



SRI SATHYA SAI INSTITUTE OF HIGHER LEARNING

(Deemed to be University)

PRASANTHI

Vidwan Mahasabha





Dedicated with Love to our Beloved
Revered Founder Chancellor
Bhagawan Sri Sathya Sai Baba

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Vidyagiri, Prasanthi Nilayam – 515134, Anantapur District, Andhra Pradesh, India

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PRASANTHI VIDWAN MAHASABHA

16-22 October 2015 | Prasanthi Nilayam



Bhagawan Baba on Dasara

On several other occasions of the Dasara festival celebrated in Prasanthi Nilayam, Bhagawan Baba has given Discourses, clarifying the purpose and importance of the festival, and highlighting the inner meaning of the celebration and of the worship of the Divine Mother. Following are some excerpts from these Discourses.

Purpose of Dasara

Festivals like Dasara are designed to make man aware of his divinity, to endow him with purity, to become aware of its holiness, and to imprint on his heart the wisdom won by sages after years of yearning. The sages who have decided on these festivals have a high purpose. They want us to imbibe the inner meaning and use each day as a step in *sadhana*, as a reminder of the journey, which each person has to undertake alone to the Feet of the Lord. Dasara is the festival that celebrates the victory of the forces of the good over the foes that resist the progress of man towards light. The forces of good (*Devas*) are combating with the forces of evil (*Asuras*) in every living being and if only they rely on Mahashakti, the great Divine Force that fosters and fends the Universe, they can easily win and reach goal. Festivals like Dasara at Prasanthi Nilayam bring together *sadhakas* from all the continents, irrespective of religion, caste, creed, and colour. They are motivated by the same urge, to involve themselves more and more in attempts to realise their innate divinity. They have met here to enjoy the supreme delight in the holy presence of the Lord and to recognise the unity of all in the Divine atmic splendour. It is to give *ananda* (bliss) to the *bhaktas* (devotees) that I arrange this festival. I have no other wish. Do not muddy the pellucid waters of your faith by the slightest trace of doubt.

Importance of Dasara

During the Dasara festival, the three Goddesses—Durga, Lakshmi and Saraswati—are worshipped according to certain traditional practices. The

tenth day of the festival is celebrated as the victory. The celebration has its roots deep in the ancient history of Bharat. In the Dwapara Yuga, when the Pandavas had to spend one year incognito, they hid their weapons (on the advice of Krishna) in a Jammi tree which is thick in foliage and whose branches are filled with latent fire. Vijayadasami was the day on which they retrieved their weapons from the tree and used them to win victory over the Kauravas. In the Treta Yuga, Sri Rama's coronation, after his victorious return to Ayodhya from Lanka, was also performed on Vijayadasami day.

Inner Meaning of Dasara

The term 'Devi' represents the Divine power that has taken a *rajasic* form to suppress the forces of evil and protect the *satvic* qualities. When the forces of injustice, immorality and untruth have grown to monstrous proportions and are indulging in a death-dance, when selfishness and self-interest are rampant, when men have lost all sense of kindness and compassion; the Atmic principle, assuming the form of Shakti, and taking on the *rajasic* quality, seeks to destroy the evil elements. This is the inner meaning of the Dasara festival.

Inner Meaning of Devi Worship on Dasara

When the Divine Goddess is in a dreadful rage to destroy the wicked elements, she assumes a fearful form. To pacify the dreaded Goddess, Her feminine children offer worship to her with red *kumkum* (sacred red powder). The Goddess, seeing the blood-red *kumkum* at her feet, feels assured that the wicked have been vanquished and assumes her benign form. The inner meaning of the worship of 'Devi' with red *kumkum* is that thereby the Goddess is appeased. During the ten days of Dasara, the demons (*rakshasas*) in the form of wicked qualities have been routed. *Rakshasas* do not mean demonic beings. The bad qualities in men are the demons. Arrogance is a demon. Bad thoughts are demons.

SSSIHL Prasanthi Vidwan Mahasabha 2015

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Faith & Prayer

Sri S Sai Manohar

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It was 25 May 1947, Bhagawan Sri Sathya Sai Baba, who had declared His Avataric mission some years earlier (20 October 1940), was writing a letter to His elder brother Sri Seshamma Raju Garu. This letter was in reply to the several doubts, queries and questions posed by His elder brother regarding the Divine power of Bhagawan and the mysticism that surrounded His activities. This letter happens to be a historic document as it happens to be the mission statement of Bhagawan's Avataric life. Swami wrote in Telugu prose:

I have a Task: To foster happiness among all of humanity and provide protection to everybody who seeks protection from me.

I have a Vow: To bring back those who have strayed away from the path of righteousness into goodness and save them by holding their hand.

I am attached to a Work that I love: To provide succor and solace to the poor and the needy and grant them what they lack.

As we all know, Swami lived every moment of His Avataric sojourn by this mission statement.

Should He have a mission and a purpose to live by? The Avatar is the source and origin of everything. Everything emanates from Him. The Vishnu Sahasranamam says-

*yogo jnanam tatha sankhyam vidya silpadi karma ca
vedah sastrani vijnanam etat sarvam janardanat*

All forms of knowledge and learning emanates from Him.
In Bhagawad Gita Krishna tells Arjuna-

*na me parthasti kartavyam trisu lokesu kincana
nanavaptam avaptavyam varta eva ca karmani*

I don't have to perform any task, any duty and I don't have to abide by any mission in all the three worlds. I don't need to obtain anything but I do work. But when He takes Avatar and performs action it is only for the benefit of the humankind to follow as an example. When the Avatar comes down on this earth which is His Dharmakshetra, He makes it His karmakshetra.

It is good for us to know that the master, the messiah, the apostles of truth and the gurus- all had a mission. What about the purpose of us ordinary mortals? Is there a purpose for our life too? We all know that this human life is primarily ephemeral, but is there a primordial purpose to this human life? The answer comes very emphatically from Swami's discourses. Yes, there is a purpose to human life and that is to seek God and finally become one with Him. There are several paths to seek God- the jnana marga or the path of self-enquiry, the bhakti marga or yearning for the Lord, and for most of us the Bhakti marga seems easier to follow.

Where do we have to seek God and how do we seek God? Swami has often times told us that He is the indweller who resides in our heart. Swami says that God resides in you, above you, below you and beside you. There is not much distance to be covered in search of God. Swami says- Just go half an inch inside and you will find him. Swami also gives explanation of SAI as See Always Inside. This was very beautifully illustrated to me by Swami Himself. When I was sitting in Swami's presence in the interview room, He asked me a very pertinent question- What is the distance between me and you? I was looking towards Swami for an answer. He replied, "The distance between Me and you is the same as the distance between you and me." It is very clear that He was not talking about the physical distance. If we consider God as a far-fetched concept beyond our comprehension, then He can't be reached by you. But if you feel that God is your very own and He resides in your heart, then He is very close to you as Swami says in Telugu- *Sannibitudu*.

Draupadi called out to Lord Krishna when she was dishonoured in the court of the Kauravas. First she called out- O Dwarakavasi, then she called out- O Mathura nivasi and finally she called out- O Hridaya nivasi and the Lord came to her rescue. A few days after this incident, Draupadi was sitting with Lord Krishna and she asked Him, "I called out to you and you came for my rescue but I had to call out to you thrice? Why did you not come to me at the

very first instance?” To this the Lord replied, “When you called out to me- O Dwaraka vasi, I had to go to Dwaraka and come back, when you called out to me- O Mathura vasi, I had to go to Mathura and come back. But when you called me- O Hrudaya nivasi, the distance to be covered was very less to come and rescue you.”

This fact that God is our indweller who resides in our heart was brought home to me when I was very young boy by Swami Himself. This incident happened when I was studying in Swami’s school in Ooty. He had come and stayed for a few days and the time for His departure had come. He was to leave for Brindavan in a couple of hours and the news reached the students. All my classmates started to cry, they were not able to bear this physical separation from Swami. Strangely, I was the only person in the class who was not crying at all. Somewhere deep in my heart, there was a thought that Swami might be physically moving away from me but He is the resident of my heart. Will He ever move away from His residence i.e. my heart! These thoughts were going on in my mind and there was a flutter and we found out that Swami entered the classroom where we were all seated. Swami came inside the class and started consoling the students telling them not to get emotional. He didn’t speak to anyone specifically. He came to where I was standing in the first row. He looked at me, gave a smile, patted my cheek and said- Good boy. This was as though He confirmed to me- what you are thinking is right, I will not leave you and move away from your heart. I am the indweller and will not leave your heart.

How do we seek God? Let me take example of the car. It has got two head lamps. One of the headlamps is faith in God and the other one is prayer. If we drive this car of life with faith in our hearts and prayer on our lips, the path is clear and the destination is near.

Talking about faith, I am reminded of the episode of Karnam Subbamma garu. She was the foster mother of Sathya Sai Avatar like how mother Yashoda was for Lord Krishna. She deemed it her life’s sadhana to serve Swami and His devotees. Swami had given her one promise that He will be by her side in her last moments. Years passed and her last moments were approaching. She was yearning for Swami’s Divine presence. Unfortunately for her, Swami was not in Puttaparthi, He had gone faraway somewhere near

Chennai. She thought to herself, “You have given me a word that you will be with me in my last moments, I pray to you to uphold your word.” In the meantime, amongst her relatives, two groups had formed- one the faithful and the other not so faithful. The first group felt that Swami will come but the second group felt that the lady’s health is fast deteriorating and it won’t be possible for Swami to come all the way and be present here physically. The arguments went to and fro and after a few days, Subbamma breathed her last so to say.

Again the arguments started- those with faith wanted the body to be kept and those who didn’t have faith in Swami’s words wanted to perform the last rites of the body at the earliest. Three days passed, Swami got the news about Subbamma and immediately He drove the car back to Puttaparthi. He went straight to where Subbamma garu was lying and gently accosted Subbamma, “Get up, can you see me, I have come.” The lifeless body of Subbamma garu started to move and she saw Swami right in front of her. She held Swami’s hands and started to feast on the Divine form with her eyes. Swami took sacred water and poured it in the mouth of Subbamma and with that she merged into Swami. Swami kept His word, the faithful will always be blessed by the Lord. Swami had narrated this story during one of the trayee sessions. For those who have faith, Lord sees no barrier of time, space and distance.

Talking about the second headlamp of prayer- Swami has Himself taught us how to pray. In fact, all the sessions in the Sai Kulwant Hall and all the hostels has been set by Swami Himself. He teaches us how to connect to God in our daily activities. In this episode, Swami taught us how to pray to Him and after praying to Him, He himself gave us the reward. This happened in the year 2006 when I was with a group involved in drama presentations. the students of Brindavan had put up a drama on the theme of Ramayana and we had to put it up during the annual sports and cultural meet. We had arrived in Puttaparthi on 6th of January all the students were very enthusiastic as a very sincere effort had gone into the practice of the drama. The students were expecting that Swami will come for seeing the rehearsals of the drama. Students made a beautiful card requesting Swami to come for the rehearsal of the drama. They came in the morning darshan time and sat in the bhajan hall. All of a sudden Bhagawan’s entire countenance changed, He became angry. Swami started reprimanding the student and said, “I am not happy

with the behaviour of students and teachers.” That particular year, He didn’t even speak to the warden and the director of the campus. As the days passed and the drama of Bhagawan ignoring the students unfolded, the students had no other resort except praying to Swami. The intensity and the fervor of the prayer increased as the days passed. Many students started doing 108 circumambulations to Lord Ganesha at the Ganesh gate so that their prayers are heard. The sports meet on 11th January was over and there was no sign of Swami calling for the screening of the drama. The students lost hope as the drama was supposed to be screened immediately after the sports meet. On 12th January all the students were seated in mandir and after bhajans there was a news which came indirectly through the Vice-Chancellor. The news was that Swami is ready to see the rehearsal of the drama in the Institute auditorium. The whole scenario changed. All the despair and despondency changed into delight and all students got ready with the preparations. The sets were made for Sai Kulwant Hall, hence, they had to be cut to fit in the Institute auditorium and this had to be done within a matter of four hours. But the students got fully involved in the preparations with some of them even forgetting to have food.

Swami did come that evening and watched the drama and was extremely happy with the performance of the students. The entire scene had changed; the prayers had brought out the results that were required. Bhagawan was so happy that He got it announced that this drama should be put up not only on the Sankranti day. He was very pleased and wanted the students to put up the drama again on some other occasion. He taught us how to pray, we prayed and He responded to our prayers. He also gave us a bonus. Swami came on a visit to Brindavan and stayed there for one full month giving great joy and delight to the entire student community. This is the beauty of prayer. This was taught to us by none less than Swami.

When our yearning and seeking becomes a daily affair we reach a stage called as ananya bhakti. This was beautifully illustrated by the gopikas of Brindavan. Swami says that Krishna would very often play this game of hide and seek with gopikas. He would stop talking to them, he would suddenly disappear from Brindavan and the gopikas would seek Him. Because of this seeking, they would see Krishna wherever they went. They began to see Krishna in everyone at every moment. This is the concept of ananya bhakti. They would

go to the mountains, the boulders, garden flowers and creepers, rivulets and creeks and ask- Have you seen my beloved Krishna? This is the pinnacle of devotion which the gopikas exhibited. Bhagawan beautifully describes this feeling of Gopikas for the Krishna in the form of a song:

*Pata Padu maa Krishna paluki Tene lolukuduga
Mataladu maa mukunda manasu teeraga
Veda saaram anta tesi naad roopamuganu marchi
Venuyendu terugaposi gaanaroopamuga marchi
Pata Padu maa Krishna Pata Padu maa Mukunda*

O Lord, sing the Divine music with your flute, compress the essence of all the vedas and the shastras, put it in the flute and sing to us that melodious Divine music.

On one such occasion of hide and seek, the Lord was away from Brindavan and he sends a message in the form of a hand written letter to the gopikas. This message is sent through none other than Uddhava. Uddhava comes to Brindavan, hands over the letter from Krishna to the gopikas, asking them to read this message from the Lord for them. The gopikas were known for their rustic devotion and many of them were illiterate. Only a few were able to read and write. One of the gopikas opens the letter and on seeing the hand writing of Krishna, she bursts out into a paroxysm of tears and weeps inconsolably. She tells Uddhava, "I can't do this mistake- seeing the letter written by Krishna, tears well up in my eyes, overflow and fall on this letter and smudge the words written by Krishna. I can't commit this mistake of erasing what the Lord has written." Uddhava tries to give the letter to one more Gopika when she says, "Uddhava, I can't hold this letter. My entire body is burning with anguish of separation from the Lord. This fire of separation is unbearable. If I hold this letter, the letter itself will get burnt to ashes." This was the lofty devotion that the gopikas displayed. This was because all the time, all through their lives, whatever they did, whomever they met and wherever they went, they always found only Krishna everywhere. As Swami says- Close your eyes and seek God within, open your eyes and see God without in the world, nature and human being. Let us all pray to Swami that He blesses us at least a tiny portion of the lofty devotion of the gopikas.

Let me narrate an incident which I was witness to just yesterday. We had gone to a nearby village for Grama seva to distribute food and clothes. We had to serve a particular hutment. We found that the family members of this hut were not very enthusiastic. They were very downcast and sad. On seeing us five to six students, the lady started weeping. I tried to find out. The lady explained that the only son in the family of thirteen years of age passed away in a freak accident. On seeing us, she remembered her little boy and started crying. As we tried to console the ladies, they started weeping more and more. Amidst this grief and sorrow, this lady says, “When we see you all coming, we feel that verily Swami has come to our doorstep to console us and give us solace.”

We need not go elsewhere seeking the Lord in the mountains and the valleys. Swami says: addugake O manasa. In spite of our not seeking, He is always there. His message comes very loud and clear to us.

I pray to Swami to give us the strength, the courage and the large heartedness to accept Him as ours. Let us also pray that He accepts us as His very own and for that we need to offer Him something.

Patram pushpam, phalam toyam yo me bhakta prayachyati

Body is the leaf- *patram*, heart filled with devotion is the flower- *pushpam*, mind is the fruit- *phalam* and the tears of gratitude and yearning is the water-*toyam* which is all we have to offer unto Him with devotion and faith.

tad abam bhakty-upahrtam asnami prayatatmanah

Then Krishna says that I will be very pleased to accept such an offering filled with devotion.

Divine Message

Embodiments of Love!

The young men and women of today have to foster moral values. To uphold these ethical values is once primary responsibility. Today, young men and women have no idea about morality and how to develop values. Many youth suffer at a very young age because they are not able to protect and maintain these moral values. It connotes no meaning to this word youth or youngster. Morality is no ordinary word. It is highly valuable, sacred and great. If we can't protect and maintain this sacred and eternal truth of morality how can we become true humans. Human life is the one which exists in combination with morality. The modern youth are not able to know what life is, what is the goal of life and the path of life. This morality has been described in a different way in the English language. Sanskrit explains it in a different way. Sanskrit explains *naitika*- morality as *pourusha*- valour. In English *naitika* is described as morality. Jesus explained about morality to the different kingdoms in Rome and they called it God's kingdom and named it after Jesus. The true meaning of morality is to cognize the divinity in humanity and to share the same with others.

In English, there is a word: personality. But the Romans noticing the fine arts and mighty powers in Jesus kept his name as 'persona'. Persona means that divinity is the undercurrent in humanity. It is said- Community without morality is worse than a monkey. Hence man has to express the latent divinity hidden within him. We can call that individual as human being if he is able to express the divinity latent in him. *Vyakti* also meant the same. The one who expresses- *vyakta* that which is *avyakta*- hidden is known as a *vyakti*-individual. We cannot call a person *vyakti* if he doesn't express divinity. From ancient times, unable to express his inherent divinity, unable to see god and forgetting humanity, human being of today is experiencing only misery. Manava meant a good man. All Upanishads exhort that human being is a sacred individual. One with good mind is man. One with good mind manas is known as *manishi*- human being.

What is meant by good mind? Demonstrating the sacred path to others, making others experience their inherent divinity and share the infinite bliss with others is truly goodness. Which human being is ready to experience this sacred bliss? We don't find a good mind today. Therefore, good man is not seen. MAN is man. M means forgetting maya, A is to visualize the atma and N means to attain nirvana or liberation. True Man is the one who forgets maya, beholds his atma and attains nirvana. Good words and not paid heed to even if they are said with a good heart. Out of infinite love, mercy and compassion though good words are told, they are not paid heed. If out of imagination without any genuineness if somethings are told, man pays heed to those evil words. Ears are not given to you to listen to these things. You are ready to listen to all gossip and vain talk of the town, O ears, you are not ready to listen to the stories and glories of the god. The two ears are not ready to listen to good words. To listen to bad words, you will have additional ears also. This happens when the bad time approaches. This is called- *vinasha kale vipareeta buddhi*. Hence, we have to listen to only good words. What are good words? Those that don't harm or bring grief to others, helps them to realize their innate divinity and helps in removing their weakness is the true good word. On this first day of Veda Purusha Saptaha Jnana Yagna, one has to conduct oneself properly. Veda purusha is truly a Sanskrit word. Purusha is merely the one with a shirt and a trouser but the one with divinity. This is also called as *Pourusha*, the valour in Hindi. We have to understand the divinity, consider outer ideas as worldly and to know fully well that they are all negatives. The true positive is within you. It will never leave you at any time. It will never waver. This *pourushatwa* never moves nor gets shaken.



Live in God

Miss Isha Sai

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We are all blessed that our Lord has given us such a wonderful *Navaratri* festival at Prasanthi Nilayam wherein three kinds of yagna take place simultaneously. This *Navaratri* festival surcharges the whole atmosphere with powerful divine energy.

The **first** is the Veda Purusha Sapthaha Jnana Yagna. The resonance and vibrations of soul-uplifting chants of vedic mantras during the yagna purify our minds and elevate us towards divine consciousness.

The **second** is the Prasanthi Vidwan Mahasabha, the *bhakti yagna*. It is an intellectual feast for the soul, related to the Atmic principle which is the goal of human existence.

The **third** yagna is the Grama seva which is a *Karma yagna* given by Bhagawan to His students and staff to purify ourselves by serving our fellowmen with a realisation that God is the in-dweller of all beings.

Bhagawan, in one of the discourses during Dasara, explains the inner meaning of *Navaratri* festival. He says that the true celebration of *Navaratri* festival lies in contemplating on the atmic principle, the truth. One should make efforts to give up body attachment and develop atmic consciousness, i.e., develop firm faith that we are God and no being can exist without God, the atmic principle.

When we think deeply, we come to know that life is a long journey which includes the cycles of births and deaths. Now, the question arises - what is the cause of this cycle? When is the journey of life going to cease?

The *Taitriyopanishad* elucidates that *Ananda* is the urge for birth, growth, decay and death. It further says, "We are born in *ananda*, live in *ananda* and

die in order to attain *ananda*. *Karma* is the cause but *ananda* is the urge.”

Everyone wants to be happy and peaceful. It is our very nature to be so. Let us take an example of a new-born baby. The moment the child is hungry, it starts crying. But when the food is given to it, it stops crying. The baby also cries when it gets separated from its mother because it feels comfortable with its mother.

Take another example of a young man. He wants to be happy, having good education, a good salaried job and all materialistic things. When one is not able to fulfil his desire which he thinks is going to give him pleasure, he gets angry and disappointed. If somebody else has what he desires, he feels jealous. The purpose was to be happy but that does not happen. On the contrary, the situation gives rise to anxiety, anger, jealousy, etc.

So, one can understand that happiness is the fulfilment of one's desire. Whether any desire is fulfilled or not, it does not stop there. Another desire springs up, and this process goes on. It is like running behind worldly objects which cannot satisfy the being permanently until old age dawns.

We can comprehend this situation with an analogy given by Bhagawan of **Kasutri mrigam**, the musk deer. The musk deer is very fond of the fragrance of musk. It keeps trying to find the smell, the fragrance of musk which is already residing within him. The same is true about man.

In old age, when this body does not have enough strength, at that time the person realizes that the happiness for which he was running around till then is not real happiness or permanent joy.

Permanent happiness is the bliss or *ananda* which is within him in the form of *ATMA* and has to be realised. It is this atmic principle which is also called Amrithatatwam. Bhagawan says it is only by the acquisition of higher knowledge or *atma vidya* that one can fulfil the purpose of human life.

The question is: How can we acquire it? What are the ways to acquire this *atmic vidya*? The *Kaivalyopanishad* gives an answer to this question:

*Na Karmanaa na prajayaa dhanena
thyaagena eke amrithathwam-aanasub*

Na Karmanaa meaning not by rituals - works like sacrifices, sacred fire rites, vows, charities, donations to holy projects, pilgrimages, ceremonial bath in rivers and seas - considered as rituals - can one achieve immortality.

Na prajayaa meaning not by means of man-power – that is, the acquisition of positions of authority and power, of skill and intelligence, of fame and supremacy, of personal charm, of full health and happiness, a large family - all these - can one attain liberation.

Na dhanena meaning not by means of wealth- that is, wealth is not a means to attain moksha.

Then, what exactly is the means to attain immortality?

The answer is: *Thyagena eke amrithathwam aanasub*. Meaning that renunciation alone can confer immortality.

The next question is: What is to be renounced? If rituals, wealth and man power which we have cannot give liberation, then what else is there with us to be renounced? Bhagawan gives an answer to this question.

The objective world is unreal and non-existent. The misunderstanding that it is real has to be renounced. One has to renounce or give up the yearning to derive pleasures from the objects that appear or attract both here and hereafter. One has to renounce all attachments and desires to attain immortality.

From yesterday we are witnessing the Veda Purusha Saptaha Jnana Yagna. Everyone should participate wholeheartedly in this *Jnana Yagna* because it has an inner significance which Bhagawan has explained in one of His discourses during the Navaratri festival. The word *Yagna* comprises two syllables – ‘*Ya*’ and ‘*Gna*’. ‘*Ya*’ refers to the one who is the basis of the entire cosmos, and ‘*Gna*’ refers to the quest for discovering the one who sustains the cosmos. Therefore, *yagna* is the quest for discovering one who sustains the cosmos.

How is this search to be made? The Veda declares, *Antar bahisch tat sarvam vyaapya narayana sthithab*. Meaning- permeating everything, inside and outside is the Lord Narayana. It means God is omnipresent.

The question is: Where can we search for the Lord who is omnipresent? Why search at all?

The sages performed several penances to get the ultimate reality, and finally they declared, *Vedahmetam purusham mahantam aadityavarnam tamsah parastaat*- meaning, we have known that supreme Lord (Purusha), who is effulgent like the sun and is beyond the outer *tamas*, the darkness. What is this darkness? It is the darkness of ignorance which has to be dispelled to see the effulgent Lord within. Where is He present? Beyond *tamas*, i.e., the darkness. Unless we transcend the darkness of ignorance, we cannot experience Him.

The sages declare: *Uthistath! Jaagrata praapya varaanibodhita!* Meaning- arise, awake, achieve your goal, Oh men, in the sleep of ignorance. Witness the divine effulgence for yourselves. We have seen Him.

What is the cause of ignorance which is not allowing us to realize the purpose of life, God, the atmic principle? Ignorance is due to *aviveka*, that is, the lack of discriminating power. *Aviveka* is due to *bhraanthi* or imaginary apprehensions. These imaginary fears are caused by attachments and aversions. Attachments and aversions are the results of *Karma*, which is the consequence of birth.

So, one requires *viveka* to discriminate between the transitory and the permanent. God alone is the permanent or eternal truth, *nitya sathyam*, and all objects that are perceivable by the senses are only transitory.

What is the relationship between God and the transitory world? Let us take the example of this beautiful Sai Kulwant Hall. Can we imagine this hall without its foundation? No, it certainly has a foundation which is, however, invisible.

Let us take another example. A tree is with branches, leaves, flowers and

fruits. How does the tree get its nourishment? It gets it from its root. The root which is the foundation of the tree is unseen; and the objects which are perceivable are branches, leaves, flowers and fruits.

Similarly, God, the atmic principle, is the foundation or the basis or the cause, while its physical manifestation in the form of the universe is the gross effect. Therefore, God, the Creator, shines within the universe and the universe is reflected in the Creator. So, God and His creation are eternally bound as friends or as an inseparable pair. That is why it is said, *Ishta vaasya idam sarvam*- meaning the entire cosmos resides in GOD.

Although a fruit, leaf and branch look and feel different, they are essentially from the same source. Similarly, the diversified universe, which is seen due to different names and forms, has the same principle. Names and forms delude us, not allowing us to see the God within.

Why we have to hold on to God? One should strengthen one's faith in the truth that the world is not different from God. When we neglect the basis, the cause, the foundation, the atmic principle, and hold on to the gross, temporary world, we suffer. In other words, when we desire, ponder over, dwell in worldly things instead of the eternal God, we suffer.

As the Veda declares, God is invisible, the ultimate truth, the foundation of the whole of creation, and is omnipresent. Nevertheless, God sometimes takes a form and manifests Himself to the 'seen' world. That is why God is also called by another name- *Sambhav*. *Sambhav* is the one who expresses and manifests Himself according to His Will, unrestricted by rules, whatever and whenever necessary. That is why it is said in the Gita, *Sambhavaami yuge yuge*.

According, our Lord Bhagawan Sri Sathya Sai Baba is the Kaliyuga Avatar who has come to redeem our lives. There are many instances when Bhagawan manifested, then and there, for the sake of the devotee. He is still manifesting in many places to protect and guide His devotees. Being the fundamental principle of the entire universe, Bhagawan manifests Himself in a gross human body and teaches us what the nature of almighty God is- He who is beyond the reach of human intellect, yet can be experienced in this precious

human birth.

To realise this atmic principle –

- » One has to see unity in diversity.
- » One has to love only God, not the temporary worldly things.
- » One should try and acquire the same attributes which God has.

So, we have to make effort to develop these characteristics of God. There are two basic virtues that are especially important.

- » Selfless love – True love is selfless. It manifests as sacrifice, is limitless, envelops the entire universe, is capable of drawing near even those who are seemingly far away and transforms the human into the Divine.
- » Forbearance – Forbearance means extreme patience and an enormous capacity to forget as well as to forgive. This quality has to be acquired in adverse circumstances by self-effort, by facing squarely the diverse problems, difficulties of various kinds, anxieties, suffering as well as sorrow.

We have a very important tool with us, called the mind, which has to be utilized properly to connect the gross body to the subtle *atma*. *Sankalpa-vikalpaatmanam manah*, meaning, thoughts and the thought process constitute the very form of the mind. Let us know its nature so that it can be used to reach our goals.

The mind is always unsteady and wavering, but is also strong and stubborn, and is very determined to get its way. Yet, it can be controlled by detachment and constant practice. We begin thinking right from the moment of birth, so we cannot stop thinking absolutely. But we can think about God and direct our senses to have His Darshan.

Thoughts are very very powerful. They are charged with energy and life. They can be stronger than the strongest matter. That is why it is said,

Dust you think, dust you are
God you think, God you are

Godly thoughts contain positive energy, whereas worldly thoughts possess negative energy. The more we think about God and His leelas or attributes with feeling, the more Divine energy we get. The more we ponder on worldly objects, the more restless we become and lose our divine energy.

Bhagawan has explained another important aspect of thought, Bhagawan says, *Manana Traana Sammilitam* – repetition strengthens thought. If we go on repeating God’s name or any mantra ceaselessly with strong conviction, it generates powerful divine energy, which makes God manifest Himself before us.

Most of us have enjoyed close proximity with Bhagawan once in our lifetime or more. We think that those powerful precious moments are not going to be there anymore because Bhagawan’s physical form is not there. This is not correct thinking. Instead, we have to close our eyes and think of every moment which we have spent and are spending with our dearest Lord. We have to strengthen those experiences by recollecting them again and again since all those scenes are recorded in our hearts.

When godly thoughts get strengthened by constant remembrance, it empowers our faith.

Bhagawan says, “Yenta matraa munna, yevaaru talachinna, Antaa maatrame nenu.” It means God is as close or distant as you imagine. Our feelings alone take us closer or farther from the Divinity. God is present everywhere, at all times. It is we, who have to decide how closer we want to be with our God. If we strongly believe that Bhagawan is with us, he is certainly here with us.

Let us all, together, invoke Bhagawan, right now, here, with strong conviction, with love, humility and reverence by reciting the mantra which the Kaliyuga Avatar, Bhagawan Sri Sathya Sai Baba has given us. The Mantra is Bhagawan Hai, *Devudumadu*. Let us all recite together three times Bhagawan Hai.

Dearest Swami,

We have firm faith that we are verily God and we are not separate from you. We are Akhanda Paripoorna Brahman, i.e., the transcendental absolute consciousness.

Swami, your creation, the diversified universe, is not distracting us because your love is the primary objective of our lives.

Swami, we are in a state which is beyond the twin dualities of joy and pain, anxiety and calmness, elation and depression, likes and dislikes, sense of I and mine as we have surrendered ourselves to Your Will.

Bhagawan, we pray, let us all realise the truth declared in the Veda,

*Poornamadah Poornamidam, Poornaat poornamudachyate
Poornasya poornamaadaaya, Poornamevaavashyate*



Divine Message

Embodiments of Love!

Everyone today is drowned in delusion. Man has forgotten the self; how will he attain Nirvana. First, we have to forget this illusion. Maya means thinking what doesn't exist as real. We think of that which is non-existent, forget what is there, man is not able to reach the goal. Therefore, man is put to anxieties, worries, troubles and problems.

What is the meaning of Navaratri? It means- nine nights. Our ancestors have prescribed worship of Mahadurga, Mahakali and Mahasaraswati in these nine nights. Who is Durga? Durga is the one who has all the powers. The combination of mental powers, intellectual powers and atmic powers is known as Durga. Then comes Mahakali. Mahakali is the combination of all these three powers to destroy wicked forces. Durga and Kali are not present at some separate places, they are present within every man. The bad qualities in you which don't follow the intellect and follow the senses because of bad habits submits to wickedness shapes themselves as the evil forces. Durga represents annihilation of cruelty and wickedness and bringing forth divinity in pristine form. The main purpose of celebration of this nine nights lies in expressing the divinity, developing the sacred qualities and removing all wicked qualities and bad practices. What all we read, listen and do today is all about bad qualities. How do you expect to be good? Goodness is not traceable in man. He considers that he is walking on the righteous path but that is all only imagination. So long this bhrama or illusion is there, there is no scope for knowing brahma or god. Hence, the latent divinity in everybody has to be expressed. In fact, this divinity is within you. It is not like extracting copper, lead or silver from a mine elsewhere. There is mine of divinity in every human being. All the sacred qualities can be extracted from this mighty mine of human heart. Men today are not taking up such sacred activities. Though they see noble people, but the replies they get from them are not satisfactory. When he himself is not satisfied with his own answers how can he preach others. When Jesus first visited the Romans, he recognized that 'persona'

divinity is latent in everyone. The divinity principle is all pervasive which is called as Chaitanya or divine power. There is no place where you won't find consciousness or Chaitanya Shakti. But man denies its presence as it can't be seen with the physical eyes. The good and bad are the effects of the divinity. Once should develop this strong faith that divinity is immanent everywhere.

Embodiments of Love!

The present day students are not making any efforts to know moral values. Morality is highly valuable. A human being can't be one without morality. True education is to foster morality. Without developing morality what is the use of education. You may have earned money, built big bungalows, did high profile jobs but what for all this if morality has not been fostered. This is the true meaning of integrity. This morality has to be brought out from the heart. Morality is latent in every human being but he is not making the required effort to bring it out. He only brings forth mundane things which he listens to or watches. He relishes only bad qualities. We have to go for the true form which lies in our heart.

God can't be bought with money, he can't be attained by position or authority. God can be attained only by truth and morality. God can be attained only by morality and integrity, you can never have him by any other means. The modern youth should develop the divinity. This I told already in the beginning- *Daiva preeti*- love for god. Once you love god, you will have fear of sin. When you have fear of sin, you will develop morality. Therefore, to attain morality, we have to develop fear of sin. Today none has fear of sin, on the contrary, they develop *paap preeti*- love of sin and *daiva dwesha*- hatred towards God which is worst of the sins. Hence, we have to cultivate fear of sin. Everyone should express love. One has to realize that the love immanent in you is there in everyone. *Ek atma sarva bhoota antaratma*- one principle of atma is present in all. Love in me is not different from love in you. We are not making any effort to know this principle of love. Life without love is like a body without life. We have to develop this principle of love. Without love we are lifeless. With love, you can understand your true nature. Today, people earn money by doing a job or a business. Just as we earn money by different ways, we have to develop spirituality by doing the business of morality and integrity. As anicut is constructed to stop water and used for cultivation, man

also can't act in a wayward way. He has to control the senses and the love energy conserved has to be used for the good of the society. Today's youth have to keep in view the welfare of the society. When the society is happy, there lies your happiness. Without aspiring for the welfare of the society what is the use of all your efforts.

Students, Embodiment of Love!

Your life is very sacred. You are really blessed to be leading a spiritual way of life. But watching others, you are taking a wrong path. One should have a proper company. 'Tell me your company and I shall tell you what you are.' As is the company, so you become. The good and bad of the world are based on the conduct of man. This conduct is based on thought which in turn are based on human desires. These desires are dependent on our company. Therefore, we have to shape the conduct of our company. Then we will have truthful thoughts which will lead to the truthful path which is the royal path.

Embodiments of Love!

What you have to learn today is morality. We have to recognize it and act accordingly. Without morality, human life is useless. Hence we have to keep in view the morality. With morality, we can achieve everything.



God is All Pervasive

Sri Nori Narayana Murthy

Telugu Pandit

The Mahalakshmi, Mahakali and Mahasaraswati forms of the Mother is immanent in the whole universe. These auspicious *tithis* of Navaratri confer immense grace on human beings, alleviating their suffering and miseries and give them all types of wealth and comforts. On these holy dates, one has to incessantly chant the Divine name of the Lord, should listen to sacred talk, and should sing the glory of the Lord. Among all the sacred texts glorifying the advent of the Lord, the Bhagavatam has a special place. Out of these, the Bhagavatam composed by Bammera Pottanna has a special place among the sacred texts in Bharat. All the poets of different languages have written the Bhagavatam in different languages after referring to the Bhagavatam of Potana. For example, the Eknath Bhagavatam which was avidly read in front of Sri Shirdi Sai Baba had the influence of Potana Bhagavatam. Potana was capable of writing *gadyam* (prose) and doing *sedyam* (farming). He was adept in holding a *kalam* (pen) and also a *halam* (plough). Vamana charitra has a special place in Bhagavatam. This was the first time where Lord Vishnu was born as a human being after the boar and man-lion avatar.

There was a prajapati by name Kasyapa prajapati. He had two wives Diti and Aditi. All the children of diti were known as daityas- demons and all those born to aditi were called as adityas- gods. Out of all the gods born to Aditi, Devendra is the most powerful one. But due to the increase in powers of demons, they became arrogant and threw Devendra out of Amravati and banished them to forests. When Aditi came to search for their children in Amravati, she was not able to find them. She found them roaming in the forests without proper food, clothes and shelter. Crestfallen and seeing the fate of her sons, Aditi went to her husband Kasyapa who was undertaking penance and said, "The children of Diti have thrown my children of out their capital city Amravati. The devas are good natured, they are sinless, then why they are having such difficulties? For you both your wives are equal hence, do justice to me, alleviate the suffering of my children." Hearing this, Kasyapa

closed his eyes for a while and said, “Difficulties don’t last for long, this is the divine sport of the Lord. No one can describe His leelas. The greatest power in this universe is God’s grace.” The power of people and the power of money is not as great as the power of God’s grace. Bhagawan Baba used to say, “What is great- money, manpower or power of Divine grace? Divine power is the greatest power.” Swami used to say that if one bows down to God, he doesn’t need to bow down to anyone else.

There are only four people in front of whom you have to bow down your head. One is mother; in front of her all your power, position, arrogance is of no use. Second, one has to bow down and salute one’s father. One has to bow down even in front of preceptor and God. Only these four are great in this creation. Hence Kasyapa told Aditi to worship Narayana. Kasyapa asked her to do a *vratham* known as Payobhakshanamu for twelve days with proper regimen and strict observances to earn Lord Narayana’s grace. Aditi strictly observed this *vratham* for twelve days. On the twelfth day at midnight, she heard divine music which was an indication that the Divine was coming to her.

Such divine music was heard by Mother Easwamma in this holy land of Puttaparthi before the Divine birth of Bhagawan Baba. When she woke up, she had darshan of the beatific form of Lord Mahavishnu with conch, disc, mace and lotus in his four hands. Aditi was in bliss and said, “O Narayana, you have blessed me by giving me darshan.” Narayana replied, “Yes mother!” This response of Narayana made her hair stand on end. Narayana continued, “I wanted to be your son hence I entered your womb. As you have done Sathya Narayana Vrata, when I am born keep my name as Sathya Narayana.” He added, “I also have a desire to rest in your lap, listening to the lullabies sung by you.” As prophesized by Narayana, Aditi became pregnant and as the time of delivery was fast approaching. It was during midday when the sun was above the head and all the planets and stars were making an auspicious combination, in Shravana Nakshatra and the twelfth day of lunar calendar, Sri Narayana was born from the womb of Aditi. Aditi put the little Vamana in a swing and was sweetly singing lullabies to him. The infant Vamana started growing up and was ready for sacred thread ceremony.

At the age of seven, the sacred thread ceremony was performed and the young Vamana was initiated into the Gayatri Mantra. Following the ritualistic

traditions, he asked for alms- *bhavati bhiksham dehi*. The divine mother Annapurna herself manifested and gave alms to the young Vamana with from a golden pot with a golden ladle. If one eats food after remembering mother Annapurna, there won't be health problems. Vamana learnt all the Vedas and grew up a little bit more.

One day all the Brahmins were leaving for a particular place. Young Vamana as them as to where they were going. They replied, "We are going to Emperor Bali who does a lot of charity. We are going to him to get some alms." Vamana also started with them. When emperor Bali was performing a great sacrifice amidst chanting of Vedic mantras, this dwarf Vamana stepped inside. When he reached the *mandap*, he corrected many Vedic pundits and showed how to chant Vedas correctly. This attracted the attention of emperor Bali. He thought to himself, "Who is this resplendent boy, who has so much of knowledge and who is impeccable in chanting of the Vedas?" He felt, he has to receive this boy and talk to him and got up to meet him. When Bali went and bowed down to this boy, the boy blessed him. Bali said, "I generally give whatever anyone comes and asks me, but today, I want you to ask anything of me. I will give." Bali continued, "Where do you stay, what is your name, what is your lineage?" Vamana replied, "I don't have one name but all names are mine. I don't have one place as mine, I move from place to place for alms." This has one more meaning, as God is all pervading. Bali replied, "I want to give you alms, please ask what you want?" Vamana asked for three feet of space for himself. Emperor Bali laughed loud and said that this is a very minor demand from you. Even if you have such a miniscule demand, it is not befitting my stature to accept that. Please ask something more, I am not an ordinary being, all the fourteen worlds and everything in this universe is under me." "I don't need any of these things. I just want three steps from you," replied Vamana. Vamana added, "Just give me three steps, for me it is like having the whole universe." This is a very significant statement given by Vamana.

Yaksha asks Dharmaraja, "What is that which gives bliss and happiness to human beings?" Dharmaraja answers, "Contentment is the biggest source of happiness for a human being. There is nothing greater than contentment in this world and there is no fire greater than desire in this world."

Preceptor Shukracharya quickly came and interrupted emperor Bali and said, “Have you heard, what is his saying? He is not an ordinary being, he is a short fellow but a very special fellow. I feel this is some Vishnu maya. Don’t give him anything in charity. If you give just these three steps, your kingdom, lineage and all the riches will get destroyed.” Emperor Bali bowed down to the preceptor and said, “Is he Maha Vishnu himself? What a good fortune I have! I have got a deserving person to accept my *dana*. Come what may, I will not go back on my word given even if I lose everything in this bargain.” Bhagawan Baba says that speaking the truth is the greatest penance. The tongue does four types of sins. It speaks harsh words, abuses others, speaks untruth and brings grief to others by its talk. These have to be avoided.

Bali continued, “It is my greatest good fortune that Maha Vishnu’s hand is down ready to receive and my hand is above ready to give. This divine hand which always gives has come to receive something, hence I will never refuse it.” One should not resort to unethical and untruthful means to eke out livelihood. Bhagawan Baba once asked, “What is better- a long life or a divine life? A divine life though short is better if lived in a dharmic way than living a long life with all adharmic ways.” Bali beckoned his wife Vindhyavali to come and pour water on the feet of the young Brahmin boy and started washing his feet and thought to himself, “The one who has goddess of wealth as His consort is coming and asking me alms; how can I lose such a golden opportunity.” Realizing that Bali is going ahead without listening to him, Shukracharya tried to stop the charity. Ritualistically, charity is promised by the giver by pouring water by the in the hands of the receiver with the help of a kamandalu. Shukracharya took a miniscule form and hid himself in the spout of the kamandalu to prevent water from coming out. The all-knowing Vamana realizing the reason for the water not coming out, took a darbha grass and poked it in the spout of the kamandalu. The darbha hit the eye of Shukracharya and he lost one of his eyes. This is very symbolic- if someone tries to create obstructions in the accomplishment of a noble work, he will lose his eyes.

The dwarf Vamana started to grow into a gigantic form reaching the heavens. He crossed the clouds, the moon, the sun and even the stars. He even crossed the Dhruva star, a great devotee of Lord Vishnu. Vamana traversed the brahma loka and reached the end of the universe.

With one step he measured the whole of earth and with another he occupied the entire heavens and the third step, he put on the head of emperor Bali and sent him to the nether world. This form of Vamana is known as Trivikrama.



Divine Message



Embodiments of Love!

Truth constitutes the plenty and prosperity of the divine. All the pleasures and affluence follow Him. In this world, there is nothing beyond truth. Even the lord of death is afraid of approaching a person with morality and honesty. There is no power mightier than truth. Truth is all powerful. This all powerful truth is latent in every person. Truth is present in all living beings. Truth is God. Where is truth? It is here, it is everywhere. In this world, you won't find any material or any place without truth. Truth is the foundation for all prosperity. Since man has forgotten this truth, he is experiencing sadness, misery and troubles.

What is the reason for the agitations in the country? Forgetting truth is the reason. Truth and morality are twins. Morality and integrity are like brothers. It is *neeti*- morality which brings *khyati*- fame. In fact, *neeti* is the life force of *manava jaati*- human race. Morality and honesty are the life principles of humankind. Man's main duty is to enjoy the manifestation of the divine which is truth. A human being can be truly called as a human being if he attains divinity.

O valorous son of Bharata, listen to this- the human race which has morality as its life force is the true human race. There is no Dharma greater than truth- taught emperor Manu in different ways to the world. The entire universe is created out of this truth. The whole creation merges back into the truth. You won't find any place where there is no truth. It is pure unsullied truth- please see. Human being has come to a stage where he has totally forgotten this truth. Man who has forgotten truth can never attain divinity. Therefore, don't forget truth. God incarnates to teach the principle of truth. In ancient times, kings ruled their kingdoms following the principle of truth. Emperor Harishchandra considered truth as his very breath. Even at the cost of selling his wife and son, he adhered to the principle of truth. Sacrificing his kingdom, he gave a new lease of life to truth which is verily divine. He

considered truth as his very kingdom. Without this kingdom of truth, I can't call myself an emperor.

Embodiments of Love!

The modern youth should determine to live along the lines of morality and integrity and should even be prepared to dedicate their lives to these principles. If you forget truth, it amounts to forgetting everything. So, we have to safeguard this truth. Harishchandra was travelling with Chandramati along the bank of Ganga. Harishchandra was enquiring as to how he can help Chandramati to cross the river. Chandramati replied, "We followed truth, we dedicated our everything to truth, once we forget truth, we will drown but if we follow truth, it will protect us and will carry us through." In this way, the wife gave courage to her husband. The name Satya Harishchandra is a befitting name as he followed sathya and dharma. We should make every effort to follow truth. We should never go back on the promise given. That is the worldly meaning of truth.

When emperor Bali was doing a sacrifice, a boy came and asked for alms. When Bali was getting ready to give alms, preceptor Shukracharya, the guru of Emperor Bali came to him and said, "The one who is asking is not an ordinary Brahmin boy, he is the very personification of divine. So don't give any promise." Emperor Bali smiled, "Is it the dharma of an emperor to go back on the given word, is it mark of sacredness? To keep up the human values, one must uphold the principle of truth. I would rather disobey the command of the preceptor. It is not for a king to go back on the promise given. Emperor Bali was protecting such sacred truths. You all have to learn this and also teach your friends. This is the help which you have to do. You don't need to offer gold, vehicles etc. sharing the virtues which you have with others is the greatest jnanam- wisdom. What is Jnana? *Advaita darshanam jnanam*- vision of non-duality is wisdom. Human being should share his love with all living beings. He should pray, "God this love conferred upon me should not be enjoyed by me selfishly. I should share it with everybody and then enjoy it myself." One should develop this broadmindedness. This is the real love principle which is called as the expansion love. But these days, we have no expansion love only contraction love. Contraction love is equivalent to death. Without following the human values, without thinking

of the sacred love, we are spending our lives with narrow-mindedness.

See that you don't hurt anyone- Help Ever Hurt Never. You can teach truth to any extent but it won't be enough. Sathya Harishchandra propagated the virtue of truth and sanctified his life and ultimately achieved victory over truth. In the end, he even got back his lost kingdom, his wife and child. Lord Shiva himself came and sought pardon from Harishchandra. He said, "You were able to withstand all the tests you were put to. You have passed in my examination. I am giving you what all you desired for." Sathya Harishchandra said that he doesn't want anything. If I keep up truth that is enough for me. At least one among the students should strive hard to proceed on the path of truth. Do your job, there is nothing wrong, going abroad is not wrong, gain great titles but don't never be stone hearted. Many people have hearts as hard as stone. They are even ready to disobey god's words. What for is the life of such harsh people. One's heart should be like butter. If you have a heart like *venna*- butter you will have a life like *vennela*- moonlight. Then you will have peace in your life.



The Love of the Timeless Mother

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The last time when I gave a talk in this forum, I started with the first portion of Lalitha Sahasranamam and was able to go as far as *Sri Matha Sri Maharagni Srimat Simhasaneshwari*. This time realizing the futility of narrating all that is in the Lalitha Sahasranamam, I thought I will start from the ending. The last verse is *Sri Shiva Shivashaktyeka swaroopini Lalithambika*. To describe the beauty, grandeur and simplicity of our Sai Maa we have to borrow words from the conversation between Hayagriva and Sage Agastya which is given in the Brahmand Purana. If we have a doubt that whether this was about our Sai Avatar, Shivashaktyeka swaroopini should dispel all our doubts. Lalithambika itself means- the easily accessible mother and I can tell you that nobody is more accessible than Swami. Swami is most accessible at all times and at all places, most accommodating and most loving.

There was a practice in the 90's and 2000's where sevadal volunteers would come for service from all parts of the country and at the end they will have a chance of having padanamaskar of Bhagawan. There is one beautiful image of padanamaskar which is locked in my eyes. There was this line of sevadal ladies sitting there and Swami was giving them padanamaskar. As Swami reached the end, there was one mother who was sitting with her infant. She wanted to take padanamaskar but there was none on her right side to pass on the baby and the lady on the left side was busy taking padanamaskar. So she did the most beautiful thing- she gave the child to Swami while taking padanamaskar. That shows how accessible Swami is.

I always found that when you need Swami, He is there. This is the quality of a mother. She is always available for you. I had finished my graduation and the results were out and Bangalore University said that I have to apply for a master's course within a week. The deadline was fast approaching and I had many options to choose from- Physics, Chemistry, Mathematics, English, Sanskrit, Statistics, Journalism. I thought the wisest thing would be to ask

Swami what to take, but a Summer Course was happening in Brindavan at that time. There were around 1000 students in the campus and as I was standing at the foot of the staircase leading to Swami's room, I shed a tear or two thinking, "Swami, in this ocean of students how is it possible for me to articulate my desire to you and how will it be possible to get your command on what I should do next?" Swami has often said- You shed one tear for me and I will wipe a hundred from your eyes.

As I shed this tear silently, somebody patted my back from behind. It was Raja Reddy and he said, "Can you help me carry this basket upstairs?" There were two baskets of apples, he carried one and I carried the other. We walked up and went into Swami's dining hall, kept the baskets and slowly inched backwards. Swami was sitting in the hall with Dr. Bhagawantam. As I reached the last stair, Swami swiveled in his rotating chair, turned towards me and called me, "Ravi, come here." He continued, "What are you doing?" Before I could say anything, Swami started describing my entire life right from the moment I came to him and ended by saying that he has now finished his graduation and he has to do his post graduation. Then he posed a question, "What will you do next?" The question which I wanted to ask him, he posed the same question to me. I replied, "Swami, I want you to decide." "I will only decide, you don't decide," He replied. Swami asked me the next day, "What are you going to do next?" I replied, "Swami whatever you tell." Swami asked me, "In which subject did you get the least marks?" I replied, "Swami, Chemistry." Then Swami commanded me to take Chemistry. That is how I landed in Chemistry. The mother is easily accessible.

Let me narrate as to how I came to Swami. Due to an illness in the family, my father was on the brink of death. The doctors had given up. He had had twenty-five operations. The surgeon who was so sure of the treatment called my sister and said, "I can't do anything, he will live only for a few days, please take him home." At that point, Swami entered our life with a simple 'Your cancer is cancelled' and wiped away the disease and extended my father's life by 39 years. There were many opportunities to mention this in Swami's presence. Once when I mentioned this incident and said, "This is how I came to Swami in 1968..." He corrected me and said- not 1968 but 1963. I silently sat down very wisely as they say, "You don't inform the all knowing one." Swami said, "Do you know, you came to me in 1963?" Swami added, "You

remember the day, your mother passed away?” It was in 1963 and was very vivid in my mind. It was in the evening when my mother body was kept there and all were very somber and there was no laughter around. I was taken aback by this. I was just 4 years and few months. One of my cousins who was one month senior to me came to me and shared some news. He said, “They are going to take your mother in a procession but one thing is that they will not bring her back.” After hearing this, I started to make a lot of noise. To pacify me, they took me across the street to my aunt’s house and there for the first time, I saw Swami’s photo. I asked my aunt about it and she said, “It is ‘Swami’, you pray to him and He will take care of you.” Swami mentioned this and said, “You remember that, from that day onwards, I am taking care of you.” From that day, He has been taking care and when I look at the tapestry of my life, I can see the entry of gold threads from that moment onwards my life has been one full of sweetness, happiness, bliss. Many instances come to my mind when I think of what Swami means to me.

There are many occasions, Swami had asked me before I give a talk during Dasara, “What will you speak today?” sometimes, He will guide me as to what should I speak. I would invariably find that on that day in the thousands gathered there would be somebody who would need that message and would come and tell me, “You said something which meant so much to me.” I would say, “I didn’t tell, Swami asked me to tell.”

I will narrate how I experienced the sweetness of this mother. I was studying at a high school in Bangalore. It was a very reputed school which had been there for more than hundred years hence I was put in this school. I found something strange in this school. When I entered the class, I found that many students were of my age and many others were seniors to me who had done research so to say as they had done the same class three or four times. One of these seniors came to me and said, “If you want to learn something, don’t waste your time in the class, across the road there are three cinema theatres. That is where real education happens. If you see an English film, you learn English, if you see a Hindi film, you will learn Hindi and if you see a Kannada film, you will learn Kannada.” I took this advice to my heart and in a week with six working days, I watched seven films. On the first five days, five movies and on the sixth day one morning show and one matinee show. At home, I was a different person- white dress, vibhuti dot, regular Bal Vikas classes.

Everything was going on smoothly as I thought so, until one day when we went to Brindavan on a Sunday. I was around twelve years old. We sat for darshan and Swami looked at my father and said, "Go inside." I got up with mixed feelings as someone told us that Swami tells you everything about you particularly in your father's presence. We were all standing outside the interview room. I was the first in the line when Swami came and patted my cheeks and said- Good boy. I felt really happy as calling you good boy in front of others is very special because everyone looks up to when Swami calls you a good boy. Then I thought to myself, 'Till now I thought may be Swami knows but now I don't have a doubt at all, even Swami doesn't know.' At that instant, Swami looked at my father and asked, "Where are the other members of the Samithi, go get them."

He sent my father on that errand and He called me close to Him and said, "Good boy." Then He repeated, "Good boy?" From a full stop it became a question mark. We are taught silent sitting in Bal Vikas and that came handy. I kept silent. Then He asked a question, "Where were you yesterday?" I replied, "Yesterday was a Saturday." This was an unnecessary piece of information. Swami said, "Where were you yesterday?" I replied, "Swami, I would have been in the class." Swami replied, "Yes, you should have been in the class but where were you?" It was getting tougher and I kept quiet. Swami said, "Shall I tell you?" He said, "You were sitting in the Ajanta theatre, last but one row, you were watching Kati Patang...Rajesh Khanna, Asha Parekh." He continued, "Do you want any more information?" He correctly mentioned even the names of the boys who accompanied me. Why would I need any more information particularly when father was coming? The moment my father came, Swami patted on my cheeks and said, "Good boy." That day I felt in my heart- Is there anyone in this world who knows everything about you and still love you as to save your honour, it can only be God. That is why Lalitha Sahasranamam says- *Sarvagna Sandrakaruna*- All knowing and compassionate to the core.

That day, I decided that Swami is my God. I have not seen Rama or Krishna but I know one thing that Swami is God and the nature of God is sweetness. Lalitha Sahasranamam says- *Swabhava Madhura* i.e. sweet by nature. Let me go to the phase of my life where I finished my degree. After the Summer Course got over, Swami told me to do my M.Sc. I didn't get a seat at Bangalore

University as there were only forty seats and there was a lot of competition. It was the year 1979 when the Prasanthi Nilayam campus began. Thirty of us came to Prasanthi Nilayam from Brindavan. It was in the same old hostel where new students were also coming. One day, Swami sent word through the warden to tell all the old students to vacate the hostel. The warden came to us and told, "Swami has instructed all of you to leave the hostel and new students are coming to join." The second part of the statement was- Swami instructed that all of you have to go home. The second part of the instruction was not acceptable to me. Having found a home at Swami's feet, there is no home other than this. I asked the warden who was my senior, "Brother, if I leave the luggage outside the hostel, will it be equivalent to leaving the hostel?" He replied, "Yes, I will tell Swami that this particular boy has left."

I kept my luggage outside, came and sat in the portico. Those days such was the accessibility of Swami, you could write a letter, open the interview room door and hand it over to Him when the interviews would be going on. I wrote a long letter, pleading with Swami for a chance to be at His lotus feet. Nothing happened with the first letter. After half an hour, one more long letter went in and Swami came out red with anger. Lalitha Sahasranamam says- Sarvaruna meaning light reddish colour of the dawn. He chided me, "You have no other work. I have told the warden that all of you must leave, so, immediately you must vacate." He continued, "What will you do next?" I replied, "Swami I have replied to the Postgraduate centre in Anantapur." He asked further, "Who will give you seat?" I was not worried about this seat, I was more worried about the seat in His heart. As I knelt at Swami's feet with tears in my eyes, He asked the other boy with me, "Who will give you fellows seat?" This boy replied, "Swami, if possible get us a seat." Swami replied, "Is there anything impossible for me." Aabrahma keeda Janani says the Lalitha Sahasranamam- meaning from the smallest ant to Brahma all are her children. Hence there is nothing impossible for the mother but she gives only those who have faith.

We fell at Swami's feet and washed His feet with our tears. He said, "Get up! Get up! Everyone is watching." In the meantime, bhajans started and Swami quickly moved into the Bhajan hall to attend the bhajans which used to start in those days at 11 a.m. I was sitting in a place from where I was able to see Swami sitting on the throne. Tears rolled in my eyes thinking,

'Where can I go Swami, leaving this haven.' To make this moment more poignant the bhajan- 'Hey Parama Dayalu Sai Ram' was being sung and my tears were unstoppable. I thought, 'Swami, yours is not ordinary compassion but supreme compassion, if you drive us away, where can we go.' Swami was sitting on the throne, He took a handkerchief and wiped His eyes indicating to me not to cry.

After bhajans, all the devotees dispersed. Swami used to have lunch in those days and sometimes before retiring He used to come out. Around twenty students were waiting in the portico with a hope that He will come out. After lunch, Swami opened the door and said, "I already told you, all of you go." One boy got up and asked for Prasadam. Swami quickly rushed inside, got a basket containing vibhuti prasadam and started distributing to all of us. He kept on repeating- Be good boys, keep coming often, keep getting recharged here. I was standing in a corner, tears streaming down my eyes. Swami came to me, looked at me and said, "Open your hand." I replied, "Swami, I am not going anywhere." He again said sternly, "When Swami says you should listen, come on open your palms." I kept on repeating that I won't go anywhere. He repeated, "Will you listen to me or not, if you listen to me, I will listen to you." I opened my palms and He put vibhuti packets in my palms and said, "Now, I have given you prasadam, you have to go." I held the basket, put back the vibhuti and said, "I am not going anywhere Swami." Swami went into the interview room and slammed the door. There was pin drop silence. Everybody came to me and sympathized with me. I didn't talk to anyone as I thought that there was no plan B for me. I just waited there and ten minutes later, the door opened and in the most beautiful voice, Swami said, "You stay here." That is how, I got a seat at Swami's sannidhi.

The latest act of compassion is that He has made me stand here and speak at a place where great scholars and pandits well versed in vedas and shastras come and speak. He has chosen to listen to my lisping, to the very simple narration of His love.

How can I describe to you the sweetness of this mother? Let me end with a saying of Swami-

Chikkini Sai ne vakta cheyaka chakka chesukondi

*Poyini dorukadu partheeshuni ee padasevayanti
Bhaktinicchi shaktinicchi mukti cheerchanandi*

Don't waste this opportunity to be near to Sai, catch hold of His feet as He will give you bhakti, shakti and mukti. I recited this verse once before Swami when He added the sentence- *Karmanu theerchukondi* meaning come and exhaust your karma.

To describe the eternal love of the timeless mother, time is not sufficient.



Divine Message



Embodiments of Love!

Among the Pandavas, Dharmaraja never transgressed the truth under any circumstances. When all the five husbands were seated in the assembly, the wife was humiliated by Duryodhana. Dharmaraja said, “We have lost, we have become their slaves. It is not the quality of a king to develop avarice, envy or hatred at this time. Hence, O brothers, please be at peace.” Then Draupadi said, “O husband, being a truthful person, you have taught us about peace. Had I not been peaceful, my situation had been unimaginable. Hence your truth should protect each one of us. Kauravas are wicked people, knowing this gambling with them is our mistake. As we have done what we should not do, we have facing these difficulties.” In this way, even the wives used to teach their husbands these good things. Because of such householders of those days, the entire country shines with truth.

Aswathamma who killed the sons of Draupadi came to her. Draupadi catching hold of the hands of Aswathamma prayed, “Swami, they have not come with anger, they have not come to the battlefield with any weapons, they have not done any harm to you, they were fast asleep in the night, how did you raise your hands to kill them.” Hearing these pleadings of Draupadi, Bhima was furious and said, “Why should we pray to such an evil person? Why should we forgive a person who has beheaded our sons? We should not forgive him but kill him.” Then Draupadi imparted her teaching, “If you want to take revenge, you don’t need to kill him.” Arjuna, whose name means the one who is pure and unsullied was ready to kill Aswathamma. Draupadi went to him and said, “O Natha, slaying a Brahmin, a guru putra is worst of sins. Is this what you have to do? I have lost my sons, it can’t escape this sorrow. But if you kill him, Aswathamma mother also will face sorrow. I should not be responsible for the sorrow of his mother. One who is afraid, one who is in deep sleep, one who is in intoxication, the one who has been shouting for refuge- killing such people is against dharma.” What type of exalted women lived in this country Bharat at that time! The wicked one who beheaded her

children, she caught his feet and prayed, “You have learnt all the expertise of archery from Dronacharya, being the son of our preceptor, is it justifiable to kill the sons of his disciples? My husbands are the disciples of your father. My sons are your disciples. Is it not a grave sin to kill your own disciples?”

All great emperors gave value and strength to this truth. The truth is shining at least this much in Bharat because since ages the truth has been upheld and protected. The cool and comforting hearts of the women is responsible for upholding of truth today. In fact, there are women of that kind even today. Therefore, we should keep the truth in our heart, follow the principle of truth and dedicate our life.

Sathya Harishchandra who lived a life dedicated to truth, have you not shown him leaving this world? The great Nala who was an emperor of the entire world, has he carried anything with him? In the Krita Yuga, the great emperor Mandhata, has he taken any wealth with him? Who takes anything with them? They ruled for so long, have they carried even a small copper coin with them? They carried only truth with them. Truth can't be hidden, it can't be forgotten. Truth is ever brilliant. Today, we are trying to hide such a truth. We have determined to forget truth altogether. For petty things, we are sacrificing truth. This is not the duty of man. Being a man with divinity, filling oneself with the spirit of self, after getting the sacred name *brudaya*, leaving all compassion, he is behaving in a very mean way. This is not the path of dharma for man. To uphold truth is the true aim of every man. We have to make all possible investigation to acquire truth, publicize and practice truth. That was the teaching of every housewife in those days to their husbands and they themselves proceeded on the path of truth. Hence, today men and women should follow the principles of morality and integrity and maintain the ancient culture and heritage of this country. Hence we have to follow the path of truth before teaching about it.

What is the path of truth? Doing what you say, not going back on the word given, for the sake of happiness forgetting everything, forgetting even truth and live a comfortable life is not truth. You should have all the courage and strength to withstand all problems and surge ahead. With all the courage and valour you should protect truth. We should lead our lives with morality and integrity. We may not have food, raiment, shelter or even medicine for any

ailments, we should not leave truth and morality even at the cost of our life. we have to rejuvenate the ancient culture of this land.

*Yada yada hi dharmasya glanirbhavati bharata
Abhythanamadharmasya tadatmanam srijamyaham*

We should determine to follow the path of dharma all the way. The blind king Dhritarashtra asks Sanjaya:

*dharmakshetre kurukshetre samaveda yuyutsavah
mamakah pandavas caiva kim akurvata sanjaya*

In that battlefield of Kurukshetra which is a dharmakshetra, what are the my Kauravas and Pandavas doing? He is so foolish to ask such a question. What will anyone do when they meet in a battlefield? *Dhritam rashtram iti Dhritarashtra-* The blindness of the king lies in feeling what is not his as his own i.e ruling a kingdom which is not his. Hence Sanjaya taught the correct dharma to him- He used dharma first in this verse. Why did he do this? This can be understood by what he taught in the end:

*yatra yogesvarah krsno yatra partho dhanur-dharah
tatra srir vijayo bhutir dbruva nitir matir mama*

The last word of the last sloka of Bhagawad Gita is *mama* meaning mine and the first word of the first sloka is dharma. Hence it teaches us that the dharma of a human being is to protect and foster dharma. Once this is done, you will have a strong morality and a strong mind.

History reveals sacred stories of people. Today, no one is even prepared to read stories of the past. What is the education of the modern students? You acquire great titles and big degrees but I can't understand what is the result of getting such big degrees. Hence I tell the teachers to start moral classes to teach the importance of morality, integrity and ancient culture of India. In ancient days, how did the learning of a child start? It was with Aum Namaha Shivaya- the five syllabled mantra or Aum Namo Narayanaya- the eight syllabled mantra. Because of learning like this, the students of yore were able to become ideal citizens. How does the learning start in today's times? 'Ding

dong bell pussy's in the well'- is this how we have to start the learning of children? Reciting 'Ba Ba Black Sheep', children are indeed becoming black sheep. This is what we have to learn, is this how we have to begin our studies? We have to start living with morality and integrity. We should start with God's name.



Saraswati Vaibhavam

Sri Medasani Mohan

Telugu Pandit

Our country Bharat is *Yogabhoomi* and *Vedabhoomi* and has the most ancient culture in the world. Many Avatars and sages of this sacred land shared deep spiritual knowledge with the world. All know that the human birth is the best of all births. But if humans still behave like animals then there doesn't remain a difference between humans and animals. *Saraswati Vaibhavam* is the one which differentiates man from an animal.

First name of mother Saraswati is Bharati. In Sanskrit, Bh means light, Rati means happiness, hence Bharati means deriving happiness from light. Light stands for wisdom hence Bharati is the one who confers jnana. Where there is light there is bliss. Bharata means living in light hence whichever incident we take in Mahabharata, we get to know the light of wisdom. Through every incident, Vyasa the composer of Mahabharata tried to communicate light of wisdom to the world. Krishna stepped into the Kaurava court to tell them the message of Pandavas as their peace emissary and there was light in that assembly. That light was understood by Narada, Bhishma, etc. but not to Kauravas because one has to identify the light within to see the light without. One needs to have an inward vision to understand this light. This inward vision is conferred by mother Saraswati.

When Bhagawan Baba used to come for darshan, we used to see a light. The melodious music of the divine flute is heard even now by yogis. Krishna left his mortal coil due to the arrow of a hunter but when Uddhava was wandering in the Himalayas, he was able to see Krishna again. Bhagawan Baba also has conferred such visions on his devotees. I also was blessed by some dream visions of Bhagawan.

When Krishna clearly put forth His views in the Kaurava court about the consequences of war and peace, he went as a peace emissary. Out of arrogance, Duryodhana chose war. Later the wile Kauravas tried to imprison

Krishna but is it possible to imprison the Paramatma. There, Krishna showed his Virat Swaroopa- gigantic form. The devout like Narada, Bhishma were able to witness and they started singing paeans to the Lord, whereas the Kauravas, unable to bear the effulgence, fell down senseless. When the blind Dhritarastra heard these songs, he wanted to know the reason for that. Vidura replied, “Your children wanted to imprison Krishna. He showed his Virat Swaroopa seeing which the Kauravas became unconscious and Narada, Bhishma etc. are glorifying him.”

Hearing this Dhritarastra prayed to Krishna, “O Krishna, please show that auspicious form to me, if not the whole form, please bless me to have darshan of your lotus feet.” Krishna out of his infinite compassion blessed Dhritarastra with his Virat Swaroopa. Dhritarastra sat there in amazement after witnessing that form. After this vision, Dhritarastra took a vow of silence. He used to talk only when necessary. One day Sanjaya asked him, “Maharaja, why are you observing this vow of silence. Are you thinking that your sons will definitely die?” Dhritarastra replied, “It is not because of the fear of war. That day in the court, Krishna blessed me with the vision of his Virat Swaroopa. I have lost myself seeing that extraordinary, beatific form and it has made a deep impression on my mind. I fear that if I talk, I will lose the sweetness of that experience. Hence I am not speaking to anyone.” He continued, “There is one more reason for this- When I am able to lose myself by just seeing that form for a couple of minutes, how much more bliss the Pandavas might be enjoying seeing Him day in and day out. How much penance they might have done to receive such an opportunity to be close to the Lord.” That is the meaning of light, i.e. Bharati.

Sanjaya replies, “Your second reason is filled with ignorance because Pandavas never wanted kingdom, they just follow Krishna and have intense devotion to Krishna. They don’t have desire for kingdom as they know all these are ephemeral. Your sons tried to imprison such a Krishna. Please realize how much difference is there between your children and Pandavas.”

Every human being from birth has some inborn traits. They include kama, krodha, lobha, moha, mada and matsarya i.e. lust, anger, greed, attachment, vanity and jealousy. Dhritarastra had excessive greed. He always wanted everything for him and his sons without any effort and used to compare his

sons with Pandavas who earned everything due to their hard work. Sanjaya gave a counsel, “Nurture your first thought and discourage the second thought then you will yourself become and great Yogi.” But Dhritarastra gave importance only to the second thought which resulted in his downfall. That virtue where one can retain that devotion to god is conferred by mother Saraswati.

Maharishi Valmiki was a dacoit prior to becoming a sage. He used to do all types of sinful deeds. The only good habit he had was getting up early in the morning during Brahma Muhurtam, i.e. at 3 a.m., as this was the best time to loot the passersby. Due to his great good fortune, the seven celestial sages came that way one day. They sometimes come down to earth from their exalted planes for the good of the world. When Ratnakara saw these saptarishis he felt very happy. He saw their sacred threads made with pearls and pure gold beads. They had begging bowls made of exquisite gems having sacred rice made of gold. The dacoit thought to himself, “If I rob them today, it will remove my poverty completely.” He looked like one hill made of collyrium and the seven sages looked like hills made of gold. When he went near them, he quivered and stood there transfixed looked at their effulgent form.

Ratnakara is not able to demand them to remove all their valuables and give it to them. There was silence for some time. Breaking the silence, Kasyapa said, “Oh brother, you look like the one staying in the forest. How are all the forest dwellers? Are they all fine? Can we reach Badrinath if we walk on this path? Did you want to tell us something? Please go ahead and tell it.” Ratnakara demanded, “Give all your belongings to me. If you resist this sharp edged weapon will injure you. Hence listen to what I say.” Sage Kasyapa enquired, “There are so many ways to earn your livelihood, why are you taking to such sinful means?” Ratnakara said, “I have to feed my wife and my children, hence I am doing this but this should not concern you. Give whatever you have immediately.” Kasyapa replied, “You say you are doing such heinous crimes to take care of your family, can you tell me if they will also share the sins accrued out of these misdeeds?” “Yes definitely Sir,” replied the dacoit. “They will not share the sins, you can ask them and come. If they say that they will share your sins, we will give whatever we have to you,” replied sage Kasyapa calmly. “If they don’t accept, will you listen to what we

say?” continued Kasyapa. When Ratnakara went home, his children had gone out somewhere. He found his wife in the house and asked her, “In whatever I do, to eke out our living, do you share the quantum of sins which I commit?” The wife rebuked him, “I thought you have to something for me to cook, but you are asking me unnecessary questions. Did I tell you to plunder gullible travelers to nurture us? How you have to take care of us is your responsibility. How can you make me part of this? My duty is to feed the whole family with whatever you get to me.” Ratnakara was shocked that he was not able to know the mentality of his own wife.

When he came back to the seven sages crestfallen, their glances of wisdom fell on him. Ratnakara felt remorse in his heart, shed tears of repentance and fell at the feet of the sages. They consoled him and said, “Tell us what you feel?” Ratnakara replied, “Before meeting all of you, there was no difference between me and the wild animals of this forest. But after seeing you, listening to you and understanding your counsel, I feel that my mode of life is not correct and there is a higher purpose to life.” The sages gave him the all potent Rama mantra and built a small ashram for him to do penance. The sages went to see holy places and came back to him after one year. When they came back they heard that sweet chanting of Rama mantra and searched for the source of the sound. They found that it was coming from an anthill. They saw a sage sitting there with long locks and the effulgence of a rising sun. He was a picture of tranquility and serenity. This yogi was none other than that dreaded dacoit. He was in darkness then and now he is in the light. This is the meaning of Bharati.

The sages said, “We don’t know your previous name, we don’t have details of your parents and your lineage. As you have come out of a ‘Valmik’ i.e., an anthill hence you will be called as Valmiki.” After some time, sage Narada came. Valmiki, who was deep in meditation on Lord Rama, asked Narada, “Swami, Do you know who is a man of impeccable character and sterling virtues.” Narada said, “He is none other than the one whose name you are chanting continuously.” Narada described twelve virtues of Lord Rama which were present in Rama in Treta Yuga, and in Kali Yuga in Sai Rama. Narada directed Valmiki to write the sweet story of Lord Rama and he went away. Valmiki wanted to write Ramayana. By that time, Valmiki has got many disciples and he had got an ashram at the banks of the river Tamasa. Valmiki

was in a confusion about how to start writing the Ramayana and what should be the starting point. In those days, sages did not start writing unless they got clarity on things and perceived the truth. So, Valmiki was yearning to know or to get the clarity of things to start writing Ramayana. Days and months passed and he did not get the clarity he needed. One day, he went to the Tamasa river along with his disciples. He could see the river in a different way on that day. He called one of his disciple by name Bharadwaja and said, “Generally, I see some mud in the flow of the Tamasa river. Today, I could not see any mud in its flow. Today the Tamasa river flow is so pristine without any mud similar to the pure and sacred heart of the Purushotthama, i.e., Lord Sri Rama.”

Disciples were happy after listening to the narration of their Guru. They all were coming back from the river after taking bath and other ablutions. It was that time the incident about those two birds happened. Those two birds were happily spending their time together and a hunter suddenly hunted them. When Valmiki saw this, his heart poured out with intense feelings without his notice and the first śloka came out of his mouth in which he chided the hunter for his act with very sad feeling. Then Valmiki started analyzing about how that śloka came out of him in such sad situation. When he was analyzing thus, Lord Brahma appeared before him and said, “It is this moment, Saraswati has got installed in you in order to make you write the Ramayana.” Saying so and blessing him that the Ramayana that Valmiki will write as long as the rivers and hills exist in the nature, Lord Brahma disappeared.

Valmiki thought, “Oh! I did not get chance to ask the question to Brahma about the starting point of writing Ramayana.” With heavy feeling in his heart, he entered into his ashram. By this time, sages Kashyapa, Atri, Bharadwaja, Gautama, Vishwamitra, Jamadagni, Vashista have arrived at his ashram. Valmiki offered his salutations to them. They said that they all arrived knowing the situation of Valmiki. Sage Kashyapa told him to start writing Ramayana from the point where Emperor Dasaratha has approached many sages and started the Yagna. All the seven sages narrated each śloka about Ramayana. All those seven slokas together are called as Saptharshi Ramayana. All the doubts of Valmiki are cleared. From that day, Valmiki started writing the Ramayana.

Bharathi means, enjoying in light. Saraswati means, that light or knowledge staying steadily without going away after short sparkling.

How the flow of speech, flow of feelings, flow of sound, flow of bliss of Saraswati can be, can be narrated through a small example. Placing the 'Ganda Pendaram' (a big golden bracelet) on a golden plate, once Krishnadevaraya said to his Astadiggajas, "The one who can narrate the poetry equally in Andhra and Sanskrit eloquently can take this." Krishnadevaraya himself is a great poet. For some time, everyone was silent. Then, Allasani Peddana got up and narrated spontaneously his poetry in Andhra and Sanskrit very eloquently in a total of thirty ślokas. This is what is called the flow of Saraswati.

Bharati, Saraswati and then Sarada. Sarada means, purity of heart and clarity in thinking. More the purity of heart, more is the flow of Saraswati. Sathya Sai contains two parts. One is 'Sathya' and the other is 'Sai.' The Sheshasai of Vaikunta is the Sathya Sai of Puttaparthi...

...The speaker concluded his talk with the narration of the Sri Sathya Sai Avatar in the form of a poem.



Divine Message



Embodiments of Love!

Bhagawan has got very high expectations and hopes on you that you will be able to rejuvenate and revitalize the ancient culture and tradition of Bharat. This ancient culture has to be propagated through you. You are the leaders and the deserved ones for this endeavor. You have all the capacity to establish this ancient cultural heritage. This culture and tradition has to be passed on and established. Culture can't be simply acquired. It has to originate from the heart. What is the meaning of culture? Giving up all the bad qualities of the day to day life, cultivating good habits and leading the life of character is culture. Indian culture doesn't just mean Ramayana and Mahabharata. Distancing oneself from the bad habits, bad qualities, bad practices and bad company of day to day life and developing good habits, good thinking, good practices is culture. Let me give you a small example- the farmers in Bharat plough the land given as a gift by mother earth, cultivate crops and earn their livelihood by it. What kind of culture they have? The paddy born out of grass, is separated out of husk by putting into the machine and then is cooked well and is then eaten. This is called culture. You don't partake the paddy as it is. If you start eating grass you are an animal. The grass and the husk has to be separated and has to go through the ritual of fire i.e. boiling and then it is partaken. This is culture. Everything has to be cultured and refined.

You bring two yards of cloth but you don't cover your body with two yards cloth. You take it to the tailor. He cuts it with the scissors, stitches it with a needle to form the hands and decorates it with a collar and a pocket and then you wear it. Making this two yards cloth into a shirt, wearing it and then become happy- this is culture. Just think that in every minute thing there lies culture in Bharatiyas. We are forgetting this culture thinking that it is something very archaic and outdated. He is a fool who doesn't understand this culture. Culture shows the path of truthful living in our day to day life. Culture is transforming one from animality to humanity to divinity. You are born as a human being, it is useless if you die as a human being. Being born

as human being, you should end your life as divine. If you end your life as a human what have you achieved in this life? With all this education, what is the use if there is no evolution? This education is resulting in argumentation and not something from the heart.

You have studied, taken high degrees, earned name and fame, you have to make proper use of it in the right way. There lies the fulfillment of this education. This education has to be conducive to the welfare of the society. You should see that the society follows you in a proper way. You should teach those who are illiterate.

A man would be highly intellectual with all the knowledge with will never give up his mean mindedness. With all the specialization is education he only involves in argumentation, why study all this only to die. You should be immortal. That is the true education. Today the textual knowledge is retained in the head to be vomited in the examination hall and the head becomes empty after that. It is better not to have such an education. I have been seeing students of the present. They study very hard day and night for the examinations, whatever they learnt by heart they write and they return home freely. Next day they can't give answer to the same question answered just the previous day. This is bookish knowledge which is superficial. What is the use of superficial knowledge? You have to enter into practical knowledge which will help you in day to day life. The culture of Bharat has demonstrated the sacred way. Most of the foreigners might consider Bharatiyas as fools and mock at them as they worship stones, trees, clay, snakes, dogs, cows etc. But the culture of Bharat gives them a befitting reply. It says, "We are not dullards to worship these things in a foolish way. We follow sacred path- the principle of love which has been given to human being should not be limited to human being alone. We wish to share it with all the living beings, therefore we worship in such a fashion. The principle of love given to humans should make you love animals and birds also."

Once you share and propagate this love with everybody you are a true human. When you start sharing your love with all living beings you will get a lot of satisfaction. You may pose a question, "You go on giving milk to a poisonous snake, if it bites you what will happen?" if you whole heartedly offer milk to a poisonous snake it will never bite you. You should have this strong faith.

In ancient times, in thick forest where there was no human habitation, many wild animals were all around. In such places, ancient rishis used to live without any fear in peace and tranquility. In places where there were lions and tigers, they used to go to the rivers without any fear and used to take bath. In fact, the lions never used to harm them. What is the reason? *Yad Bhavam Tad Bhavati*- As is your feeling so is the experience. As the rishis didn't have any kind of hatred towards the wild animals they also never harmed the rishis. Hence, the animals conduct basing on our inner feelings. The ancient rishis had only one weapon which was the japa mala. They had these words of God's name- *Om Namo Narayanaya* and *Om Namah Shivaya* which protected them. The ancient people used to carry the words of God's name.

These days it is not like this. Today, the man is having revolvers, pistols and guns but still he collapses. You don't need all these guns- you need only the gun of *namasmarana*. If you continuously chant God's name no evil can come near you. You think snakes are very poisonous, even they won't do anything to us. The ancients used to feed milk to the snakes, and food to the birds. Wherever there was an anthill, they used to sprinkle rice flour. Later on, rice flour was used to put rangoli in front of houses. It is not lime as is used today but rice flour was used. Many ants used to come to eat this rice flour and used to feel happy after eating it. They had this sacred thought and feeling that from an ant to Brahma God exists. Saint Tyagaraja sang- O Rama, please protect me whose principle is present right from an ant to Brahma and in both Shiva and Keshava. Hence right from an ant to a lion, from a small bird to a royal swan, love principle has to be shared, propagated and upheld the culture of Bharat.

Today, people don't know what culture is. Human life is very sacred. You think that you can see whatever you want with eyes, hear whatever you want with the ears and speak whatever you feel with your mouth. But you should hear only good, see only sacred things, talk what is good and pleasant. That is why the senses have been given to you.



God is Tremendous, Mysterious and Fascinating

Sri Siddhartha R

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When I was asked to talk in the Prasanthi Vidwan Mahasabha this year, my mind raced back to the year 2008, during my final year. Three of us were shortlisted to speak that year at the Prasanthi Vidwan Mahasabha if Swami desired so. We are taught to love His uncertainty and that year Swami didn't call for any student speakers to speak. 'He only delays and does not deny', I thought when this opportunity came to me. When I was asked to speak, the first thought that crossed my mind was, "What could I speak about?" On 30th of April, when we were with Bhagawan in Sai Shruti in Kodaikanal, that evening, Swami picked up one of my classmates and me to address the gathering that evening. Over lunch, when we were dining, Swami sent word to us and we rushed to His presence. Swami asked me, "What would you speak about this evening?" I was able to muster courage and tell Him, "Swami, I would like to talk about the lessons that I have learnt at your Lotus feet. I would like to talk about you." He seemed very happy with my answer. So that was the first thought that came to my mind.

All over the world, there has been a lead up to the 90th year of His advent. Yesterday, i.e. October 20th, we celebrated the day when He declared that He was the Avatar of the yuga. So, I thought that it would be befitting if I speak about the Avatar. But do I speak of a phenomenon who is the Avatar? As Purandaradasa sang:

*Jagadoddharana Adisidale Yashode
Anoraniyana Mahato Mahiyana*

The one who saves the world played with Yasoda. The divine is present in the smallest of creation- *anoraniyana* as well as the largest of creation-

mahatomabiyana, the macrocosm and the microcosm. What then can I speak of this divinity? What can I speak in the next 20-25 minutes which has not been said here or elsewhere? What can I hope or desire to achieve which the vedas, shastras, Upanishads, puranas and all the religious texts of all the religions have not been able to achieve in their entirety. It is said that the mother shows the child his/her father, father shows the child his/her guru and the guru shows the child- God. But in my case it was slightly different. My mother showed me my physical father and brought me here to Prasanthi Nilayam in the year 1995. I recall seeing this loving form walk back to His residence. My mother pointed out to Him and said, "This is God and He is your guru as well." She showed me all three. I don't know why but I instantly accepted that He is God. Was it because of the implicit faith that I had in my mother that she can't be wrong or was it because my heart instantly accepted that He is God? Having come to know of God, I wanted to know more about God. I didn't have the opportunity to study that early in my life, therefore, I turned to the books written on Swami by various devotees. How I learnt about Swami, how I fell in love with Swami was largely due to the books that I have read on Bhagawan? After joining here as a student and subsequently, I got interact with lot of people who had spent decades in His immediate presence. That is another factor which contributed to how I learnt about Bhagawan and also the few years that I spent in His immediate presence. Given all this, I thought, I could speak what I have learnt of the Avatar with all these as my inputs.

There are three very dominating facets to His personality. He displayed these facets throughout His physical sojourn, probably even before He took physical advent and He continues to show these facets to His personality. First is **tremendous**, second is **mysterious** and third is **fascinating**. If we look at the word **tremendous** it is defined as – notably by reason of extreme size, power and greatness. Enough has been said about how the avatar had a tremendous mission. We all know that He chose this non-descript village in the middle of nowhere and He drew the whole world without having to step out into the world. Enough has been spoken about the medical marvels, the Sathya Sai Seva Organizations which have their presence in India and as well as countries abroad.

I recall an interesting anecdote from the old mandir days. Old mandir was

a medium sized hall with a tin roof at best. Swami moved from Puttaparthi to Prasanthi Nilayam, a long distance that time. When the plans for the Prasanthi Mandir were being drawn, Mother Eswaramma submitted to Swami, “Swami, do you require such a big bhajan hall?” She said this because the number of devotees in those days were just a handful. Her logic was- why not make a small hall which looks packed rather than construct a hall which looks largely empty. We know that the bhajan hall did not suffice for Swami and He got the Poornachandra auditorium built which was at one point of time the largest hall in Asia without pillars in between. The Poornachandra didn't suffice and He had to get the Sai Kulwant Hall constructed. As I stand here, I see that even the Kulwant Hall is not enough and for major functions have moved to the Hill View Stadium and that also brims over. This is how tremendous the Avatar is in terms of size and glory.

In 1999, when Swami visited to Kodaikanal, on the eve of His departure, Swami called one of the brothers and asked Him to find out how many security personnel had accompanied them. The number submitted to Swami was twenty-four. Bhagawan got safari cloths in bags with Rs. 1000 as stitching charges and was distributed to the security personnel and He retired for the evening. A short while later it was found out that nine people had been missed out. This was brought to the attention of the brother who did this calculation and He was wondering as to how he will broach this to Swami. Even as they were discussing, Swami came out and said, “What is this meeting going on?” This brother ventured out and told Swami, “Swami, we missed out on nine people.” Swami was discussing with these brothers as to how to meet this deficit, “How many extra safari cloths are there?” As He was doing this He called one of the brothers and told him, “Get that pile of letters that the devotees have given to me. There is one letter with a blue border, just bring that.” This brother brought it and Swami is continuing this conversation apparently helpless as to what has to be done. Swami tore the cover open and a bundle of notes fell out. Swami was pretending to be surprised and shocked, “Where did this come from! Why this person has kept money in this cover?” One of the elders present there ventured and told Swami, “It is your Sankalpa that the money appeared.” Swami chided Him severely and said, “I don't use my Sankalpa for such petty things like money.” Then Swami revealed, “The Avatar takes only one Sankalpa and that is to come in human form. Everything else- whatever I need, wherever I need,

whenever I need will just come. I don't need to will for it." This shows us what powers the Avatar comes with yet, this avatar doesn't display those powers to us all the time. As still He is behind curtains, He shrouds this aspect of His power with the veil of maya. But one in a while, He doesn't open this curtain but parts it a wee bit so that we can have a glimpse into that infinity.

When Swami goes to Kodaikanal, the evening bhajans are held in the bhajan hall as it gets a little cold for the devotees to sit outside. When I got an opportunity to accompany Swami to Kodaikanal, in one of the evening sessions, Bhagawan directed Dr. G Venkataraman to talk to the gathering. Bhagawan also said that the speech be held outside as many devotees sitting outside won't get my darshan. As per Swami's command, the speech was given outside. After the programme was over, when we reached the living quarters just before dinner, Swami was complementing the speaker about the speech. Dr. Venkataraman submitted to Swami, "Swami, you had to go through lot of discomfort due to the speech." Swami replied, "Nothing, there was no discomfort." Sir continued, "Swami as there is a lake next to Sai Sruthi, cold winds blow from the lake and that would have precipitated the chill factor even more." Swami casually remarked, "If I want, I can make hot winds to blow from there, but I don't do such things." This is what I call as the parting of the curtain where He will give a glimpse of what He is capable of and if you are not paying attention, it is very easy to miss it.

On another day, in Kodaikanal, we all had our tiffin and Swami came out nibbling a small, baby-sized cucumber. He sat with us and continued to eat it. At one point of time, He had finished eating it and a small bit of it was left which He was holding in His hand. We realized that it is a golden opportunity that He would want to dispose it off and one of us could be the lucky beneficiary. Unconsciously all the boys were indicating to Him that we are ready to receive it. Swami noticed that and after a while He looked around and flipped it. We saw it in His hands, we saw Him flick it, we saw it travel in the air but nobody caught it. The mind tends to think that it fell between two people or somebody caught it and is not making a scene of it and probably He would have popped it into His mouth. But truly, it was not found. I have only heard that in the days of yore, He used to materialize objects. He showed us that He could dematerialize an object while it was in transit. When you witness these moments, when you are in His presence

when these things occur you are obviously struck with awe. These moments numb your senses; you can't believe your own eyes. There is no logic to it when you realize that His power is very **mysterious**. This the second aspect of the Lord.

Mysterious is defined as strange, difficult to understand and inexplicable. I am sure that in this august gathering, there will be so many people who would have seen the mystery aspect of the Lord. When you look at it, you don't seem to understand but you seek to understand what happened. Once Prof. N Kasturi was accosted by a devotee, "Are there any books on Swami?" Kasturi garu replied that there are no books on Swami. A short while later, Swami summons Prof. Kasturi to His room and asks him, "What did that man ask you?" Prof. Kasturi replied, "Swami, he asked are there any books on you?" "What did you tell him?" Swami posed a second question. "I told him there are no books" replied Prof. Kasturi." Swami rejoined, "You should have told him, Swami can't be understood by books."The Avatar is the riddle and the Avatar is the answer. As Swami always says, "Avatar is meant to be experienced and not understood." Therefore, when we ask these silly questions, we are defeating that purpose. We are not enjoying the experience. Our spiritual evolution depends only on the experience and not on the understanding and that is what we often miss out on.

On another occasion, when Swami was returning from one of the infamous Chitravati sessions, Swami remarked to some devotees around, "Do you know what is the greatest mystery of creation?" They replied in the negative. Swami said, "Remind me tomorrow about it, I will tell you." These few elders were quite excited that they will be privy to the knowledge of what is the greatest mystery of creation. The next day, as luck would have it, Swami was very busy as some devotees were leaving Prasanthi Nilayam. The elders thought it would be unwise to disturb Swami then and then could remind Swami the following day when Swam would be more free. The day ended. One of the elders was sleeping in the mandir and in the night, Swami comes and wakes him up. Swami taps him and says, "What is this, nobody wants to know about the greatest mystery of creation. Nobody reminded me today." This elder submitted, "Swami, we thought you are busy so felt we will ask you tomorrow." Swami said, "There is no time for that" and took this person to the terrace of Prasanthi Nilayam. This devotee writes that there was only

the mandir at that time and everything else was pitch dark. Swami stands near the parapet wall and different Divine beings came flying from all parts of the sky. They were all so radiant and resplendent that this elder was not able to look at them. Some looked like angels, some looked like Gods, some looked gory and ghastly. They came down to Swami to get a word or two from Swami and were going away. Shortly after, Swami turns around, comes to him and says, “Do you know who they were? They are the divine beings whom I have placed in different parts of the universe to do my work when I am here.” Swami asked, “Do you know what is their deepest desire? Their deepest desire is to spend time with me, sitting next to me, touching me and talking to me. What have you done that they have not done to deserve this chance?” “That is the greatest mystery of creation,” Swami said.

What did we do to come here? What did we do to be in His Divine presence today which Divine beings apparently yearn for? We really can't answer these questions. Every story that involves Swami is so fascinating. This is the third aspect of the Lord- He is **fascinating**. Fascinating means to remain transfixed, held spellbound by an irresistible power. That sums up Swami so beautifully. There are as many ways as there are the types of people. But for our Lord, as many types of people, there are those many ways to call you. All our stories are so unique, they might be similar but distinct, they might be personal but universal. If you look at what the Avatar has achieved with millions of people, it is tremendous with different types of visiting cards. It is mysterious how He found so many. If two Sai devotees meet, if one asks the other, “How did you come to Swami?” The story is so fascinating. Our story to Bhagawan is tremendous, mysterious and fascinating in itself. We all had this opportunity to be with Him. Each time He spoke to us was an experience. Just one look from Swami could cut you into two pieces. There could be another occasion where you will be so broken in life and one look from Him will give you the strength to be one again.

Sometime in the month of March this year, one morning, I had a very beautiful dream where I was seated in the upper portico just in front of the interview room. Swami opened the door and asked for final year boys. For some strange reason, I stood up. I turned back and found that there were two more boys who were standing down the line. One of the boys was a final year 3rd year under graduation boy whom I knew. I turned to Swami and

said, “Swami, there are only three of us.” Swami replied, “No problem, come in.” I have never been to the interview room so whenever I see the interview room in my dreams, it looks different to me. When I walked in, there was a large couch for Swami on which He sat. I sat nearer to Swami and these two boys sat little behind. Swami started talking about how boys should conduct themselves especially after leaving the portals of the institute. Swami said, “Wrong is wrong if everybody is doing it and right is right even if only one person is doing it, like that Africa boy.” Saying this He looked at me. In my dream, I apparently understood whom Swami was referring to whereas in reality, I don’t know him at all. I told Swami, “Swami, Is it Anmol?” Swami said, “Yes, Yes that boy. You should be like him.” These two brothers were not able to understand whom Swami was referring to. I turned back, and told these boys, “Swami is referring one alumni brother by name Anmol Mehta who is living in Africa. There was a strike in his factory and Anmol refused to participate in the strike.”

When I was doing my M.B.A., I had a batchmate by name Anmol Mehta. I knew that he was doing his M.Sc. and was a part of Institute brass band. I didn’t know anything more about him, where he is, what is he doing. After we graduated in 2008, I have not seen him. So it was surprising for me that, Swami mentioned about an Africa boy, I named him and Swami said Yes. I wondered how I was able to tell the exact details of Anmol to these boys sitting behind me.

A couple of days later, I shared this dream with one of my hostel teachers. One day, when the study leave began, this teacher was walking from the hostel to the college. At the gate of the hostel, he saw a boy and a girl standing. The boy approached the teacher and said, “Sir, I have come to Puttaparthi first time after my wedding, can I show our campus to my wife?” The teacher replied, “It is possible to show her the campus as the college is not functioning now due to study leave for the students. You meet the director and take permission.” Saying this, this teacher guided this couple to the director’s office and went to his chamber. After a while, this couple came to visit the teacher and thanked him for his help. The faculty member was not able to recollect the name of this boy, hence casually asked the name of this boy. In reply the alumnus introduced himself as Anmol Mehta.

This aroused the interest of this faculty member as few days back I had mentioned to him about this alumnus. Trying not to make it very obvious, our teacher struck a conversation, “Presently, where are you working?” “I am working in Nigeria in Africa” replied the alumnus. This started becoming very interesting. The teacher continued, “Don’t mind me asking, but was there a strike in your office which you didn’t take part in?” Anmol replied, “No sir, nothing of that sort happened.” His wife butted in and said, “How can you forget, something happened couple of months back in your workplace?” Anmol immediately remembered and said, “Yes, sir something did happen. In my organization, some employees decided to go against the management on some account. These employees were in majority. They decided to barge into the management and tell them that they will work only under some specific conditions. There was pressure to take sides- either join the majority or become a minority.” Anmol came home that day and felt distressed as he felt that what the majority is asking is not the right thing to do. He didn’t want to take their side but he also realized that if he takes side with the minority, he will be singled out later. After lot of thought, he decided to skip work the next day. He took leave the next day and avoided the whole situation. The day after when he went to work, everything was already settled. Both the majority and the minority didn’t take note of him.

Then this faculty member tried to ask Anmol, “Do you know Siddhartha, your batchmate who was studying M.B.A. and is now teaching?” No Sir, I don’t know,” replied Anmol. The teacher then mentioned narrated the whole dream of mine to this alumnus. Hearing about the dream, both Anmol and his wife broke down. Anmol said, “I am coming to Puttaparthi after five years and the first thing that I realize after coming here is that He is always watching over us every single second.”

What are the chances of me knowing someone whom I don’t know about? What are the chances of someone living in Nigeria comes to Prasanthi Nilayam within ten days of my getting this dream? What are the chances that he bumps into the only teacher in the campus who knows this story? Obviously there is a higher power at work. As much as it was such a moving experience for Anmol, even when I recall, it was a moving experience for me when I think that how much He is watching over us. When He said that I am above you, below you, behind, beside you, I don’t how many of us took it

seriously? But He seems to have taken it very seriously when He said it.

Let us remember that we have come in contact with a very special Avatar. Let us not allow ourselves to ask questions of the Avatar- why does Swami allow this to happen, why does Swami not do this? When we are doing that, we are trying to understand Him. We can't understand the riddle when the riddle is the answer. We have to just experience Him. In those moments, let us keep telling ourselves that He is tremendous, mysterious and fascinating. When He is those three, He can do anything. Let us remember only this- when we have come in contact with Him, we are bound to Him and He is bound to us.



Divine Message

Embodiments of Love!

Who is man? He is the combination of body, mind and atma. Body acts, mind enquires and spirit stands as the witness. For every activity, body is very essential. Hence, body is the one which acts, mind is the one which enquires about good and bad and for all this atma the spirit remains an eternal witness. Atman is permanent, mind discriminates and body is the one which carries out the work. Man is complete in the combination of these three. But if he forgets mind an Atman and experiences only the body that is called as animality. When body and mind come together forgetting the Atman then it is known as the demonic nature. If the body and mind are given up and life proceeds only based on the Atman then it is known as divine nature. The divine path exhorts you to establish connection with the divine. The body attachment is responsible for bestial nature. If the mind follows the body, it makes you a demon. One has to give up attachment to the body and mind and develop attachment to the self which is known as *atmabhimanam* which is full of brilliance and effulgence. These three components given to man basing on the circumstances and time and have to be used in an appropriate way. Just because the mind is given to you, it can't be used without a check. The thinking must be under a certain limit- What should be done, what shouldn't be done? The mind has the discrimination power to see the good from the bad. On enquiry, whatever you find good must be practiced and adopted. Knowing fully well what is correct, still not putting it into practice is known as demonic temperament. Keeping always the needs of the body, living only with body attachment, giving importance to the experiences of the body, without thinking about good or bad is known as bestiality. If you act without any restrain, the elders ask you, "Why are you acting like this, are you an animal?"

If it is only at the mental level it is known as demonic quality. How this demonic quality has come? Giving up attachment to the Atman and the body and following only the mind makes one demonic. When the mind

follows the body, it distinguishes little bit about the good and bad. One who has attachment only to Atman is a divine person. Man should make every attempt to reach the divine. Body is there to do work, mind is there to discriminate between good and bad and practice what is good. Hence in human life there are so many subtle secrets. God shows light and all the brilliance. Mind should investigate and should develop *atmabhimanam*. Today's man has forgotten *atmabhimanam* and are living in *dehabhimanam*. This body is made of five elements- body is like a water bubble, mind is like a mad monkey, don't follow the mind, don't follow the body. Follow the conscience which is Atma. Then you will find the right path. But there is nothing wrong in experiencing all the three- body, mind and self. With the light of the self, with the teaching of the mind, one can act with the body. This is what is called the physical dharma. Dharma has got subtle meaning. The dharma of heart is constant integrated awareness. The physical and mental dharmas are all external. They are pertain to the outward path and have no relation with the inward journey. We can experience the combination of the external and internal.

Embodiments of Love!

Man has to proceed in the right direction with these three. Body has to do action but what type of action has to be undertaken, when it has to be undertaken, why and what is the consequence of this action? One has to answer all these questions- when, where, why, how and who and then take this body in to the path of action. Then this body will never go in the wrong path. Body is given to do external activity. Body is a medium to do all the dharmic actions. Mind is given to enquire what is right and what is wrong. This enquiry can be undertaken only with the guidance of the Atman. Mind is in the middle, one side is Atman and other side is the body. Mind should follow the Atman and should make the body do good deeds. This is the correct path. Today the Atma dharma is being forgotten, body is being treated as friend and follow the body in the external path. As there is a combination of the body and the mind, man has become a demon. Today, in this world, we only find demonic actions. There is no discrimination at all. How do you hope to acquire enlightenment? When you are attached to the self, you will gain self-knowledge. *Advaita darshanam jnanam*- Experience of non-duality is wisdom. You should only follow the atman and not the body and the mind.

In the life sojourn, we can carry on our life sojourn by combining all these three- body, mind and the self. Hence Bhagawad Gita has declared- *Karmanyevadhi karaste*- You have right only on Karma- action which are not external but which are inward. The external activity can be done keeping Atman as the focus. But in discharge of your responsibilities you can't always think from *atmabhimanam*. The physical and the mental activity has to be done with the help of Atman. Once you do right activity with the body, the mind will become happy. When once the mind is happy, the Atman will manifest in front of you. All the three are present in the same entity, they are not diversified. Today, man has to enquire- this is good or bad, will it uphold the prestige of the family, will it respect the human nature, will call me a human being in the world; before doing any action. Before doing any action, the individual change, the societal change and transformation of the spiritual has to be taken care of. Therefore, first we have to think of the individual change first. First we have to think about all the bad qualities, bad temperaments and give them up completely. Telling untruth, doing unrighteous deeds, stealing, hurting others- body goes into these external paths which are not prescribed. These have to be totally given up at the bodily level. Eating, drinking, undue behavior and having excessive desire in the world- these are not desirable at the societal level. Gambling is also a negative trait of the mind. This leads to mental pollution. After individual change, one can concentrate on the societal change completely. When there is a social change, spiritual transformation happens automatically. Individual change is the most important one. Social change is sacred. The spiritual change is fully sacred. This is said in the word SAI. S stands for spiritual transformation, A stands for association change which is societal change and I stands for individual transformation. Hence all these three are present in only SAI.

There are many many things happening. Our students should never proceed along the wrong path. Make your parents happy. If they don't agree with you, explain to them sweetly but never act against their interests. The story of Rama is noble, sacred and relevant even to this day. One should be one of truth like lord Rama. In matters of marriage, mind should never waver. You have a long life. These days people are getting married and on the third day they go for divorce. The reason is that without any foresight and without seeking blessings of elders they go ahead and get married. They say, "It is my wish." Where from have you got this wish of yours? It should come out of

Atman and not from your bad looks and bad thoughts. Your words are not truthful, they are utterly false, looks are bad and deeds are wicked. That is the cause of all the bad qualities. Students should never entertain such bad qualities. You should explain to your parents clearly and make them happy. Without making them happy, whatever you do you won't be successful. This is the true sacrifice today.

Divine Message

Embodiments of Love!

In Krita and Treta Yugas, the sages and seers used to perform yagna and yaagas. In Dwapara Yuga, Vishwamitra performed the sacred sacrifice. The yagna came to an end after annihilating the wicked, the demonic nature of the rakshasas. The yagna came to an end after chanting Shanti, Shanti and Shanti after annihilating the wicked and wild nature in man. today is the grand finale of the yagna. We have to make an attempt to know the inner significance of the concluding day of the yagna. In man, we are witnessing the adamant nature of the senses, their evil tendencies and the grief which they bring to the man. However, all of them are imaginary, external and worldly. They are all the qualities of this ephemeral world.

What is the inner significance of the yagna? God teaches us the outward and the inward path. The outward path represents the cruel, wicked and the bad qualities. The inward path emanates from the heart like truth, love, forbearance and compassion. Those qualities which emanate from the heart are eternal. The outward qualities emanating from the head are temporary and make you suffer. To whom are they to be offered? They have to be offered to god. what is the meaning of this word Bhagawan? 'Bha' means the one who sheds light, the one who passes on effulgence and increases the radiance. This is the inner meaning of the letter 'Bha'. 'Ga' is the expansive nature to expand light, effulgence and radiance. 'Van' means the one who has the capability to do this. God or Bhagawan is the one who has the capability to spread the light and illumination.

The light within is very brilliant which is known as *Tamaso Ma Jyotirgamaya*. The darkness of ignorance is dispelled and the light of wisdom is spread. This light of wisdom is most essential to every human being. The external path requires the indulgence of the senses. But there is a difference between senses and sense elements. The elements are divine hence we call the elements as Pancha bhootas. The first one is mother earth or Bhoodevi. The second one is

water which is called as Ganga devi. The third one is fire which is known as agni deva or fire god. the fourth one is wind which is known as wind god or vayu deva. The fifth one is akasa which is known as shabda brahma. Therefore these five elements are basically divine. Who is god- he is represented by the five elements. The five elements are all pervasive, they move all over. They are equal to people of all nations. They have no limitations beyond time and space. These five elements are present in all the countries. No scientist can separate these elements. These five elements constitute life. In every individual these five elements are present as basic life. They are prayed as the five life breaths prana, apana, vyana, udana and samana in man. They are all the forms of god. As it is not possible to visualize god in this form, they have assumed forms of their own choice, started worshipping them and derived happiness out of it. There are no imperfections in the five elements, but only in the expression of these elements, we find some imperfections. They are all the nature of *Pravrutti*- the external approach. All the knowledge that we acquire is external, all that we follow is external. All that you see, hear and experience with the mind are all manifestations of the five elements which are all external. But the qualities of the inner path are formless, attribute less, eternal and pure. The inward path has been described as pure, unsullied, eternal, nectarine, immortal, stable and changeless.

Students!

You all are really great, you have developed many good qualities in Swami's sannidhi. These qualities have to be developed more and more by putting them into practice. When you find injustice, teach him a lesson and tell him, "This is not good, you have been born as human beings, you are not demon or animal." You speak untruth in every word, unrighteous at every step and full of cruelty. The good qualities have become very difficult. If you are good, the whole country will be good. The good and bad of the country is based on the students. When the thoughts of the students are good their conduct also will be good. When their conduct is good, they will have mental peace. Hence, make your thoughts pure and get into truthful ways and follow the path of truth. You may face certain problems when you follow truth. You should also develop certain devices to escape from the possible dangers while following truth. This is also a type of yoga. But you should never take an evil path. You should always work for mental satisfaction and contentment. You should give

up all bad qualities. That is the chief purpose of yagna. The demonic nature should be given up. The sacred rituals like *yagna* and *yaaga* are done to give up evil tendencies and bad practices and to develop good tendencies and good practices. Then you will be one of truth.

There are no men of truth in the present world resulting in so much of agitation. You find sorrow and anxiety everywhere. The moment you see a newspaper, you see only dead bodies. Is this what we have to see and read? No not at all. I have been always telling you that once you control your senses, you won't have any bad thoughts. Then you will not hate anybody. The one who accuses you is within you and you are inside him. The same Atman is present in both. Once you develop this equal vision, you won't develop hatred towards anyone. Then all will be happy. There won't be any wars, anxieties and jealousies. To develop love you have to develop that equal mindedness. The same is present in all of us. The same Atman is present in you, me and everyone. To get rid of bad qualities have equal mindedness. Bodies may vary, minds may vary but Atman is one. So many have assembled here, bodies are different but the Atmic principle in all is one. As an example, you can see the different bulbs in this hall. There are small bulbs, big bulbs, bulbs in the chandelier, you have all these different bulbs but the electricity flowing through them is one. Our bodies are like bulbs, they have different types, colours and names but Atman like the current is one. Develop the Atmic consciousness and step by step reduce the body consciousness. You all pray for world peace without conflict, agitation and disturbances and Swami will also bless this prayer and very soon, due to this oneness it will happen. *Lokaha Samatah Sukino Bhavantu*- Let all the worlds be peaceful. Bhagawan will bless our prayers if we don't have any hatred. Don't have these differences like Pakistan, America, Russia, India etc. all of us belong to one universal family. The entire human race is one family and god is the father of this family. Hence it is said- Brotherhood of man and fatherhood of god. Develop these two ideas. All the prayers for world peace uttered with pure heart will manifest very soon. Very soon, the whole world should be happy, all the countries should be happy- do a prayer like that and experience the joy and propagate and publicize the need to be joyful. This is the job that we should do.



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