

Sports and Spirituality

In 1990 Bhagavan spoke about the teachers and the students of the various [Sathya Sai] Institutes and their relationship that brings out the very best. He also spoke about the glory of India and Sanskrit.

*What greater misfortune can there be
Than the failure of Bharatiyas
To understand the true greatness
Of their ancient and sacred culture?
To cavil at others' faults
And to be blind to one's own;
To jeer at others' looks,
Not noticing one's own ugliness;
To make fun of others
And not see one's own follies;
To have such qualities from birth
Can there be a greater sin than this?*

Students, boys and girls, and teachers, embodiments of love! The observance of morality in daily life, the divinization of all actions and thoughts related to life, and adherence to ideals together constitute culture. Students today do not make the requisite efforts to understand the sacredness and value of this culture. *Sanskrit, Samskriti, Samskara* are all terms that have been derived from the roots, *Sam* and *Krit*. *Bharatiya Samskriti* (Indian culture) is a composite of purity, divinity, sublimity, and beauty. This combination is reflected in sports and games.

Sports help players experience joy

Although there may be differences among nations in their food and recreational habits, the spirit of harmony and unity displayed in sports is a gratifying example to all. It is a distinctive quality of sports that differences are forgotten, and persons engage themselves in games in a divine spirit of friendliness and camaraderie. Sports help the players not only to improve their health but also to experience joy.

Students, however, should not be content with realizing these benefits. Man has another body besides the physical. It is the subtle body, otherwise known as the mind. It is equally essential to promote purity of the mind and develop large heartedness. True humanness blossoms only when the body, the mind, and the spirit are developed harmoniously.

The enthusiasm and effort which you display in sports should also be manifested in the spheres of morality and spirituality. You must endeavor to experience the divinity that permeates *Bharat's* sacred culture.

Bharatiya culture is not a product of narrow-minded ideas and ideals. It is filled with profound, sublime, and ennobling ideas. "*Lokaa samasthaa sukhino bhavanthu!*" (May all the beings of all the worlds be happy) is the benedictory motto of *Bharat*.



There is a prayer in the *Purusha Sukta* that students recite regularly, but they do not understand its full meaning. "*Sahanaa Vavathu, Sahanaau Bhunakthu; Sahaviryam Karavaavahai.*" What is the inner meaning of this *mantra*? "Let us grow together in harmony; let us move about in friendliness; let us spread together the light that we have gained from our studies. Let us live in harmony without discord. Let us promote in harmony the use of our talents and skills." This is the profound inner meaning of this *Vedic* hymn.

No other language can stand comparison with *Sanskrit* in its sweetness or range of expression. The sages prayed for the happiness and well-being of everyone on earth. "*Sarve Bhadraani Pasyanthu*" (May all see only what is auspicious). Such were the benedictions pronounced in the *Sanskrit* language.

Glory of *Sanskrit*, mother of languages

Many European languages have a large number of words that are derived from *Sanskrit* roots. Words like mother, father, brother, etc., in English are derived from Latin words that are themselves derived from *Sanskrit* words like, *Pitru*, *Mathru* and *Brathru*. Thus, English is like a granddaughter, while Latin is a daughter and *Sanskrit* is the mother of languages. *Sanskrit* enjoys this privilege of being the ancient mother of many languages.

A great French scholar, Louis Renou, spent many years in India studying the *Sanskrit* language. On the eve of returning to his native country, he was given a big farewell party by many teachers and students. At that gathering Louis Renou was full of tears, feeling sad at having to leave India. Controlling himself, he said he was feeling extremely sad to leave India. "Indians are treating the immortal *Sanskrit* language as a 'dead' language. Educational institutions and students are not making adequate efforts to study *Sanskrit*. Having this immortal language with them, they are not making any effort to enjoy its glories. There can be no greater misfortune than this," he lamented.

Max Mueller was another savant who explored the greatness of *Sanskrit*. He traced the *Sanskrit* origin of many English words. After completing a study of the *Rig Veda*, he inscribed an introduction to his work in *Sanskrit* in which he described himself as a native of Germany who had received his education at Oxford University. He coined *Sanskrit* equivalents for Germany and Oxford ("*Sarmany*" and "*Gothirthapura*") and *Sanskritized* his own name as Mokshamula Bhat. When great foreign scholars and savants show so much regard and esteem for *Sanskrit*, it is regrettable that Indians do not have the same regard for this great language.

***Bharatiya* culture is based on Sanskrit**

Bharat's entire culture is based on *Sanskrit*. Culture means that which sanctifies the world, which enhances the greatness and glory of a country, and which helps to raise the individual and society to a higher level of existence. Culture contributes to the refinement of life.

The process of refinement or transformation is essential for improving the utility of any object. For instance, paddy has to be milled, and the husk has to be removed before the rice is fit for cooking. This is the process known as *Samskriti* or transformation. This means getting rid of the unwanted elements and securing the desirable elements. Regarding men, *Samskriti* (culture) means getting rid of bad qualities and cultivating virtues. The cultured person is one who has developed good thoughts and good conduct.

In *Sanskrit*, the term *Atma* refers to the Self ("I") and "mine". Where the "I" and "mine" are present strong attachment develops. This is described as *Atmabhimanam* (attachment to the self). Even in relation to trivial matters, when there is mention of "I", the person concerned places his hand on his heart. This shows that the self ("I") that is referred to is not the body but the spirit. When a person declares, "Whatever the disaster, whatever the trouble I may be confronted with, I am not afraid," he reveals his confidence in his *Atma* (Self) which is the basis for his fortitude.

Maintain comradeship in every action

Unfortunately, nowadays it is attachment to the body that is cherished, with the result that one's outlook becomes narrow and limited. It should be recognized that the *Atma* (the indwelling Spirit) is one and the same in all beings. You have to develop this spirit of oneness and equality. Then the divinity in you will be manifested and your human nature will get sanctified and divinized. In every action, you should be comradesly and cooperative. Today such a spirit prevails in the sphere of sport, although occasionally there are deviations from it.

In the beginning, sports and athletics were intended mainly to promote health and experience joy. Today these objectives are being forgotten. Everything is being commercialized. Self-interest is getting predominant. Consequently, peace and happiness are being lost. If a person is invited to sing, he asks: "How much will you give me?" In cricket and tennis matches today *lakhs* of *rupees* are involved. When sports become a kind of business, there is no room for human values and peace

becomes a casualty. It is essential, therefore, that the sense of spiritual oneness should prevail, transcending differences of nationality, language, and religion. Only thus can real bliss be experienced.

Teacher's role in encouraging the students

During the past five days, our boys and girls have been engaged in games and athletics with enthusiasm and vigor. The teachers should also attend these events to sustain the enthusiasm of the students. Teachers should not confine themselves only to their classrooms. In the Anantapur campus the teachers have given great encouragement to the students in their sports and games programs. In the Brindavan campus also the teachers have actively promoted the students' preparations. Above all, in the Primary School at Prasanthi Nilayam the teachers have worked hard to train the children in various games so that they could present a delightful program at the Sports Festival. The teachers labored all night to stitch the dresses and other materials for the program. It was because of their efforts that 700 small children could put up such an impressive show. All credit goes to the 45 teachers who are rendering dedicated service without any salaries.

In the years ahead, it is the responsibility of teachers to train the students to become ideal citizens of *Bharat*. In the Prasanthi Nilayam campus we have Dr. Sunder Iyer, who practiced day and night himself and also trained a number of students to perform a variety of gymnastic feats. It was because of his enthusiasm and encouragement that so many students in the Prasanthi Nilayam campus could win so many prizes in the various events. His own performance was astonishing. There are many other professors and senior students like Dr. Sunder Iyer. They should also take active interest in games and sports.

The teachers have a great responsibility not only to encourage the student participation in sports but also to promote in them the qualities of good citizenship. Students by themselves are very good. They have plenty of energy and enthusiasm. What they lack are an adequate number of teachers to enthuse them and encourage them. The students should be given proper guidance and encouragement. If these are provided, our students can develop into exemplary models for the whole world. There is no doubt about this.

Aim of Sai education

Even in their classes many students achieve "O" grade in their subjects (this means securing 90 percent marks in the examination). That students getting "O" grade have taken part in the sports events testifies to their all-round abilities. These talents are not given to them by their professors. They have been developed by the students' own intense efforts. The basic reason for all this is their devotion and love for Swami. All of them have come here for the sake of Swami and not for the sake of any specific learning. If for such students the teachers can also serve as helpful guides, how much can be accomplished!

Education should develop right understanding

To give another example, the children of the Primary School, who conduct themselves with so much humility, discipline, and goodness in the primary classes, lose some of these qualities when they go up to the Secondary School. When they go to college, almost everything is gone! What is the reason for this phenomenon? It is the teachers who account for their discipline and good behavior in the Primary School. In the higher classes, what is done by way of precept and example to promote character and spirituality among the students? Unless spirituality and morality are promoted among the students, what purpose will be served by running these colleges? There are any number of colleges in the world. Here you have to impart the sacred precepts of our culture to the students. Along with this, academic subjects must be taught. Education is for developing right understanding. Work is for earning a living. Today education is sought for getting a job. This is not proper. Students should imbibe culture along with academic knowledge.

It is only when teachers understand the basic purpose of our educational institutions will they be able to make a success of them. If a student goes astray, he alone is affected. But if a teacher is bad, hundreds of students will be spoilt. Of all the professions in the world, that of the teacher is most estimable. The teacher has to teach the students what is good and ennobling for them. This is the true relationship between teachers and students. This is what should be developed in our educational institutions.

Let me tell you that Swami alone knows what efforts were made by the Primary School teachers to prepare the children for the sports programs. They worked all night for several days to prepare the dresses and other materials for the display. All this was done with no masculine help. Even in the Brindavan campus, to get the appropriate outfit for the international dances to be presented by the students, one student went to Indonesia to get the right headgear for the participants. They themselves prepared all their costumes. This shows the degree of their enthusiasm. It is the duty of teachers to foster such enthusiasm and initiative shown by the students.

In appreciation of the special efforts made by the teachers and students of the Primary School and the Brindavan campus, I am presenting special cups as a token of my love.

**Source: Sathya Sai Speaks
~Baba**

The Universe is an instrument to reveal the majesty of God. The inner firmament in the heart of man is also equally a revelation of His glory. He is the Breath of one's breath. Since he has no specific form, He cannot be indicated by words. Nor can His mystery be penetrated by the other senses. He is beyond the reach of asceticism, beyond the bounds of Vedic rituals.



Temple Entry

This is a story about the mystery and miracle of Bhagavan. I am an American attending the University of Madras [Chennai]. Some days ago, a classmate and myself went to the Kapaleesvara Temple here in Madras. After one passes through the huge gate of the outer temple walls, one's attention is attracted to the various signs that say 'Non-Hindus not allowed'. I had heard about such signs, but in all the years that I have been in India, I had never encountered one. I told my friend to go on inside and that I would wait outside. Soon thereafter, an old man approached me. He said, "Please do not feel offended nor think badly of these people. This is merely the custom here." As I silently held my peace, he went away. I began to talk to Baba in my mind thus: "Will this custom prevail forever? You, Yourself are Shiva, and though I've come to have Your *darshan*, I'm forbidden to enter inside. Is not the Lord everyone's?"



As I was mentally conversing with Swami thus, another old man came up to me and said, "Come". My righteous pride rose up and I remained where I was. Twice again he repeated—"Come". So I followed him inside. As we began to circumambulate the Holy of Holies, he moved his hand, and it was full of *Vibhuti*. He smeared it all over my forehead and then reached over to a Goddess carved into the rock and removed some *kumkum* [red vermilion powder], which he also applied. We continued around and as we approached Lord Kapaleesvara he said, "Look". I beheld the Linga to my satisfaction and then he led me to the consort of Lord Kapaleesvara for Her *darshan*. Then he said, "Now, go."

The next day I was on my way to Puttaparthi. Here is the mystery. Baba enquired if I had enjoyed the *darshan*! Some people call 'this' the miracle—this transcendence of space and time. But to me the real miracle lies in His infinite care. As quickly as one turns toward Him, He is there with His compassion ready to respond. Such a small, simple act and yet to me it represented His greatest miracle of all—His Love.

~John Grimes

Source: *Sanathana Sarathi*, May 1979

Do karma, but do not hanker after the fruit. Do not complain that you did not get public recognition for the donations you gave to some trust. Fruits, whether good or bad, (you) yourself have to consume; so the best means of liberating yourself from the consequences is to ignore the fruit and do karma for the sake of karma only. You will not be burdened with either papa [sin] or punya [merit] if you act so. If you crave for the profit, you will have to be prepared to accept the loss also. If you construct a well where four roads meet expecting to get merit for slaking the thirst of men and cattle, you cannot shirk the demerit you will be credited with when someone falls into it and gets drowned. If you fan a person out of love, you can leave off when you must; but a punkhawallah [hired to fan] accepting wages has to continue whether he likes it or not. Give up the desire for remuneration and you are free; accept it or ask for it and you get bound. That is the secret of karma-phala-tyaga [renunciation of the fruit of action].

The Birth of our Beloved

Before *Kali Yuga* started, sweet Lord Krishna oft proclaimed
"To this Earth again will I be born, when it is steeped in shame."

And thus it was so written, 'pon the *Gita's* golden page
"For the protection of the Righteous, I am born from age to age."

And then the world retreated deep—into *Maya's* cold embrace
A handful cried to God Himself to assuage them with His grace.

Thus in humble Puttaparthi, as the Lord destined it be
A little one was coming to the Raju Family!

Unknowing Easwaramma, beauteous with child
Had begged the gods for a son—the Lord Himself just smiled!

Midnight marked the holy advent of November twenty-third
The pious family lay at rest; there was but naught a word!

SUDDENLY! Tamboura's drone ethereal with ecstatic joy of drum
"Proclaimed out of their own accord: "The Lord Himself will come!"

Thus in the earliest morning, Easwaramma felt the pangs
And the Greatest God began descent unto this lowly plane.

The mother partook of worship, water sanctified, and flowers
And the village was chanting "Shiva! Shiva!" in these dawning hours!

The Sunrise was the Advent! The dawn of Humankind's dream
The Divine and Glorious Babe was born, aglow with Light Supreme.

The blessed year-1926—thus our Precious Lord appeared
Announcing once again to all! —"I am your Charioteer!"

A cobra, strange, 'neath Baby's Bed—mysteriously made it shake
For mighty Vishnu rest again—as *Seshasayi* 'pon the snake!

God lay in His New Body, tiny head in halo'd cloud
And measured lofty Powers with which He'd been endowed!

His smile captured all the Hearts of those who were so bless'd
And wondrous realms of Divine Abode could this little face suggest!

'Sathyanarayana' was given as His Name
Supreme Embodiment of Truth, Full-Grace Full Sri, Full Fame!

A celestial little laugh amidst a head of silken curls
Dazzled Mother Earth and delighted all the worlds!

O, if we could have peered then—into those sparkling Lotus Eyes
We would have wept with joy and cried—"He's come for us! Our Sai!"

Soon the air was softly filled with the breath of jasmine bloom
Little Sathya radiated Bliss! And a God's Perfume!

Our Merciful little Gopal, now Sathya in this life
Came to comfort the weary world for her human tears and strife.

The Lord's figure grew into a charming abode of Grace
Today lakhs come to get the *Darshan* of His Blissful Face!

O, our Great Sai Baba—You've toiled here forty-four sweet years
What merit have we won that You call all of us "My dears?"

Let us kiss Your Lotus Feet, O God, on this auspicious day
Grant that there we'll e'er remain, to never go astray!

So on Your Glorious Birthday, Lord, may every heart rejoice
JAI! We are all reborn! We've hearkened to Thy Voice!

~Mrs. Michael Shultz

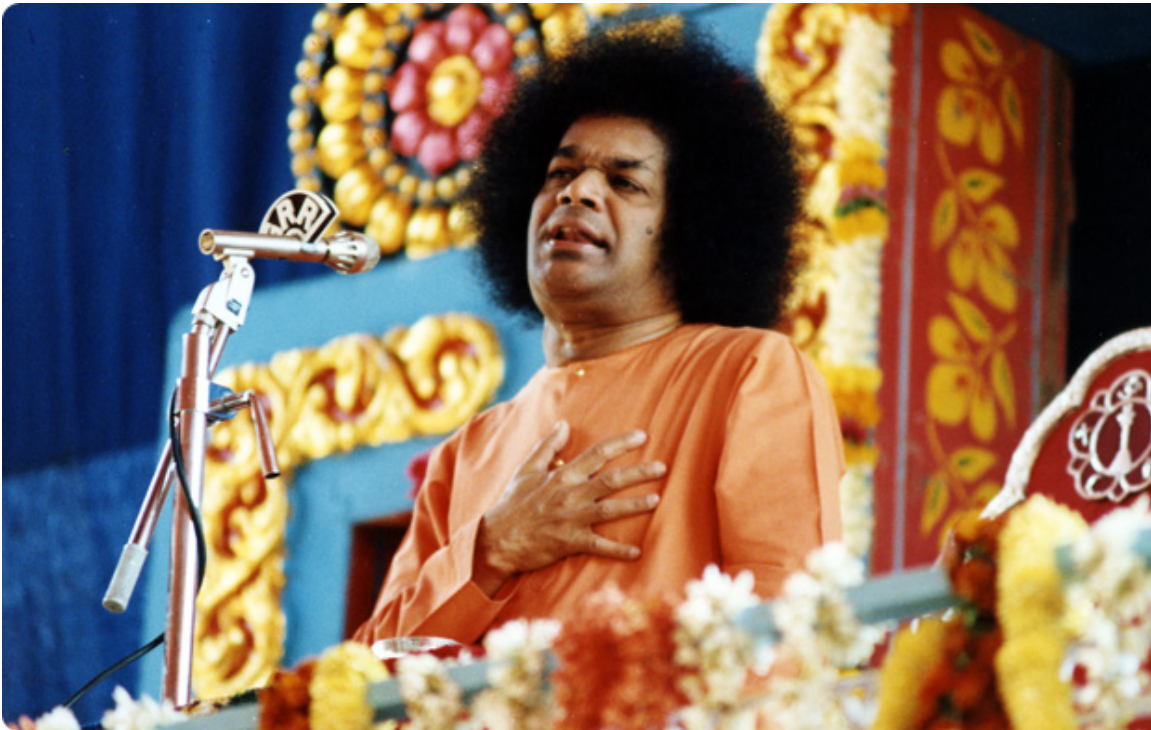
Source: *Sanathana Sarathi*, Jan. 1971

Human Destiny

The human predicament

The human predicament resembles that of Arjuna [from the epic *Mahabharata*], who with the vision provided by the Lord saw the Cosmic Form—the *Vishwarupa*. What is striking of the cosmic vision is that Krishna gave Arjuna the ability to see not only the four dimensions, but the fourth dimension of time was accelerated so much that he saw, "As the moths rush in headlong into the blazing fire for destruction, so do these heroes in the mortal world enter Your flaming mouths." "Seeing this marvelous and dreadful Form of Yours, O *Mahatma*, all the three worlds are trembling with fear." This is exactly the plight of humanity because of the "accelerative" thrust of change, the future shock.

Jonas Salk, the well-known research-physician biologist in his book, "Man Unfolding", says, "Although man's physical evolution has its own natural pace, man has so accelerated his cultural evolution as to make it seem that physical and cultural evolutionary processes are now taking place at intolerably different rates... In a world in which change has accelerated from its natural tempo to one in which man has made change the order of the day, change itself has become man's principal problem."



Arjuna, like the three worlds that trembled at the sight of the Cosmic Form, was also tormented with fear and he appealed to the Lord to have mercy on him and show him His former form. Is it any wonder that Oppenheimer, the famous nuclear physicist, who was responsible for the eventual manufacture of the atom bomb,

remarked on seeing the first test bursting of the atom bomb that it looked like what Arjuna saw when he witnessed the Cosmic Form? "If there be the effulgence of thousand suns bursting forth all at once in the heavens, even that would hardly approach the splendor of the mighty Lord." Oppenheimer must have trembled with fear at the unleashing of this fraction of tremendous power imprisoned within the atom. Humanity is waiting for the Lord for assurances that He gave Arjuna: "Seeing such a dreadful Form of Mine as this, be not perturbed or perplexed; with a fearless and complacent mind, behold once again the same Form of Mine, which drove your chariot."

Arthur Koestler says: "Science turns out to be the most glorious achievement of the human mind—and its most tantalizing defeat. We have become a good deal cleverer since Pico della Mirandola, but not much wiser in knowing what it all means." He concludes, "The limitations of biological equipment may condemn us to the role of Peeping Toms at the keyhole of eternity. But at least let us take the stuffing out of the keyhole, which blocks our limited view", says Koestler. Koestler speaks of the evolution of man and his brain, he says that man has three brains, reptilian, mammalian, and neo-mammalian. "The rise of the human cortex is the only example of evolution providing a species with an organ that it does not know how to use. The actualization of its reasoning potentials has been obstructed, throughout by the effect-based activities of the phylogenetically older structures in the nervous system. Inadequate co-ordination between old and new structures made man's instinct and intellect fall out of step.

The wide range of intra-specific differences between individuals, races and cultures became a source of mutual repulsion. Language increased cohesion within groups, heightened the barriers between groups. The discovery of death by the intellect, and its rejection by instinct became a paradigm of the split mind. Nature has let us down, God seems to have left the receiver off the hook and time is running out."

The human destiny

It is against this background that we must understand the significance of the Advent of Bhagavan Sri Sathya Sai Baba and the spiritual revolution that He is spearheading. In His message to Karanjia of the Blitz He declared, "Millions of years of upward struggle have produced the present human society; thousands of seers and sages in all lands have taught man to see the Truth that underlies the panorama of Creation, to adore the Creator, and to practice the virtues of humility, equanimity, and service so that the spark of God that is enshrined in his heart might reveal its full glory.

But man has brought human society to the verge of total destruction. He has used his intelligence to pollute the land he lives on, the air he breathes, and the water that is the very source of life. He has turned the mind that is the instrument of liberation into a chain that keeps him in bondage. He has used the methods of Education, Codes of Law, Systems of Politics, Modes of Commerce and the Results of Science to imprison himself in prejudices, creeds, and nationalities. The world is becoming smaller and smaller with every increase in the speed of communication, but

neighborly love is nowhere evident." Baba has confirmed what all the great thinkers have struggled to express.

The cure for the ills of humanity lies in the inevitable culmination of this process of shrinking of the world when mankind will be knit into one, when knowledge will percolate through all types of barriers, because we will reach a stage when there will be no barriers. Who can control mass communication when the satellites transmit television pictures all over the world? For the first time humanity will become aware that the only security lies in accepting each other as neighbors, and that national barriers and all barriers of caste, creed, or language will be irrelevant and invalid! What humanity is now witnessing is the death-pangs of outlived modes of exclusive thinking, and the dead shells of rules and regulations that were relevant to the pre-Atom bomb era. We see the last struggles of organized theocracy trying to chain segments of humanity by slogans and labels, empty shells from which the living force of the great Truths have disappeared.

Sai has come to redeem humanity at this crucial stage in the Ascent of Man. He has come to liberate man from the tyranny of organized religious institutions that bind him in rituals and dehydrated institutions! He has come to declare that there is only one religion, the religion of humanity. He declares, "The individual and society are intertwined inextricably. There must be illumination for both. *Ananda* [joy] must surge out of the individual and fill the lakes of 'society', and thence stream into the Ocean of Grace. Society is just a name for a group of individuals but it has no corporeal body. Individuals are the limbs that nourish and support the 'corpus' called society."

He explains the role of Society as follows: "Society shapes the individual, provides the arena for his development, and sets the ideals he should plant before Himself. When the individual is stronger, more intelligent, more service-minded, and more efficient as a worker, Society benefits; when society is more aware of its role and of the need to cleanse that role with humility and wisdom, the individual benefits."

In the interview given to Karanjia, Baba spelt out the nature and role of the *Avatar* [Incarnation] in the transformation of the world. He emphasized the basic tenet of Hinduism that is universally acceptable. Individual *karma* [action] is also bound with the *karma* of society, and today when we are moving toward one society of mankind, the individual *karma* is bound up with the *karma* of the world as a whole. Thus, the operation of the *karmic* law is an essential basis for shaping man's destiny. But destiny is not an iron chain from which there is no liberation, because man shapes his destiny through the power of discrimination with which he is endowed, and this acts also on group *karma* and consequently group destiny! The destiny of a nation will thus depend on how individuals shape their individual destinies and in turn help to shape that of society. The crisis of choice is what affects individuals, big and small. The small men succumb, while the great ones defy the temptations of power. If society has more and more people who will rise above the temptations of the world, then that society will certainly lead. This is the role that Baba assigns to

India when He declares, "India was for centuries teaching the world ideals of unity, peace, and tolerance, and once again she has to take the lead in this spiritual revolution."

"A Revolution—more powerful and pervasive than any that man has undergone so far—neither political, economic, scientific, nor technological, but deeper and more basic is now on. It is the spiritual revolution. It sharpens the inner vision of man so that he can see his *atmic* reality. Its impact will surely envelop and enrich all human communities and transform mankind into a stream of *sadhakas* flowing smoothly to the limitless sea of destiny."

In the Blitz interview, Baba further elaborated the strategy of His Mission. After detailing the dangers of an instant solution by using His *Sankalpa Shakti* [Will Power], He said: "The other and more effective alternative is long-term whereby the *Avatar* leads the people themselves to a higher level of consciousness to enable them to understand the truth of the spiritual laws so that they may turn toward righteousness and steadfastly work for better conditions. This will relate them back to nature and the *karmic* law of causation. They would then transcend the cycle of cause and effect in which today they are involved as victims and thereby command and control the natural forces to be able to avert the calamities you mention (earthquakes, floods, drought, famine, and epidemics). Therefore, Man has to be UN-MADE and RE-MADE, with his ego destroyed and replaced by a transcendent consciousness so that he may rise above the *Karmic* cycle to command nature and avert the calamities. This is the work of the *Avatar* that I am presently doing."

The methodology for transforming the individual and society is through Love. "Love is my instrument and merchandise, whatever I do in the field of sociology or economics is sought to be done by and through love. Both the wealthy and the poor who want me can come to me only on a basis of equality and I use them to synthesize the existing socio-economic contradictions into co-operative brotherhood."

Economists the world over are worried about the future of our non-renewable resources and make forecasts that it may last a hundred or four hundred years. Humanity does not seem to realize that it has no right to squander away the Earth's resources for fulfilling the insatiable desires created by man's technological inventions. Jonas Salk has stated the problem as follows: "Desire is an instinctual force that propels man to experience, discover, and test extremes. Reason, based on knowledge and memory, acts concurrently as a moderator... Man often, becomes a battlefield when these opposing forces confront each other. The problem we face in many respects of life is that we do not know what we want. In other aspects the difficulty is in knowing and not being able to attain. Since desire is often more compelling than reason, it is important and necessary for man to know and manage his desire."

Baba says, "The existing doctrines of equality, socialism, etc., have not succeeded in achieving equality of distribution of wealth and property. The difficulty is that you can equalize wealth, land, and property by legislation, but can this law bring about equality in the desires of the people? This requires the healing touch of spirituality." Baba's final summing up spells out the real challenge before humanity: "It is here that our insistence on a desireless life in which human wants are reduced to the minimum needs comes to the rescue as the only possible way of restoring the social and economic balance. Curb your desires, reduce your wants, live in spiritual austerity, and the available material will be sufficient for all humanity. More than that, the tensions of a competitive socio-economic system will be dissolved, and peace of mind will be restored."

This is possible if man understands what Baba has been advising us: "This is the true function of society—to enable every member to realize *Atmic* Vision. The men and women bound by various ties in society are not merely families, castes, classes, etc. They are knit by the closest of family ties; they are bound, for all *mankind* is One—*Vasudhaiva Kutumbakam* as the *Shastras* declare; the whole world is one family. "Man truly lives when he feels one with all."

Baba has declared that the destiny of man is to transform himself from *manava* into *Madhava*, from man to Godhood. This is possible only through raising his consciousness, a task on which Baba, as He Himself has declared, has embarked on. We must allow ourselves to let Him transform us. We must have full faith in His declaration: "Sai has come in order to achieve the supreme task of uniting the entire mankind as one family through the bond of brotherhood, of affirming and illumining the *Atmic* Reality of each being in order to reveal the Divine that is the basis on which the entire Cosmos rests, and of instructing all to recognize the common Divine Heritage that binds man to man, so that man can rid himself of the animal and rise to the Divine that is his goal." "What I *Will* must take place; what I plan must succeed. I am Truth; and Truth has no need to hesitate, fear, or bend."

~Dr. M. V. N. Murthy

Source: *Sanathana Sarathi*, May 1979

Visit *Sai Sarathi* on the web at SaiSarathi.com

Sai Sarathi welcomes submissions of articles, transcriptions of talks, and student stories about Bhagavan Sri Sathya Sai Baba, His teachings, and personal experiences at His lotus feet. We also welcome SSE student projects and announcements for regional events.

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Silence

Have you ever enjoyed the pleasure of deep silence? By silence I mean absolute stillness of the mind. *Shastras* say, "If one can completely stop the mind for a moment, he is saved forever." What are the implications of this statement?

We all know what deep sleep is, sleep undisturbed by even a dream. Is it not enjoyable beyond measure? The clamor of the senses has ceased; the waves of the mind have subsided; there is not the slightest trace of the body-consciousness, either. Even if a cobra curls on the pillow, we are not aware of it! In fact, there is nobody to experience the joy at the time of sleep! The mind and the senses are inoperative, and joy alone remains.

If at any time during the wakeful state the mind and the senses similarly cease to function, then, too, joy alone remains!



Seers say that this is our real *Swarupa*, our real nature. Our inherent nature is bliss; but the mind and the senses cover it up and hide it. Let them be silenced; we remain as we really are.... as Pure Joy!

The practice of such deep silence, according to the *Yoga Shastras*, prolongs life. After deep silence, we find answers to our problems. Silence is a great storehouse of energy and peace. A few minutes of real silence keeps us peaceful and cheerful throughout the day. The easiest way to attain the state of silence is to sit in an undisturbed place and repeat the *mantra* [formula] given by the *Guru*, or any one of the Names of the Lord that we like most. It is best to sit in the same place and at the same time every day. In a few months, peace will descend upon us. As we proceed, waves of joy begin to envelop us. In a couple of years (or if we are fortunate, even earlier), in one of our sittings unknowingly the repetition stops and we are conscious only of joy and nothing else!

By *sadhana*, the mind becomes subtler and subtler till at last it subsides and is rendered inactive. After that joy alone remains!

We are that joy! We are that truth!

~C. S. Ramaswami

Source: *Sanathana Sarathi*, 1959

Vision of the Lord

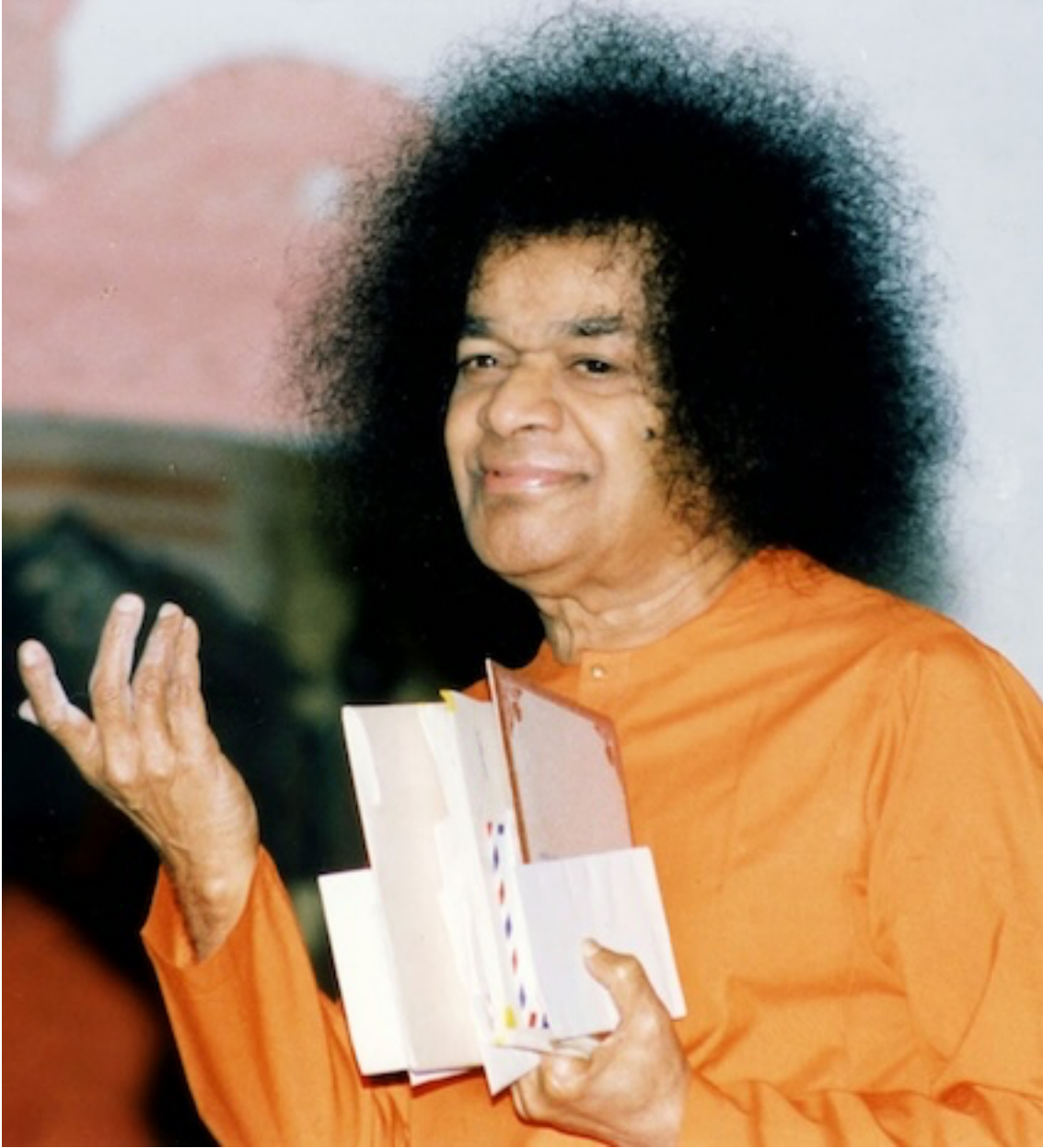
Toward the end of last February, one afternoon I was rolling *papads* [savory snacks] in my house, when a letter came from Sri Vineethji who was at Bangalore. I did not open it then and there but kept it aside. The postman brought the mail and in it there were two letters for me, both from great *Yogis* of Northern India who treated me like their disciple and who were interested in my *sadhana*. I felt like a child sitting at their Feet. I could not but open their letters; so I got my eyeglasses and read them. They had exhorted me to carry on my *sadhana* (spiritual practices) and recommended some further steps.

I felt suddenly sad and lost. I sighed and wept because I was struck by the inadequacy of my efforts and the consequent insubstantiality of the progress made. I prayed to God that He might make me worthy of the tenderness and care that these *Yogis* were bestowing on me. I got some relief from my agony and resumed my work.

Then I remembered the letter from Vineethji that lay unopened on my lap. I tore the cover and spread it before my eyes. At the very end of the page he had written, "I had the *darshan* of Sri Sathya Sai Baba and He spoke to me also. He is the Inscrutable Mystery; He is Omniscient; how can I describe Him to you? I shall try my best when I come, to communicate to you my joy and His glory." Believe me, when I read that sentence, I felt a flash of illumination pass through me. I became unaware of everything outside me. The eyes closed of themselves. There was no body consciousness. It continued like this, off and on, for two or even three days. Meanwhile, Vineethji came back from Bangalore; we decided to reach Puttaparthi a few days prior to *Yugadi* [festival].

Some days passed, I was immersed in *dhyana*, steeped in concentration. Then when I came down, suddenly, I knew not why, I took paper and pen and wrote a letter to Sathya Sai Baba, the Baba I had not seen! Why I wrote it, what I had to write, I did not know. I only know I wrote. It was a call from *jiva* to Shiva, a call that did not crave a response.

I was like a tree putting forth fresh leaves in spring. That letter gave me so much happiness, merely writing it and sending it to Baba. Two or perhaps three days later, I wrote again. "Lord, You vouchsafed *darshan* to Vineethji; grant me, too, the *darshan* and shower on me, too, Thy grace. Make my life worthwhile, giving me the Vision of the Form I worship. You are the Ocean of Mercy; You are the Giver of all Boons." I sent the letter, but somehow never worried about the reply. The mother is content if the child's cry "Amma!" reaches her; she might not care to respond every time.



The Lord made everything smooth for our journey; we reached Puttaparthi without any trouble, we had His *darshan* immediately on arrival. The next day, He called me in along with two other elderly ladies for “Interview”. The door was closed; while He was talking to those others, I was asked to move away into a place from where the stairs climbed to the first floor. I could see Baba, talking and blessing. Suddenly, I had a feeling that it was no longer earth, but heaven. I was thrilled in the Presence of God. I saw God before me in human form. Baba had His Hand on the wall, when He turned to me in the midst of His talk with those others and said, “I know, I know, your *sadhana* has all along been for merging with Eashwara. But why are you worried about that even when you are in the actual Presence? Do your duties as an embodied *Atma* and leave the rest to Me.” Thus, I understood that my Lord had

known the agitations of my heart. I was overcome with joy at the motherly love and grace of Baba.

My eyes opened a little. I recollected who I was and from where I had come. I saw before me in a flash Narayana Himself—my *Ishtadevata*, my *Upasanadevata*, He who came as the friend, guardian, and companion from birth to birth, through countless ages. As a hungry man gets calm when he has secured a plate of rice, I, too, got *shanti* [peace], at the sight of the Lord. I had not spoken a single word so far. Now, I was seized by the urge to speak. I placed my hands across my heart and said, “Lord! The ‘I’ must go, now, here; ‘You’, ‘You’ alone should exist.” He said, “It will, it will.” I held His Hand in mine (!) and said, “*Prabhu!* Narayana! You must dwell in this heart.” He replied, “I shall, without fail.”

Two days later, Baba called both of us into that room; I feared that I will have to return to Dharwar and it will be some long time before I could sit at the Feet of the Lord. Then, I felt I had not sat at His feet at all, I entered the room wishing that He would give me that joy. He closed the door and asking us both to sit on the carpeted floor, He sat down Himself very near in front of us. Saying with a smile, “You desired to sit like this, is it not? Well. Do sit down now.” “Come, come take the *saguna* (the Absolute with qualities) aspect also little by little.” He ordered. I replied, “How can I stop with the *saguna*? I do not succeed when I try to halt at that stage. In that vast splendor, this little light gets merged. How can I keep the mind on exterior things? Something pulls it in every time I try. If you grant me the capacity, I may succeed.”

Baba smiled meaningfully and nodded that He would grant me the skill. He said, “While on the path of *sadhana*, this experience is quite natural. You see, this is unreal; that, too, is unreal. The *Atma* alone is real and it is neither this nor that. Still, one has to pretend that both are real and carry on. This is one cage; that is another; this is iron, that is gold; but both limit and imprison.” Suddenly stopping His speech, He said, “You know this; why should I repeat it now?” “Just a little anger remains; a passing phase, but still, a little blot is seen more clearly in a clean cloth, remember. Drive it out and become and more perfect,” He advised. I cannot express in words the fullness of my heart at that moment. I felt that Sri Krishna Himself was before me; I was overwhelmed. With a quivering voice, I said, “Lord, I am in highest bliss. Yes, my life shall be as the life of a flower.”

I am generally very patient and quiet; but I cannot tolerate anyone walking away from God, or trying to force the world on me. Then I really do get angry. How can I keep this trait away from the all-knowing Lord before me?

Both of us were with Baba again for a few minutes. The next, we left. “The external life is a dream, it is hollow. How then can it be worthwhile?” I despaired.

The train moved on; men came in; men got down and disappeared; everyone was on the move, endlessly, tirelessly. I came to know in a flash, “The core of life is steady, and the hub is fixed; only the rim goes round and round. If the hub is steady, the rim

can move faster and faster, round and round.” “The external life is the rim, the internal is the hub.”

We reached Dharwar. The film moves on, and the pictures are focused on the screen; on the back wall of *ananda* the pictures of sadness and joy, of meanness and nobility, move on and on. Let them move I decided. I shall be the wall, the *ananda*; My Lord has given me the way to reconcile this with that. “Lord, with one glance from Thy Eye you have transformed my life into *LIFE*.”

Prabhu Dasi Niveditha
(From the original Marathi Article)
Source: *Sanathana Sarathi*, June 1961

Thought of the **MONTH**

Prosperity and Welfare of Nations depend on Good Leaders

This is the age of science and technology. On one side astonishing progress has been made in the fields of plastics, electronics and computers. Scientists have also made wonderful discoveries in the spheres of atomic energy and space exploration. Moreover, man is sending out into space artificial satellites. Enormous energy and expenses are being devoted for investigating the mysteries of the atom. But there is no comparable concern for developing human behavior in the competition for over-reaching each other; men are immersed in selfishness and are pursuing wrong courses. Politics and economics are bedeviled by crises. Men are riven by caste and religious conflicts. The appetite for power and position has become insatiable.... Indiscipline is rampant in the student world.

Sri Sathya Sai Speaks, Vol. 24 (1991)

The arrogant claim that they have achieved scientific progress is utterly unwarranted because this is not true science at all. Does knowledge of how to cause mass destruction merit the name of science? Cannot their scientific investigations be devoted to causes that promote human welfare and betterment?

All the scientific discoveries of today were excelled by the achievements of Hiranyakasipu. The powers obtained from them are prone to be misused. Deluded by their scientific and technological progress, the nations are losing their wisdom. What is the purpose served by these discoveries? While they promote temporary

pleasures, they virtually destroy the sources of inner strength. The education that we must aim at is one that will direct the children toward the right path and promote the well-being of the nation. Only when mankind realizes this need will world peace be a reality.

Man needs today a mind free from attachment and hatred, speech that is untainted by falsehood, and a body that is totally free from violence. Of these, truthful speech is most essential. Unfortunately, man is not free from these taints. Hence, students should receive an education that produces purity of mind, speech and body. Of what use is man's conquest of the external world if he cannot realize his own true nature? Scientists are only helping to satisfy man's selfish desires. They are keen on securing accolades for themselves, but are not concerned about the welfare of society or the goals of life. How glorious will be their achievements if their discoveries are useful to the people and promote the prosperity and welfare of nations? Today every step of man is marked by unrighteousness. Every word is tainted by untruth. His thoughts are not free from evil. All his desires are rooted in selfishness. Caste and religious conflicts are rampant. Parochialism is growing. In short, humanness has reached its nadir. How then can man be called a human being when there is no harmony in thought, word, and deed?

Sri Sathya Sai Speaks, Vol. 26 (1993)

Alexander wanted to conquer the entire world. Today, also, we find one country trying to overpower the other. People are becoming power crazy. People who have greed for power can never be good leaders. In fact, they are the persons who destroy the nation. Many ministers, prime ministers, kings, and emperors have come and gone. But everybody was concerned only about their position and power. Fie upon such leaders, who had no concern for the welfare of the nation! Such leaders are not human beings; they are demons. Leaders should have a sense of sacrifice. Only sacrifice will lead to immortality.

Sri Sathya Sai Speaks, Vol. 32 (1999)

In a world where *dharma* is being insulted and denied at every turn, peace and tolerance are the roads through which one can save oneself. This is the sum and substance of what I have to tell you and what you have to cultivate. In every act have tolerance, patience, mutual help. In the family, cultivate patience and mutual respect; in the community, have *dharma* and justice; in the community of peoples have the ideal of peace. The body is said to be the tabernacle of God; the world is the body of God. A pinprick on the toe is immediately recognized as an injury to the self because the toe is part of the self-same body. So, too, suffering in one corner of the world is as much the concern of the Lord as suffering in any other.

Sri Sathya Sai Speaks, Vol. 1 (1953-60)