

Restore the Glory of Bharat

In the following discourse on His birthday in 1990, Bhagavan Sri Sathya Sai Baba spoke about the glory of Bharat and said, "I do not expect anything from you. Only, develop love within you. Regard all mankind with fraternal feelings. Recognize all as the children of God. Bear no ill-will or hatred toward anyone."

Embodiments of the Divine *Atma*! From the most ancient times *Bharatiyas* [Indians] considered Truth as God, loved it, fostered it and protected it, and thereby achieved divinity. *Bharatiyas* were devoted to Truth, wedded to *dharma* (righteousness), and esteemed morality in society as the foremost duty. Today because people have forgotten truth and righteousness, they are unable to solve national problems or end communal differences. We have the Bay of Bengal in the East and the Arabian Sea in the West and both merge in the Indian Ocean. Likewise, *Bharat* [India] exemplifies the combination of worldly prosperity and spiritual progress. *Bharat* is the country where the unity of the *jiva* (the individual spirit) and the *Brahmam* (the Cosmic Spirit) was established.

When we refer to *Bharat*, the term is not related to any particular individual, country, or circumstance. Although many different derivative meanings have been given to the term by different authorities, these are only their individual interpretations. According to some *Puranas*, the name *Bharat* was given to this country because it was ruled by a King called Jada Bharatha. Another explanation is that the name is derived from that Bharatha, son of Dushyanta and Shakuntala, who ruled over the country. Some others may explain that the name is attributed to India because Sri Rama's brother, Bharatha, enthroned the sacred sandals of Rama and administered the country.

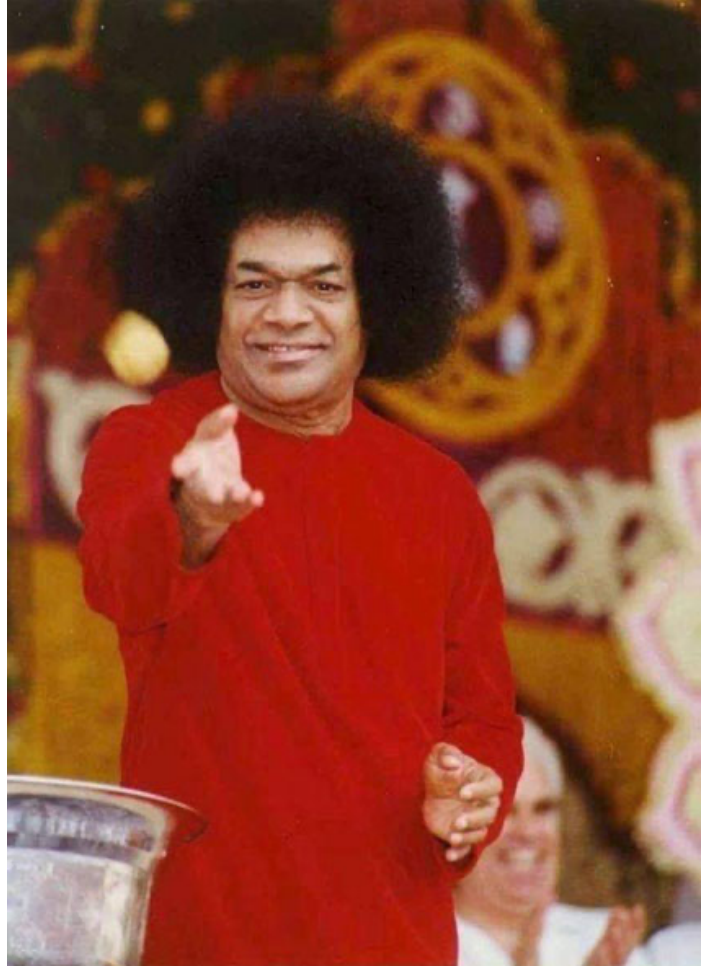
However, when did the term "*Bharatha*" originate? That name must have existed before Jada Bharatha was given that name, and prior to the naming of Dushyanta's son and Rama's brother. It is obvious that the name *Bharat* existed from times immemorial.

"Bharat" denotes entire human family

The Goddess Saraswathi is described as Saraswathi, Bhagavathi, and Bharathi. Saraswathi means the *Vaakdevata* (Goddess of Speech). Hence every man born with the gift of speech is a *Bharata*. The name is not associated with any particular individual or country. The term *Bharat* is applicable to the entire human family. "*Bha*" refers to the principle represented by Divine Knowledge. "Self-knowledge" is

"Bha." "Bharatas" are those who take delight in Self-knowledge. Hence, everyone who shines by his own self-luminous power is a *Bharata*.

The word is also derived from a root that means that a *Bharatiya* is one who is skilled in warfare (*Sangraamam*). What does *Sangraamam* mean? It means conquest by his divine spiritual power of the opposing forces confronting him. "*Balam* (strength), *Bharam* (illusion), *Bhavathi* (to be), *Bibhartheh*" are the words used in Nirukta (the study of correctly interpreting Sanskrit words in the Vedas). *Balam* refers to *Brahmabalam* (the *atmic* strength), *tejobalam* (the strength of inner light), *Shastrabalam* (the strength derived from knowledge of the scriptures). *Bharata* is one who has these triple kinds of strength. The *Shruti* (Veda) defines *bala* (strength) as *yajna*. It follows that *Bharatiya* is one who has acquired strength by the performance of *yajnas* (sacrifices). Hence



Bharatiya is one who acquired divine strength by *Atmabalam* (the power of the Spirit). So, whoever one may be, whatever one's country, he has to acquire this strength of the Spirit.

Bharat is a land of plenty

Bharat (India) is a naturally well-endowed country. It is the primary source of all morality, spirituality, and worldly wisdom. It is *Annapoorna* (land of plenty). To regard such a sacred land as a poor country is a mental aberration. We are not a destitute nation. It is a richly endowed country. If this had not been a wealthy country, why did the Mughals, the Europeans, and others invade this country? Though we have been well endowed, we have not been able to safeguard our riches. What is the reason? It is because the people have lacked unity.

Freedom has been won, but unity has not been achieved. It is because there is no unity, *Bharat* is subject to all kinds of calamities. Ghazni Mohammed invaded the Punjab and took away from the country 700 maunds of gold as plunder. In

Nagarakota there was a hall 30 yards by 15 yards entirely built of gold. The entire hall was taken away by the invaders.

Despite being born in such a land of wealth, it is a pity that people do not take pride in their country. Wherever you turn, you see only *swartham* (rampant selfishness). Embodiments of Divine Love! Eschew selfishness. Promote unity. Enjoy the bliss of harmony.

It is high time you realized what a sacred country *Bharat* is. In this holy land, nothing is lacking. "What cannot be found in *Bharat* cannot be found elsewhere" is an ancient saying. In spite of these multifarious endowments, this country is being regarded as poor and backward. This is born of delusion. Only when we free ourselves from this delusion, we can experience *atmic* bliss. We can experience Brahman only when we can get rid of *bhrama* (delusion). When everything is available within *Bharat*, why go abegging to other countries? Everything has originated from *Bharat*. Hence, having taken birth in Bharat, strive to promote the glory of *Bharat*. Every devotee should take a pledge to protect and promote the greatness of *Bharat*. Like an elephant that does not know its own strength, *Bharatiyas* are unaware of their power. Despite their myriad capacities, they are behaving as weaklings, like an elephant before its mahout. You have to get rid of this weakness.

Be aware of the uniqueness of Bharat

Bharat has produced many great sages and saints who have taught profound truths. It is a land of heroes who fought for the freedom of the country. It has been the leader in the knowledge of various arts and sciences, in music and literature. It is most unfortunate that many born in this sacred land are unaware of its unique greatness. Love of the mother is a nectarine quality. What a pity that love of the Motherland should be absent!

You must love the Motherland. Resolve to dedicate your lives to the service of the motherland. Unity is the primary requisite. People celebrate the birthdays of our great ones, but few care to follow their teachings. There is nothing great about celebrating birthdays. Every effort must be made to understand their teachings and act up to them.

Develop the quality of love. Fill your entire life with love. This was the prayer which the *gopikas* addressed to Krishna in the former yuga. A life without love is utterly barren. Man is the embodiment of love. Love has to be directed toward what is true. Such love is man's life-breath.

Fill your hearts with the heritage of Bharat

Embodiments of the Divine *atma*! Esteeming love as the essence of divinity, you have to engage yourselves in loving service to society. You have to restore the glory of *Bharat*. *Bharat* has been in the past the preceptor for all nations. All other people are coming to acquire peace and enlightenment. In this situation, it is a great

misfortune that *Bharatiyas* themselves are not conscious of their greatness. *Bharatiya* history reflects the achievements of *Bharat* in the realms of the physical, the mental, the spiritual, and all other aspects of life. We have to fill our hearts with this heritage.

Today we are dedicating our lives to material and worldly comforts. Of what avail are all these appurtenances? We have to realize the *atmic* principle that is the source of enduring bliss. All the knowledge that is acquired, all the positions one may get are of no use if there is no love in the heart. The acquisition of good qualities is more essential than the pursuit of knowledge.

The magnet of Divine love

Why is it that so many *lakhs* of people have gathered here today? There must be some compelling reason for it. You must be seeking something that you have not found in your native place. There would be no need for you to incur all this expenditure if you could find what you wanted in your own place. Here there is Divine Love. It is this powerful magnet of Divine Love that has been attracting all the iron filings in the form of human beings. Not a single invitation was sent to anyone. No one was asked to come. What has drawn all people here is the power of Divine Love, the bond uniting hearts. At the root of all this is purity. Where there is purity, there love grows. When purity and love come together, there is *ananda* (bliss). Whatever work we do, whatever sacrifices we perform, they are not of much use in the absence of love.

In *yoga* practice, some types of breath control are adopted. The *Kundalini yoga* is also practiced. All this is a form of business. In the breathing exercises, inhalation is described as *purakam*, exhalation as *rechakam* and holding the breath as *kumbhakam*. These do not constitute the means to achieve *yogic* power. To breathe in all that is good is *purakam*. To give up all that is bad is *rechakam*. To retain in the heart what is good is *kumbhakam*. Everyone is qualified to practice this kind of *yoga*. This divine type of *yoga* should be practiced by every human being. This is the primary goal of every *Bharatiya*.

This Puttaparthi is a small hamlet. How has this village attained this eminent state? Each one can find the answer for himself. This should not be considered as a *yoga* or a great piece of good fortune or a lucky accident. It is due to the power of thought. Every sacred thought has the power to find fulfilment. This is why *Vedanta* declared: "*Yadbhaavam tadbhavati*" (As one thinks, that he becomes). Hence, every man should develop good thoughts. Thereby he gets entitled to the right of fruits.

Adjusting to difficulties is a form of penance

Embodiments of Divine Love! Although in this Prasanthi Nilayam adequate facilities and conveniences are not available, and many of you who are used to various amenities have gathered here, you have submitted yourselves to a kind of *yoga* by which you have adjusted yourselves to all the inconveniences. You should regard this experience as *sadhana* (spiritual exercise). Enjoying all comforts cannot

constitute *sadhana*. It is through difficulties that you experience happiness. Happiness cannot be realized without going through trouble. Such difficulties must be regarded as a form of penance. Easy life cannot become a penance. The fact that so many *lakhs* of people have gathered here, putting up with many difficulties and inconvenience, is striking testimony to their sense of unity.

Human effort is needed for achieving anything. In the improvement of accommodation and various amenities at Prasanthi Nilayam over the past 20 years, what has been accomplished is the work of Joga Rao. As a member of the Central Trust for 20 years, he has labored hard day and night ceaselessly to bring about these improvements in Prasanthi Nilayam. He is a *Karma Yogi*. He takes delight in work. Moreover, what he has been doing tirelessly night and day during the past 12 months is known only to Me and none else. He is not Col. Joga Rao. They call him Colonel *Jogi*, but he is indeed a *Karma Yogi*. For the past one month he has not had a moment's sleep. He is 82 years old. It is because even at this age he has labored to provide as many amenities as possible, the devotees have been able to overcome their difficulties.

To mark their appreciation of Joga Rao's services, the members of the Central Trust decided to honor him suitably. I do not regard Joga Rao as an outsider. But duty demands that a certain thing should be done. In honoring Joga Rao, the Central Trust is discharging a duty. (Bhagavan then put a gold *kadiyam* [bracelet] around the wrist of Col. Joga Rao. The entire gathering cheered as Col. Joga Rao came to receive the *kadiyams* from the Divine hands. Bhagavan told Col. Joga Rao sotto voce that he should carry on the good work with the same energy).

There should be many more *karma jivis* and *karma yogis* like Joga Rao in Bharat in the coming years. Everyone should become a *karma yogi*. That *Karma* gets transformed into *Dharma*. That *Karma* will sanctify human life.

Bharat is not a poor country

It is the duty of everyone to cultivate faith in the Divine, get immersed in *Karmayoga*, and divinize his life. No *Bharatiya* should forget the sacredness of *Bharat*. *Bharat* is not at all a poor country. It is because this fact is not realized that the country is riddled with strife and disorder. Failing to distinguish between what is transient and what is permanent, people are ruining their lives in the pursuit of fleeting pleasures. For the sake of trivial and momentary benefits, people are sacrificing what is of lasting value.

At the time of attaining freedom, only 13 percent of the population was considered backward. This percentage has gone on increasing over the years and today it is 80 percent! In five or six years, it may become cent percent! This is not proper at all.

Bharat is not made up of backward classes. For the sake of some petty concessions such classifications are being made. Foreign countries are regarding Bharat as a poverty-stricken country. Embodiments of Divine Love! Remember Bharat is a land

of plenty. No country is so well endowed with resources as Bharat. Why, then, should we call ourselves a poor nation? Nor is that all. In the fields of education and medicine, we have to develop the spirit of sacrifice.

Make education available free for all

You all know how many students lost their lives (by self-immolation) a month ago. What is the reason? It was a protest against the system of reservation on a communal basis. We must seek to promote a system that will make education available freely to all. Education must be for the sake of learning. When that happens, these problems will not arise among students.

Here we have today the President of India, the Chief Minister, the Governor of Andhra Pradesh, and other eminent persons. In the sphere of education, if we do not create new classifications like 'backward' and 'forward' and establish a system of free education for all, without distinctions of rich or poor, the nation will make striking progress. We are wasting crores of rupees. If we ensure the right kind of future for our children, the nation will benefit immensely. Every spiritual organization should also provide free education.

It is well known that the Tirupati Devasthanam has plenty of funds. Why should not the authorities there offer free education? How many crores are being wasted? It is because education is not free, not one of the students in the Devasthanam educational institutions cares to visit the temple. How can devotion grow? In the name of the Lord free education and medical relief should be provided.

The aim of 100-crore hospital project

With this object in view, we decided yesterday to establish a big hospital here. Many persons appealed to me to set up the hospital in an urban center. There are many medical institutions run as a business in several cities. When any educational or medical institution is established, the sole aim is to make a business of it. There are few who are ready to set up such institutions to provide free facilities for the poor. Therefore, from the start we decided to set up a hundred-crore [rupees] hospital near Prasanthi Nilayam itself. Even as higher education is free here, "Higher medicine" also will be free. People spend some lakhs to get heart surgery done in the U. S. What is the plight of the poor? Who looks after them? If they go to the cities, they will not get even colored water (mixtures). Recognizing this fact, we have launched this big hospital project. Whether it is heart bypass operation, or a kidney transplant, or a lung operation or brain surgery, everything will be done free. This has been decided upon from the very start of the project.

The hospital will be opened on November 22, 1991. No one can understand Sai *sankalpa* (deep intention). Thought and action are simultaneous like the light and sound that come out when a gun is fired. Hence it is not easy for everyone to understand Sai's resolve.

The Sathya Sai saga

Embodiments of Divine Love! Do not regard what I am going to say as an exaggeration. There is not a trace of self-interest in Me. Whatever I do is only for the sake of others. I do not regard you as others. All of you are My own people. Such an all-encompassing feeling cannot be found anywhere in the world. Have you seen anywhere else an organization which has grown so stupendously in 50 years?

In the case of earlier *avatars*, their fame grew only long after their passing. In the case of the present *avatar*, in His own lifetime, a university, a big hospital, an aerodrome and many other things have been established for the benefit of the villagers, and many more will follow in the years ahead. Many persons have doubts as to how all these are being accomplished. The advent (of this *avatar*) took place 64 years ago. All these years, this hand has not been stretched at any time to seek anything from anyone. I have not asked anyone. I will never ask anyone and there will never be an occasion for it. How then are these things happening? For any good work, there is no impediment in *Bharat*. When you want to do any good work wholeheartedly, money flows in torrents. The narrow-minded who undertake any work will never be satisfied. They cannot understand the actions of those who are large-hearted and broad-minded.

Embodiments of Divine Love! I do not expect anything from you. Only, develop love within you. Regard all mankind with fraternal feelings. Recognize all as the children of God. Bear no ill-will or hatred toward anyone. Do not hurt anyone's feelings. Only such a large-hearted attitude will confer on you limitless bliss. If you are celebrating Swami's birthday, this is all that I desire from you. Have unity among yourselves. Strive to revive and promote the glory of *Bharat*.

"I am always filled with infinite joy"

As I was coming here, some people greeted Me with the words: "Happy birthday! Happy birthday!" I am always happy. I need no "Happy" greetings. Convey your greetings of "Happy birthday" to those who are not happy. I am filled with infinite joy. I have never had any worry at any time or place. What is the reason? All things are transient like passing clouds. Why worry about them? We should not be elated or depressed by births or deaths. We came naked into the world. When we leave, we cannot leave our address with "our" kith and kin. How can they be "our kinsfolk?" All these are worldly phenomena. As long as we live, we should spend our lives in harmony and fellow-feeling. All our difficulties can be overcome by contemplation on God. Forgetting God and immersing yourself in worldly concerns, what do you achieve? Have firm faith in God. Don't give room for differences of caste, creed, and nationality. All names and forms belong to the Divine. All that you see is a manifestation of the Cosmic Form of the Lord. With firm faith in the Divine, chanting the Lord's name, redeem your lives.

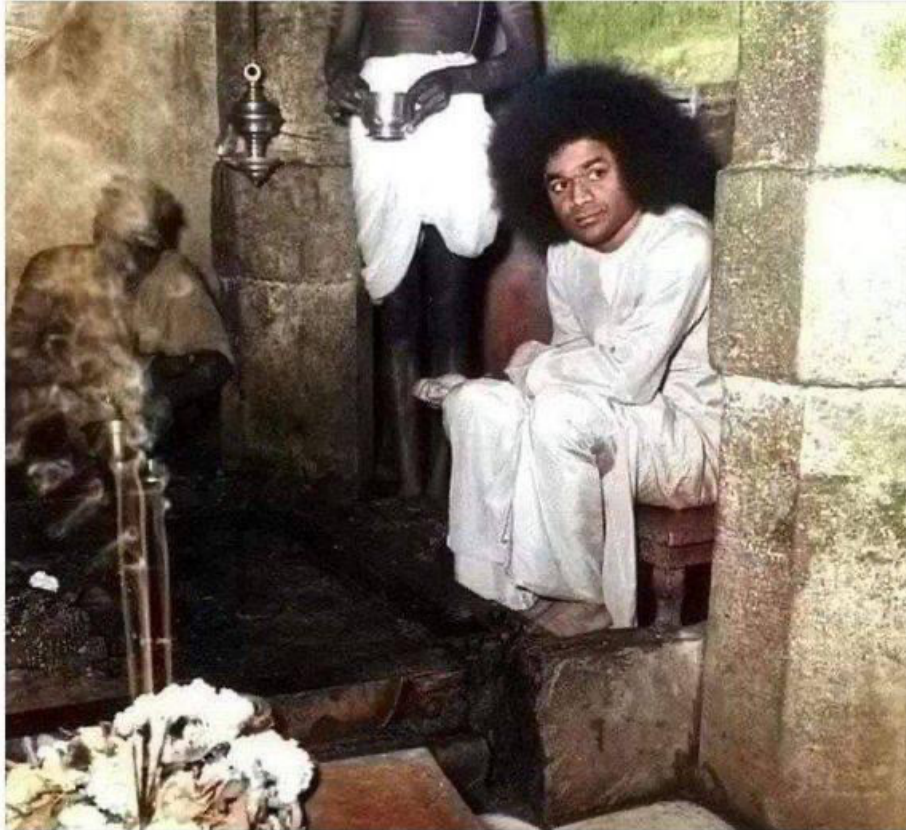
Source: *Sathya Sai Speaks*, Vol. 23

Sanathana Sarathi

Salutations and Worship! O *Sanathana Sarathi!*
Abide in Thee, Peace and Tranquility!
Nobly from the *Pranava* didst Thou cast a Universe as of fun;
Ambitious, Thine enemies knew not that Thou bestowed them their might!
Truth (alack for them), remained mightier, that was right
Harnessing *Vedas*, Your Steeds, with valor uncommon!
Allaying the fears of Arjuna, Thou didst reveal, "All" in Thee are "One"
Neither the Sun can change the course ordained by Thee, nor the Moon.
Almighty! Infuse courage in us to Thy knowledge soon!
Saddle this vagrant horse—the wandering mischievous mind.
Alas! This chariot totters, under the brunt of time! Be kind!
Round the rugged path of *Samsara*, the wheels of *Dharma* and Truth give
way!
All the spokes of virtue trailing! The axel of Faith, too, bent away!
Tired..... hope of goal receded..... I pray to Thee, Sri Sathya Sai!
Herald of Redemption! Thou hast come! My all...I give Thee!
In Thy Grace, help me steer to my End.... In Thee!

~B. V. Raman

Source: SS May 1960



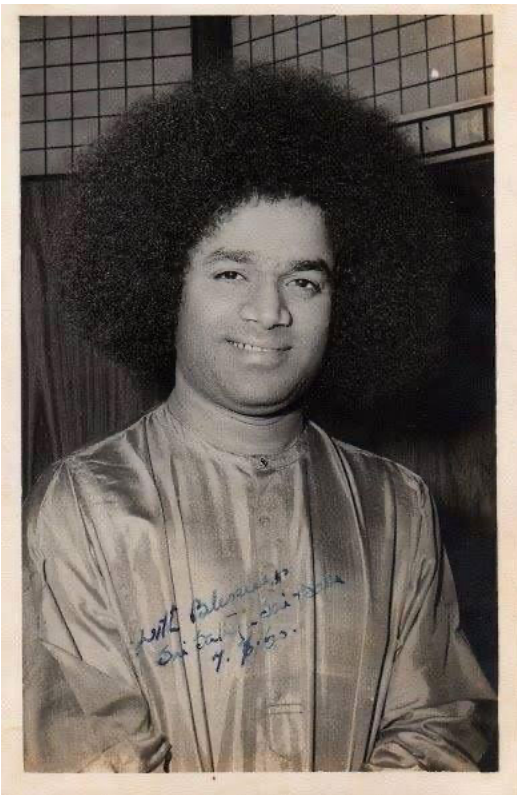
Divinely Supreme Miracle

Bhagavan reached Goa via Dharwar at 10 P.M. on the 7th of December and was received at the Cabo Raj Nivas [house] by the Lt. Governor Sri Nakul Sen I. C. S. and family. That very night, He took over in His infinite compassion the attack of acute appendicitis that a devotee was about to suffer from; expert physicians opined that could not be cured without an immediate surgery. On the 10th evening, however, when

Bhagavan gave a long discourse during the Bhajan Session at Raj Nivas, He was perfectly normal, cheerful, and in good health (as the P. T. I. correspondent reported). His recovery within a couple of days without any surgical treatment was, as observed by the U. N. I. correspondent at Panaji (Goa), 'considered a miracle not only by laymen but also by the expert physicians who attended on Him'!

The speech that was delivered by the Lt. Governor on the 10th, in the Divine Presence of Bhagavan (who had cast off the malignant and painful illness that He had taken on), will give the reader some idea of the Divine Mercy, Grand Power, of Baba.

Sri Nakul Sen said, "Bhagavan Shri Swami Sathya Sai Baba and Brothers, Sisters, and Children of Goa. It is our supreme good fortune that we find Divinity present amidst us today. I need not say how this has come about. To tell you who Bhagavan Sathya Sai Baba is will be like showing candlelight to the midday sun. The inhabitants of Goa are indeed fortunate that Bhagavan Himself has come here and blessed them with His *darshan*. As we look back at the history of Goa, we feel emboldened to lay a special claim for Bhagavan's *darshan* and blessings. This will make you curious why I have said so.



I do not have to remind you that Goa is an ancient land; Goa is a sacred land; Goa is a land of the *Rishis* [sages]. It is the land originally inhabited by Maharishi Parasuram and his devotees called *Saraswat Brahmins*. When they came to Goa, they found its beauty and landscape enchanting, but they could not locate any level ground where they could settle down with their cows whom they had brought with them from the North. Varuna, the Lord of the Oceans, welcomed Maharshi Parasuram and made the sea recede from that much of the area that was required by the Maharshi and his followers for the settlement and the cows for their pasture lands. As the sea receded, the cows in utter ecstasy ran toward it and that is how this land came to be called Gomant, that is

the land's end to which the cows could go. All Goans are the descendants of Maharshi Parasuram, and it is the result of their good deeds (*punya karma*) spread over many lives that Bhagavan Himself has come here to give *darshan* to them.

"Goa is also the land of Lord Shiva, who lived on the Sahyadri Mountains. He had infinite love for His divine consort, Bhagwati Parvati, and for Her pleasure created through His *sankalpa* two rivers—the present day Mandovi and the Zuari, which are the counterpart of the holy Ganges in the North. The ancient names of these two rivers are Mahadevi and Aghanashini. They keep alive for all time to come the sacred memory of Lord Shiva and Bhagwati Parvati. Ever reminding us of them, they flow down the Sahyadri ranges through the entire territory of Goa, rapidly moving over the falls and leisurely sauntering over the planes before finally merging into the Indian Ocean.

Both these rivers are very happy today—they are in ecstasy! They are humming divine songs of infinite sweetness. Those who have eyes to see and ears to hear can participate in their joy. Their happiness is boundless and is emerging from the consciousness that their creator, Lord Shiva, has come to Goa today in the form of Bhagavan Sathya Sai Baba to meet and bless them. It is a widely known fact that in the present times, Shiva Shakti is finding its expression through Bhagavan Sathya Sai Baba, who is the Physical manifestation.

There is yet another reason why Bhagavan Sathya Sai Baba has blessed us with His visit. Those who have read the story of Lord Krishna know fully well that He and His elder brother, Shri Balaram, visited Goa in the early years of their life and stayed here for over two years. They were chased by Emperor Jarasandha of Magada, who was defeated by them in a spectacular hand-to-hand fight on the soil of Goa itself. Shri Balarama would have killed him, but Lord Krishna had already ordained his death at the hands of Bhima and, therefore, Shri Balarama could not be allowed to kill him. It is from Goa that while leaving this beautiful land Lord Krishna took the Garuda Dhvaj that was so dear to Him, and which remained with Him all his life.

Lord Krishna loved Gomant. No wonder he decided to visit this ancient and sacred land again in the form of Bhagavan Sathya Sai Baba.

The sole object of my saying all that I have said is that both historically and spiritually the Goans are like children of Bhagavan Sathya Sai Baba and can, therefore, rightly lay a claim on Him. He has loved Goa in His previous incarnations and Goa continues to be dear to Him even now. Bhagavan lives in the inner recesses of the hearts of His devotees and there is nothing that He would not do for them. Those who have read His life story or have had the good fortune of remaining in contact with Him over a period are aware of His breath-taking and unaccountable *leelas* and *mahimas*. He has simultaneously appeared in His present form at different places to help His *bhaktas* in distress or impending calamity and saved them from it. He has assumed through His will (*sankalpa*), illness of His *bhaktas* and suffered it for them, because otherwise they would have been just overpowered by it.

We have been the witnesses of a similar *leela* of His during His current visit to Goa—*leela* that is breath-taking, and it has greatly perplexed the medical experts of Goa. He came here on the evening of December 7th, and during the very first night of His stay at Cabo *Raj Nivas*, He took upon Himself through His *sankalpa* a most serious illness that suddenly assumed a very grave character. The eminent surgeons and physicians who were called to examine Him suggested immediate surgery as the only treatment. Their diagnosis was that Baba was suffering from an acute attack of appendicitis with an abscess that was assuming a malignant character.

While the doctors came one after the other to see Him, He was cheerful and smilingly listening to what they said after mutual consultations and agreed to the medication they could administer to Him at His residence. The crisis came on the second night, i.e., December 9, when the temperature and the pulse were rising fast, and Bhagavan was not retaining any nourishment whatever. In utter despair, the doctors suggested drastic remedies at which Bhagavan just smiled.

The wonder of wonders happened on the morning of December of 10th when the temperature came down from 101.8°F to 98.4° F and the pulse from 112 to 86. When I saw Him in the morning, He told me that the *Kirtan* [*bhajans*] scheduled to be held at Cabo *Raj Nivas* in the evening (December 10) should be held as originally fixed and that He would grace it with His presence. The doctors became panicky, and I could feel that they were dead against what Bhagavan had said to me. My sixth sense somehow assured me that Bhagavan was showing one of His *leelas* in Goa and that through His *sankalpa* He would get rid of the trouble as quickly as He had assumed it nearly 40 hours earlier.

In the afternoon, when the doctors examined Him again, they could not locate any abscess nor could they find any trace of the stony lump of flesh near it. The whole area of the appendix was soft and as normal as it could be. Lo and behold! At 6 o'clock in the evening, Bhagawan walked from His bedroom to the dais in the main hall, a distance of about 200 feet, without any aid and sat down erect on an office chair. As all of you can see that He is cheerful, smiling and looks to be in the best of His health. This *leela* that He has enacted in Goa at Cabo *Raj Niwas* will be remembered with amazement and deep reverence for generations to come. It leaves no doubt in our minds that there is nothing on this earth that Bhagavan Sathya Sai Baba cannot do through His will (*sankalpa*). His *leela* (Divine Play) is *adbhut* (wonderful) and *romanchkari* (thrilling)! His *leela* is *madhumayee* (consisting of honey) and *manoharini* (charming)! It imparts supreme joy, beatitude, and infinite love. His *leela* is *amar* (eternal) and *amritmayee* (immortal like nectar). It is endless and *ananda* (supreme bliss) par excellence.

My heart is far too full to say more about the Divinity presiding over this function. We welcome Bhagavan from the innermost recesses of our hearts and offer our deep salutations to Him. It is our prayer to Him in all humility that we may receive His blessings and be always worthy of His grace."

During the Discourse, Bhagavan referred to the illness He had donned and the pain He had `gone through'. "I have come with this body in order to guard and guide these bodies of yours, and so this body will never be affected by disease! Disease is caused by faulty food and recreation, and since this body is free from such diseases that flesh is heir to, it can never be ill. The care of those who have surrendered to Me heartily and who have thrown all responsibility on Me is my burden. I must rescue them from pain, even by taking on the pain, Myself. Moreover, I decided to announce Divinity by taking on pain and casting it off, pain that is beyond ordinary mortals to bear. I am ever immune to pain. The pain I had assumed has now vanished. It would never return."

Baba spoke also about the need to strengthen the underlying unity of this land of *Yoga* and *Tyaga*. He emphasized the importance of character in individual and national progress, and declared that the body was an equipment given to man not for running after sensual pleasures, but to realize its essential divinity. The news of the illness was widely published and so created deep anxiety and trepidation in the hearts of millions of devotees, though many of them were aware of similar occasions when He had taken on the illness that threatened His devotees. But this miracle at *Raj Nivas*, Goa, was easily the most dramatic and most significant, for medical science was flabbergasted by the suddenness and the completeness of the cure that Baba wrought on Himself. It also gained through His *sankalpa* more widespread publicity than the previous miracles.

The Sai Era of Spiritual Triumph has come into another and more fruitful stage since this supreme miracle has drawn the attention and admiration of millions to the *Avatar* that is in our midst for our salvation.

Jai Sai Ram

Source: *Sanathana Sarathi*, 1970

"In truth, you cannot understand the nature of My reality either today, or even after a thousand years of steady austerity or ardent enquiry even if all mankind joins in that effort. But, in short time, you will become cognizant of the bliss showered by Divine Principle, which has taken upon itself the sacred Body and the sacred Name.

"Since I move about with you, eat like you, and talk with you, you are deluded into the belief that this is but an instance of common humanity. Be warned against this mistake. I am also deluding you by My singing with you, talking with you, and engaging Myself in activities with you. But, any moment, My Divinity may be revealed to you; you must be ready and prepared for that moment. Since Divinity is enveloped by humanness, you must endeavor to overcome the maya (delusion) that hides it from your eyes.

"This is a human form in which every Divine Entity, every Divine Principle, that is to say, 'all the Names and Forms ascribed by man to God' are manifest. (Sarvadaivatha swaroopaanu dharinchina maanavaakaarame ee akaram.) Do not allow doubt to distract you; if you only install in the altar of your heart steady faith in My Divinity, you can win the Vision of My Reality. Instead, if you swing like a pendulum of a clock, one moment devotion, another moment disbelief, you can never succeed in comprehending the Truth and win the Bliss. You are very fortunate that you have a chance to experience the Bliss of the Vision of Sarvadaivatha Swaroopam (The form which is All Forms of all Gods), while in this life itself."

—Baba

(From the Divine Discourse of Bhagavan given in Bombay on 17-5-68)

Amazing Appendix

Following is from Bhagavan's discourse on December 12th, 1970, in Goa, after He took on the appendix inflammation that had come to a point of bursting in a devotee.

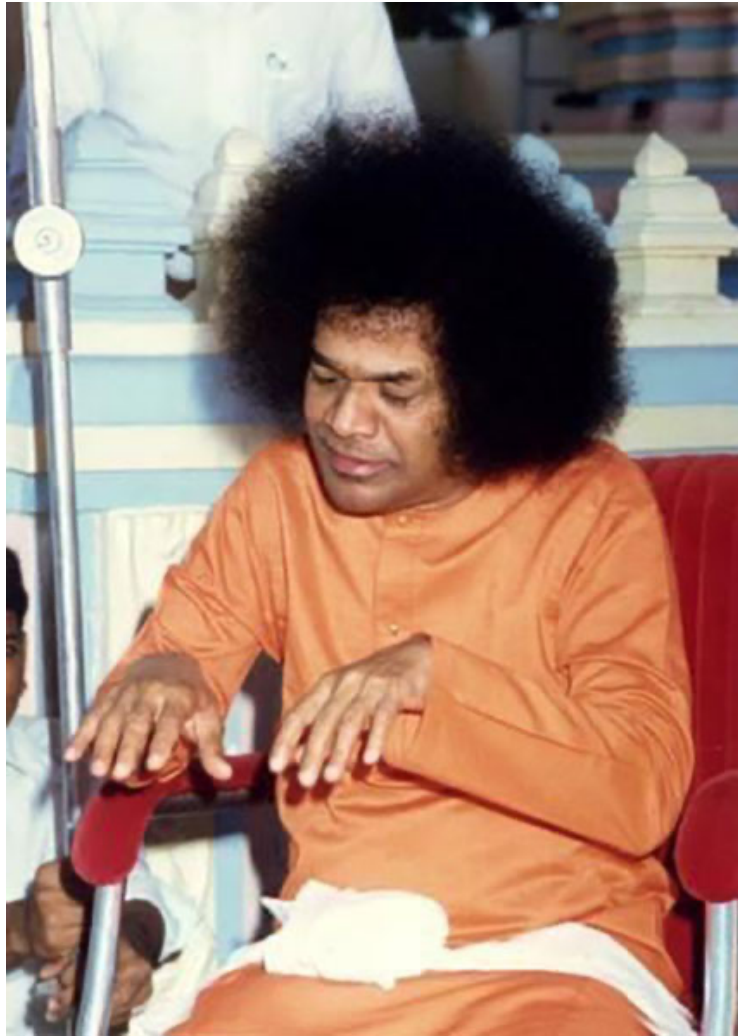
Each one has come embodied into this world of joy and grief, of growth and decay, of hope and despair, in order to discover the way home, to get back to the source from which he has strayed into this wilderness. This has to be done within the allotted time of sojourn; from each day the Sun steals a section away. But man is attracted by the phantom lights and noises of the wilderness, by the seeming sweetness of its impact, and he ignores the call of destiny. The senses lead him on and on, deeper and deeper into the maze, until he dies with a moan and a whimper, instead of with a smile and a gesture of gratitude. The years between birth and death are spent in wasteful acquisition and worthless achievements—for, all the time his heart is sore with unsatisfied desires and unhealthy emotions that affect the tranquility that is his real reality. This is the delusion that has been haunting man, the *maya* (illusory power) that has been shadowing the divinity that is his essence.

It is only by the cultivation of detachment, by denying the senses the thrills they thirst for, it is only by diving deeper into the depths of one's being, by believing that you have some depths that will reward exploration, that one can capture the exhilaration of that tranquility. This is the highest morality, for when this is done man is saturated with love and has no trace any more of malice, hate, greed, or lust. The vision is purified by the ideal of the unity of all in one and the proliferation of one as all. The tendencies toward hate, malice, and greed that cause individual and social conflicts and complexes can be overcome by *yoga* (Divine communion) and *tyaga* (renunciation), the practice of emotional imperturbability and the reduction of wants and mental cravings. This is the message of *Bharath* [India] through the centuries, declared and demonstrated through clear, convincing precept and countless unimpeachable examples.

God knows best what each one deserves

The feeling that activity is "mine" and that it is for the sake of some benefit that must accrue to "me"—it is this that causes ill-feeling, sorrow, and illnesses. The ego exults or bewails; it laughs and weeps; it competes and mopes; it swings like a pendulum between joy and grief. It gives man no moment of rest, of equanimity. It is agitated when the fruit of the activity is less than expected, or even when it is more, different, or distorted. That is why the *Shrutis* (divine scriptures) prescribe that everyone should dedicate all his activity to God, who knows best what benefit everyone deserves and who doles out the fruit in the manner He Wills.

But there are many who doubt or question the very existence of God to whom all the intelligence, the vitality, the virtue, the urges that lie beneath activity are to be offered in worshipful activity. For such, the Divine occasionally, out of innate grace, reveals Itself through the marvelous manifestation of glory beyond the limits of the human. The doubters receive without asking; the door is opened without even a knock; the answer is proclaimed for all to hear.



Illness assumed to relieve a devotee

Take the illness that came into this body, for example. It is the nature of the human body to generate disease through faulty food or foolish habits. This explains the illness of ordinary men, not the illness that you witnessed during the last two days. That was an illness assumed, willed, in order to relieve a person who could not have survived it or even borne it without perturbation. This is one of the functions of the Divine, for which it has incarnated—the pouring of grace on the devotee. The appendix was inflamed and it became an abscess, which the doctors said could be cured only by an immediate surgery. The devotee could not have borne that

agonizing pain; I have come with this body in order to save these other bodies from pain and suffering. This body will ever be free from illness and pain; disease can never affect it. That is the real truth.

One day, Krishna developed a type of agonizing stomachache! The sage, Narada, happened to put in his appearance and witness the suffering. He was upset, and he prayed that he may be commissioned to bring to Him the drug that will cure the pain. "There is just one drug that can assuage it, but can you bring it for me?" asked Krishna. Narada said, "Tell me; it will be done!" "Bring for me the dust of the feet of any real devotee; that will stop the pain," replied the Lord.

Narada moved out very fast to procure it, but at the door he remembered that he himself was the most earnest and sincere devotee. So he turned back and suggested to the Lord that the dust of his own feet may be used. But the Lord said, "No, no. Egoism has tainted it, and so it has contaminated the drug." So Narada had perforce to go abroad and seek it from others who he knew as great devotees. But none of them gave him the dust! Some were afraid, some were ashamed, some withdrew fearing sacrilege, some asserted they were not devotees, being only mere aspirants of grace.

Surrender your judgement to the Lord

Then Narada went into Brindavan where the simple *Gopis* [milk maidens] were. He told them of his plight and Krishna's pain. At this, each one of them collected the dust of the feet and within seconds, Narada's hands were full of packets. "Rush with these; may the pain cease!"—that was their response. The petty little ideas of superiority or inferiority, of pride or humility, of shame or fear did not enter their minds. "The Lord is in pain; it must be cured," that was all they knew and cared to know. They did not stop to inquire whether the Lord could really be suffering, whether the dust of their feet had any curative property, whether the mission on which Narada had come had any deeper meaning for them or the world! They heard, they gave, they prayed, and they were happy. They felt the pain that Krishna had; they responded to the command. They were all equally affected, and their reactions were all equally prompt and sincere.

You must surrender your judgement to the Lord; then the Lord will assume full responsibility and be the guardian, guide, and motive power. It is such a devotee, a person who has surrendered everything, even his judgement, to Me that I had to save by taking over this illness and going through it. The signs of that illness have disappeared today, and they shall not recur again. There is also another reason that lies behind that episode. The Divine is recognized by gifted people as the vast, the magnificent, the beautiful, the mighty, the majestic, and the awesome. But for the generality of mankind, the consciousness that each one is a miracle sustained by God, that each breath is a witness of God's Providence, that each event is proof of His Presence, comes but rarely in life. When this Body that is apparently human behaves as if it is filled with supra-human potentialities, then amazement draws the attention of all toward the Divine that is the inherent nature. Off and on, it becomes

necessary to give this lesson to mankind so that faith in God and power to recognize Divinity are added to human faculties. Then only can the mind of man be turned from the world to the Master of the Worlds.

On Tuesday the thousands of *Goans* [people of Goa] who had assembled in the city to listen to Me were disappointed. I had to inform them that the rescue of devotees is paramount among tasks, and so I know they had to go away disappointed. But I shall very soon meet them again and give the *ananda* [joy] for which they thirst.

Source: *Sathya Sai Speaks*, Vol. 10

*God cares more for the motive behind the deed, the ideal that prompts the effort,
the bhava (feeling), not the bahya (external).*

~Sathya Sai Baba

Q&A
WITH BHAGAVAN

Immortality

Sai: (At the start of an interview with a group of Westerners) Follow the master, the inside Atma, the super-conscious. Life is a challenge, fight to the end. Life is a song, sing it. Life is divine, realize it. Life is character. There is one path, complete life.

Sai: (to a young Westerner about age 16) What do you want?

Boy: Liberation.

Sai: What is liberation?

Boy: (after some hesitation) The end of the path.

Sai: Immortality is the meaning. Removal of immorality is the only way to immortality. Who are you? Not the outside, not the body. Who are you? Inquire. Love is everything. Expansion love, not selfish love. Selfless love of the Self; not ego love. All are ladies. None are men. Lady is weakness, not strength. The *Sanskrit* word for lady has the meaning of weakness; no strength at all. All humans are so. Hate, anger, jealousy, sorrow. Men may better control these, but their inside feeling is the same. Only God is above feeling. All others are equally affected. God is the only male person. In a women's college, in a play, men characters may appear on the stage, but the male cast are women dressed as men. The world is a women's college. There are just male roles. Inside all are the same, all women.

Life is a cosmic stage on which we are the actors. In one scene an actor may take one role, and in other scenes different roles. Creation means change. Nothing is unchanging. Every moment there is change. How can these changing things give bliss to persons who are also changing? Your bliss can be made permanent only by immortality, no change. Scientists experiment today; tomorrow their findings are outmoded. The world goes on overriding itself. That which science knows is microscopic compared to the immensity of that which is to be known.

The atom: Without this, nothing is made. With atoms all things are produced. Atoms together also make the moon. Atoms are active and alert, never inert. How, therefore, can the moon be called inert? The entire universe is active because of atoms. From where does this energy come? Electrons, neutrons, protons—from where does this science arise? Scientists ask how is it that these things go on, but do not ask, 'Why?' The answer to 'why' leads you to the divine. Basic energy is *shakthi*. From this basic energy all is derived. Where from is this atom power? It is divine power.

Hislop asked the question, 'What is a study circle?' It is not just reading books. 'Circle, study circle' means taking a point and each person discussing what is the meaning of the point to them. Like a round-table conference. Each person gives his point of view, and finally values are derived from this. If there is just reading, there is doubt. But if each one gives his view, doubts will be answered. The topic is viewed; the study circle looks at different facets. It is like a diamond with its different facets, but there is one facet that is flat, the top facet, and from this all can be viewed. To discover the top facet is the task of the study circle. Swami's talks may be taken, or other scriptures. Take a point. Have everyone think about it and discuss it and come to the final point where doubt is decreased. If only one person reads, there will be only one meaning. All misunderstandings, all points of views—after these are brought out, the study circle members will get confidence. There is no doubt of this. If each one only reads, this may go on for a year or two, then an allergy to reading develops. Centers must have study circles in this way, and none will note the passage of time. Each one listens eagerly and many will give their point of view. The Bible, the Koran, the Gita, Swami's books may be used. What is wanted is a study circle; rotating. Each one must be given a chance.

A Scientist Visitor: (father of the 16-year-old boy earlier questioned by Swami)
Many fools do not make one wise man.

Sai: Only those who are intelligent will think to bother with a study circle. They may be fools in other matters, perhaps. But we have here the example of a big doctor who does operations, but who is a fool in bandaging, reliant upon his nurse to do a good job. Life means such a mixture. A man with a dual mind is half-blind. Everyone is half-blind in some matters. Only he who knows the divine is an expert, first class in one study. But in general, people have no common sense. But common sense is necessary in daily life, and that is what counts. Each subject is only one road; but mastery, the development of common sense is a spiritual effort. In a house an elder

is not respected because junior studied some subjects, but common sense requires that junior's attitude to the elder be respectful. Common sense is required. Humility and love are divine. If you become the master of a subject and develop anger and ego, these are enemies of the spiritual path.

Scientist: But it is commonly agreed that science is of great value.

Sai: Up to a certain level, science helps. It is of service to mankind. But Baba knows that which science does not know. Baba is at a level that is beyond reach of the senses. Not all that he knows can be brought to a lower level. Too much current burns out the bulb. Capacities must be known. Swami's power is given according to capacity. Baba is the servant. He waits at the door of the shrine room to give you what you want. To be the servant of His devotees is Swami's duty. There is no place for any ego.

A small example: On a globe-map of the world, America is not very big. California is just a small place. Hislop's house is just a dot; and Hislop himself is not even visible. For a person so small as to be invisible, so temporary in the expanse of the universe, to live with ego is shameful. Any person with ego is a disgrace. If you expand your idea of yourself to be God, then there is no reason, no place for an ego. And if you shrink yourself to conform to your relative stature in the vast universe, there is also no place for ego. The lowest or the highest, it does not matter. It is the middle that has pressure.

Hislop: From Swami's description of the conversation to be accomplished in a study circle, the circle should be limited to about 10 people.

Sai: Why? It could be 100 people.

Hislop: But Swami, not even one point would be able to get around such a big circle.

Sai: Not so. Of the group here, only the scientist and Hislop are asking questions. Not everyone in the study circle will be able to say.

Hislop: Oh. I see that situation.

Scientist: Here is this object. I spoke about Swami in Copenhagen, and some scientists who were interested made this object. What it is cannot be seen. The scientists know, but it cannot be seen.

Sai: It is Baba's task to transform peoples' hearts.

Hislop: They are trying to subject Baba to a test! (the scientist and his associate had for several years past been trying to get Swami to subject Himself to wires and electronic measurements and so on).

Sai: Baba can transform the scientists, but scientists can transform themselves only by getting into the spiritual life. It is only physics in which they are engaged. Philosophy starts where physics ends. Physics is useful, but it is only information. Spiritual life is transformation.

Scientist: Baba does miracles to shake up disbelievers.

Sai: Baba does it for His own sake. Let the scientists come, and I will transform them. The spiritual world is beyond the material. Material things are involved in sorrow. Have great scientists compassion and a peaceful mind? No. They worry and worry. What is needed is to unite spiritual life and worldly life. Spiritual life is developed first, and then live a spiritual life in the world, a dual life. Spiritual life is quality, and worldly life is quantity.

Scientist: It is of value to let scientists test you.

Sai: What is the value?

Scientist: If they can be convinced that the miracles are valid by scientific controls and standards, then belief in you will follow.

Sai: If they believe, what will the world gain? Their worldly desires will increase since their understanding is so poor.

Scientist: It takes time. Science consolidates its gains only gradually.

Sai: Even they do not understand their own science fully enough. It is good that they go slowly.

Source: *Conversations with Bhagavan Sri Sathya Sai Baba*

Thought
of the
MONTH

Spiritual Wisdom

Bhagavan has seven chief characteristics: prosperity, glory, wisdom, non-attachment, creation, preservation, and dissolution. Whoever has these seven you can consider as having Divinity in Him.

These seven are the unfailing characteristics of *Avatars*, of the Supreme Power, which persists fully when it has apparently modified itself with deluding power. Wherever these are found, you can identify Godhead. You are also of the same nature as the *atma* with Supreme Power, but, like the prince who has fallen into a den of robbers and is growing up there, the *atma* has not recognized its true identity, that is all. Though he does not know, he is nevertheless a prince, whether he is in the palace or in a forest or in the robber's cave. Very often, the prince will have got intimations of his real status, a craving for the bliss (*ananda*) that was his heritage, a call from his inner consciousness to escape and become himself. That is the hunger of the soul, the thirst for lasting joy. You are all like the man who has forgotten his name. The hunger of the mind can be appeased only by the acquisition of spiritual wisdom.

But this spiritual wisdom everyone must achieve some day or the other. It can be got through devotion or *karma* (activity) or royal *yoga*. These three are only different names for the process of churning the milk to get the butter that is immanent in it. Once the butter is rolled into a ball, it can be kept separate and unimpaired in the liquid where it was all the time. Similarly, the liberated person can continue in the world free from attachment, once they have realized that they are of the same substance as the Immanent *Brahman*. When that *Brahman* is seen through delusion (*maya*), it appears as endowed with qualities and is referred to as Lord or Bhagavan.

Seven chief characteristics of Bhagavan—*Sri Sathya Sai Speaks, Vol 1*

Spend your time in company of good people. Brush up your brains by the brush of discrimination. I will not ask you to give up your critical faculty. Evaluate, discriminate, experience, and analyze your experience; then, if convinced, accept. Devotion, *yoga*, spiritual wisdom—these are three doors to the same Hall; some come this way, some that way, but all enter the same Hall. The spiritually wise person sees everything as the divine substance, the devotee sees everything as the play of God, the *karma yogi* sees everything as the service of the Lord. It is all a question of aptitude and taste and the stage of development of reason and emotion.

As a result of spiritual wisdom, Thirumalacharya said, delusion (*maya*) goes, but delusion does not “come” and delusion does not “go”. When a light is brought into this hall, you say that light has come and darkness has gone, but where has it gone? Put out the light, it is dark! The darkness does not come from where it had gone, suddenly, through the doors and fill the hall. It is there all the time. It did not go. Only the hall was lit and light prevailed. So also, when the grace of the Lord is won, spiritual wisdom will prevail, and the delusion of separateness is powerless. How can that spiritual wisdom be earned? By a slow, systematic process, eliminating all limiting factors—greed, lust, pride, envy, hate, and all the snaky brood of possessive instincts and impulses; by the educative influence of *dharmā*, the body of rules laid down by the experience of generations for the regulation of living; by study, rumination and practice; by analysis of the experiences of the waking, dreaming,

and sleeping stages; by learning to be a witness of all this passing show without getting involved in its tangles; by overcoming all trends that divide and differentiate.

Eliminate all limiting factors by systematic process—*Sri Sathya Sai Speaks, Vol 1*

