

## The Mind Stuff

*In His discourse during His birthday celebrations Bhagavan Baba spoke about how the mind has to be watched vigilantly and warned against its own tricks. Keep the mind occupied with namasmarana [repeating the name of the Lord] so that it does not play games with you.*

It is a vain task to divide the things of the world into good and bad, and it is also sacrilegious! For when all are the products of His will, how can anything be extolled or condemned? Besides, what is good for one may be bad for another; what is good at some time may be bad at another time; what is good in small quantities may be bad in large quantities. The crow relishes the bitter neem fruit; the *cuckoo* eats the tender leaves of the mango tree. People find joy and satisfaction in a variety of things and experiences of the most contradictory character. Therefore, one can only infer that it is the mind of each that directs one to seek this thing as good and avoid that other thing as bad.

Philosophy tells us that the mind decides not merely the goodness or badness of a thing or experience, it creates all things and all experiences. Without the mind, there can be no object or feeling or emotion. No mind, no matter! The mind revels in name and form; it imposes name and form, and thus helps in creating things and experiences. It cannot contact or operate upon anything without



name and form. That is why the mind is helpless when meditation has to be done on the nameless and the formless. It clings ever to name-form. Mental pictures have concretized themselves as objects and as ideas; so the *Shrutis* [scriptures] declare: "*Yad bhavam, tad bhavati*" ("As the thought, so the consequence").

### Realization of God instills divine bliss

But God is beyond name and form; He is all names and all forms, and yet incomprehensible and mysterious. How then can God be apprehended by means of *dhyana* (meditation) on name- form? This is a legitimate question. It can be answered by means of a simile. Water drowns man; water also helps him to swim. It

draws in and it buoys up both. Only, man has to learn the process by which he can keep afloat. In the same way, name and form that appear to be limitations and handicaps can serve as instruments and helps to transcend name-form and realize God.

The realization of God instills *ananda* (divine bliss), which has no form but only a man-made name. It springs and wells up in the heart and pervades the entire body and expresses itself in the face. The face is the index of inner bliss. Sadness, anxiety, fear, hope, determination, doubt all are reflected on the face, and can be easily spotted.

The mind can remain unaffected by the storms of emotion only by bending to the yoke of *buddhi* (intellect). It should escape from the grips of the senses, and yield to the reins of the reasoning faculty, and obey unquestioningly its dictates. The senses are inert so long as the Self keeps them away from inducing the mind to accept the information submitted by them. This mike before me helps those who are sitting all over this vast Auditorium to listen clearly to My words. But the mike and the loudspeakers are inert metallic things. A few minutes ago, the College student made a speech that was interrupted for a few minutes since the electric current failed. Without that current activating them, they cannot work at all.

The eye that sees is inert; all objects 'seen' are inert; only the seer is 'intelligent.' And the current of intelligence is supplied by the *Atma*, which is your Reality. When the current does not activate, the eye might look on, but it does not see; the ear might be hearing, but, the hearer does not react or recognize. For the mind is elsewhere. It has to function with the help of the Divine Consciousness within.

### **The mind has to be watched vigilantly**

The mind is like a fragrant flower; it emits fragrance whether it is held in the right hand or in the left, whether the person who holds it is good or bad. It walks blindly along, irrespective of the lie of the land. It is blind, and so someone has to take it on tow. When you invite ten blind people for dinner, you have to lay twenty plates. For each blind person brings with him [and has to do so] a guide who can lead him to your home. So the mind, too, must have a guide who knows the way, the obstacles, the shoals, and ferries.

The mind has to be watched vigilantly and warned against its own tricks. It is a clever actor, embroiling you in many a close adventure. The mind is like the revered old gentleman who appeared alternately in the houses of the bridegroom's party and the bride's party during a marriage festival and issued orders to all and sundry, which were honored by both, since each party thought he was a person with authority coming from the other party! Before long his very pomposity aroused the suspicions of both, and when they jointly sought him and asked him who he was, he took to his heels and made himself scarce. The mind, too, is just like the gentleman. Catch it and inquire wherefrom it secured credentials to order you about; it will disappear in no time!

### **Let your mind repeat 'Soham' all the time**

The only method that you can adopt to escape from the coils of the mind is the cultivation of pure intelligence. This is the sum and substance of all spiritual discipline. And the intelligence gets cleansed of all partiality and prejudice, hatred and greed, only by the adoration of God through love poured out to all the beings created by God and standing witness to His glory and beauty. Share love with all; earn the treasure of love, store it in your heart and invite all to share in it. When you try to distribute the property earned by your grandfather or father, legal, moral, economic, and practical obstacles will stand up before you. But when you are distributing your 'self-earned' property, nothing legal or otherwise can stand in the way.

Remember the mind is a very talkative imp, it can never keep quiet even for a second. You have been listening to Me since more than an hour and perhaps you are under the impression that your mind has been quiet all that time. No. The mind has been holding conversation with itself when it is supposed to be silent! Give it perpetual tasks. Ask it (as some *rishi* did to a demon who acted as his servant but threatened to devour him the moment he did not have any task allotted to him) to climb a pillar and slide down it whenever it has no other work. The pillar is *Soham*, (I am That), a *mantra* (sacred formulae) that the breath is repeating from birth to death, 'So' when you inhale and 'ham' when you exhale. Let it repeat *Soham* all the time.

*Bhajans* (congregational devotional singing) have to be sung and offered to God in an attitude of utter humility. They are not to be taken as exercises in an exhibition of talents and as competitions for mastery of musical skill.

They have to please the Lord, not your fans. With each *bhajan* (song), the mind must be rendered purer, freer from passion, and stronger in faith. But you find that you do not succeed in this task. The adoration does not arise from the heart; nor is it addressed to the Supreme by the sincere Self. It is tainted by the admixture of envy, pride, and hate. How can prayers so fouled reach God?

### **Devotees should not develop attitudes of difference**

For example, I find that when any new devotee sings, others leave him alone and do not sing lines after him! They ignore him and insult him in this manner. But when one of them, one of the usual group, leads with a song, they join enthusiastically. This kind of group politics has no place among Sai devotees and cannot be tolerated in Sai *bhajan* groups. I find this evil trait spreading in most *bhajan mandalis* [*bhajan* groups]—members divided into rival groups competing for chances to sing, trying to attract the attention and appreciation of the people. Urged by this selfish motive, they discourage the sincere *bhajan* singers. They keep mum when they offer their songs; this means either that they have lost their voice or that their hearts have been so deadened by selfishness.

Attitudes of difference and distinction should not enter the hearts of devotees so far as this sacred *sadhana* (spiritual discipline) is concerned. Nor can the song of such people be pleasant to the ear; for it is only when the feeling arises in the heart that the song will appeal to the hearts of others. It would be far better for all parties if such self-important and conceited folk stay away from *bhajan* rather than pollute the sacred atmosphere by the spirit of rivalry and factionalism.

### **All are sons and daughters of Sai Mata**

When devotees taking the name of Sathya Sai behave in such a manner, that is to say, people to whom the world is looking for guidance and inspiration, when they descend to such levels, what is to happen to the uplift of the world and the restoration of *dharma* (righteousness)?

*Bhajans* where you quarrel and compete and revel in putting down others and raising yourselves might give you satisfaction, but let Me announce here: they do not please Me at all. I am pleased only when love is the keynote, when the feeling of unity prevails, when the melody comes from a cleansed God-loving heart.

The office-bearers in the Units of our Organization should be ever vigilant that this poison does not creep into the working of the Units, either in *bhajans* or in the activities of the *Mahila Vibhag* or *Seva dal* [ladies wing or the service wing].

Remember, all are the sons and daughters of *Sai Mata* (Mother SAI). How can I tolerate when the sons and daughters quarrel among themselves and divide themselves into rival groups? Unless you sing *bhajans* for your own joy, you cannot bring joy to others.

The Sathya Sai Organization has been established to provide sacred tasks for every moment of wakeful life to make people conscious of the vagaries and vanities of the mind, and teach them the processes of disintegrating the mind and establishing the reign of the pure intellect, by which alone the One behind all this multiplicity can be realized as the only Reality.

**Source:** *Sathya Sai Speaks* Vol. 12

*Certainly every human being must be educated irrespective of race, religion, caste, color, or creed. But like the foolish mother who is happy when her child's limb swells with disease, believing that it is getting stronger, we, too, mistake this increase in size and number as a healthy development! In reality, we are only witnessing a disease that results in debility, greed, hatred, and envy.*

*The flowers in nature always fade, droop down, lose fragrance, and also develop an odor that is not pleasant. Instead of worshipping with such worldly flowers, which are impermanent, and receiving impermanent rewards from God, we should worship Him with what is truthful and thereby attain a stage that is higher.*

**Sri Sathya Sai**

## Realize God Through Pure Love

*All the objects in this visible universe are  
Extremely beautiful, attractive, and pleasing.  
The Divine is immanent in the entire cosmos.  
The cosmos is filled with love.  
The Supreme Self is the embodiment of love;  
Hence if love encounters love they merge;  
Hence if you develop your love  
You become eligible to achieve  
Oneness with the Divine.*

Love exists for love and nothing else. It is spontaneous and imparts delight. Everything is permeated by love. Love sees with the heart and not the eyes. It listens not through the ears but by the tranquility of the heart. It speaks not with the tongue but out of compassion. Compassion, kindness, and love are separate words that mean the same thing. Love has many synonyms.

Love can emanate only from the heart and not any other source. Love is immortal, nectarine, blissful, and infinite. A heart filled with love is boundless just as rivers with different names and forms merge in the ocean and become one with it, love in many forms enters the ocean of the heart and gets identified with it.

### **True love has no beginning or end**

Love can conquer anything. Selfless, pure, unalloyed love leads man to God. Selfish and constricted love binds one to the world. Unable to comprehend the pure and sacred love, man today is a prey to endless worries because of his attachment to worldly objects. Man's primary duty is to understand the truth about the *love* principle. Once he understands the nature of love, he will not go astray. The various contexts in which the word love is used today have no relation to the true meaning of love. The affection between a mother and child or between a husband and wife is incidental to a certain temporary relationship and is not real love at all. True love has neither a beginning nor an end. It exists in all the three categories of time—past, present, and future. That alone is true love that can fill man with enduring bliss.

One's thoughts, one's words, and looks should be filled with love. This is divine love. One who is saturated with this love can never be subject to suffering. Men today are affected by praise or blame. But one who is filled with divine love transcends praise or censure. He is unaffected by criticism or flattery. He treats alike joy and sorrow, profit and loss, victory and defeat.

It is not easy to experience such love. It is easy to blame God but difficult to realize God. Men today prefer the easy path to the rough one. They should realize that there can be no pleasure without pain.



## **The mission of Jesus**

It was to teach mankind the greatness of divine love that Jesus came. His father passed away when Jesus was ten years old. Thereafter, with the permission of His mother, He embarked on His ministry of service to the people. He resolved on three tasks: one, to be filled with divine love and to share it with others was the main purpose of His life; two, He should not succumb to praise or censure in carrying out His mission; three, to inspire in others the conviction that the divinity within is omnipresent. Jesus considered spreading the gospel of love as His foremost task. He encountered many ordeals in carrying out His mission, but He regarded them all as challenges to be overcome. He was determined to treat pleasure and pain, sickness and failure with equanimity. He could not bear to see anyone suffer. He was opposed to the traffic in birds [sales] going on in the temple in Jerusalem. The affected persons turned against Him. But Jesus carried on regardless of their hostility. In the end He sacrificed His life for the sake of others and out of His love for all.

Every human being is potentially a messenger of God. But today men have become messengers of the Lord of death. They are traitors to their true human state. Humanness demands that everyone should manifest the divinity within him. Everyone should be a real messenger of God and strive to promote peace and security in the world. There is no other path to be followed. God's message is sacred and totally free from self-interest.



When Christ was born, three kings came to see the infant. One of them declared that the child would be a lover of God. The second one said that He would be the beloved of God. The third one declared that He was God. A lover of God is a messenger of God. The one whom God loves is a "Son of God." When one experiences both of these, he becomes one with God -- "Father and Son are one."

Therefore, at the outset you must prepare yourselves to be messengers of God. This means that you should live up to the message of God. The message calls for service to all. Compassion, morality, and integrity are essential elements in the message. In propagating this message, faith in God should be promoted. Love should be the watchword. The absence of love gives rise to hatred. Today there is no unity among the people. Without unity how can there be bliss? Without bliss how can anyone experience God?

Men should lead selfless lives. This may seem difficult. But in reality there is nothing easier. It is selfishness that creates all kinds of difficulties for mankind. Selfless love will give no room for any evil. Unselfish love may meet with opposition from one's kith and kin and from worldly persons. But one should not be deterred by such opposition. Love should be cherished as one's life breath.

### **The elements and the Divine**

It is essential to have faith in God. The five elements are manifestations of God. They are earth, water, fire, air, and ether (or space). In earth God exists in the form of *prajna* (awareness). In fire God is in the form of *jagrata-swaroopa* (wakefulness). The *Vedic* warning is, "Be awake". In air God exists as the *prana* (vital breath). In ether (or space) God pervades it as the primal sound, *Omkara*. Every element thus proclaims the manifestation of one aspect of God.

All beings experience the presence of the Divine through the five elements, the five senses, and the five life breaths. Some may ask, "When the Divine is omnipresent and is in all beings, why is He not visible to us?" If investigation is made on right lines, God can be perceived. Some human effort is essential to get this perception. Just as the reflection of the sun can be seen in all its purity only in clear and still water, though reflections may be noticed in ponds, wells, and oceans, God can be perceived only when the heart is pure and unselfish. How can God be expected to appear before a person whose mind is wavering and whose outlook is self-centered? The wavering mind will experience only a hazy figure. In a steady mind, God will present a clear image.

### **Mind is the cause of man's bondage**

The mind, according to the scriptures, is the cause of man's bondage or liberation. The mind has three qualities: *tamas*, *rajas*, and *satwa*. The *tamasic* quality makes the mind ignore the truth, pursue the false and impels man to indulge in what is unholy and improper. It is necessary to correct this tendency of the *tamoguna*. The *rajoguna* is responsible for a person living in a kind of dream-state and treating it as real. The *satwic* quality makes a person see good even in a bad person or object. The *satwic* person sees God in the whole cosmos and fosters the godly approach to creation.

Today people all over the world are racked by fears of various sorts. There is no peace anywhere. But people should not give way to despair. They should face the situation with courage, without bothering about the results.

Make love the basis for all your actions. The *Gopikas* prayed to Krishna to play on the flute and fill their barren hearts with love so that love may grow and ripen in their hearts. The love of God should be free from any desire for favors. God judges the devotee's love by the intensity of the feeling and not by the number of ways in which worship is offered.

Love of God does not mean giving up your normal duties. In the performance of these duties, every action should be done as an offering to God—*Bhagavata*

*preetyartham* (for the sake of pleasing God). Look upon the body as a moving temple wherein God' resides. Recognize that God is always with you and around you.

### **Messengers of Sathya Sai**

The Messengers of Sathya Sai are doing excellent work. They are helping to build dwellings for the poor in the villages. They also arrange for the marriages of poor villagers, raising the money from among themselves. Many old students of the Women's College (at Anantapur) are living in overseas countries like Germany, U. S. A, Australia, and Japan. It is an index of their devotion to Swami that they have come from these distant places for this annual meeting of the "Messengers" at great expense. I asked the president of the association why the members are wasting money in this way. Why should they not use it for helping some poor people in their places? Every trip costs about a lakh of rupees per person. Her reply was, "Swami! We are not concerned about the expense. We come to Swami to get our spiritual batteries recharged so that we may render better service. Money comes in one way or another. But we have to develop our spirit of sacrifice. It is for this reason that we are coming here. Even the money we earn is not really ours. We are merely agents. We are a kind of trustees for our incomes."

This attitude has to be appreciated. People should regard all wealth as coming from God to be used for sacred purposes. No one brings anything with him at birth and carries anything with him at death. All relationships in between are transient. Treat all alike. Even bad people will be transformed if you treat them with love.

### **Show love to those who dislike you**

St. Paul was an example of one who originally hated Christ but later became His foremost apostle. When you show love toward all, even to those who dislike you, God will love you. Then you become a "Son of God." You earn the right to inherit the Kingdom of God. You can become one with God.

Among the Messengers of Sathya Sai, consisting of men and women, it is the women who are carrying on more service activities. This is all the more commendable because of the handicaps they labor under as housewives with in-laws and others who dominate over them. Nevertheless, they are persuading their husbands to come to Swami. This is true *seva* because they are converting skeptics to believe in God.

The old male students have more freedom but are not equally zealous in rendering service. They should realize the true meaning of freedom, namely, carrying out the dictates of the spirit.

As a nation we have achieved freedom, but we have not achieved unity. Unity can be achieved only through love. This was the message of Jesus.

### **Make yourselves worthy of being called 'Sai Devotees'**

Students! When you are observing today the birthday of a Divine personality, you have also to follow His teachings. You have to remember what constitutes the



greatness of the person whose birthday you celebrate. We celebrate Sri Rama's birthday, but how many respect the words of the father as Rama did? How far are you prepared to sacrifice position and power as Rama did? People insist on rights to which they have no claim. How can they call themselves devotees of Rama? You should follow the ideals of Rama.

What is meant by calling yourselves devotees of Sai? You have to foster love and develop unity. You must consider yourselves as members of one family, the children of one God. Only then you are entitled to call yourselves Sai devotees. Whatever others may say, do not bear any ill-will toward them. Welcome everything as for your good.

The more you serve God, the more the bliss you will experience. Hence, fill your life with love, grow in love and end your life in love.

**Source:** *Sathya Sai Speaks*, Vol. 28

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## Reflections from A Garden Chair

Seated in the garden in the summer months, a cherished time,  
On a chair strong and sturdy, made of steel and sedately white,  
After a short walk of ten and five minutes, a welcome respite,  
Every morn and eve when the sun's rays seem more friendly,  
I enjoy my solitude spent with nature with its green abundance,  
A time that is aligned with the blessings I received from Lord Sai.

At these times of communion with nature, my mind is stilled,  
The mind that is in constant chatter, flitting from one to the next,  
Takes a pause and lets the silence of joy to enter its own domain,  
What a lesson taught by Sai! In the deep silence the divine enters,  
Fills one with peace that is beyond human perception and reach,  
As such are these precious moments in my garden chair every day.

Seated on this white chair made of steel and strength, in deep silence,  
In the front garden which bears so many lovely trees and floral bushes  
That we had planted so lovingly with so much care and a warm touch,  
That which brings the nostalgic memories of my dear erstwhile partner,  
Whose loving labor entwined with mine, too, wove this garden's magic,  
I let these memories pass undisturbed, leaving me with precious peace.

I watch as the little seed buried in the ground sprouting in its birth,  
A gift from mother earth to all, a promise of a strong future floral bush,  
I watch the flowers already in bloom displaying their beauty in all hues,

Didn't Sai teach us the divine source that created all the wonderful glory?  
I watch the towering trees, maples, double cherries with its greenery,  
All displaying enchanting colors, all these, the creator's divine charm.

I watch as the birds fly from branch to branch, finally finding the feeder,  
Wherein the bird seeds entice them for a flitting feed to suffice their need,  
I hear their twittering sounds of songs from all directions far far above,  
Some melodious reaching loved ones, some querulous with a complaint,  
I watch the squirrels with a stealthy look hopping beneath the bushes,  
As they look for the seeds fallen on the grass, contented they run off.

I watch as the passers-by walk on the road facing me, mask-covered,  
Sometimes with their family, sometimes alone jogging for a physical,  
At times walking a dog or two on a leash, waving me as they pass by,  
Mostly from the neighboring residence, drawing my attention to them,  
I see in them, as our Beloved Sai taught, that spark, that divine spark.  
Isn't it a wonder that those under Sai charm learn this basic divine law?

At times my child from the neighboring house, grown up with her family,  
Joins me for a maternal time as an offspring, a delightful time amidst all,  
Yes, amidst all my solitary reverie, a welcome interlude warmly offered,  
Makes life richer, more blessed with such divine gifts, more varied joy,  
Seated in my white garden chair, strong and sturdy, time ticks on and on,  
As I rise up from the chair, calm and contented, to wend my way back.

~Kanaga Ranganathan, July 16, 2020.

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## **A Blessing in Disguise**

*Between 1988 and 2011, Prof. U.S. Rao was the Dean of the Faculty of Business Management and was also the Director at the Prasanthi Nilayam Campus, Sri Sathya Sai Institute of Higher Learning.*

*His love has no limit,  
His grace no measure,  
His power no boundary known unto men,  
For out of His infinite riches in Sai,  
He giveth and giveth and giveth again.*

The most important decision I took in my life was in 1987, when I decided to come to Prasanthi Nilayam and join the Institute of Higher Learning. Little did I know at that time that in about two years' time, I and my wife would be involved in a serious

accident on March 26, 1989 (Sunday), that would have left our children orphans. Bhagavan's compassion alone must have brought us to Him at the most crucial time in our life. It is my experience that in the presence of Bhagavan one gains infinite treasures, and even gets a new lease of life. Life becomes more peaceful and happier once we turn toward Him.



Bhagavan is an ocean of compassion. He knows our past, present, and future. He showered a lot of grace and attention on me. Knowing, in His omnipresence, that [my] death was fast approaching, He gave me a few hints as He wanted to alert me. In 1988, during *darshan* [sight of a holy man] Bhagavan asked me once, "Are you ready?" Though I was puzzled I replied, "Yes Swami." He then asked, "For what?" As I did not know I replied, "I don't know." Bhagavan smiled and said "Yes. You should be ready for everything in life."

Then in September 1988, when Bhagavan was in Brindavan, a few of us (staff members) went to see Him on a Sunday. That evening Bhagavan paid a lot of attention to us, and said to others, "My staff from Parthi have come to see Me." He made us sit around Him in the interview room and spent an hour or more sharing with us several surrender stories, such as saving Draupadi in the Kaurava court, *Gajendra Moksham* [the prayer of the elephant Gajendra to Vishnu for protection], and other instances of salvation. He indicated the importance of total surrender. Immediately after that He said, "Go back quickly before it is dark, hurry now!" We rushed to collect all the members of the party and went off in a van back to Parthi, blissfully unaware of what Bhagavan foresaw in the future for us.

Bhagavan appeared in a dream to my wife many months prior to the accident. In that dream, Bhagavan had two patches with no hair on His head, which He showed her. She said, "Why worry, Swami, you have so much hair. It can be easily covered." Surprisingly after the accident, my wife had exactly the same two patches on her head because of two skin grafting operations. Probably the dream also meant that He had taken the impact and suffering on Himself, so that she could withstand and survive that fatal accident.

Bhagavan in His infinite compassion decided to save us, as is evident by the events that happened in February 1989. On the 8th of February, Bhagavan gave a wonderful bright yellow silk saree to my wife (symbolizing auspiciousness) and called us for an interview on the 9th of February—our 20th marriage anniversary day. In the interview, He profusely blessed us with long happy life, and to my wife He said, "*Deergha Sumangali Bhava*", meaning 'may your husband live very long.'

During March 1989, the circumstances so developed that I had to go to Brindavan to seek Bhagavan's guidance and approval on official matters concerning the department. As Bhagavan was at Brindavan, my wife also joined me on this trip on the 26th of March, 1989, when the serious accident took place.

On the 25th night, one of my colleagues, while meditating, heard a message that he will be seeing us for the last time. He came to us to hand over a letter to Bhagavan but did not say anything, not wanting to upset us when we were planning to leave for Brindavan.

On the same night, another colleague who was to come with us had very bad dreams wherein he was in the midst of skulls, skeletons, and blood. He saw himself carrying dead bodies. His wife, on hearing about the dream, insisted on accompanying him. As there was no place in our van, they got into the next van, following ours. Exactly as he dreamt, his van reached the accident site within a few minutes of the accident, and he played a major role in carrying the injured persons to the hospital in their van. It was as if Bhagavan had ordained him to follow us in the next van and save us on His behalf.

On 26th of March, 1989, early in the morning, we and our friends started from Prasanthi Nilayam to Brindavan in a Matador van [a minivan]. Having crossed Bagepalli, we were on the way to Chikballapur. The van was going very fast, the breeze was cool, and all of us just dozed a little. As soon as my wife closed her eyes, she clearly saw Bhagavan's face and was thrilled by the vision. This happened thrice. She was just ready to share the joy when there was a loud thud. The van catapulted three times and landed on the ground with its wheels up. A lorry had hit the side of the van behind the driver's cabin. The impact was so severe that the back door of the van opened with a jerk and threw out some of our colleagues onto the road. The driver lost balance and jumped out of the vehicle in panic.

I received severe injuries on my head and jaw and had a black eye. Later I was told that a few ribs had also broken. Out of shock I had amnesia, and I started speaking disjointedly. My wife suffered severe head injury and the skin on her head was torn badly.

She had to have 120 stitches on her head at Whitefield Hospital. She bit her tongue and was gulping large quantities of blood. Blood was also oozing from her head in a stream, and all her clothes were wet with blood. But through Bhagavan's grace, and His appearing just before the accident, she was very calm and serene. Thinking her end was near, she prayed to Bhagavan to take care of me and children. She did not experience any pain whatsoever either at that time or later during the next one and a half months, undergoing operations and recovering from accident injuries.

Our colleague who came in the van behind our van was our savior. As ordained by Bhagavan, he reached the site of accident within minutes and quickly took charge of the situation. He started organizing all the necessary arrangements for transporting us to the nearest first aid hospital at Chikballapur. Bhagavan was immediately informed and He, like a sweet mother, got timely medical assistance in Bangalore Hospitals and in our own Hospital at Whitefield and personally supervised all arrangements.

Within minutes of the arrival of the injured passengers in the vehicle at Whitefield hospital, Bhagavan came to the hospital and consoled everyone, created and poured *vibhuti* [holy ash] on them. He personally poured cold water and coffee in my wife's mouth. He soothed her by saying, "I will take care of everything, just lie down and relax. I will send for a car now and bring Rao to Whitefield." His concern, love, and compassion at that moment are just unforgettable. My wife later told me that at that moment she felt it was worth going through many more accidents if one could experience so much of Bhagavan's love.

On hearing about the accident, our University's Vice-Chancellor and Registrar rushed from Prasanthi Nilayam to Brindavan. Bhagavan straight away took them to the hospital in Bangalore to see me and the other seriously injured patients. Due to amnesia, I don't remember any of the incidents in the hospital at Bangalore. I was told that Bhagavan poured out so much love, caressed my injured ribs, and created *vibhuti* and put it in my mouth. He mentioned to me by my bedside, "See Rao, the Vice-Chancellor and Registrar have come from Prasanthi Nilayam to meet you." At that time, I opened my eyes without knowing what was happening. He rubbed *vibhuti* on my arm. I had a faint glimpse of the caring Lord standing by my bedside with a loving face and compassionate eyes.

On the 28th of March 1989, I was brought to Whitefield hospital. To my wife's dismay, I just could not remember many things. I did recognize her, but would go on repeating "Where is Whitefield? What does Brindavan look like? Which day is this?" and so on. Bhagavan visited us on the 30<sup>th</sup> of March (Thursday), and spent some



exclusive 20 minutes sitting on a small steel chair with only both of us on either side, telling us the details of the accident.

Unfortunately, those blissful moments are very hazy in my memory as I was still experiencing amnesia. Bhagavan felt that I should go in for further tests. Mrs. Rao prayed, "Swami, nothing but Your grace matters, and we don't want any tests done. Your word that all will be well is itself the cure." After some persuasion, Bhagavan finally said, "OK I am telling you, absolutely nothing will be wrong with him. He will be perfectly all right." To add to our joy, He cancelled my visit to Bangalore hospital for further tests.

On His next visit He came silently into the room, taking us by surprise, and poured coconut water into my mouth with so much love. It would not be an exaggeration to say that we were blissfully happy during those days, soaking in Bhagavan's love and care so much so that we did not inform our own parents, brothers, and sisters about the accident. The Divine mother's love, care, and affection far exceeded the love and affection we experienced from our own parents during all our life. To try and express the totality and depth of divine love will be futile, but I will still cite a few examples to illustrate the same.

Almost every day, Bhagavan would send a big bag containing fruits, biscuits, electrolyte powder, and other healing staples with detailed instructions for us. Since our trip to Brindavan was planned for a day or two, we did not have any clothes with us, so Bhagavan sent a tailor to take my measurements in the hospital and by the same afternoon He sent many pairs of clothing.

Another day Bhagavan Himself brought a plastic bag containing soaps, toothpaste, toothbrushes, and a huge towel. To top it all, Bhagavan said, "Rao look what I have brought for you." Saying so He took out a pair of sunglasses and said, "For you to wear when you come for *darshan*." He felt that, with my black, swollen, bulging eye, I might not like to be seen outside and the sunglasses would help me.

He personally sent messages to the Principals of both Anantapur College and the Primary School at Prasanthi Nilayam and asked them to inform my daughters who were studying there that we were all right and that we are under His care and that they should not be worried, and to study for their examinations well. He arranged for them to be brought by car on the afternoon of their last examination and made them stay in Brindavan till their grandparents came and took charge. The entire expenses of the treatment were completely borne by Bhagavan. We did not spend even a single rupee under His care. We were literally being carried away in the flood of His love and we spent every day in so much joy, that it was really *a blessing in disguise*.

My wife's words still keep ringing in my ears, "If we can receive such love and concern from Swami, we can go through many more such accidents." Yes, it is very true.

**Source:** *Sai Vandana 1990* (65th Birthday Offering)

# Q&A

WITH BHAGAVAN

## *Purusha and Prakriti*

**Bhakta:** So far You have told some important things, (1) the external world (2) the internal world (3) Bhagavan, the Lord. Are these then separate entities, like cause and effect? Or are they connected one with the other?

**Swami:** Think about it yourself! For this I have already sent the reply in 'Prema Vahini'. It must have reached you today itself. Look into that. Look closely at what is said there of the relationship between 'he that serves', 'he that is served', and 'the wherewithal of service.'

**Bhakta:** Swami, You said also *Ksharam* [one that is perishable], *Aksharam* [imperishable one], *Nithyam* [constant/permanent], *Anithyam* [impermanent]. Are there any other names, too?

**Swami:** These two are known as *Purusha* [self/consciousness] also. They are said to be *chetana* [consciousness], and *achetana* [without awareness]. They are referred to as *jiva* [living being] and *jada* [inert] also. The *kshara akshara purushas* are named in another context as *para* [spiritual] and *apara-prakritis* [lower world]. If you contemplate with a clear intelligence you will find that only names change, the thing does not change.

**Bhakta:** Then, Swami, just as *kshara akshara* have as synonym *Purushas*, has *Bhagavanta*, the Lord, any such synonym?

**Swami:** Why, Bhagavan is well-known by the very appropriate name, *Purushotama*, since He is the Highest of the *Purushas*.

**Bhakta:** Oh! How sweet! What a sweet name! Did the *Purushas* originate from the *Purushotama*?

**Swami:** Here comes the big problem. Once before also you asked, did it originate? We must use correct words. Otherwise we get wrong meanings. We should not say, 'originating' from *Purushotama*. In Him they shine. I told you before that these *Purushas* are indicated by the words, *para-apara prakriti*, *jiva-jada*. This word *prakriti* gives the sense of *swabhava* [intrinsic nature] and *shakti* [power], isn't it?

**Bhakta:** It does. I understand *Purushotama* is one, His *Prakriti* is the second.

**Swami:** No. You are mistaken. Think again. Is there any difference between a thing and its nature? Is it possible to separate and see the nature apart from the thing? Still, you said 'two'.

**Bhakta:** It's a mistake, Swami. It is wrong. No one can separate them. The two are one.

**Swami:** In current speech we say: sugar is sweet, the Sun gives light, it is hot etc. Sweetness is in sugar, light is in the Sun. They are not separate; they are one. Sweetness cannot be known unless sugar is placed on the tongue; without seeing the Sun, light and heat cannot be known. Thus, *Bhagavan* has two characteristics. When we speak of them as two, they are referred to as *Purusha* and *Prakriti*, but they are really one. *Prakriti* in the *Bhagavan* (this is what is known by the name *Mahamaya*) is unmanifested and inseparable, like sweetness in sugar. *Avinabhava sambandham* means just this relationship. By mere willing, this *maya* envelopes *Bhagavan* and manifests in the form of Cosmos or *Brahmanda*. This is what is called *Samashti-Viswarupa*, or Absolute-Full-World-Form. It is this Absolute that expresses itself as *Jagat* [world], through the power of *avidya* [ignorance] according to the Divine Will.

**Bhakta:** What is this, Swami? It was all so clear so far, but this word *avidya* newly used has upset my train of thought! I didn't understand anything. Please explain.

**Swami:** Don't be in a hurry! Have you heard the word, *vidya* [knowledge]? Do you know its meaning?

**Bhakta:** Certainly. *vidya* means study!

**Swami:** *Vidya* means knowledge, *jnana*. When 'A' is added, it becomes *ajnana*, ignorance. Though one, ignorance takes multifarious forms.

**Bhakta:** Yes, Swami. How did this *avidya* come about? Where did it come from?

**Swami:** You know, don't you, of light and darkness. Do they both exist at the same time?

**Bhakta:** There can be no darkness when there is light nor light when there is darkness.

**Swami:** When there is light, where does darkness exist? When there is darkness, where does light exist? Think Well.

**Bhakta:** This subject is very difficult, Swami! Still, I shall reply as well as I can. Pardon me if I am wrong. Darkness must be in light; light must be in darkness; how else can it be?

**Swami:** I will ask another small question. Answer me. This light and this darkness; are they independent, or are they dependent on anything else?

**Bhakta:** They are dependent on the Sun. When the Sun rises, it is light; when the Sun sets, it is darkness.

**Swami:** Well, my boy, *vidya* and *avidya* are dependent on *Bhagavan*. *Vidya* has another name, '*chit*'. I shall describe to you all that if you come next month. This is enough for today. Go and come. If all is eaten at the same time, it won't be digested. It would lead to bad health. What we have heard, what we have eaten, requires time to get digested and assimilated. That is why I have given a month's interval. If within that time all this is fully digested and practiced, I shall tell you the rest gladly. Otherwise, you can imagine what that day would be like.

**Bhakta:** *Namaskaram*. I am indeed blessed. To digest what is heard, and what is eaten—the power to do this should be vouchsafed by You alone. When everything is the Lord's, how can this alone be ours? But I shall use the power and knowledge You have endowed me with as much as possible, without any waste. Beyond that, it is all my destiny and Your grace. I shall take leave with your permission.

**Swami:** Placing your burden on destiny and keeping quiet means diminution of effort. With effort and prayer, destiny can be attained. Without effort and prayer, destiny and grace are not gained. Start the effort! Well, my boy, go and come gladly again.

**Source:** *Sandeha Nivarini*

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## Thought of the MONTH

### Observe Limits

Every sense organ has to be used with the consciousness of the limit inherent in it. Beyond the limit it becomes a misuse, sacrilege of a God-given instrument. For example, the nose is to be used legitimately to help in breathing and for the selective enjoyment of fragrance, but many stuff it with snuff and degrade its real purpose. The tongue is polluted by using it to eat *rajasic* and *tamasic* (passion-rousing and inactivity-inducing) food and to swallow intoxicants that demean man. All sense organs are thus spoiled by man through improper, unauthorized, or illegitimate use. The consequences for man are mental distress and physical disease.

*Sathya Sai Speaks*, Vol. 15, P. 223

Now, what is meant by non-violence? People consider only hurting and harming others as violence. No, no. Harming yourself is also violence! Talking unnecessarily, eating immoderately, and working too much—these are violence. Meaning, one

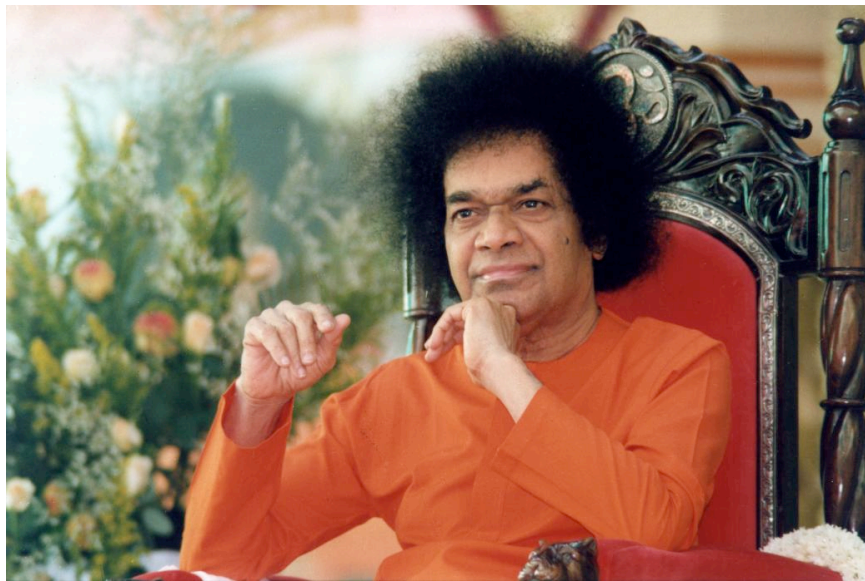
should lead a life of moderation and balance. Anything done beyond limits is violence. Even writing excessively is violence. Why is it bad to transgress limits? Because it wastes energy. By talking more than necessary, we deplete our intellect. Therefore, nonviolence can be defined as the regulation of human life along moderate and beneficial paths.

*Summer Course in Indian Culture and Spirituality 1995, P.154*

Offer worldly resources back to the world in useful forms. There is nothing useless anywhere. We see a twig on the ground and think it is useless. No, no. Even that is useful, for instance, as a toothpick! But today man himself is useless and wasted. Why? Man does not know his own value. What is his value? Man wrongly bases his worth on position, fame, degrees, and wealth. Yes, all these may be desired but within limits. When we cross limits, they become dangerous instead of lending enjoyment.

Suppose you are thirsty. Quench your thirst with a glass of water. But today's man says, "I am not satisfied with a glass. I want to drink the whole River Ganga!" If you try to drink Ganga, it will drown you. This is only danger, not enjoyment. Another example: you need air to live. Do you try to inhale all the air in the world? The five elements must be used within limits. The body needs heat to survive. But the body cannot function with excessive heat; as in 105 degrees F temperature. Have limits, have limits, have limits.

*Summer Course in Indian Culture and Spirituality 1995, P. 166*



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