

## The Revelation

**Y**ou are engaged in discovering solutions to problems, arguments to overcome doubts, means to prevent new problems, and fresh doubts from arising; such exercises that all conferences relish, cannot help successful navigation across the sea of spiritual endeavor. These are but frail contrivances, these discussions, resolutions, speeches, and regulations. The world is much too stormy and agitated to be quietened by these. This is the time for cool calm contemplation, not quick passionate speculation and hasty decision.

You need to contemplate once again on the eternal lessons laid down by the sages of India's past, lessons that have been neglected and cynically forgotten in recent years. The suggestions and solutions that come out of the discussions today are all good, so far as they go; but how can a person who cannot himself swim, teach others the art? How can one whose granary is empty pour out in charity? Acquire the wealth of devotion, fortitude, and peace before venturing to advise others how to acquire them. *Bharath* (India) has suffered slights and disregard as a result of a spate of teachers who have not cared to practice what they teach.

I know you have the enthusiasm to carry My message among the people of this country and other countries. Let Me remind you that the best and the only successful way in which you can do it is to translate the message into your own lives. Your thoughts, words, and deeds must be saturated with the message. Then, they will spread effortlessly and efficiently, and the face of the world will be transformed.

### ***Namasmarana*, the only hope for man in this Age**

The Presidents, Vice-Presidents, and Secretaries of Sathya Sai Organizations from all over the world are here. You are Officers of the Sai Army. How can you lead soldiers into the fray when you are not aware of the intricacies of warfare, when you are yourselves inefficient instruments? You can attempt to lead others only after practicing the disciplines to perfection. This is true of all fields of human activity. *Ananda* (bliss) and *Prasanthi* (supreme peace) must be acquired first by you and only then can they be communicated to others.

Teachers in schools have themselves to be examples of what they require the pupils to be. Men in authority who exhort others to follow the paths of love and Co-operation have themselves to practice those virtues. The people are now not willing to be led; the leaders have no capacity to lead. Progress is the result of mutual trust between the leaders and the led. The unrest that is rampant now in all

sections of the people everywhere is due to the irresponsibility of Parents, teachers, administrators, and leaders, as well as of those who hunger to benefit from them.

*Namasmarana* [taking the name of the lord] is one of the basic disciplines, to which this Conference is paying great attention. The scriptures say that in this age of materialism, it is the one hope for man. Tukaram sang of the *Namaratna* (the precious gem—the Name). So, you should not brush aside the Name as a piece of glass, or as a pebble.

### **Man is using a gem to play marbles on the road**

There was once a boy who picked up a precious gem, bright and round, and used it for playing marbles on the road, with his comrades. A merchant dealing in precious stones chanced to pass along that road, and his discerning eye fell on the gem. He approached the boy, took him aside and offered to pay him fifty rupees in exchange. If the boy could know the value of fifty rupees, he would have known the value of the gem! He went to his mother and told her that a stranger had tempted him with fifty rupees in return for the marble he played with. She was surprised that it was so costly, and she said, "Do not go out of the compound with it; play in the garden with your friend." When the value was revealed, limits were set.



The merchant had no sleep that night; he was planning to secure the gem from those simple folk so that he could sell it at huge profit to some millionaire or Maharaja. He discovered the house of the boy and moved up and down that road hoping to see the boy. When he saw the boy play with it as if it was as cheap as a marble, his heart was wrung in agony. The boy threw it on the floor; his mother emerged just at the moment from the inner apartments, and it struck her foot and fell under a bush. He spoke to the boy asking for the gem in exchange for a hundred rupees, and again, for five hundred rupees! The son ran into the house in tears, complaining about the stranger who will not let him alone. The mother came out into the garden and begged the merchant to go away.

The merchant grasped the chance; he told the mother that he was ready to give a thousand rupees on the spot, if the marble was placed in his hand! On hearing this, she forbade the child to play with it outside the house; he could play only within the rooms. The merchant could not be shooed off like that; he appeared the next day in front of the house; he held out ten thousand rupees as his offer for the marble; the mother refused to part with it but kept it now in an iron safe, under lock and key!

When the merchant came the next day with fifty thousand rupees, she took it to a bank and deposited it in their safety vaults.

### **You are unaware of the value of Name of God**

You are also playing marbles with the Name of God, unaware of its value. Once you realize it's worth, you will keep it in your heart of hearts as the most precious treasure. Know that the Divine Name is the key to success in your search for consolation, confidence, courage, illumination, and liberation.

Another illustration can be given from the ancient texts. On one occasion, a competition was arranged among the gods for selecting the leader of the *ganas* (troops of demi-gods who are the attendants of Shiva). Participants had to go round the world quick and come back to the Feet of Lord Shiva.

The gods started off on their own vehicles; the younger son of Shiva also enthusiastically entered the competition. He had an elephantine head; his vehicle was a mouse! Therefore, his progress was severely handicapped; He had not proceeded far, when Narada appeared before him and asked him, "Whither are you bound?" The son was very much annoyed; he fell into a rage. For, what happened was a bad omen, doubly unpropitious for those going on a journey. It is inauspicious if the first person you come across when you are on a journey is a lone Brahmin. Though the foremost among the Brahmins (he was the son of Brahma Himself), Narada was a bad omen! Again, it is a bad omen if someone asks you, "Whither are you bound?" when you are going somewhere. Narada put him that very question! Nevertheless, Narada was able to assuage his anger.

### **The Name from which the Universe has emanated**

Narada drew forth from Shiva's son the sadness of his predicament and his desire to win. Narada consoled him, exhorted him not to yield to despair, and advised him thus: "Rama—the Name—is the seed from which the gigantic tree called the universe has emanated. So, write the Name on the ground, go round it once, and hurry back to Siva, claiming the prize." He did so and returned to his Father. When asked how he returned so soon, he related the story of Narada and his advice. Shiva appreciated the validity of Narada's counsel; the prize was awarded to the son, who was acclaimed as Ganapathi (Master of the *ganas*) and Vinayaka (Leader of All).

The Name undoubtedly brings in the Grace of God. Meerabai, the Queen of Rajasthan, gave up status and riches, fortune and family and dedicated herself to the adoration of the Lord, Giridhara Gopala. Her husband brought a chalice of poison, and she was ordered to drink it. She uttered Krishna's name while she drank it; it was transformed into nectar, by the Grace the Divine Name evoked!

*Kirtan* is the word used for the recital or singing of the Name and Glory of the God. *Sam-kirtan* means, reciting or singing well, or aloud and with joy or in ecstasy. We can distinguish four different forms of *Namasankirtana*. *Bhava* (mood-filled) *Namasankirtana*, *Guna* (divine quality-oriented) *Namasankirtana*, *Leela* (divine

miracle related) *Namasankirtana* and sheer *Namasankirtana: Bhava Namasamkritis* the name given to recitals where the Name is sung with one or other *bhava* (emotion or mental attitude) toward the Lord.

### **Different attitudes one can show toward God**

It can be *Madhurabhava* (sweet emotion) as Radha was over-powered with. She saw, heard, tasted, sought, and gained only that sweetness at all times and all places. *Raso vai sah* (divine sweetness is He). She made no distinction between Nature and Nature's God; it was all God, all Krishna. She felt, experienced, and knew that Krishna was ever present, in the waking, dreaming, and deep sleep stages. She realized the truth of the *Gita* declaration of Krishna that His hands and feet, His eyes, face, and head were everywhere. Her adoration of God is the supreme example of *Madhura Bhava Namasankirtana*.

Then we have the *Vatsalya-bhava* (parental feeling) *Namasamkirtan*. Yashoda, the foster mother of Krishna can be taken as the ideal for this type of *bhava*. Though she had a series of experiences of Krishna being Divine, she preferred to serve him as mother and to adore Him as her son.

*Anuraga-bhava* (lover-beloved feeling) *Namasamkirtan* is exemplified best and in the purest form in the *Gopis*. They installed the Lord in their hearts, rid themselves of all earthly attachments, and lived only in His contemplation, all thoughts, deeds, and words being dedicated to Him.

Then, there is the *Sakhya-bhava* (comrade-feeling) *Namasamkirtan*—as found in Arjuna, who believed in Krishna as his most intimate friend and brother-in-law (for he married Krishna's sister) and confided in Him as a comrade. This too is an attitude that will attach you to Divinity and sublimate the lower impulses. *Dasya-bhava* (servant aster attitude) *Namasamkirtan* is another type. Serve the Lord, as His faithful unquestioning servant—this is the path of Hanuman in the *Ramayana*. He had no will or wish of his own. His prayer was to be a fit instrument for the purposes of the Master.

### **The Name has the capacity to redeem, cure, and save**

The last attitude is *Shanta-bhava* (attitude of unruffled equanimity) *Namasamkirtan*—praising the Lord, whatever may happen unaffected by ups and downs, bearing all the vagaries of fortune as His play. In the *Mahabharata* you will find Bhishma saturated with this attitude; He adored Krishna, even when Krishna was advancing toward him to kill him.

Another method of *Namasamkirtan* is to remind oneself of the various exploits and sports, the various acts of Grace and Compassion, which the Lord has manifested in the world, while reciting His Name. This is called *Leela* (divine miracle-oriented) *Namasamkirtan*. Chaithanya and Thyagaraja realized the Lord through this path.

Others recollect more of the majesty, the glory, the might, the mystery, the magnificence, the munificence, and the love with which God has clothed Himself, while reciting His Name. This attitude is spoken of as *Guna* (attributes, characteristics) *Namasamkirtan*. Most Of the saints gratefully honored in many lands are of this category.

Another category is denoted by seekers who attach value to the syllables and sound of the Name as such, irrespective of the meaning thereof. When the Name is pronounced, they say, it draws toward the aspirant God and His Grace—whatever may be the *bhava*, and whether the *Leela* or *guna* is associated with the *samkirtan* or not. The Name has a strength, a power, a capacity to redeem, cure, and save, alone and unaided, they aver.

### **Rama-principle is the *atma* source of all joy**

The Name, Rama, was once indicated by Rama Himself (the son of Dasaratha, hero of the *Ramayana*, the incarnation of the Lord in the *Treta yuga*) as a potent liberator. When Rama was passing through the forests, with Sita and Lakshmana, the hermits who recognized Him as Divine gathered around Him with a prayer that they be initiated by Him and given some *mantra* (sacred formula) that they could repeat for spiritual uplift and victory Rama replied that He was a prince in exile, wandering in the forests, and so He could not presume any authority to initiate hermits into spiritual path. He moved on along the jungle tracks.

Watching Him walking fast, with Sita immediately behind Him and Lakshmana following in the rear, an aged hermit exclaimed, "Friends! See! Rama is initiating us! He is awarding us the *mantra*! God is leading. Nature (His constant companion, His shadow) is following; the *jivi* (individual), part of the Lord, the wave of the ocean, is in the rear, he can see the Lord only if the deluding Nature is propitiated or by-passed. This is indeed a silent lesson in *sadhana* (spiritual discipline). *Ra* is God; *ma* is the individual, who has fallen behind. *Aa* is *Prakriti* (Nature); Rama Rama is the *mantra* He is vouchsafing so graciously. Take it and save yourselves. For me, there is no other course," he said.

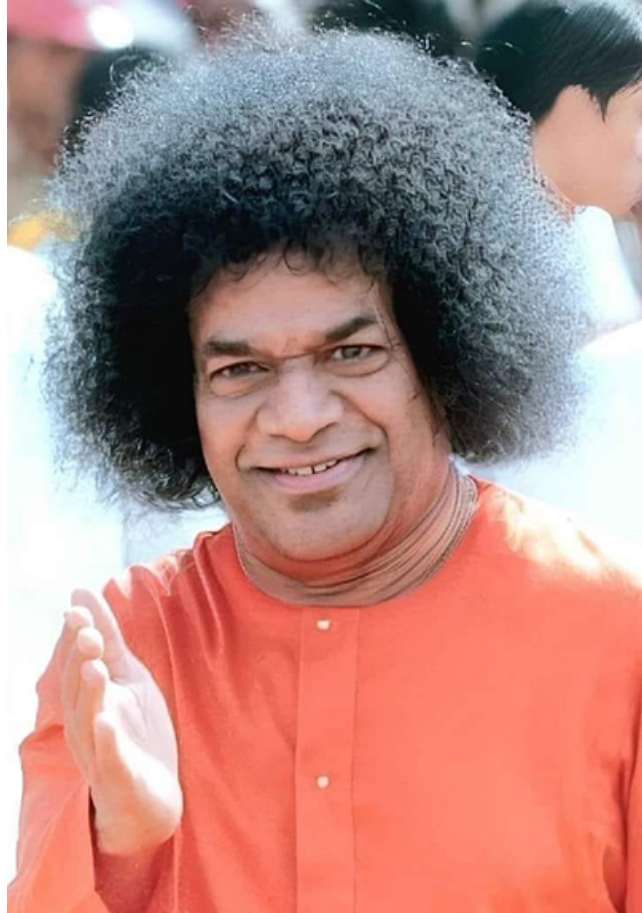
I am emphasizing *Rama-Nama* (the name Rama) because the Rama principle is the *atma*. Rama means that which is pleasant and pleases. Now, the *atma* is the source of all joy; its nature is bliss. Moreover, as Thyagaraja discovered, Rama is the Name that worshippers of both Narayana (Vishnu) and Shiva can adopt. The syllable *Raa* is the key syllable of the Narayana *mantra* (Om Namo Narayanaya) and the syllable *ma* is the key syllable of the Shiva *mantra* (Om Namah-shivaya).

### **God is the harmony of all the Names and Forms**

The prejudices and factions among the worshippers of Narayana form of God and Shiva form are meaningless, because both represent the One ultimate Universal. They are distinguishable, it may be said, by the different Divine equipment. They are *sankha* (conch) and *chakra* (discus) in the case of *Narayana* and *damaru* (small drum) and *trishula* (three-pronged spear-trident) in the case of Shiva. But the conch



and the drum both symbolize God's accessibility through audible praise and song; discus and trident symbolize God being the maker and master of time—discus, representing the wheel of time, and the three prongs of the trident, the past, the present, and the future. Narayana is referred to as Hari and Shiva as Hara; both these Names are derived from the same root, Har, to destroy, to remove, to captivate, to attract, and to harmonize functions that God has clothed Himself with.



Man's duty is to sanctify his days and nights with the unbroken *smarana* (recollection) of the Name. Recollect with joy, with yearning. If you do so. God is bound to appear before You in the form and with the name you have allotted Him, as most beautiful and most appropriate! God is all Names and all forms, the integration of all these in harmonious charm! Gods designated in different faiths, adored by different human communities, are all limbs of the One God that really is. Just as the body is the harmonious blending of the senses and the limbs, God is the harmony of all the forms and names that man gives Him!

### **Do not make distinction between different Names**

Only those who are ignorant of the glory of God will insist on one Name and one Form for his adoration and what is worse, condemn the use by others of other names and forms! Since you are all associated with Sathya Sai Organizations, I must warn you against such silly obduracy. Do not go about proclaiming that you are a sect distinct and separate from those who adore God in other forms and names. Thereby you are limiting the very God whom you are extolling. Do not proclaim in your enthusiasm, "We want only Sai; we are not concerned with the rest." You must convince yourselves that all forms are Sai's; all names are Sai's. There is no 'rest'; all are He.

You must have noticed that I do not speak about Sai in My discourses, nor do I sing of Sai during the *bhajan* with which I usually conclude My discourses. And you must have wondered why. Let me tell you the reason. I do not want the impression to gain ground that I desire this Name and this Form to be publicized. I have not come to set afoot a new cult, I do not want people to be misled on this point. I affirm that this Sai

form is the form of all the various names that man uses for the adoration of the Divine. So, I am teaching that no distinction should be made between the names Rama, Krishna, Ishwara, Sai—for they are all My names.

When I know that I am the current that illumines all the various bulbs, I am indifferent to the bulbs, which you consider so important. When you pay attention to the bulbs, factions arise, sects are born. Sathya Sai Seva Samitis should not encourage discord and distinctions; they must adore the One, appearing as many, the basic Divine, which illumines all the bulbs.

### **Be conscious of God's Presence as the Motivator**

I have not got the slightest intention to utilize the *Seva Samitis* (Service Organizations) for propagating My Name or canvas homage for My Name. No! I am content only when spiritual endeavors and disciplines to elevate and purify man are progressing everywhere. It is only through these that My universal reality will be revealed. So, do not limit Me to the boundaries of any one name and form. Your aim should be to see the self-same God in all the Forms that are worshipped, to picture Him in all the Names, nay, to be conscious of His presence as the inner motivator of every living being, in every particle of matter. Do not fall into the error of considering some to be men worthy of reverence and some unworthy. Sai is in everyone; so, all deserve your reverence and service. Propagate this truth; that is the function I assign to the *Seva Samitis*.

You can observe Me and My activities; note how I adhere to righteousness, moral order, truth, and universal compassion. That is what I desire you to learn from Me. Many of you plead for a 'message' from Me, to take to the *Samiti* of which you are members. Well. My life is My message. You will be adhering to My message if you so live that your lives are evidence of the dispassionate quiet, the courage, the confidence, the eagerness to serve those who are in distress, that My life inspires you with.

God is immanent in the world. So, treat the world lovingly, as you will treat your Master. Krishna served the Pandavas; He drove the Chariot of Arjuna. So, though He was not a King, He became much more, a king-Maker! Serve, whatever the obstacle, whatever the cynical ridicule you may attract. Such reactions are inevitable when one is engaged in doing good. Take My example. Praise and calumny have accompanied Me throughout the Ages. Opposition and obstacles only tend to highlight the good and strengthen resolve.

### **Do not exaggerate the significance of miracles**

The torture that his father inflicted to turn his mind away from God helped to bring out the unflinching devotion of Prahlada. The wickedness of Ravana served to reveal the might of Rama's bow. Traducers like Sisupala, Dantavakra, Ravana, Kamsa are inevitable accessories of every incarnation. This Sai Rama, too, has that age-old accompaniment. Now too, their brood is evident. On one side adoration and homage are piling high into a peak, on the other, abjuration and slander are also peak high.

Standing between them, I bless them both, with lifted hands, for I am not elated by one or depressed by the other. For, the traducers will be rewarded with the crown they deserve; will be crowned with My own glory.

Of what avail is it if you simply worship My Name and form, without attempting to cultivate the *samatwa* (equal love for all) that I have, My *shanti* (unruffled equanimity) My *prema* (love), My *sahana* (patience and fortitude), My *ananda* (ever-blissful nature)?

You elaborate in your lectures the unique powers of Sai, the incidents that are described as 'miracles' in books written on Me by some persons. But I request you not to attach importance to these. Do not exaggerate their significance; the most significant and important power is, let Me tell you, My *prema* (love). I may turn the sky into earth, or earth into sky; but that is not the sign of Divine might. It is the *prema*, the *sahana*, effective universal, ever present, that is the unique sign.

### **A unique World Conference held for the first time**

When you attempt to cultivate and propagate this love and this fortitude, trouble and travail will dog your steps. You must welcome them, for without them, the best in you cannot be drawn out. If gold was as plentiful as dust or diamonds as easily available as pebbles, no one would care for them. They are won after enormous exertion and expense; therefore, they are eagerly sought after.

Since at this place, those who have devotion are gathered and people of all nations have come, I cannot but tell you one fact. World Conferences dedicated to religion or spiritual problems have, no doubt, been held before; also, conferences of followers of particular faiths. But these have been held only after the demise of the founders and Divine inspirers. This is the very first time that a World Conference is held of persons devoted, while the incarnation is present before everyone, with the body assumed for the purpose, bearing the Name that is chosen for it by Itself.

I must tell you this fact, because ninety-nine persons out of hundred among you do not know My Reality. You have come here drawn by diverse needs, a taste for spiritual matters, eagerness to develop the institutions to which you are attached, admiration or affection, love or reverence or a spurt of enthusiasm to join others and share with others your own exultation.

### **Don't allow doubt to distract you from My Divinity**

In truth, you cannot understand the nature of My Reality either today, or even after a thousand years of steady austerity or ardent inquiry even if all mankind joins in that effort. But, in a short time, you will become cognizant of the bliss showered by the Divine Principle, which has taken upon itself this sacred-body and this sacred name. Your good fortune which will provide you this chance is greater than what was available for anchorites, monks, sages, saints and even personalities embodying facet of Divine Glory!



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 have to be ready, prepared for the moment. Since Divinity is enveloped by human-ness 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"—"*Sarvadaivatwa sarwaroopaanu dharin-china Manavaakaaram ee aakaaram.*" 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 a Vision of My Reality. Instead, if you swing like the pendulum of a dock, one moment, devotion, another moment, disbelief, you can never succeed in comprehending the Truth and win that Bliss. You are very fortunate that you have a chance to experience the bliss of the vision of the *sarvadaivatwa swarupam* (the form, which is all forms of all Gods) now, in this life itself.

Let Me draw your attention to another fact on previous occasions when God incarnated on earth, the bliss of recognizing Him in the incarnation was vouchsafed only after the physical embodiment had left the world, despite plenty of patent evidence of His Grace. And the loyalty and devotion they commanded from men arose through fear and awe, at their superhuman powers and skills, or at their imperial and penal authority. But ponder a moment on this Sathya Sai Manifestation; in this age of rampant materialism, aggressive disbelief and irreverence, what is it that brings to It the adoration of millions from all over the world? You will be convinced that the basic reason for this is the fact that this is the Supra-worldly Divinity in Human form.

### **Revival of Vedic Dharma is Sai Sankalpa**

Again, how fortunate you are that you can witness all the countries of the world paying homage to Bharath; you can hear adoration to Sathya Sai's Name reverberating throughout the world, even while this body is existing—not at some future date, but when it is with you, before you. And again, you can witness very soon the restoration of *Sanathana Dharma* to its genuine and natural status, the *dharma* laid down in the *Vedas* for the good of all the peoples of the world. The revival of *Vedic Dharma* is the *Sai sankalpa* (the resolve that Sai has) not only drawing people towards Me, attracting them by the manifestation of My *shakti* (power) and *samarthya* (capability). This is not a *bhrama tatwam* (phenomenon of delusion). This *tatwam* (phenomenon) will sustain truth, it will uproot untruth, and in that victory make all of you exult in ecstasy. This is the *Sai Sankalpam*.

### ***Vedic* Truths are not merchandise to be sold**

Some persons, even those who have reached a certain stage of leadership and authority, have started exchanging the *Vedic* formulae and the principles of *Bharatiya* culture for lucre, selling them, in fact; and Westerners too are inclined to purchase them! These truths and discoveries are not merchandise to be sold and bought. Therefore, I am going to Western countries soon, in order to apprise them of their real worth and put a stop to this bargaining. Already, the authorities of Universities in the United States of America and the leaders of the students of those Universities have written that they are eager to welcome Me and they have drawn up programs for Me. It was only yesterday that passports for My visit to Africa have been brought, praying that I may visit those countries soon; I am proceeding to Africa before the month of June.

So utilize the chance of association with Me as much as possible, and endeavor as quickly and as best as you can, to follow the directions that I have been giving. Obeying My instructions is enough; it will benefit you more than the most rigorous asceticism. Practice *sathya* (truth), *dharma* (righteousness), *shanti* (peace), and *prema* (love), which are dear to Me; resolve to keep those ideals before you ever, in all your thoughts, words, and deeds. That can confer on you the *summum bonum* of mergence in the Supreme Substance of Divinity.

World Conference of Bhagavan  
Sri Sathya Sai Seva Organisations, Bombay, 17-5-1968  
**Source:** *Sathya Sai Speaks*, Vol. 8

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### **A Song from Beyond the Seven Seas**

You are in my heart, as I am in your heart,  
We are just one heart  
Called *Soham*, called Love.  
Sai, you are in my heart, as I am in your heart  
There is only one heart  
Eternally Love.

You are the Ocean, I am your wave,  
You are the Mountain, I am the cave,  
You are the blue sky, I am your star  
Sai, You are my Lover,  
Wherever you are.

You are the flower, I am the bee,  
You are the brown earth, I am your tree,

You are the father, I am your son,  
Sai, Omnipresence  
From you, I have come.

You are the green tree, I'm your clinging vine,  
You are the poet, I am your rhyme,  
You are the raindrops, I'm your flower wild,  
Sai, Divine Mother  
I am your loving child.

You are the full moon, I am your beam,  
You are the dreamer, I am your dream,  
You are the year, I am your day,

You are the river, I am your flow,  
You are the director, I am your show,  
You are the wild wind, I am your cry  
You're *Durga Mata*, Your tiger am I.

You are in my heart, as I am in your heart,  
Sai, We are one heart,  
Called *Soham*, called Love.

~Sung: Lite Storm, California  
**Source:** *Sai Sarathi*, Sept. 1973

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## The Love of Light

Having been trained in the art and science of photography, I am particularly pleased when Bhagavan Sri Sathya Sai Baba uses our much appreciated but little understood craft to illustrate His own Divine Teachings. 'The body is the camera, the mind is the lens, the intelligence is the switch, and the heart is the film,' He has said. This metaphor applies in many ways to my own life.

When I am looking for these tools of my trade, several criteria must be met. The camera must be strong, tight, and able to withstand the rigors of constant use. I also must do my part, in keeping it clean and sheltering it from abuse. If I care for it, it will serve me. If I neglect it, even by letting it sit on the shelf gathering dust, it becomes rusty, slow, and worth little to me.

The lens I use is even more important. The finest camera is useless if the lens is clouded. The glass must be ground to perfection. The different lens-elements must

sit perfectly in line. It must be capable of gathering large amounts of light and focusing the image precisely on the film plane. The lens too must be protected not only from physical abuse, but from a bad environment, lest mold and fungus should creep in and mar its once good qualities.



Yet the camera and lens do not a good picture make! The discretion of the switch must be brought into play. It is the element that begins to determine what our final picture will be. It must open at the precise instant, allowing the other elements to gather what is beautiful, and close just as precisely, so that unwanted blurs will not mar an otherwise beautiful scene.

Last, and most important of all, comes the film. Kept fresh, pure and clean, it will hold an image of beauty for eternity. A stale or dirty film is useless regardless of the finest camera, lens and switch. The film comes in various speeds. The fastest film reacts to the least light, though the image may be grainy, less refined. The slower films are slower to react. But the image, once formed, is the clearest of all. Each tone can be

seen in an image of subtle beauty and grace.

As a photographer selects and maintains his tools, so too should our spiritual 'tools' of body, mind, intelligence, and heart be the very best, so that the light of love will make its most beautiful and lasting impression. These tools are instruments for gathering the light. What is this light on which we continually focus? Can the light gathered and imprinted by the photographer further describe the light of God's love?

Baba has tried to illumine our often-cloudy minds with these words. 'In order to see the moon, does one need a torch? It is by the light of the moon that one sees the moon. In like fashion, if one wishes to see God, it is by love, which is the light of God, that one may see Him.'

When this photographer was a student, one of the most difficult concepts was that of light being invisible.

'Invisible?' I queried. "How can that be?" Patiently my professor explained that light itself cannot be seen by the human eye. It is the reflection of light by which the world is revealed to us.

"What about the light of a flame?" I asked. I thought I had him stumped. "Be it a tiny candle or the mighty sun, what we see as light is the reflection of an infinite energy bouncing off molecules in a state of excited motion."

"Then without light, we would cease to be?" My restless mind continued to ponder.

"Not only does invisible light create an image on a piece of film, but it also reveals creation to us. It is in fact the fuel of all life. Yes, without light we would cease to be."

The Omnipresent light of love is the very substance of our life. Through it, all is revealed, and sustained.

"I am the light", Baba teaches. Before creation, there was only Him.

"There was no one to know who I am until I created the world," He said. He created to reflect and thus reveal His Light. "I have separated Myself from Myself, so that I may love myself... I see Myself in you all."

We are the Divine Reflectors. The Light falls equally upon us all. Without light, of what use is a mirror? In the presence of light, the mirror becomes a light. Let two mirrors face each other, put a light between, and see. It becomes infinitely multiplied.

"Love all, Serve all," Baba teaches. Does a mirror choose when or upon whom to reflect its light? Let us be as constant and impartial in reflecting God's Light. Selfishness means not reflecting the light that falls upon us. A life lived badly is like a tarnished mirror. We become tarnished when our *rajasic* and *tamasic* qualities dim the reflection of God's Light in us. *satwic* deeds are the polish, forever able to restore us to our original luster. The brightest beacons of God's Light are merely mirrors reflecting His Omnipresent Splendor. The measure of light in a mirror is the measure of light reflected by that mirror. So, too, it is with us, the mirrors of God's Love. Let our lives become a guiding light for others.

This lesson was taught to me in a very special way through a photograph taken in the Puja Room of Mr. B. M. De, in Kathmandu, Nepal. It was there that the Power and Glory of Sathya Sai Baba was first revealed to me. The photograph, taken during *bhajan*, revealed a light, invisible to those present, but through His Divine Grace, it was recorded on the film. It came in the form of a line, as bright as the light coming from the small oil lamp burning on the altar. From this lamp, the line rises, passing



through the heart region of a photograph of Sathya Sai Baba where it seems to glow a bit brighter, before continuing up and out of the frame, toward the Heavens above. When I showed Him the photograph during *darshan* at Prasanthi Nilayam, He blessed it with a knowing smile.

The Message of the picture for me, is this. We should use our 'Camera' of body, mind, intelligence, and heart to gather the light of the Universal Soul. We should become reflectors for that Omnipresent Light that is forever within and around us, so that the world can become brighter still. Let us be constantly aware and thankful, for at this glorious time in the history of our Earth, the Invisible has become visible, the Formless has taken Form, the love of light has become the Light of Love.

~Ross Meador

**Source:** *Sanathana Sarathi*, July 1982

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## **The Secret**

Silence is the Secret of God-realization:  
Nothing can approach to its perfection.  
Silence, Silence, is true and sincere;  
Silence alone can overcome all fear.

God is silent; but, He talks from within;  
One can hear Him if one is serene,  
And silent: Oh! How I enjoy His Presence,  
Together with His sweet vocal essence!

Silence is golden, perfect and pure;  
There's nothing on earth which can cure  
Man's mental illness except Silence  
Which is God's native brilliance.

~K.Vaidyanathan

**Source:** *Sanathana Sarathi*, Nov. 1962

POETRY



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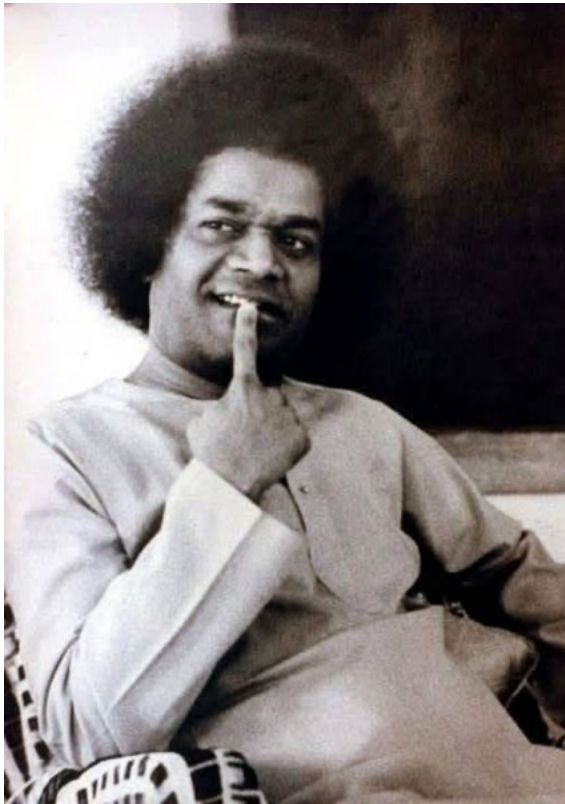
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## He is There

After two years my husband and I were again at Brindavan (in March 1982) suddenly choked and breathless as that longed for flame-colored Form appeared through the gates. Later, Swami said to me: "How *are* you?" and added, "You are sad!"

How to explain the pain of separation that the Form engenders, at my level of consciousness wherein the sense of Duality still exists? Perhaps much more so while in India, for one's thoughts are apt to run on geographical lines. Baba is in Madras... Baba is in Bombay... Baba has come.... Will He look? Will He speak? and so on. It is inevitable that when that Form disappears from view there is the ache of separation, however much one has *experienced* His omnipresence. As Baba once pointed out to Dr Hislop, "You know Swami to be omnipresent, yet when you return to your hotel in Bangalore you think of Swami as being at Brindavan!"



Whenever there is form there is the pain of parting, for form is *maya* [illusion]. But our essence, the *atma*, is encased in form! It must express itself through a physical vehicle. At the same time as we are striving to rid ourselves of body-consciousness identification with the form, and to *realize* the One in the many, we can only learn to love the Formless *through* the Form, the Unmanifest through the Manifest.

So "the Lord has to come in human form, so that He can be listened to, contacted, loved, revered, and obeyed. He has to speak the language of men and behave like human beings, as a member of the specie.... The human mind cannot grasp the Absolute, Attribute-less Principle; it is abstract and beyond the reach of speech, mind, and intellect." (Baba)

This is the devotee's dilemma. And the limitation and paradox of the human condition often takes on ludicrous aspect. Here am I, in private interview, in the Presence of the Formless Absolute manifesting in this unique Form "invested with the totality of Cosmic Power," and what am I doing? I am foraging in my handbag in order to lend my spectacles to my husband who needs to read something! The mind boggles.

And then we are speaking of organizational matters, and He sums up a complicated situation in just three words which are so comical, so apt, that one wants to burst out laughing! We are talking so informally, so naturally, like 'Partners'—with God Incarnate.

And then I am speaking to my Dearest Friend, from Whom no secret is hidden.

There is time to ask 3 or 4 of the 100 questions I've longed to ask for months—and which now got out of my head! As He answers, and explains, there is that divine smile and I am rivetted to those Eyes which are all-seeing, all-knowing, dark pools of Love, sometimes even twinkling because in that communion *He* knows that *I* know that *He* knows what remains unspoken.

I take the Hand of my Mother and lay my cheek against it. And finally, the Father lays His Hand on both our heads, saying, "I will bless your efforts ... Come back this evening." And in a moment, He has floated through the curtain.

Once more we are privileged to become electrified by the students' *bhajan* singing, grouped around the Feet of their beloved Lord, singing their hearts out. As the *Arathi* is nearing the end, with a final smile to treasure He disappears from our mortal sight. Perhaps I shall never see that amazing Form ever again, except when He wills it so, in a dream. For, next morning we are going—leaving Him behind, (it would seem) as we fly to Bombay, my heart crying out "Oh Swami... Swami..." and the tears come. The bliss and gratitude for incomparable blessing becomes tinged with sadness at the parting from the Form.

But when I got home to England *He was there!* When I go in my little car to the supermarket He is there. In my kitchen, in my study, He is there. When I feed the hungry wild birds He is there. When I go to sleep and when I wake He is there. I can talk to Him to my heart's content for He is there, so often pressing down on my crown *chakra*—the beautiful, tingling pressure that for years has indicated to me that "*someone was there*".

When I asked Him about it He explained that it was "God contact... God consciousness... the Super conscious." "You mean, Swami, that it has to do with *You?*" He put His head on one side, smiled with infinite tenderness, and said: "*Of course!*"

I feel like an ant at the foot of a mountain, seeing only the next stone. Or a bird in a cage. Or a butterfly struggling to emerge from a chrysalis in the rays of the life-giving Sun. *But always He is there ...*

—Peggy Mason, London

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*Do not aspire to be a servant of God, working for wages; you reduce yourself to that level, if you ask for this and that from Him in return for the praise that you offer or the sacrifice you undergo. Even if you do not ask, if the bargaining attitude is in your mind, or, if you feel disappointed that God did not give you desirable objects in return for all the trouble you took to please Him, do not calculate profit; do not count on returns, do not plan for the consequence; do, since you have to do, since it is your duty. That is real puja. Dedicate the deed as well as the consequence to Him. Then you become His own, not, a cooly, demanding wages. That is the highest level a bhakta can reach through sadhana. That is the reason why nishkama karma is so highly extolled in the Gita by Krishna.*

—Baba

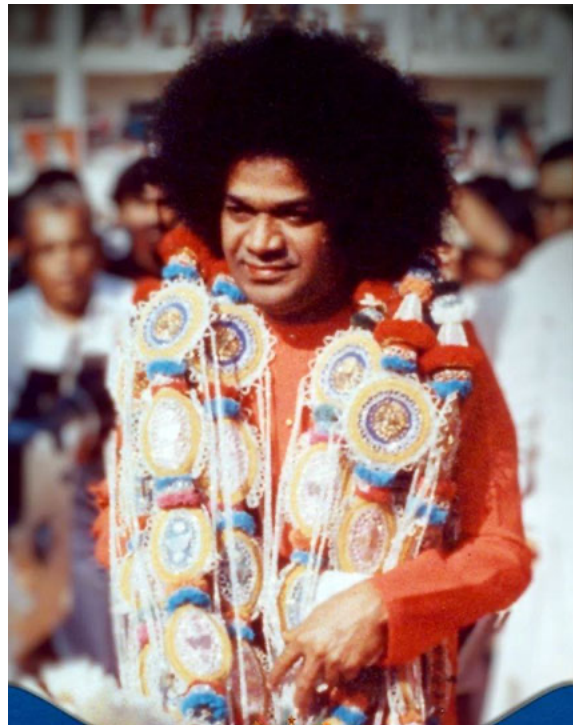
Source: Sai Sarathi May/June 1982

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## Who Are We?

Perhaps by the grace of Bhagavan Sri Sathya Sai Baba we can explore this question. There are always examples in this world to draw inspiration from. Baba frequently refers to the animal kingdom to describe some of the positive traits that specific animals or insects have. Baba mentions the nature of the ant. When an ant discovers sugar instead of consuming it, they bring it back to the colony to be shared by all. Can the ant grasp the reality of Baba's teachings? Possibly or possibly not but its nature is intrinsically *dharmic*. If the tiny ant expresses *dharma* surly, we as embodiments of divinity should be exemplary in living Baba's teachings on *dharma*.

Baba tells us clearly that *Seva* is the one aspect we must engage in. For many belonging to a Sai Center this opportunity of *Seva* is easily afforded. By Bhagavan's grace there are so many service activities that are happening around the world. But what about those who don't belong to a Sai Center? How are they to perform *Seva*?



Perhaps one way is to follow one of His teachings. He says that if you can't do any good at least don't do any harm. But is this principle enough to express love for our beloved Bhagavan Sri Sathya Sai Baba?

Baba says if someone is suffering be compassionate. In this world how are we to do that? Baba says that He is the indweller in all beings! Perhaps instead of seeing a suffering person, if we see the Baba in them and relate to them as they are Baba it would be an easy and natural way to express love toward them and in so doing they would be uplifted.

Acts of kindness are as limitless as the grains of sand on a beach. We just must be aware of the endless opportunities there are in this world to express Sai Love!

~ Carey Lubow

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## Thought of the MONTH

***"I am always with you, beside you,  
before your very eyes"***

When a person is shown round a house, there is no need to tell him specifically, 'This is the kitchen' for, the blackened walls and the flavor of condiments, will reveal that to him. There should be no need to tell him, "This is the *Puja* Room", for, the spotless cleanliness of the walls, the calmness in the air, and the perfume of pure thoughts charged with devotion should reveal that to him. Therefore, have a fixed room or place in the house to do your regular *puja* and meditation.

Take a hurricane lantern; the flame within has three things to pass through: the soot inside the chimney, is *tamoguna*; the dust outside is *rajoguna*; and the transparent glass is *satwaguna*. All these three, surround the illumination of the flame in the center. So too, the *jivatma* must transcend the three *gunas*, in order to shine in its pristine Effulgence.

**Source:** *Sanathana Sarathi*, July 1959

Life is a flight of steps towards Godhead; each day is a step that must be climbed; so, be steady and earnest and watchful. Do not slide down or climb and slide. Every step climbed is a victory to be cherished; every day wasted or ruined is a defeat to be ashamed of.

A pot of water, if kept in the open will soon evaporate; but if it is kept neck deep in water, the contents will be intact. So, fill your hearts with *prema* and, then do not move about in the company of the wicked and the cruel. Immerse yourselves in



*satsang*, the company of the good and the true; then, the *prema* will not evaporate and disappear.

**Source:** *Sanathana Sarathi*, March 1960

What is sin? Weakness, the feeling that you are a sinner, that you are therefore lost beyond redemption, the despair that overwhelms, these are the things called sin avoid these. What is *punya*? Courage, buoyancy, hope, the feeling that you are an *Amritaputra*, Immortal, blessed by the Lord, strong enough with the Lord's grace to overcome everything that overwhelms, these are the things called *punya*. Accumulate these.

The rat falls into the trap, because it is enamored more of the strong-smelling cheap eatable, that is, the bait inside the trap than of the finer, costlier, healthier ghee and sugar, that lies in plenty outside the trap, in the same room! Do not, like the stupid rat, lose all sense of values and run into the deadly trap, seeking the cheap fascination of petty tinsels. Develop *viveka* and *vairagya*.

For the cultivation of your farms in summer, do you not store the water of rains, in reservoirs and tanks? So too, for the attainment of Lord's Feet when the body falls off, store the thought of the Lord by the contemplation of the Name and Form of the Lord, when you are young and strong.

**Source:** *Sanathana Sarathi* Aug 1959

There are certain drugs which come in bottles or capsules, whereon is written "Effective until the end of Dec. 1961" etc. After that date, the drug will be in the container, but its efficacy would have disappeared. So too once you win the Grace of Lord, the *prarabdha* or the consequence of previous *karma* might be there but, it would have shed its efficacy in your life.

Suppose you are the guest at a house where there is a *Gurkha* watchman. The *Gurkha* will obey you too, if you are connected with the Master, through kinship or friendship. So too know that the mind is the *Gurkha* appointed by the Lord; therefore, if you somehow connect yourself with the Lord, it will obey you and never trouble you anymore.

~ Sathya Sai Baba

