

## The Scientist and The Saint

*Bhagavan Sri Sathya Sai Baba in His discourse on May 6, 1988, explained the difference between scientific knowledge and spiritual knowledge.*

The word *manava* (man) has several meanings. One of them is that man has an ancient origin. *Maa* meaning "not" and *nava* meaning "new" indicate that man is "not new." He has had a long past. Another meaning of the word is "one who lives without ignorance" (*Maa*—ignorance; *Na*— without; *Va* —lives). The reason for this is the fact that in man there is a sacred principle composed of the five basic elements (ether, air, fire, water, and earth).

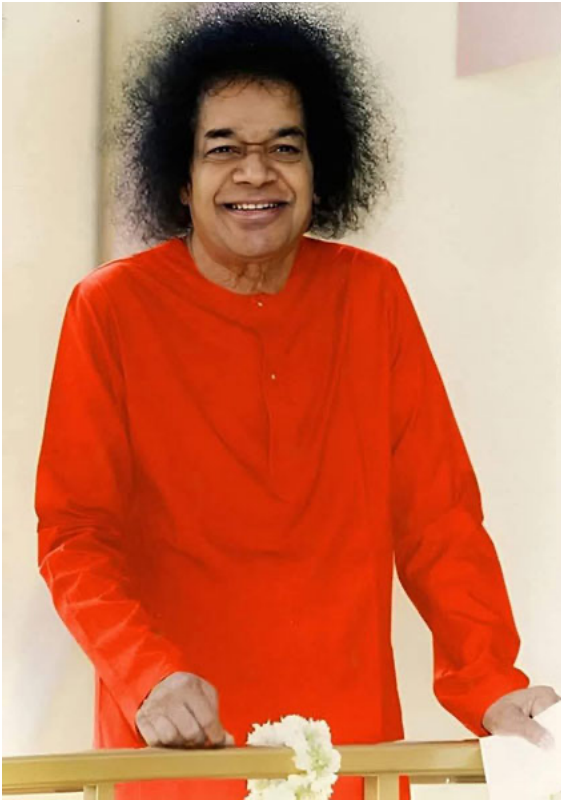
If we examine the nature of the human state from the scientific point of view, it is found that the tissues of the human body are composed of the four elements: hydrogen, oxygen, nitrogen, and carbon. The unified expression of these four elements is the human condition. Ignoring this unity, scientists today are seeking to explore the nature of matter by breaking up the Love principle. "The Spirit of Love is Spirituality." "Splitting of Love is Science." Scientists are exploring matter by dividing Love. They are unaware of the nature of Love. They are ignorant of Purity. Scientists are imbued only with a sense of enquiry into matter. Consequently, today there is a complete divorce between science and spirituality.

### **Matter and energy are not separate**

Scientists are not examining the relationship between matter and energy in the correct way. Scientists hold the view that matter is convertible into energy and vice versa. But, in fact, the two are not separate. They are inseparably interlinked and interdependent. The attempts to divide matter and energy have given rise to many doubts and confusions.

What is the new discovery that scientists have made today? All their discoveries are of what already existed. Take, for instance, gravity. Gravity has existed from the beginning of creation. Newton sought to find out the laws governing gravitation. He

did not discover the phenomenon anew. He only found out what already existed. That the earth had gravitational attraction was known even before Newton investigated it.



Likewise, matter and energy have existed from the time of creation. Both are comprehended by the mind only. When the mind functions in relation to the Divine it acquires the form of energy. When the mind is turned towards *Prakriti* (Nature), the latter assumes the form of matter. Mind is the cause of experiencing joy or sorrow and for comprehending matter and energy. Recognizing this quality of the mind, the sages declared: "The mind is the cause of liberation or bondage for humanity."

There are two concepts—*drishti* (seeing) and *drishyam* (that which is seen). It is because of the power of sight that we are able to see the visible objects. It is because the objects are there, we can see them. There is thus an inextricable relationship between seeing and what is

seen. Today, it is because we separate seeing from the things seen that sorrow arises. Seeing and that which is seen should become one.

### **The One in the many**

What is *pavitram* (purity)? This has been characterized as *shakti* (energy, power). Purity has been described as the state of desire-lessness in man. When there are desires, sorrow also dogs them like a shadow. When there is sorrow, there can be no purity. The mind is the cause of both desires and purity.

The *Vedas* have declared: "I am One; I shall become many." It is the One that has become the many. This is the unity that underlies the diversity. In this context, these concepts have to be understood: *Sajatheeyam*, *Vijatheeyam* and *Swagathabhedham*.

*Sajatheeyam*: Although human beings differ in form and characteristics in various respects, they belong to the human species. *Sajatheeyam* refers to the oneness of the species. In terms of the human body, every human being has one thing in common regardless of other differences. Differences of race, religion, caste, language, or community do not affect oneness of humanity. This is *sajatheeyam*—belonging to the same species. Whether one is an American, a Chinese, or an Indian, he is a human being.

Vijatheeyam relates to differences between species. For instance, there is nothing in common with a human being and a tree. The tree does not belong to the same species as man. There may be innumerable varieties among trees. But all of them belong to the vegetable kingdom. There are differences between the human species and the species of trees. These differences are covered by the term *Vijatheeyam* (differentiation among species).

Swagathabhedam: This term relates to functional differentiation. For instance, man has hands, legs, ears, eyes, mouth, and other organs all in the same body. Blood is the same. The heart is one only. But each organ discharges only its specific function. The eyes can only see but cannot hear. The ears can only hear but cannot see. The body is one, but each organ and limb performs only its function. This functional differentiation is called *Swagathabhedam*.

### **Power of the Divine is indeterminable**

Scientists today are accomplishing any number of things. But they are unable to recognize the divine potency that exists in the human being. Here is an example. The earth is one. When a lemon seed is planted, the fruit that comes from the lemon plant tastes sour. If a mango seed is planted and a tree grows from it, the fruit of that tree tastes very sweet. If a *neem* seed is planted, the fruit from the *neem* tree is bitter in taste. The soil is the same; but the fruit from the different trees has different tastes. Likewise, although all human beings are made up of the same elements, hydrogen, oxygen, nitrogen, and carbon, individuals vary in their mental and other qualities. What is the reason for these innumerable differences? What is the force that is behind these genetic differences? How do the scientists account for them? When they can understand the reason for these infinite differences, the scientists will achieve fullness in their knowledge. The truth is no one can determine the magnitude or range of the powers of the Divine.

### **Science is partial, spirituality is wholistic**

The fundamental difference between science and spirituality is this: Science is concerned with investigating the external phenomenal universe. Spirituality is engaged in exploring the inner workings of the Divine. The scientist is one who has an external vision. The one who has an internal vision is a saint.

Here is an example of the difference between scientific truth and spiritual truth. If you draw the figure of a circle, that which ends wherefrom it started in the full circle has been described as *Poornam* (the full or the whole). "*Poornam adah, Poornam idam, Poornaath Poornam udachyathe. Poornasya Poorna Madaaya Poornameva Avasishyathe.*" (That is Full. This is Full. When the Full is taken out from the Full, the Full still remains.) The Full Circle represents spirituality. For, in it the end and the beginning are the same. Spirituality knows no difference between beginning and end. The very term *Adhyatma* means that which has no beginning or end.

To understand what science is, you cut the full circle into two halves. The left half is a semicircle that resembles the English letter "C." "C" is science, that is, it begins at

one point and ends at another. Between these two points there is a big gap, which is called *agamy gocharam*. It is beyond reach, invisible, and incomprehensible.

### **Matter is creation, Spirit is Creator**

Matter and Spirit may be regarded as two semicircles. Scientists are only investigating matter and are ignoring the Spirit. The two parts have been described in *Vedantic* parlance as *Prakriti* and *Paramatma*.

The scientist is the one who enquires into the nature of *srishti* (creation). The saint is one who seeks to know the Creator. The scientist is preoccupied only with studying creation. What about the Creator? Once you understand the Creator, you can understand the whole of creation. That was why Saint Thyagaraja said: "Rama, If I have your *anugraha* (grace) all the *grahas* (planets) will be within my grasp." Therefore, if you comprehend the Creator, you can easily know all about creation.

Creation (the phenomenal universe) is within the comprehension of the senses. All that we hear, see, and experience are within the purview of our senses. We refer to all these things as "this," "this" and "this" (*Idam*). But what is beyond the senses is referred to as "that." "*Poornam adah Poornam idam*" (That is Full; This is Full). The term "That" refers to something which is distant. From what is "That" distant? From what is "This" near? We use the term "This" to refer to things which are within the purview of the senses; "That" refers to what is beyond the senses.

So, what is beyond the senses has been called *Adhyatmic* (spiritual). What is below the senses has been called *Bhoutik* (elemental, constituted by the five elements). We are simultaneously below the senses and above the senses. Below the senses is the body. Beyond the senses is the *Hridaya* (the spiritual heart). The eternal *Hridaya* is encased within the perishable body. It is like keeping valuable jewels in a relatively cheap iron safe. Divinity is the valuable treasure kept in the iron safe of the body. This indicates our true form.

### **Bend the body, mend the senses, end the mind**

If you wish to understand your true nature, you have to do three things: Bend the body, mend the senses, end the mind. The first step is to "bend the body." That means, you should not allow the ego to develop within your body. Cultivate humility and do your duties sincerely. This is what is implied in "bend your body."

"Mend the senses" calls for examining how the senses behave, whether they are tending to go astray, and correcting and restraining them when necessary.

"End the mind" calls for quietening the vagaries of the mind. How is this to be done? It is by turning the mind in a different direction. For example, there is a lock and key. When the key is turned toward the left, the lock gets locked. If the key is turned toward the right the lock is opened. Thus, the key performs both functions of locking and unlocking.

### **End the mind by turning Godward**

In man, the heart is the lock. The mind is the key. When the mind is turned Godward the heart develops detachment. When the mind is turned toward the world, the heart develops attachment. Thus, both detachment and attachment result from the way the mind functions. When the mind is directed toward *Prakriti* (nature or the phenomenal world), bondage ensues. When you turn your mind toward Divinity, you experience *ananda* (bliss). "End the mind" means turning the mind Godward. All you have to do is to dedicate every action of yours to the Divine. Then everything becomes easy and a source of bliss.

Science can offer you only temporary worldly comforts. Spirituality alone can give you enduring bliss. All the amenities that provide temporary comfort also give rise to unhappiness. A person may be sitting in an air-conditioned room. But his mind is filled with anxiety and worry. His brain is heated. One who has peace of mind will experience no discomfort even if he is in a forest. Peace, therefore, cannot be got through science. In fact, science and technology today are leading man away from peace. Is any scientist enjoying peace of mind? No. He is leading an utterly artificial life. He is filled with worries. His mind knows no rest.

All the ills of man today are due to the fact that his mind is never restful and quiet. The mind is preoccupied with worries. Even an inanimate machine needs some period of rest. But no rest is given to the mind.

If we desire peace for the individual, for the society and for the nation, it can only be achieved through spiritual means. Hence, recognizing the truth, without attaching excessive importance to worldly comforts, we must make every effort to acquire peace of mind. No doubt physical comforts are necessary up to a point. But they should be limited to meeting the basic demands of nature. For instance, man requires sleep. Similarly, peace of mind should be got through natural means. The spiritual path is the only way to achieve "the peace that passeth understanding."

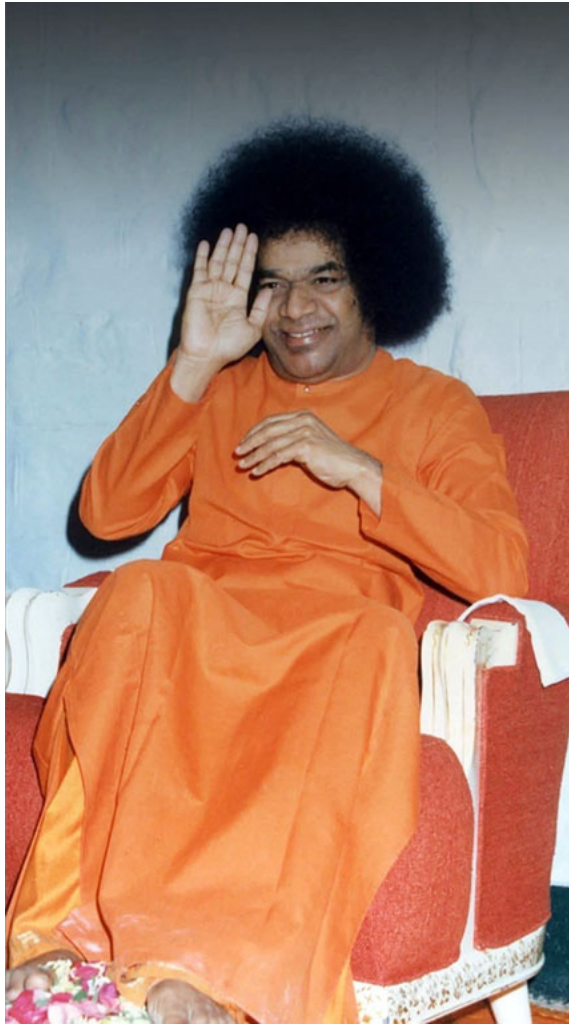
**Source:** *Sathya Sai Speaks, Vol. 21*

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### **The Most Astonishing Miracle**

Bhagavan Sri Sathya Sai Baba is now a phenomenal institution rather than a matchless personality. It is impossible to deal, even meagerly, with any single facet of His supreme versatility. In fact, it is in vain to attempt to assess what is elusive, enigmatic, and unknowable. A humble tribute such as the present effort only sets forth in broad outline salient points, more in an explorative than in an empirical manner.

Several persons, out of ignorance, prejudice, or presumption, look upon Baba as a miracle monger and base His title to fame upon the countless wonders He performs. They blab or believe that His supernal powers are the outcome of magic or hypnotism. Let them hug this illusion and stew in their own juice. However, an old devotee of Bhagavan, a fortunate recipient of His blessing, once told the writer of this article that the greatest miracle that Baba does is to provide the inner guidance to a person and to thoroughly transform his character, habits, and life. The change He brings about, all-embracing in nature, is silent, steady, and sustained, and does not usually call for the footlight or the bouquets. Yet it is really breathtaking though not spectacular, and is effective, complete, and fundamental. In this role as the Pilot from within, Bhagavan "plays" His most astonishing "miracle".



To make Him the Guide and Guardian *sharanagati* (submission without any reserve) is absolutely essential. Self-surrender postulates the complete negation of the ego, the monstrous issue of misleading *maya*. The devotee must know the relative position of himself and of his 'mentor'. He must have full and implicit faith in the Guide, and sincere and unwavering reliance upon His wisdom and regard for His charge, not only during the novitiate but throughout. As in feudal hierarchy, service is to come from below and protection from above. There should be no demand or desire, either material or spiritual, for God knows what is good or necessary for His ward. No selfish motive is to be entertained, except perhaps the pardonable general longing for liberation from the cycle of birth and death. Possibly even this last vestige of 'clinging' to the self is to be given up; for it implies a lingering doubt in God's solicitude for the devotee and also in His omniscience. A unique prayer says:

*Bhagawan! Bhoota-bhavesa  
na jaane hitam aatmanah!  
Twameva sanchintya vibho  
hitam me karthum arhasi.*

(Lord, master of what has happened and what is to be, I know not what is good for me. You alone think well and do me what is beneficial).

An earnest and systematic attitude of humility and self-abnegation has to be sedulously cultivated. Mere *bhakti* (devotion) will not do; Bhagavan has stressed the need for *shraddha*, *nishtha*, and *jnana* (faith, steadfastness, wisdom). On the basis of faith, the other qualities have to be securely 'built'—close attention to word and deed and scrupulous performance of work; and ultimately Truth will flash across the prepared and purified mind. Work has to be done with a sense of dedication and not with regard to reward or emolument.

Gradually a golden (yet adamant) bond will be forged between the individual and the universal. The devotee will come to realize his relative position in the baffling scheme of creation and will know that he is only a tool to carry out the inscrutable Divine purpose. He will outlive the idle curiosity of his (earlier) spiritual infancy, the fussy hankering after the riddle of the world. He will acquire self-confidence, strength, vigor, and courage to face with equanimity the pulling puzzles of life, the din and bustle of the struggle for existence. Untouched by any dual polarizations, he will be more or less a witness, and though a participant, not a partisan.

One matter has always to be kept in view and should on no account be relaxed or compromised. The devotee should not be vindictive towards anyone who may have done him an ill turn and should not think of paying off an old score. Anger, envy and malice are evils, and they sharply cut both ways. In every object there is God's presence in some measure, according to the law of evolution. The above qualities—they are indeed vices—imply a perfunctorily negative attitude that is not only morally imperfect, but positively injurious and will harmfully tell upon the person concerned, bringing out real trouble and retarding progress. There are examples of great saints forced to take birth again, often in a lower form, because of some unworthy action they did by chance or by choice. Such instances signify need for caution and vigilance not only in the early stages of *sadhana* but for the whole span of life. The elephant for all its bulk may slip; even the tallest tree seldom touches the heavens... Baba has clinched this question in an unanswerable manner: "Whom do you hate? I am in every person. Even your so-called enemy enshrines Me within". The Gita refers to this all-pervasive nature of God:

*Yachaapi sarva bhootaanaam  
Beejam tadaham Arjuna!*

(Arjuna! I am the seed of all living things, whatever they may be)

*Matthah parataram naanyat  
Kinchidasti Dhananjaya.  
Mayi sarvamidam protam  
Sootre mani ganaaiva.*

(Dhananjaya! nothing exists apart from Me. All are strung in Me like beads by a thread).

When a person realizes his indwelling spirit, it is just like his deciphering his permanent address. The identity must be experienced. God is ever watchful without being known or seen. He is behind the side-curtain, directing the play on the stage, and nothing escapes His Argus eyes. Even a blade of grass does not grow without His will... God reveals His infinite mercy (let it be mentioned in passing that none, however wicked, is to be damned forever, to burn in the quenchless flames of hell) and redeems and sustains him here and hereafter. There are four types of such 'good souls', according to the *Gita*:

*Aarto jijnasurartharthi,  
jnani cha, Bharatharshabha*

(He who suffers, he who seeks to know, he who aspires for some object, and he who knows the reality).

A devotee is par excellence, unique, and God has a special human regard for him. Their attachment is permeated by the rapture of love and is suffused by its fragrance. (It is said to be mainly of six different kinds that need not be glanced at here).

It is obvious that punishment is the privilege of God: "Vengeance is Mine", the Bible says. Similarly, to forgive is Divine. Man naturally errs, and God exercises His grace in different ways. He guides the seeker (novice) along the right path, even helping him over the stile, cutting short a circuitous road, a journey in a longer or a lower plane. He also pardons a *bona fide* mistake, a margin of defect or draw-back.

But God indulges in *leelas* of a peculiar type when He bestows His compassion upon His devotee often both before and after. The Divine Child is indeed self-willed, and He plays the whole gamut of pranks. They are sometimes of the nature of tests to accelerate the devotee's advance and to intensify His faith. Yet they constitute an ordeal of fire, and such a 'baptism' is only the shadow of His protective, outstretched hands. There is no cleansing without suffering; sorrow is the harbinger of the morrow breaking in at the end of the night of the soul. Only it should be attuned to the chain of the spirit, and not of the flesh.

In the inner consciousness, the devotee will know that God is everything and he will not stray away after mundane glory, however glittering, alluring or meretricious. He will echo:

*"Thwameva maata cha pita thwameva  
Thwameva bandhuscha sakha thwameva  
Thwameva vidya dravinam thwameva  
Thwameva sarvam mama Deva-Deva."*

(You are verily my mother, my father, my kith and kin, my friend, my learning, my wealth, indeed my everything! Oh! Sovereign God).

He can even take some liberties with his *Ishthadeva*. The distance between them is annihilated. For him the sight does not flicker any more, the Peace does not fade away. He becomes a *jeevan-mukta* (one liberated even in life in the gross body). To attain this state, constant unremitting effort is indispensable; mere wishful thinking will not do. In His innumerable discourses Bhagavan has inimitably dwelt on this absorbing theme.

God is as much in need of man as man needs God. While people seek God, God goes in search of a devotee. Sri Ramakrishna Paramahansa is said to have cried out in agony for His devotees. He even sought out Narendranath (the future Swami Vivekananda) in Calcutta when the latter delayed or demurred in going to Dakshineswar. Sri Sathya Sai Bhagavan left His home to devote Himself entirely to His *bhaktas*. The Divine quest for man is the subject of "The Hound of Heaven", a mystic poem by Francis Thompson, in an unusually strange, but none-the-less factual and convincing, symbolism. Erratic, arrogant, or stupid, man vainly strives toward his Divine Seeker. He tries the different objects of the manifest world like a bee flitting among flowers, but they disappoint him and do not give him lasting rest or refuge—nature, women, children, fine arts, sensuous pleasures, and the like. Finally the relentless chase ends in man's surrender to God, who captures his quarry at a significant moment and resolves all his whims, trials, and troubles and restores him to favor. This pursuit of the human by the Divine is little known or appreciated; yet it is real. So long as we are immersed in petty problems, we have no time or turn for this tremendous drama. But none can escape. If we hearken to Bhagavan's exhortations and put into practice any of His advice or admonitions, we are indeed blessed.

May Sri Bhagavan Sathya Sai Baba guide us and vouchsafe to us His beatific Grace.

~Prof: P. G. Narayanan

**Source:** *Sanathana Sarathi*, May 1968

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## At the Feet of Sai

AL-ZAHIRO: THE MANIFEST  
Red Rose of Persian bards;  
Heart-throb of Upanishadic seers  
Who heard Your footsteps  
In the recesses of their souls,  
And saw the universe sustained  
By the harmony of Your gentle breath.  
What veils, My Lord, have you lifted from my mind! —

Is this the shadow of Your Orange Robe  
That makes the evening so lovely,  
The landscape quiet in its russet mood?  
The dawn so enchantingly fresh?  
The earth is sacred now for it bears  
The prints of Your tiny Feet.  
Your smile is in the flowers;  
In the brilliance of dazzling sunlight;  
In the crystal purity of water.  
The vast stretches of space reflect  
The silky depths of Your eyes—  
Half-closed in Divine Ecstasy;  
And the whole world is vibrant  
With echoes of Your unspoken Love.

—*Zeba Bashiruddin.*

In Islamic mysticism God is remembered by His 99 attributes. *Al-Zahiro* refers to the manifested aspect of God. To the Persian Sufis, Rose, especially red rose, was the symbol of God as the beloved, while the nightingale represented the human soul yearning for the Rose.

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

POETRY



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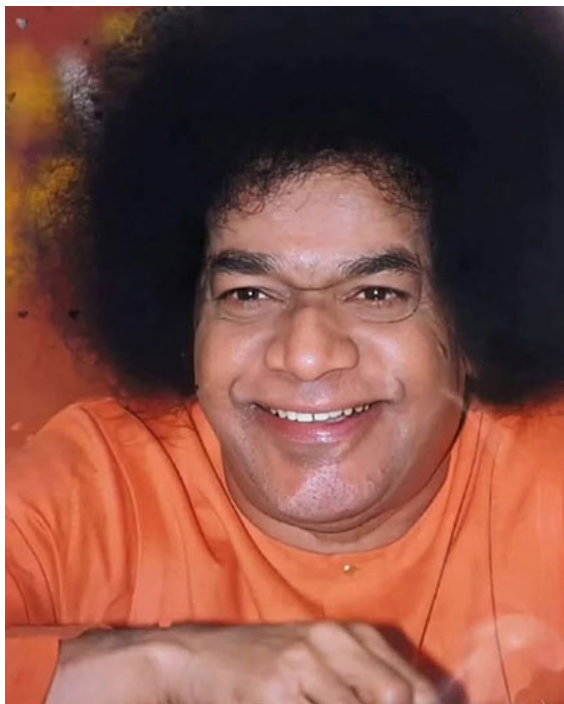
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## Ashok Kumar and The Vow

Ashok Kumar, aged of 21, the three-wheeled scooter driver, was not honest! He cheated his customers every time to the tune of at least 25 paise. One day, he took a customer to Golf Links where he heard 'a Baba' had come. He stayed on to have His *darshan*. He saw Him twice that day. He desired to have His photograph, but could not get one.

Next day, Providence directed me to him. I hired his scooter, and he was taking me through Golf Links Road. He turned around and asked me, "Did you see this Baba?" I pretended not to know so that I could draw him out. "Who is He?" I asked. For full half-hour, he narrated to me the miracles of Baba and how lucky he was to have His *darshan*, not once but twice. I was touched by his genuine enthusiasm. He said, "While taking His *darshan*, I took an oath that I would never cheat anyone." When I reached home, I took him to the little altar where I had photographs of Baba garlanded, with small oil lamps burning and incense sticks filling the room with fragrance. I gave him a photograph of Baba. He received it gratefully and said, "Baba has heard my prayers." I engaged him again and after reaching the destination, he said the charges were Rs. 4.40; I gave him a ten-rupee note; he returned a fiver, and I asked him to keep the small change due.



Meanwhile another customer got into the scooter. While Ashok and I were engaged in conversation, the 'customer' managed to 'pocket' the ten-rupees note that had fallen on the ground! As I was about to leave, he came running, "*Saab!* You have not given me the ten rupee-note!" That was a great shock. I gave him another tenner, and told him, "If you find my first note in any of your pockets, return it to me".

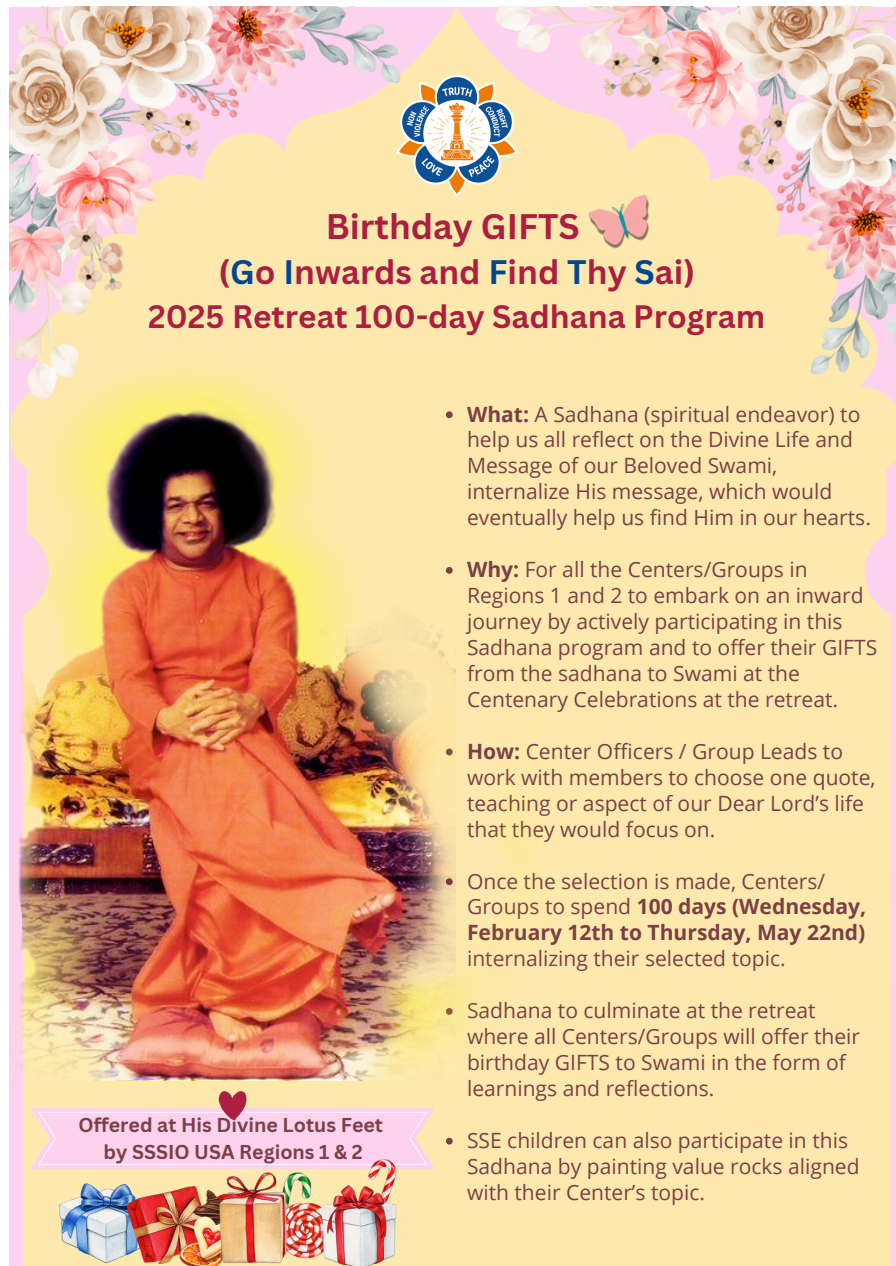
Next day he came to my place. He returned the ten-rupee note. He begged, "*Saab!* I committed a big mistake". He explained, "The 'gentleman' who hired the scooter had stolen this note. I detected it when he took the money from his pocket to pay my dues. When anyone gives me a currency note, I fold it always in a different manner. I saw such a note in his possession. He refused to give it to me. There was a fight, a crowd gathered, a policeman came, and the 'gentleman' reluctantly parted with it! After the crowd dispersed, the policeman asked me, "Why should you return the


note to that *Saab*? Let us share it; give me five and you take five" But I told him, "If I am involved in an accident, you are not coming to help me! Baba will come there and help me. I have taken an oath before Baba that I will never more cheat anyone".


This is one specific example of how an illiterate scooter-driver turned honest. Maybe many thousands have turned a new leaf in their lives. He Knows. Delhi's polluted air has been sanctified by His visit. He alone can do it.

—R. Ramanujam, New Delhi

Source: *Sanathana Sarathi*, June 1972






**Birthday GIFTS**   
(Go Inwards and Find Thy Sai)  
**2025 Retreat 100-day Sadhana Program**



- **What:** A Sadhana (spiritual endeavor) to help us all reflect on the Divine Life and Message of our Beloved Swami, internalize His message, which would eventually help us find Him in our hearts.
- **Why:** For all the Centers/Groups in Regions 1 and 2 to embark on an inward journey by actively participating in this Sadhana program and to offer their GIFTS from the sadhana to Swami at the Centenary Celebrations at the retreat.
- **How:** Center Officers / Group Leads to work with members to choose one quote, teaching or aspect of our Dear Lord's life that they would focus on.
- Once the selection is made, Centers/ Groups to spend **100 days (Wednesday, February 12th to Thursday, May 22nd)** internalizing their selected topic.
- Sadhana to culminate at the retreat where all Centers/Groups will offer their birthday GIFTS to Swami in the form of learnings and reflections.
- SSE children can also participate in this Sadhana by painting value rocks aligned with their Center's topic.

Offered at His Divine Lotus Feet  
by SSSIO USA Regions 1 & 2



# Thought of the MONTH

## Duty of Resistance to *Adharma*

Only in the nation in which the goddesses of *dharma* (righteousness) and *shanti* (peace) are adored will genuine prosperity and happiness exist. Today many are indulging in actions opposed to *dharma* and truth, and on the basis of their caste or community are promoting strife and conflict in the country. Elders in the nation are remaining mere spectators of all the unrighteous and violent actions that are being done by the evil elements. Even the scholars and intellectuals are remaining silent. Persons holding high office are merely watching what goes on. No one, however, is making any effort to stop this menace. They are not resisting the evil elements. It appears as if all their knowledge, position, and influence have been reduced to nothing. Such persons, though they may not be indulging in unrighteous acts, are giving encouragement to them.

Here is an example from the *Mahabharata*: Considering that war would be a great universal calamity, Dharmaja (the eldest of the Pandavas) appealed to Krishna to go as an ambassador of peace to the Kauravas. Entering the audience hall of Duryodhana, Krishna described at length the disastrous consequences of war. The great *Acharyas*—Bhishma, Drona, Kripa and Ashwathama—who were present in the court were intently listening to Krishna's words. But Krishna's appeal was of no use to them. Because of their long association with the wicked Kauravas, they became abettors in the crimes of Duryodhana and others. Vidura, who was a witness to the evil that was being committed, resolved to oppose it. He pleaded with the Kauravas in many ways to listen to the wise words of Krishna. His appeal fell on deaf ears. Rather than stay amongst such evil-minded persons, Vidura felt that it was better to go on a pilgrimage and left the country immediately.

Bhishma, Drona and others, having been beneficiaries of the sustenance provided by the wicked Kauravas, chose to be loyal to them and stayed on. All of them were great preceptors. They knew well the distinction between righteousness and evil. They had enquired into the nature of the eternal and the permanent. Of what avail was all that knowledge? When it came to practicing what they knew, all their knowledge was of no use. In the final outcome, all of them met with the same end in the great war as the evil-minded Kauravas. Krishna looked upon those who, even if they were good in themselves, did not oppose unrighteousness and injustice committed in their presence when they had the capacity to do so, as actual participants in the crimes. When evil and injustice and violence are being perpetrated, if individuals look on unconcerned, they must be regarded as accomplices in the crimes. In the end they also suffer as much as the criminals. By their passive association, they provide encouragement to the evildoers.

When the good are associated with the wicked and do not oppose them, they share the responsibility for the deeds of the evil doers. The Divine destroys even those who either do not oppose or remain passive while injustice and wrongdoing are

perpetrated. The Divine will not consider whether they are learned or ignorant, wise or unwise. If they are learned or wise, why did they not stand up for truth and justice? Why did they remain silent? It means they are tainted by the same guilt. The failure to resist evil is their offence. It is only when we resist acts of unrighteousness and injustice and try to put down malpractices in society that we can claim to be assisting in the task of restoring *Dharma*.

~Sri Sathya Sai Speaks, Vol 19 (1986)

