seeds will begin to grow and what emerges will brighten the world as the beauty of the absolute truth begins to

reach so many people. It is a process which takes time and the 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 realization, it is that awakened state that will lead to the new Age."

(Sai Messages by Lucas Ralli, Vol. 2, pp. 70-71).

We as Bhagavan's spiritual workers have been allotted the task of assisting in the universal dispensation of truth and love that will transform humanity. The undertaking of spiritual work for a Divine Master is the noblest task that a spiritual aspirant can be engaged in; and while serving the Master the aspirant himself becomes spiritually uplifted.

As Meher Baba [an Indian Spiritual Master] says in one of his discourses:
"Through the untiring activities of spiritual workers, humanity shall be initiated into a new life of abiding peace and dynamic harmony, unconquerable faith and unfading bliss, immortal sweetness and incorruptible purity, creative love and infinite understanding."

As one of Bhagavan Baba's spiritual workers, it has been my pleasant task over the years to develop and implement the programs of the [Sai] organization in the West Indies in the fields of Sai Service, Sai Education, and Sai Spiritual activities.

I was born in a Muslim family and my parents were devout Muslims. I have, however, always been interested in the teachings and philosophy of the other great religions of the world, and at one time or another have been associated with a Christian Mystical Order, the Kabir Organization in my country, the Muslim organizations, and with a great Sufi Master for a few years. I have always found it easy to take part in the religious activities of all faiths.

It is against this background that I developed a keen interest in Bhagavan Baba when I began reading about Him in 1975. In 1959 I had read a book about Shirdi Baba that left a deep impression upon my consciousness. When I discovered that Bhagavan was an incarnation of Shirdi Sai, my interest in Bhagavan Baba developed to the point where my wife and I decided to visit His *Ashram* in 1976.

My first visit was short. I had *darshan* of Bhagavan, and my first *darshan* stirred up deep emotions within me. My initial impression was that Bhagavan Baba was from another world; He was, I felt convinced, a great Spiritual Master who had come for a divine purpose, and I thought that my yearning to meet such a Master was at last being realized.

On my second visit to the *Ashram* in 1977, Bhagavan Baba graciously granted my wife and myself a private audience or an 'interview' as it is called. We were naturally overjoyed at the opportunity of meeting and speaking with Him. His first words were, "I am your *Guru* [teacher]". I had been in search of a true *guru* for years, and had approached a number of holy men from India whom I had met, but all of them had politely declined. At last I thought that my search had ended and my Divine *guru* had declared that He had accepted me as his disciple. Bhagavan Baba told me many things about myself, mainly about my spiritual past, and gave us His Blessings.

The experience of my first interview was so overpowering that my wife and I continued to visit Bhagavan Baba's *Ashram* at least once a year since then. On each

occasion Bhagavan Baba graciously granted us at least one interview. In the course of the various interviews, it has been my privilege to receive from Bhagavan a lot of spiritual instruction and all the benefits that flow from physical contact with a Divine Spiritual Master. I have experienced His great love and compassion, and his concern for both my spiritual and material welfare.

I was able to witness a number of Bhagavan Baba's miracles at these interviews. He manifested various objects such as rings, *malas* [string of beads], sweets, and other articles that He gave to the devotees. He listened to their petitions and promised to look after their needs. I also witnessed a number of His healing miracles—He sometimes effected instant cures.

In the course of one of my interviews in 1982, Bhagavan Baba told me that he was preparing me for 'higher responsibilities.' I was unaware of the nature of these responsibilities and I did not feel impelled to inquire. However, in 1983, I was appointed the Chairman of the Organization in Trinidad and in 1984 I became a member of the World Council of the Sai Organizations. It has been my responsibility to supervise the activities of the Organization in the region that embraces all the English-speaking countries from the Bahamas in the North to Guyana and Suriname in the South. It is an area in which you can find people of all the religions of the world, all races, and all cultures.

Doing Sai work in such an environment has not always been easy. Yet the Organization has expanded progressively by Bhagavan's grace, and people of all races and religions have joined the Organization and become devotees of Bhagavan Baba. By the grace of Bhagavan it has been possible to establish units of the Organization doing service activities and promoting educational programs in most of the Caribbean countries. There are strong organizations in Trinidad and Tobago, Guyana, Barbados, and Jamaica, and some representation in the smaller territories.

The service activities that are performed are wide ranging. Public institutions such as hospitals and prisons, and the poor and needy in our societies, and school children are the main targets of our service. The enthusiastic response to various activities has convinced us that Baba Himself is at work.

At the personal level, my wife and I have experienced many miracles of Bhagavan Baba, some of which we naturally regard as personal and cannot discuss. We have witnessed many of His healing miracles and been the recipients of His grace in this respect. Many devotees in the West Indies have also experienced miraculous cures of various ailments.

A few years ago, Bhagavan Baba materialized a *lingam* (form of God) and gave it to my wife, Shalimar, instructing her that she should bathe the *lingam* with water and give the water to any sick person who may wish to have it. My wife has since that time given the water to numerous persons throughout the West Indies, and many of

them have reported that their various illnesses have been miraculously cured. The following are few instances of such reports:

A lady in Jamaica was suffering from a severe heart ailment and had to restrict her activities considerably. My wife gave her some water in 1988. About a year later we met her again and she reported that she was completely better and had discontinued taking her medication.

A devotee in Trinidad was also suffering from a heart condition and frequently visited a neighboring country for medical attention. He had been advised that surgery would be necessary at a later date. He received and drank the water for some time and then returned for surgery. On examination he was informed that his condition had improved, and that surgery was no longer necessary. Another lady in Jamaica (she was not a devotee) took some of the water for a short time and has reported that a long-standing allergy had subsided.

I had suffered for years with severe muscular pains in my shoulders. During my first audience with Bhagavan, He got up from His chair and walked over to me as I was standing in His room, and He firmly placed both His hands on my right and left shoulders. I was surprised and wondered what the purpose of it was. I realized later that the pain had disappeared—it has never returned.

One of my granddaughters had major heart surgery at a foreign hospital when she was but two years old, and her mother was told that another operation would be necessary about two years later. I asked Bhagavan Baba whether He could relieve her of the necessity of such surgery, and He said, "Not necessary, I will fix." The child's mother took the child back to the foreign hospital and the child was prepared for surgery and actually admitted to the operating theatre. The doctors discovered that the condition had healed completely and that no surgery was necessary. The child was discharged later.

On one of my visits to the *Ashram*, I saw Bhagavan Baba command a female devotee seated in wheelchair to get up and walk, and she (somewhat hesitantly) rose and walked and abandoned her wheelchair.

Bhagavan has also manifested Himself to my wife in different countries: for example, in a Canadian hospital where she was a patient and in Saudi Arabia while we were on a visit there. He has materialized many articles (rings, pendants, bangles, *malas*, etc.) that He has graciously given to my wife, my sons, and myself at various times. In our daily lives we experience miracles even in small things, which are intended no doubt to remind us that He is always there and that we have no need to fear.

Meher Baba describing the characteristics of an *Avatar* says, *Avataric* periods are like the springtide of creation. They bring a new release of power; a new awakening

of life as a whole... a new experience of life—not merely for a few but for all, a higher level of consciousness, and is geared to a new rate of energy. The state of perfection in which the *Avatar* dwells is beyond all forms of duality and opposites. It is a state of unlimited freedom and unimpaired completeness, immortal sweetness, and undying happiness, untarnished divinity, and unhampered creativity. Those who consecrate their lives to Him gradually become identified with Him in consciousness. Little by little their humanity is absorbed in His divinity and they become free.

These are powerful words. I, like many others, have experienced these Divine qualities of the *Avatar* in Bhagavan Baba, and [we] have dedicated our lives to His service. I have come to realize His constant presence and feel His guiding hand in all that I do. As I follow the path that He has laid down for me, I am certain that my humanity is gradually becoming absorbed in His Divinity, and that liberation will eventually come.

~By Tajmool Hossein
Source: Sai Vandana 1990

Q & A

WITH BHAGAVAN

Doing It Swami's Way

Hislop: Swami says that 'All is done by the Lord, and not by you.' But the world over, there is the concept that man is responsible for his own actions.

Sai: You are God. As long as you are being human, there may be such thoughts.

Hislop: 'As long as you are being human.' Does that imply the human state as an act of one's will?

Sai: Not an act of will. Just a matter of being confused. It is a delusion. You come here with doubts. Swami knows that, so He gives you a chance to ask. If a *jnani* comes, a man with direct experience of the Divine, Swami does not ask him what his doubts are. The fact that you have questions is evidence that you are on the worldly level. Baba's teaching will vary according to the level of the person.

A teacher in a school may at the same time be a renowned *Vedic* scholar, but when teaching a child to read, he can only say, 'This letter is 'A', this letter is 'B', and so on. Mother may feed one child at the breast, give soft food to another, tell the cook to serve food to another, and tell the eldest to serve himself. But though her treatment of each child may be different, her love is equal for all.

There are four different stages in which man finds himself, and God gives different but appropriate help to each: first are those persons who are in distress, second are those desiring prosperity, third are those engaged in enquiry as to what is truth, and fourth are the wise ones.

At present, in you there is a mixture of conscious and subconscious. For this reason, there is confusion and doubt. In the unconscious state there is no doubt, there is decision; in this state there is no body and no mind, although there may be visions. There is still another state beyond the super-conscious. This is Divine consciousness where God alone is. In the super-conscious state, there is still a very slight tinge of duality, of giver and receiver.

In the ordinary state there are the three: giver, gift, and receiver. In divine consciousness there is the giver only. Really, all other than the One is false. Even *sadhana*. Here a doubt may arise: how can *sadhana*, something false, result in something other than false? It is like this: a dream is unreal, but the dream may become so strong, so terrifying, that because of the dream one awakens. It is likewise with *sadhana*. For *sadhana* to become so strong that from it one awakens to reality, the *sadhana* must be persistent into the super-conscious level where both body and mind are transcended. It is from the deep transcendent state that truth blazes forth.

Source: Conversations with Bhagavan Sri Sathya Sai Baba

Thought of the MONTH

Vagaries of the Mind

The mind is like a clean mirror. It has no intrinsic power of its own to directly experience the sense objects, except through the concerned sense organs. For instance, it can see only through the eyes and hear only through the ears but can neither see nor hear by itself independently. Consequently, the offences committed by the senses are reflected in the mirror of mind. No blame attaches to the mind per se. It is the association with the wayward senses that pollutes the mind. According to the scriptures, the mind is subject to three kinds of pollution: *mala* [impurities like lust, anger, & greed], *vikshepa* [mental oscillation], and *avarana* [veil of ignorance].

What is *mala*? Man commits many offences, knowingly or unknowingly, not only in this life but also in previous lives. The imprint of these actions is carried by the *chitta* [memory] life after life, like the dust accumulating on the surface of a mirror day after day. Thus the mirror of man's mind gets covered up by such dirt, called *mala*. On account of this *mala*, man is unable to see clearly the reflection of his real identity in the mirror of his mind. Hence, it is necessary to cleanse the mirror of the

impurities covering it. This cleansing is done by regulating one's food and other living habits including recreation.

The Lord dwells in every one as *Vaiswanara* [the digestive fire] and digests the different kinds of food that is consumed. If you eat food without first offering it to God, you will be affected by all the impurities and defects present in it. On the contrary, if you offer the food to the Lord before eating, all the impurities in the food are thereby eliminated. This helps the process of gradually cleansing the mind of its impurity or dirt called *mala*.

The second distortion of the mind called *vikshepa* is due to the constant wavering of the mind, like the movements of the reflected image in a mirror that is kept moving or shaking frequently. To control this waywardness of the mind, one should undertake various spiritual practices like meditation, prayer, and the nine modes of devotion mentioned in the Scriptures... If you discharge your duties properly and lead your lives on these lines that broaden and purify your minds and hearts, your mind will automatically become free from the distortion of *vikshepa* and you will acquire steadiness and concentration of mind without the need for any other spiritual disciplines.

The third distortion of the mind is *avarana*. This may be likened to a thick cloth covering the mirror of man's mind, that does not permit any reflection whatsoever of the image of the self. Thus, while *mala* does not enable us to have a clear and correct image of the self, and while *vikshepa* results in seeing the self as wavering, *avarana* altogether hides the reality—self, and makes one identify himself wrongly with his body. What exactly is the thick cloth that covers the mirror of one's mind? This cloth is made up of the *arishadvarg* [the gang of six internal enemies of man]—*kama* [desire], *krodha* [anger], *lobha* [greed], *moha* [attachment], *mada* [pride], *matsarya* [jealousy, envy]. ...The best means to remove this thick cloth of *avarana* is to develop love for all. Love is God, live in love.

Source: Discourse by Sri Sathya Sai Baba, 1990
Indian Culture & Spirituality—Vagaries of Mind, P. 78