

## Bend Before *Prema* and *Sathya*

*The following are excerpts from Sri Sathya Sai Baba's discourses during Shivaratri, March 1963*

**D**o not grieve that the Lord is testing you and putting you to the ordeal of undergoing them. For, it is only when you are tested that you can assure yourself of success or become aware of your limitations. You can then concentrate on the subjects in which you are deficient and pay more intensive attention, so that you can pass in them, too, when you are tested again. You should not study for the examination at the last moment; study well in advance and be ready with the needed knowledge and the courage and confidence born out of that knowledge and skill. What you have studied well in advance must be rolled over and over in the mind just before the examination; that is all that should be done then. This is the pathway to victory.

Many grieve: "It is said that *darshanam* (getting the audience) is *papa-nashanam* (destruction of sin); well, I have had *darshan* not once but many times, yet my evil fate has not left me and I am suffering even more than formerly." True, they have come and have had *darshan*, and they have sowed fresh seeds secured from this place, seeds of *Prema* (Love), *Shraddha* (Faith), *Bhakti* (Devotion), *Satsang* (Good company), *Sarveshwara-chinta* (Godly thoughts), *Namasmarana* (Remembering God's Name), etc., and they have learnt the art of intensive cultivation and soil-preparation. They have now sown the seeds in the well-prepared fields of the cleansed hearts. Now, until the new harvest comes in they must consume the grain already stored in previous harvests. The troubles and anxieties are the crop collected in previous harvests; so do not grieve and lose heart.

In this sacred land, people have forgotten the real source of sacredness, of holy life, of living in peace with oneself and others. Now the time has come to remind them of it. With jewel in the neck, the wearer has been searching for it everywhere else. A person must hold the mirror to the face. The *Vedic* clarion call will soon ring in ears of humanity. The Person has come to remind man and to redirect him along the True path.

If anyone challenges you to show them one text where the principles of *Sanathana Dharma* (Eternal Religion) are succinctly stated, tell them about the *Bhagavata Gita*. It is the essence of the *Vedas* (Scriptures of Eternal Truths) and the *Shastras* and the *Puranas*. It is like a bottle of fruit-juice obtained from a basket of fruit. It will not get

dry, or rot like the fruits, for the juice has been well extracted and preserved. Its taste and excellence will persist until the end of this *Yuga* (Age) and then it will merge in the *Vedas*.



In the forest of *Samsara* (worldly life), the body is a tree, while the thoughts, feelings, and imaginations of man are the branches, twigs and leaves. Worry, anxiety, and fear are the monkeys that frisk among the branches. Grief in its various forms represents the insect pests that destroy the blooms. The blossoms are smiles; the owls and crows that infest it are anger, hatred, sloth, and spite!

The Sun never rises or sets; it appears to rise and appears to set on account of the revolution of the earth! What happens when the Sun rises is that the *avyakta* (invisible) becomes *vyakta* (visible), that is all. This series of *udaya* (rising) and *asthamana* (setting) of Sun exist only for those who feel it and does not exist for those who deny it. The duality of

appearance and non-appearance can be overcome by *jnana*. So, also, when the *jnana-bhaskara* (Sun of Knowledge) is known, it is experienced as shining always with undiminished luster.

*Lingam* means simply "the sign," "the symbol"; it is just a mark that indicates merging (*laya*); that is to say, the passing away of the mind and all mental agitations and all mental pictures, which means this objective world. *Shivaratri* is the day on which the Moon, the presiding deity of the mind, is as near *laya* as possible, and so, just a little extra effort that day leads to full success; the *sadhaka* can thereby achieve complete *Manonashana* (destruction of the mind). The realization is that everything is subsumed in the *Lingam* (the symbol of the Formless).

God is a huge fire, and the sparks that fly out from it are the *jivis* (individual souls). The *jivis* are infinitesimal fractions of the same effulgence, having the same splendid essence as their base. But the wind of *vasanas* (impressions left on the mind by past actions) sweeps upon the sparks and puts out the light and destroys the heat. But the same wind cannot put out the fire, it can only feed it further and cause its splendor to shine forth in even greater measure, for the *Sankalpa* (Will) of the Lord can only add to His Glory.

Just as the dreams you see are shaped by the experiences, cravings, and disappointments of the waking stage, the experiences of the waking stage are the

results of your previous lives. While dreaming, you do not relate the incidents and emotions to the waking stage, do you? You feel they are un-related, unique, genuine experiences, is it not? So, too, you do not realize that your joy and grief, your actions and reactions in the waking stage are all based on your past lives. But they are so based.

A great painter once came to a Prince and offered to do a fresco on the palace wall. Behind him came another, who declared that he would paint on the wall opposite, whatever painting the first one drew, even if a curtain hid it from view and even if he was not told the subject of the fresco! Both were commissioned to the tasks they had accepted. The second man finished his work at the very moment the first one announced that he had completed the task! The prince arrived in the hall, where a thick curtain partitioned off the two artists and their paintings. He saw the fresco and admired it very much. Then he ordered that the curtain be removed, and lo, on the wall facing the fresco there was an exact duplicate of the picture that the first man had so laboriously painted! Exact ...because what he had done was to polish the wall and making it a fine big mirror: Make your hearts, too, clean and pure and smooth, so that the Glory of the Lord might be reflected therein, so that the Lord might see His own image therein.

The players do not derive as much joy as the onlookers; so develop the attitude of the onlooker, the witness (*drashta*). The batsmen, bowlers and fieldsmen do not get a fraction of the pleasure that the `fans' beyond the boundary derive. They note each fault and excellence in stroke and defense; they appreciate the finer points of the game. So, too, to get the maximum joy out of this game of living, one should cultivate the attitude of the onlooker, even when one has to get embroiled in the game.

I will not bend before anyone for anything. I am therefore unafraid. I bend for *Prema* and I bend before Truth, that is all. Do not worry about worldly comforts and ask Me about those things as if they are all-in-all. Do not waste your precious lifetime in distracting doubts about the existence of the Lord in human form here and now. Cultivate *prema* toward all; that is the greatest service you can do to yourself, for all others are but you yourself. You, too, should bend only before *prema* and *sathya*, not before hatred and cruelty and falsehood.

**Source:** *Sathya Sai Speaks*, Vol. 3

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*Man did not come here to sleep and eat; he has come to manifest, by disciplined processes, the divine in him. That is why he is called Vyakti (individual), he who makes vyakta (clear) the Shakti (power) that is in him—the Divine energy that motivates him. For this purpose, he has come endowed with this body and the intelligence needed to control it and divert it to useful channels of activity. You must achieve this by Dharma-nishtha and Karma-nishtha—steady pursuit of morality and good deeds.*

**~Sathya Sai Baba**

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## Love and Silence

Love is the most direct way to God: love of God and love of all beings. Every human being feels love in some form or in some way. Why then are so many caught in a labyrinth, trying to find the way, or just are unhappy, not even aware that here is a way?

The essence of love is giving. The one real thing any of us can give is ourselves. And this is where the problem lies. Most love between people is an exclusive, possessive type of love. It is not unselfish giving but is anxiously waiting for return. Even well-meaning people often deep down consider love as a kind of an investment. We love now and will reap the benefits later.... This is particularly prevalent in the relationship between parents and children. Little wonder that the children brought up with this won't give love unselfishly either. Love is often carefully portioned, as if there was only a finite amount of it for distribution. This applies even more to the return of what we feel is our due. We expect that return and want it to be exclusively ours. The whole situation is like trying to read fine print by candlelight, when the sun is shining outside.



To ensure and preserve the feelings of others, we strive to "own" them. We try to manipulate them, often by evoking guilt, so they give us what we erroneously conceive is their love. This only leads to great anxiety and unhappiness. And it forms binding *karma* too.

Why do we do this? It is because of fear and insecurity. Most of us certainly don't stand securely on the ground. As Swami said, "There are three selves. The one we think we are, the one others think we are, and the one we really are." Our self-image is poor. We want to gain confidence by seeing ourselves through the mirror of others, through their affection for us. We are unable to stand on our own feet, so we use the love of others as a crutch.

How to stand straight? How to gain self-confidence? First, we must begin to see ourselves the way we really are. Then, we must be able to accept the truth. Each of us should spend some time alone in silence. It is then that we meet real self. At first it is not easy. This is one reason why people are afraid to be alone and quiet. But it is in silence that we can realize that we are loved, loved by God far beyond what any human can give us. No matter what happens, that Love will always be there. We can close the shutters of our window to the sunlight. We can turn off our ability to feel this Love. The sun will keep on shining, but with shutters closed, the room stays dark and cold. Many people keep the shutters closed all the time and most of us do so some of the time.

But in the quiet calm of that silence, we can find the way to open ourselves to Divine Love, and in its warmth we feel more secure. This Love will not be a crutch. Nurtured by it we can stand securely on our own feet, and receiving it we will have the courage to love selflessly, without thought about the return.

And then we will also understand and realize that Love is not a finite quantity to be rationed out. It is infinite, freely given and received, all radiating from the one Source.

~Peter Hacker

**Source:** *Sanathana Sarathi*, March 1981

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### **The Diadem Dark, Divine**

The Crown of Glory,  
The matted monarch curl,  
The mighty multi-millioned strand,  
This ever-static eternal emblem of this God;  
This Sign of Him, who dances  
On the cold snow of congealed hearts;  
This Charm of Him, who drives the herd,  
Bordered gold with sunset dust;  
The hair that sprinkles Grace, like April rain;  
This triumphal arch of majesty  
For this solar super orb;  
The hair that is softest for the sight  
(So heavy it looks you often doubt  
Can this little frame carry all this weight?)  
This foil for the fairest face on earth,  
This umbra for the ultimate universal Light,  
Umbrella that shades stricken hearts,  
This flag, this mark, this hairy heraldry,  
That my Lord has chosen as the unique sign

For His mystery and His mastery;  
This splendor, supreme, supernal,  
This spiraled sublimity,  
This awe-inspiring headgear grand,  
This heavenly halo,  
This coiled composite carefree coiffure;  
He twists and turns around, around  
The wisps of wayward hair;  
He rolls it on His rollicking finger fast  
(He cannot but; His joy it overleaps)  
In cascades and in curves;  
The hair of the Lord is a mile an inch-  
This bushy beneficent bliss,  
This jungle of jangled joy;  
It is thick as the thirsts that torment the mind  
For, He has to bear them all.  
“Bring all your griefs, your loss and pain-  
This mass of hair shall bear them all,” He says.  
“This is a ‘for-rest’ for your rest.”  
Each hair can bear a nation’s woe;  
The cluster can carry the Universe, or even worse.  
If you but peer into the curls  
You can see the silver crescent, casting opal glow  
Amidst the tangled silk;  
The hair hallucinates and holds the eye  
In sinuous snaky bonds;  
The Ganga gleams in shimmering waves  
Midst those cavernous depths;  
The peacock plume, you can discern,  
Fluttering proud in Jumna breeze.  
The locks, the mats, the convolutes,  
That humble man has pictured on the head of God  
The serpent crested jewel that He adorns  
The Divine Head designed by Him, for His own joy-  
Are all upon this wondrous bunch  
Of sable sovereignty.  
And O, the charm that dawns,  
The glory that it helps reveal,  
The healing shade it casts,  
The hope of harvest,  
This cluster of rain heavy clouds does bring  
To parched breasts of grief!  
This Night of Rest, Repose,  
For tired eyes and hands and hearts;  
The crown of hair;  
(The *tamas*)

Above this face of Grace,  
(The *satwic* splendor)  
The crimson gown,  
(The *Rajas* charm)  
O, may this picture of the Diadem Divine  
Be ever ever imprinted  
On the cleanliness of our hearts.

~N. Kasturi

[Read in the Divine Presence: 10-10-67]

Source: *Sanathana Sarathi*, Nov. 1967

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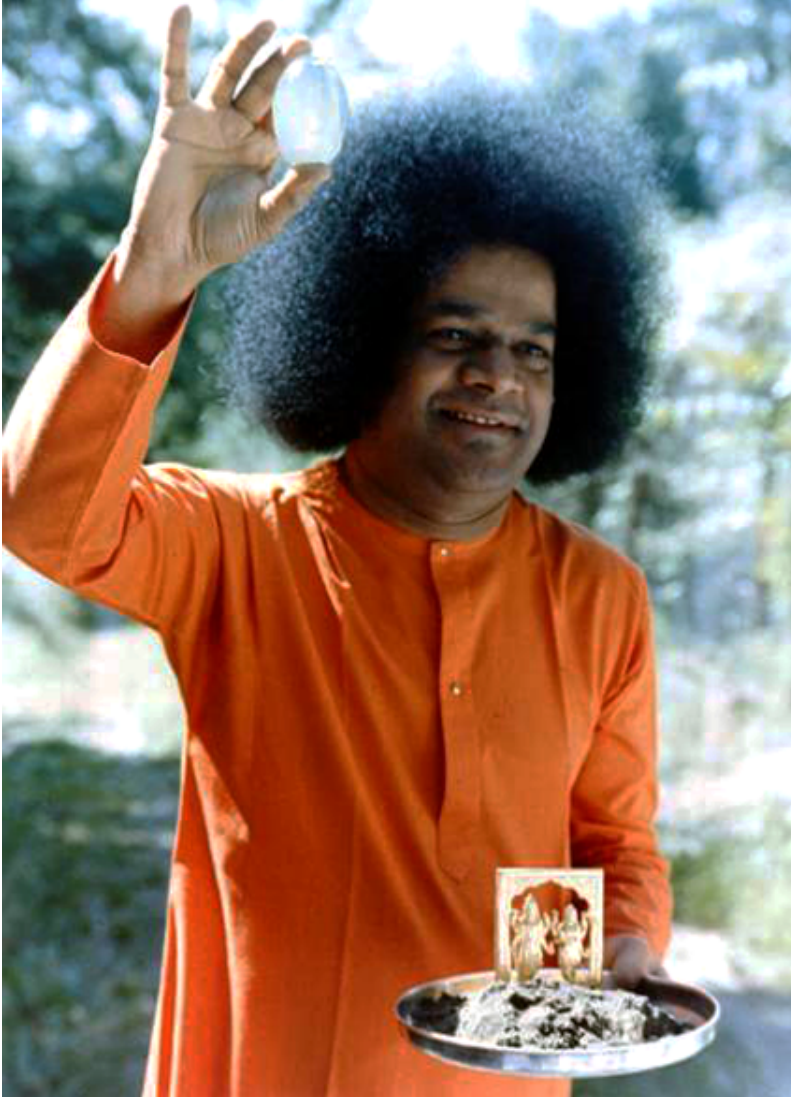
## How Do You Know He Is God?

In connection with a job search, I once met an elderly and well-educated person. I showed him a copy of a book that I wrote. He looked at the second page where it was noted that the book was dedicated to "*Bhagavan*, Amma and Nanna". He asked me who the "*Bhagavan*" was. I stated that the *Bhagavan* is Sri Sathya Sai Baba. The scholar quickly and unhesitatingly remarked that Baba might be a great saint, but certainly not *Bhagavan* (God). After a while I collected the copy of my book and left the company of the scholar.

I left the scholar, but I could not leave my thoughts. The scholar's remark was all the time in my mind. Apparently, his contention was that Swami could not be God. A response came to my mind. He who can say that Swami is not God must have to prove that he has known God. Suppose, I see a metal and say that it is not gold, it is implied that I know gold. Similarly, if someone says that Swami is not God, then it is implicit that he can recognize God. Indeed, the individual ought to be knowing God thoroughly well, otherwise he cannot distinguish God from others who are not. So, I have decided that if someone says that my Swami is not God, I will simply ask him, "How do you know?"

Frankly, the fact that I have discovered that question has pleased me for a while only. After all, just as I can ask, "How do you know Swami is *not* God?" I may be easily subjected to the counter question, "How do you know He is God?" Naturally it is very desirable to know the answer to this question rather than to learn to raise the previous one.

Until I progress in my *sadhana* and become closer and closer to Him so that I can see Him in absolute unmanifest *as well as* relatively manifest *Swami*, I cannot really know the answer to the question: "How do you know Swami is God?" But though it is not needed to begin my *sadhana*, simply to enjoy the bliss that Swami gives me, I ought to have some answer, more down to earth, of course, to the said question.



Also, it is not palatable to my *ego* to evade the answer to the question by saying that *sadhana* alone will give the answer (though this is the true answer). Hence, I came to a conclusion. Until one can identify through *sadhana* the manifestation of the Absolute in the form of Swami, one needs some transient working proof to cultivate the faith that Swami is God, and to be guided by this faith on the path of *sadhana*. Most Sai devotees, I believe, have used the following characteristics of Swami as the proof of His Divinity and to say that He is God.

1. The Supernatural phenomena associated with Him (only God can do them).
2. His emphasis on all religions (only one absolute God or his real manifestation can emphasize this.)
3. His pure love (He gives and gives and forgives, never asking anything in return except love. One must shed a thousand tears and beg Him to accept even a small gift that He does only to please His devotee).
4. The transformation He brings about in human behavior (only God can correct people since He does this out of love) etc....

It is important to recognize why the above characteristics are noticed as proof that Swami is God. I think it is because none of us wish to consider anything less than the above as characterizing God. This is so because the ego in us does not permit us to see God in everyone and everywhere. We direly need a personal God because we like to be corrected, questioned, patted, and loved by someone much higher than the average human beings. For all these reasons we see Swami as God. Clearly this is not the real proof. Real proof can be obtained only through *sadhana* and only when it



can be realized that the Absolute has indeed manifested as Swami and when it is realized that the Absolute is also manifest in all creation.

Thanks to Swami, I have learnt one thing. Every time I meet people who say that Swami is not God, I have learnt to respect them and not to argue with them. For, what I know is no superior to what they think they know. I cannot prove and they cannot disprove. If my faith gives me joy and bliss, they, too, get something out of their faith.

For common people like me, the nice distinctions between yogi, saint, sage, incarnation, and Absolute God are totally irrelevant. All of them are divine just as one's mother, father, and teacher are.

*Twameva Sarvam Mama Sai Deva.*

—*Bhanoji Rao, Washington DC, U. S. A., 23-24 November 1979*

**Source:** *Sanathana Sarathi*, March 1980

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## **"Unforgettable Experience"**

*Dr. Baranowski is a scientist who has explored the recesses of the human body and mind, especially, the auras that form the bio-magnetic field around the body and that reveal, when photographed and interpreted, the traits of emotional make-up and the predominant features of the urges of the mind. Facts gleaned from a study of the holy men of India have played a major part in his research into the workings of the mind and in clinical hypnosis. Last July he was in Bangalore, India, for over a week, and he addressed the students of the Sri Sathya Sai College on the July 30th on the Phenomena of Man, illustrating his conclusions with slides depicting in color the human aura. That same evening, he spoke to the 665 teachers from Andhra Pradesh undergoing an Orientation Course on Spiritual Education in the Divine Presence of Bhagavan.*

"I am very glad to be here this evening and talk to you on the *Phenomena of Man*. We are understanding more about man each day, and about the most important aspect of man—that simple four-letter word, LOVE. I am sure you must have heard that some years ago a camera has been perfected for what is called Kirlian photography, which takes pictures of the energy bands that surround the human body. With this camera, we can photograph the 'aura' of man, which very often extends beyond the limits of his physical body. The aura is generated by the inside of a person, the energy, the love, the emotions. It comes out clear in the picture that we can now take.

Since 1969, thousands of pictures have been taken and studied by means of this bio-magnetic field radiation photography, and we can now say whether or when a person feels Love, extends Love, and showers Love. The halo or aura around people is of pronounced colors. Energy is white; when a person is full of Love, the aura around him is blue, and when the Love is pronounced it becomes pink. When a person is filled with hate, the blue becomes red. These bands can be seen, too, by trained eyes after a series of exercises. Time does not permit me to show you the photographic evidence of what I am saying, but let me assure you, we have it.



Strange things happen to your body when you hate and are angry. In one moment of anger, you use enough electric energy to light a two-cell flash-bulb for three months! So, scientific and clinical evidence tells us to Love. Love is what you must develop and share with others. We can, with our perfected cameras, now photograph five different types of auras—physical, psychical, moral, spiritual, and intellectual. They are basically five, but the auras can change color as affected by the emotions.

I have met over a hundred holy men in India. Too many of these holy men are involved with their own personal egos. Their auras show mostly their concern for themselves and their institutions. So, they are only a foot broad or perhaps two feet. I am not a devotee, I have come here from America as a scientist to see this man, Sai Baba.

I saw Him on Sunday standing there, on the balcony, giving *darshan* to the devotees singing below. The aura Swami projected was not that of a man. The white was more than twice the size of any man's, the blue was practically limitless, and then there were gold and silver bands beyond even those, far beyond this building, right up to the horizon. There is no scientific explanation for this phenomenon.

His aura is so strong that it is affecting me, standing by the chair on which He is sitting. I can feel the effect and I have to wipe my arm off and on, as you must have noticed. It is very difficult for me to admit. I am a scientist. I have given over 6000 lectures in all parts of the world, but for the first time, believe me, my knees are shaking. The aura that emanates from Swami shows His Love for you. I have met a number of holy men, but no one of them has made himself as available to you as He does. That is a sign of greatness.

Many years ago, we had a philosopher named Ralph Waldo Emerson in the United States. He was once asked, "What is success in life?" And he replied, "To laugh often and much, to win the affection of children, to find the best in others, to endure the betrayal of false friends, to make the world a little better place to live in than when we were born into it by rearing a little garden patch, improving some social condition, or helping a child to grow healthier. To know that one life breathes easier since you lived, that is success." Swami has given you the key to success—the simple four-letter word, LOVE. If ever I can use the phrase that I have seen LOVE walking on two feet, it is here."

*(Dr. Baranowski resumed his seat, and Bhagavan began His Discourse. Dr. Baranowski sat watching Bhagavan with amazement and avidity. when the discourse was concluded, the Doctor asked for permission to speak for a little while more.)*

"I have been watching Swami while He was addressing you. The pink aura that was manifesting was so vast and strong that it went even beyond the wall behind His chair. It filled this big hall, embracing all of you gathered here. There can be no scientific explanation for this phenomenon. I have watched Him for a week now as He has walked among you morning and evening. I have seen His aura, pink in color, go into the person He is talking to or touching, and returning back into Him. This is because we draw on His energy. His energy seems to be endless. It spreads everywhere and can be drawn upon by everyone around. An ordinary man will soon get exhausted, going round as He does, among so many. I have watched Him come to a little girl in a wheelchair and tickle her. I was astounded at the aura of love that was all around Him then.

I was not brought up in any belief, though I am Christian born and a Roman Catholic. The scientific community in my country finds it difficult to accept a God. It is not scientific, they assert. I am risking my reputation when I make this statement. Two days ago, right outside this hall, I looked into His eyes; they have a glow inside them. It was clear to me that I had looked into the face of Divinity. There is no scientific explanation for this; they should not. But they do.

In my estimation, He is exactly what He appears to be, what He wants you to be, what He tells you to be, .... Love. That is what He is.

I have spoken on platforms where President Ford of the United States, Queen Elizabeth II of Great Britain, and Queen Wilhelmina of the Netherlands [were present]. But I will never forget this experience. It is really overwhelming in its impact.

—Dr. Frank G. Baranowski, Arizona University

**Source:** *Sanathana Sarathi*, Sept. 1978

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# Thought of the MONTH

## **Prema/Divine Love**

*It is the power of love that is responsible  
for the earth to rotate without a pivot.*

*It is the power of love that makes the stars stand  
across the sky without falling on the ground.*

*It is the power of love that keeps the oceans  
within their limits.*

*It is the power of love that makes the wind blow incessantly in all the worlds.*

*That power of love is mysterious, infinite, most wonderful and one without a  
second; It permeates the entire cosmos.*

*The entire creation is saturated with love.*

(Telugu Poem)

*Sri Sathya Sai Speaks*, Vol 33 (2000)

God is everywhere, though He may not be directly visible to the eye. God is present even in air, but you cannot see Him there.

Syrup is sweet; why? Because it contains sugar. Can you see the sugar in the syrup? No. Just because you cannot see it, can you deny the fact that there is sugar in syrup? To do so would be stupid. How then do you know there is sugar in the syrup?

Through experience. Just as sugar is the basis for sweetness of syrup, God is the basis for Love, which is omnipresent. God is all-pervasive, and His presence is nectarine. If your heart is full of Love, then you will unfailingly experience His nectarine presence and sweetness everywhere. Life will be ever sweet for you, and you will always be able to share that sweetness with others.

The child drinks mother's milk and finds it to be sweet. Did the mother add sugar to the milk? No, mother's milk is sweet by nature. That is the way God made it. In the same way, God's Love is sweet and is present everywhere. It is up to you to extract that sweetness and enjoy it just as a baby sucks milk from its mother and even as bees suck honey from flowers. Do the flowers invite the bees? No, the bees go to the flowers spontaneously. In the same manner, you, too, should seek noble souls and absorb good things from them.

*Summer Showers*, (15 May 2000)

Fill the heart with love; then the words coming out of the heart will be full of vitality and power. There is no *shakthi* (power) more effective than *prema* (love). The grammar of love makes the words enter the hearts of the listeners and moves them into acceptance, appreciation, and action. A child's prattle has no grammar, but it wins the love of the mother. Ramakrishna Paramahansa did not know the word 'pension'; he said 'pence' once, instead of pension. Swami Vivekananda interposed with the correct word, but the Paramahansa said that the word did not matter, it was enough if what was meant to be communicated was understood. The *bhava* (the idea intended to be communicated) is the real thing; the *bhasha* (language in which it is clothed) is of superficial interest only. I want you to imbibe the *bhava*; I want the poets to inculcate pure *bhava*, not pretty *bhasha*. If you understand the *bhava* which I am transmitting, then you can become genuine devotees and *sadhakas* (spiritual aspirants) and progress on the path of self-realization. Now there are *bhaktas* (devotees) by the million! They are increasing daily in number.

And you might have noticed, Sai Babas, too, have become very large in number! Also, people claiming association with Me, claiming that I have blessed them more plentifully than others, and authorized them to go about among the *bhaktas* and gain importance by collecting funds or donations! Real devotees will never announce such absurd claims or listen to such claims made by others. A true devotee will be steadfast in faith, whatever the ups and downs of worldly fortune. He prays to the Lord not for *padhartham* (material objects or the fulfilment of worldly desires), but for *Para-ar-tham* (the happiness that is supra-worldly). The Pandavas were such devotees, and so Krishna declared that He dwells in the heart of every one of those five brothers as well as of their queen, Draupadi. They are five examples for mankind in this *Kali yuga* (Iron Age).

I exhort everyone to cultivate *Prema*, for I am *Prema*, and when you manifest *Prema*, you are only expressing Me, the Indweller of your heart.

*Sri Sathya Sai Speaks, Vol 12 (1973-74)*

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