

A man in a light-colored shirt and dark pants is sitting on a concrete ledge, looking out over a large body of water towards a range of mountains under a sunset sky. The sun is low on the horizon, creating a bright reflection on the water's surface. The overall mood is peaceful and contemplative.

UNITY & PURITY
PATHWAYS TO DIVINITY

SAI SARATHI 2019



The Ten Principles

(For members of the Organisation and others)

1. Treat as sacred the land in which you were born. Have patriotism to your nation - but do not criticise other nations or put others down. Not even in your thoughts or dreams should you think of bringing grief to your country.
2. Respect all religions equally.
3. Recognise the Brotherhood of Man - treat all as brothers. Love All.
4. Keep your house and surroundings clean - for this will promote hygiene and health and help you.
5. Practice charity - but do not encourage beggars by giving money. Provide food and clothing and help them in other ways (do not encourage laziness).
6. Never give a bribe or take bribe.
7. Curb envy and jealousy, expand your vision and outlook, treat all equally regardless of caste or creed.
8. Try and do as much as possible by yourself. You may be wealthy and have servants - your servants can help - but service to society must be done personally - by yourself.
9. Have and cultivate "Love for God and fear of sin". Have hatred for sin.
10. Never go against the laws of the land; follow these diligently - both in word and in spirit.

All members of SAI BABA Centres should be an example to others in respect of the above. All members should abide by the above principles and adhere to the 5 basic human values of Truth, Righteousness, Peace, Love and Non-Violence. Your first principle should be Love! Do not look for faults in others!

- Bhagawan Sri Sathya Sai Baba



UNITY & PURITY

PATHWAYS TO DIVINITY

SAI SARATHI

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TO OUR BELOVED BHAGAWAN
You make us the best we can be

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are those of the authors and not of the Organisation.



ORGANISATION MESSAGE

The search for divinity, enlightenment, God, whatever we choose to call the Higher Power that created and sustains the universe, is a millennia-old search, but it is a search beset by the need for total self-denial and complete surrender. Sadly, most people hardly care to understand the supreme purpose of their lives in the first place.

Swami, the Eternal Guru who shines a light on our path to Self-realisation, has given us a couple of indicators in the statements “Unity is Divinity” and “Purity is Enlightenment”. These two aphorisms have inspired the theme of next year’s 11th World Conference. In this year’s Sai Sarathi we consider Unity and Purity.

But what exactly is Unity? What is Purity? And, more importantly, how do we transform our lives to incorporate these essential goals of our *sadhana* (spiritual practices) so that we achieve greater awareness of the Divinity that permeates all creation?

Unity in the spiritual sense is not about having similar characteristics, common objectives, or a consensus. Rather, it is the inherent realisation that there is only Oneness. Unity implies that regardless of any outer differences – whether they be of race, educational background, social standing, gender, caste and creed, etc. – all are One in His Creation, and so deserving of the Lord’s Love and Grace, and also our love.

When we interact with all beings with an open heart from that level of understanding, unconstrained by a selfish mind, and we see the bigger picture and want to serve all (whether man, plant, animal or even mineral), we go beyond our egos. The ego is a brave warrior and, if we are not vigilant, it can disguise itself in apathy whilst at the same time espousing the need to “live and let live”.

Our desire to realise unity must come from the deep recesses of our hearts, as a yearning for

the Truth. It must lead us to seek greater Self-awareness. Ultimately, it will, with God’s Grace, lead us to understand the Truth that all Creation is but a manifestation of God’s Will and there is nothing but God.

The quest for unity requires our efforts in self-purification. More important than outer cleanliness and even abstinence from certain types of food or indulgences of the flesh is purity within. Inner purity enables our consummate devotion to the Lord and will make our meditation easier, and eventually it facilitates our greater Self-awareness.

When the Lord’s presence is practiced at all times, automatically all our actions in our daily lives manifest *Dharma*. But, how badly do we want to realise what Swami came to teach, that “*You and I are one.*”

May the thoughts in this issue of the Sai Sarathi help every one study and contemplate on unity, purity, divinity and enlightenment. May we all achieve unity and purity and better ourselves, for that is our only purpose of joining the Sathya Sai Centre. May we prepare well for the World Conference next year, and may our study and dedication to Swami’s mission make us better emissaries of His teachings.

Sri Ramana Maharshi says, “*Self-perfection is the highest service you can render to the world.*”

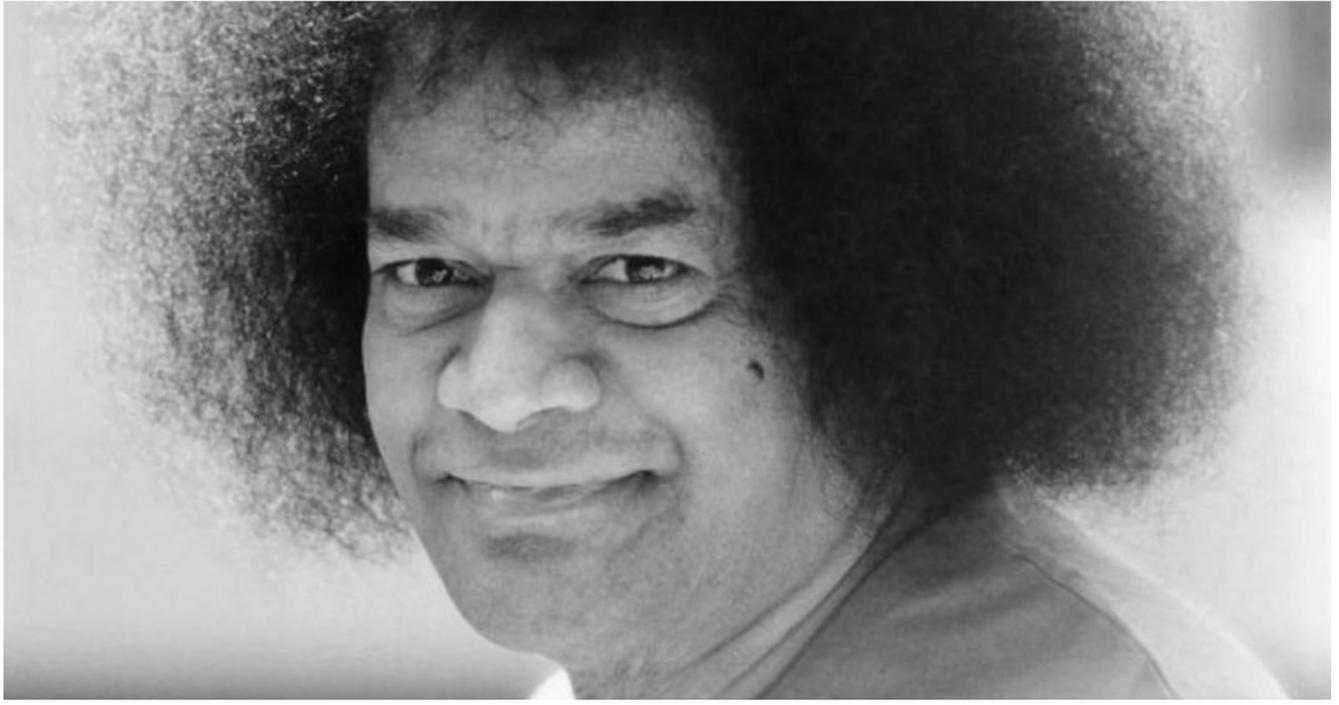
My gratitude to all those who served actively this year, and may Swami bless all with the supreme desire to know and serve Him.

Om Sai Ram
Poonam Samtani
Chair, National Council

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DIVINE DISCOURSE

*During his childhood man develops absorbing interest in play in the company of other children.
In youth and middle age, he is entangled in worldly matters and deeply engrossed in money earning.
Finally in old age, he craves for this and that without contemplating on God even at that ripe age.
Thus, he wastes his precious human birth.*

(Telugu poem)

In this world, there are millions of educated people. Right from a child to a learned old man, everyone is interested in reading books and acquiring knowledge. But in what way are they benefited by the acquisition of bookish knowledge? Such education can only help you to eke out a livelihood.

Right from a pauper to a millionaire, everybody wants his children to be well educated. Parents are prepared to spend any amount of money and they even

borrow money (even beyond their means) to provide quality education to their children. In spite of the fact that the parents face a lot of hardship in educating their children, the children do not have any gratitude towards their benefactors. They do not introspect, "Who is responsible for all my development? Who has made me what I am today?"

Under these circumstances, we should enquire into the true purpose of education. One may study a number of books and master various branches of knowledge, but does he enjoy peace and tranquillity? All the knowledge that we acquire from

books can only take care of our physical needs. The fact is, true knowledge is latent in everyone. Women do not lag behind men in academic excellence. People think that education confers on them respect and esteem. But, people lack true wisdom in spite of their high academic achievements.

In the present parents want their children to pursue solely job-oriented education. But, what is the use of such education which does not bring about transformation among children? Neither are the children benefited nor are they able to render any help to their parents. Modern

man develops ego on account of his educational achievements. Humility is the hallmark of true education. If a man lacks *viveka* (discrimination) and *vinaya* (humility), all his education is of no value.

You should understand that your education is meant for the welfare and progress of society. But, in what way is society benefited by educated people? Actually, you are learning many things from society and derive benefit from it. But power of discrimination which is found even in uneducated people is not to be found in the so-called educated people today. When this is the true state of affairs why should the educated get inflated with ego?

There is scarcely any humility among students today. They show no respect towards elders. They do not realise their responsibilities towards society. What is the use of merely acquiring bookish knowledge if one does not respect elders and serve society? One who leads such a life is not true to his nature. His walking, talking, reading, writing, everything becomes a pretence. If this is the result of academic education, why should one go to college at all?

Every student must enquire into himself, "What am I doing in the college? What am I supposed to do?" Only when he conducts such self-enquiry, can he understand the true meaning of education. Mere bookish knowledge is not true education. It is merely transfer of what is contained in *pustaka* (book) to *mastaka* (head) and *vice-versa*. In this manner, people are entangled between *pustaka* and *mastaka* without

really understanding the true meaning of education. They are wasting their time in the pursuit of bookish knowledge instead of acquiring practical knowledge.

No doubt there is a lot of information in *pustaka*, but what purpose does it serve if the *mastaka* is filled with filth? You can never achieve the desired results from such an education. The same was explained by the chief guest in his address. "Though all people learn and study, what is the ultimate result out of this?" he questioned.

People spend thousands of rupees for acquiring academic education. What is the role the educated people play in society today? Do they contribute for peace in society? Do they try to bring about transformation in individuals? No. In fact, they are unable to inculcate discipline to their own children. Most children may pretend to be well behaved and humble in the presence of their parents, but they behave like rowdies once they step out of their houses.

Students should strive to earn a good name in society. Today's education is making the students materialistic. It does not prepare the students to turn inward to listen to their inner voice. One should acquire *Atma Prabodha* (Atmic knowledge). That is true education. Without awareness of the Self, all other knowledge is useless. Why should one pursue such education?

People are interested in exercising their influence and power; they are not making efforts to cleanse their mind and heart. This is the result of modern education. People have

learnt to talk sweetly, but they do not translate their words into action.

Mere learning by rote the contents of books is not important. You should imbibe the *gandha* (essence) of all *Granthas* (texts). That is true education. People read a number of books, but what is the use? They merely quote what others have said. Is this what you are supposed to learn? You should listen to the prompting / utterance of your inner voice and share it with others. But, scarcely anybody thinks on these lines today.

You must put into practice at least one or two principles of what you have learnt and set an example to others. There are many learned scholars, but do they practise what they have learnt? They appear to be people of eminence, but they are cheap in their behaviour. The end of education is character. We should consider character as our very life-breath. Education without character is useless like half-cooked rice. We should practise at least one or two principles and only then venture to preach to others.

There are three important principles in every human being? *Manas* (Mind), *Buddhi* (Intellect) and *Atma* (Self). What is the nature of Self? It is all-pervasive. True education is that which originates from the heart. The reference in this context is to the spiritual heart and not the physical heart. There are many noble souls who are setting ideals to society by translating their knowledge into action. If you do not act in a principled manner, all your education becomes useless. It is what you practise

that matters, not what you speak. Wherever you may go, your behaviour should be exemplary. That is what pleases Me.

Happiness is union with God. You are not ordinary mortals. All are essentially divine. In order to realise your true nature, practise what you preach. Only then can you experience bliss. Verily, bliss is the true nature of man. Why should you give up that which is natural to you and lead an artificial life?

transcends duality. So long one is immersed in duality one cannot experience bliss.

First of all, one should understand the principle of unity. Unity leads to purity, and purity leads to divinity. A true human being is one who strives for unity, purity and divinity. Otherwise, he is no better than birds and animals. First, purify your senses and develop unity. Consider all as your brothers and sisters and live in harmony. In public

on divinity always. Contemplate on God.

Serve your fellowmen. If a person who has been starving for ten days is served a sumptuous feast, you can well imagine the joy he experiences. Similarly, serve those who are in desperate need of your help. Give them happiness. You can attain divinity only through service. Human life is most precious. But, man is behaving like an animal and, thus, wasting his life.

“KEEP YOUR HEART PURE.”

THAT SHOULD BE YOUR MAIN ENDEAVOUR.

WHATEVER IS DONE WITH LOVE AND PURITY OF HEART
WILL CONFER BLISS ON YOU.

Wherever you see, in colleges and schools, students lack practical knowledge. They give importance only to bookish knowledge and become ‘books’ themselves. True education is that which originates from the heart. Heart is very important for human existence. You should rely more on your spiritual heart than on the physical heart. Conscience is another name for spiritual heart.

Keep your heart pure. That should be your main endeavour. Whatever is done with love and purity of heart will confer bliss on you. In fact, bliss is latent in everyone. But man is unaware of this truth. One should make every effort to manifest one’s innate bliss in him. What is the nature of this bliss? *Nityanandam, Parama Sukhadam, Kevalam Jnanamurtim, Dwandwateetam* (God is the embodiment of eternal bliss, He is wisdom absolute, beyond the pair of opposites). It

meetings, we hear the speakers addressing people as brothers and sisters. But do they really mean what they say? Do you find unity among brothers and sisters today? No. True happiness lies in unity. Contemplation on God is like a flower from which you will get the fruit of bliss.

You can certainly acquire secular knowledge. But you should not rest contented with that. You should turn inward and acquire spiritual knowledge as well. Only then can you attain peace.

Love is the essence of education. Bereft of love, education is artificial. Therefore, develop love in the first instance. Understand that the indweller is the same though bodies are different. Hold on to this fundamental principle and experience *Ananda* (bliss).

So many of you have assembled here. Everyone’s attention is focused on Swami. In the same manner, let your mind be focused

Being *Vidyarthi*, you should endeavour to acquire true *Vidya* (education). There is no point in merely going through books without understanding the true meaning of *Vidya*. Always contemplate on the fundamental principle of life. Beings are many, but the Divine principle is one and the same. Hence, recognise the principle of divinity that is present in all in the form of *Atma*.

Atma is *Adhara* (support) and body is *Adheya* (the supported). Consider *Atma* as the basis of your life and everything else will be taken care of. Everyone can have the vision of the *Atma*. All are endowed with such power. Enquire into yourself what have you achieved by going through a number of voluminous books? You have become hard-hearted. If this is the result of your education why should you study at all?

First of all, develop love. When you have love in you, everyone will become your friend. If your heart is not suffused with love, your life will become artificial. Life is meaningless without love. If everyone shares his love with his neighbour, there will be no

room for hatred at all. Share your love with everyone and live like brothers and sisters. Today, we find conflicts and differences even among brothers and sisters, because they lack proper understanding.

People do not understand the true meaning of love. Their love is tainted with physical and worldly feelings. When you understand the principle of love and develop love to love relationship, all will become one. The Veda says, “*Sahasra Seersha Purushah ...*” It means that all heads, all eyes, all feet are His. Once you understand the principle of oneness that is present in all, you can live in tune with the true spirit of brotherhood.

Body, mind and intellect are mere instruments. Hence, one should follow the advice of the heart in all his endeavours. Understand that all are one and each one is equally important. Do not become egoistic thinking that you alone are very important. Do not waste your precious time in vain argumentation. Be friendly with all and face the challenges of life with unity and harmony.

You have to lead your lives in an ideal manner. In fact, all ideals are latent in you. They cannot be learnt from books. The principle of ‘I’ is common in all. If someone asks, “Who is Sai Baba?” I respond saying, ‘I’. If someone asks who is the Vice Chancellor? He will say, ‘I’. The single letter ‘I’ represents the principle of *Atma*.

The Veda declares, *Ekameva Adviteeyam Brahma* (God is one without a second). True spirituality lies in knowing your true Self. But you are unable

to know your true Self as you identify yourself with the body. Identification with the body gives rise to ego. One with ego cannot know the reality. Your welfare and also of others will be ensured when you have a firm conviction that all are one. Develop such a spirit of unity.

You cannot expect divinity to manifest in you unless you cultivate such unity. The *Veda* has exhorted:

*Let us all move together,
let us all grow together,
Let us all stay united and
share our knowledge,
Let us live together with
friendship and harmony.*

(Telugu poem)

Some students do not share even their textbooks with others. How can they attain happiness if they are so self-centred and narrow-minded? You should all stand united. Where there is unity, there is bliss.

There is only one thing that you have to learn. Develop love. The same principle of love is present in you, in Me and in everyone. I see only love in others. Hence, all are one for Me. You too should develop such feelings of love and equality. All are one, be alike to everyone. This is what you have to learn today.

Along with the acquisition of secular knowledge, you should also make efforts to understand the principle of oneness. Only then can you achieve unity and harmony. People worship the *Navagrahas* (nine planets) to invoke their blessings. There is perfect unity and harmony among the nine planets.

Develop unity. Be courageous and develop the necessary

strength to face the vicissitudes of life. Whatever you have learnt here, let it be imprinted in your heart. Only then can you attain peace and your education will become meaningful.

I shower My love and blessings on one and all. Be always united and spend your time in a bliss. Make your parents happy. Your body is given to you by your parents. Hence, first of all, express your gratitude to them for this gift. Only then can you find fulfilment in life.

Discourse at the International
Conference of Eminent
Educationists

Sai Kulwant Hall,
17 August 2005



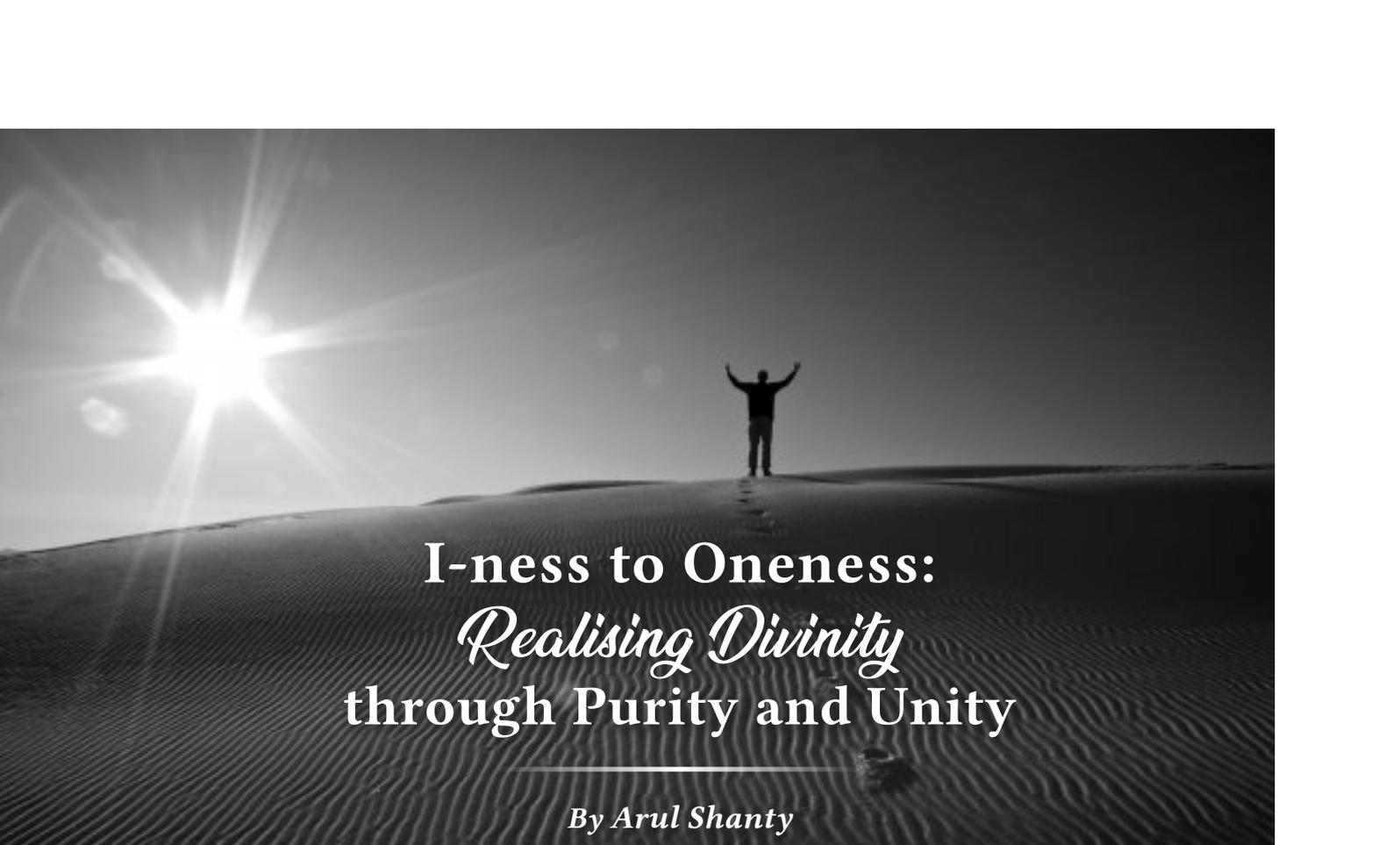
You claim that you are a devotee, but what is the use when you have hatred, anger, jealousy, hypocrisy, malice, etc. in you? These evil qualities will ruin your life.

Talk smilingly to others and develop the spirit of unity.

Always love all.



Sathya Sai Speaks
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I-ness to Oneness: *Realising Divinity* through Purity and Unity

By Arul Shanty

The Feeling of I-ness and its Effects

When we use the personal pronoun 'I', we use it in one of two senses: as a Divine being or as a being separate from the Divine. When the likes of Swami or Ramana Maharishi used the pronoun 'I' they used it to refer to the Divine 'I', whereas most of us use it to refer to a separate, stand-alone being.

Using 'I' in the first sense is correct, since in reality we are all Divine. Swami said: "You are God. God is not separate from you."⁽¹⁾ He also said, "God is immanent in every human being,"⁽²⁾ and "God is present in everybody in the form of I."⁽³⁾

However, most of us do not recognise that we are Divine; we mistakenly assume ourselves to be something other than Divine. We identify ourselves with an illusory, non-existing, individual

self. Identification with such stand-alone selves – often referred to as ego selves – results in our sense of separation from the Divine.

As individual selves do not exist in reality, we are unable to pinpoint where exactly they are located. We, thus, imagine our individual self to be our body or mind, or a combination of the two. Our parents, teachers, friends and our society all suffer from the same illusion, and they reinforce our misidentification.

When we see ourselves as separate, individual 'I's, we see the world in terms of I, you, he, she, they, it, this, that, these and those. We also see the Divine as separate from us, and we pray to that Divine for health, wealth, protection and other favors.

When we see ourselves to be individual beings, separate from other beings, we feel the need

to protect ourselves from others and to get ahead of others. This in turn gives rise to feelings such as selfishness, jealousy and superiority (or inferiority). Emotions such as worry, anxiety, anger and fear also arise from our perceived need to protect our imagined self from the other imagined selves.

The Feeling of My-ness and its Effects

Our sense of a separate 'I' creates in us a desire to accumulate 'my' possessions for 'my' survival and for 'my' protection. This in turn creates in us a feeling of attachment to the things we possess and to the things we would like to possess. The urge to own possessions does not stop at the bare minimum we need for our survival, but instead it morphs into craving, lust and greed. We perform actions to accumulate possessions,

and when such actions do not yield the desired results, we are left with disappointment, disillusionment, and despair.

The sense of 'me' and 'mine' generates a parallel sense of 'ours', 'yours', 'his', 'hers' and 'theirs', and along with it a tendency to make comparison with what others possess. Such comparisons, when allowed to grow unchecked, result in the development of negative traits, such as competitiveness, deceitfulness, deviousness and ruthlessness. When 'our' expectations of how much we should possess in comparison with what others possess are not met, this leads to conflict, aggression, and exploitation. In a similar manner, when 'our' thoughts disagree with those of the others, we develop anti-social characteristics, such as intolerance, an urge to control others and, in extreme cases, a tendency to be violent.

Summing up the negative effects of the sense of 'my-ness,' Swami said, *"Where there is a sense of my-ness and possessiveness, there will be the problem of suffering. If you do not have that feeling of possessiveness you will not be bound by anything and will not suffer."*⁽⁴⁾

Achieving Purity

It can be seen from the above that the root cause of all our undesirable thoughts and habits is our false identification with a stand-alone self, and the associated feeling of separation from everyone and everything around us. Swami said: *"Ignorance causes the identification with the limited 'I' and the attachment with mine... It is the sense of I*

and mine that causes grief and fear."⁽⁵⁾ He also said, *"All men have two constables ever with them. They are the symbols of his sentence of imprisonment. They are 'Abhiman' (sense of I) and 'Mamakar' (sense of mine), the egoistic feeling and the pride of possession. Man is a prisoner of his senses as long as these two keep him under guard."*⁽⁶⁾

Swami has indicated that the essential first step to get over our sense of 'I' and 'Mine' is the purification of our mind, speech, and actions. He said, *"All evils arise from the sense of 'I' and 'mine.' This trait can be eliminated only by developing purity in thought, word, and deed."*⁽⁷⁾

It is, however, very hard for us to get rid of the 'I' and 'my' notions because our entire thought process is closely intertwined with these two notions. If we try to tell our story without the personal pronouns, I, me, my and mine, we will realise how hard it is to do so. We should, however, take at least take some steps to weaken the hold these notions have over us.

To weaken the sense of 'my-ness' and 'mine' we must learn to live without emotionally clinging to people and objects. Whilst this is not easy to do, we can make some progress by adopting a correct attitude.

While travelling by airplane, if seat numbers 15E and 15F are allotted to us we do not try to carry these seats with us when we get off the plane. Instead, we accept them as ours only during the time of travel. We relinquish them without a thought, without even looking back when we leave the plane. We do not consider them as absolutely ours.

In the same way, with correct attitude and continual practice, we can live in this world without clinging to people and objects, i.e. without any emotional attachment to them. We just need to purify our minds so as to get clarity about the problems of attachment, and then act with wisdom to weaken our tendency to get attached.

To weaken the sense of 'I-ness,' we need to become more observant of our thoughts. Our mind often comes with the thought that "I am better than him or her or them" whenever we feel the need to be assertive or defensive. If we are alert, we will notice when our mind tells us that we are better than someone else because we have more wealth or more education, or because we are men as opposed to women (or *vice versa*), or because we are humans as opposed to animals or plant, or because we have more spiritual knowledge compared to others.

Whenever such thoughts arise, we should remind ourselves that these thoughts are caused by our illusory, individualistic, ego-based self, and, in reality, no one is better (or worse) than others, since in reality the essence of everything is just one Divinity. Swami said, *"Recognise that in all beings, from the smallest insect to the highest, there is God. This awareness will make the mind pure."*⁽⁸⁾ He also said, *"The same Atmic Principle is present not only in human beings but in every living being in the universe."*⁽⁹⁾

Experiencing Unity

Swami taught that one of the best tools available to get rid of our ego, or our sense of a

separate 'I', is service to others. He said, "Getting rid of egoism is the spiritual discipline to be practiced ... Service is the best cure for egoism" (10) and "Service helps you to remove the ego." (11)

The service He refers to is, however, not ordinary service, but selfless service. In such service, one attends to the needs of others without expecting any reward, not even recognition. Such service should be carried out with the awareness that everyone and everything is Divinity.

Swami said, "Service is very important. Serve everybody with the conviction that God dwells in all" (12) and "Sat, the Divine, is in everybody. So, you must be prepared to serve everybody, regarding everyone as the Divine." (13) He also said, "In order to deserve the sacred name 'seva' (selfless service), the activity must be freed from all attachment to the self and based on firm faith in the divine resident in every being." (14)

Swami taught that recognising the principle of unity is the most important aspect of spirituality, and that *seva* is the best *sadhana* (spiritual exercise) available to enable us to contemplate on this.

He said, "Study of scriptures, performing rituals, doing worship, etc. do not signify true spirituality. Recognising the unity of the Atmic principle is true spirituality" (15) and that "Spiritual practices such as *japa* (repetition of the name of God) and *tapa* (austerity) will not yield the desired result unless you recognise the principle of unity." (16) He also said, "No other *sadhana* (i.e. *sadhana* other than *seva*) can bring you into the

incessant contemplation of the oneness of all living beings." (17)

Selfless service will enable us to see divinity in all. When we begin to see divinity in everything, we will begin to experience unity, or oneness, in everything. Swami said, "By engaging yourselves in service, you develop this sense of oneness," (18) and that "We must learn to see the unity that underlies the diversity. This unity is based on the Divinity that is present in everything in the universe." (19) "Through *seva* (selfless service) you realise that all beings are waves of the ocean of Divinity." (20)

Realising Divinity

Swami also outlined two other spiritual practices for us to realise our own true nature and the true nature of reality. One of these is the practice of Self-affirmation. He said: "If you are yearning to experience *Brahmananda*, the pure *Sat-Chit-Ananda*, from this day keep always in your memory what I am about to tell you:

- "I am God; I am not different from God." Be conscious of this always. Pray that you may not fail in this spiritual exercise.
- "I am the Indivisible Supreme Absolute." Establish this in your consciousness by unremitting repetition and prayer.
- "I am *Sat-Chi-Ananda* (Being Awareness, Bliss)." (21)

The other practice Swami outlined is the practice of Self-enquiry. In this practice, we turn our mind inwards, towards

our inner core, and mentally strip away every part of what we consider to be us but is impermanent, and let the mind rest on what is left, which is Pure Consciousness.

Swami said, "I would advise all ... to subject themselves to a process of self-enquiry," (22) and "Every individual should regard the enquiry into the nature of *Atma* as the primary purpose of life." (23) He also said: "All agitations will cease the moment one enters on the inquiry, Who am I?" (24) and "Self-enquiry is the means to Self-realisation. Self-enquiry reveals that you are not the body, the senses or the mind. You are their master. You are the *Atma* (Self)." (25) "The moment you establish yourself in the truth 'I am *Atma*', you will attain liberation." (26)

When we undertake the spiritual practices suggested by Swami, we will realise that the idea of separateness, the idea that we are individual beings, the idea that there is a world separate from us, and the idea that there is God beyond the cosmos, are all just illusions.

We will realise that our true nature is Pure Consciousness, or Divinity itself. When we realise this – not intellectually but in our heart – we too will identify our 'I' with the Divine, just as Swami and Ramana Maharishi always did.

*Jai Sai Ram
Arul Shanty*

- 1 SSS Vol 37. <https://sathyasai.us/devotion/discourse/recognise-fundamental-principle-oneness>
- 2 SSS Vol 39. <https://sathyasai.us/devotion/discourse/do-not-burden-yourself-limitless-desires>
- 3 SSS Vol 35. <https://sathyasai.us/devotion/discourse/%E2%80%98E2%80%99-aham-brahman>
- 4 *A Compendium of the Teachings of Sri Sathya Sai Baba*, page 418. <https://books.google.com.hk/books?id=mSzK8PxxgQVcC&pg=PA418&lpg=PA418>
- 5 *Liberation from Bondage*. Avatar Vani (Divine Discourse on 24th March 1971) http://www.sathyasai.ee/wp-content/uploads/October_2015.doc
- 6 <http://www.vahini.org/downloads/thoughtfortheday.html> Quote 279
- 7 SSS, Vol 22. <http://www.ssbpt.info/ssspeaks/volume22/sss22-26.pdf>
- 8 SSS Vol 22. <http://www.ssbpt.info/ssspeaks/volume22/sss22-13.pdf>
- 9 SSS Vol 38. <http://www.ssbpt.info/ssspeaks/volume38/d051009.pdf>
- 10 SSS Vol 8. <http://www.ssbpt.info/ssspeaks/volume08/sss08-03.pdf>
- 11 SSS Vol 15. <http://www.ssbpt.info/ssspeaks/volume15/sss15-31.pdf>
- 12 SSS Vol 35. <http://www.ssbpt.info/ssspeaks/volume35/sss35-03.pdf>
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- 26 SSS Vol 40. <http://www.ssbpt.info/ssspeaks/volume40/sss40-13.pdf>





Additional *Quotes*

FROM SWAMI'S TEACHINGS

ON 'I-NESS TO ONENESS'

I-ness and My-ness

It is the sense of dualism – “mine” and “thine” – which accounts for all the joys and sorrows, and likes and dislikes.

*Sathya Sai Speaks, Vol.21, Ch.31,
21 November 1988*

The feeling of I-ness, which makes one say “I am the doer”, should be plucked by the roots from the heart.

<https://sathyasai.us/devotion/discourse/prema-vahini-%E2%80%93-part-3a>

Ignorance causes the identification with the limited ‘I’ and the attachment with mine... It is the sense of I and mine that causes grief and fear.

Divine Discourse on 24 March 1971

God is everywhere. But you cannot see God, so long as there is the sense of ‘I’ in you.

*Christmas Day Message,
25th December 1999*

http://www.saitowers.com/links/discourses/service_god.htm

You will have to rid yourself of the feelings of ‘mine’ and ‘I.’ They are not distinct. The first springs from the second.

http://www.srisathyasai.org.in/Pdf/Geeta_Vahini.pdf

Purity

Until and unless they give up the worldly desires, they cannot attain the state of purity.

*Sathya Sai Speaks, Vol.35, Ch.11,
22 July 2002*

One can attain *moksha* (liberation) only when one gives up *moha* (worldly attachment). The feeling of ‘I’ is the cause of ego and the feeling of ‘mine’ is the basis of attachment. Ego and attachment are the cause of your bondage. Therefore, try to get rid of ego and attachment. As much as you reduce these two, that much closer you will get to liberation.

*Sathya Sai Speaks, Vol.41, Ch.8,
31 May 2008*

First and foremost, one has to remove the feeling of ‘I’ (ego). Then, realisation will dawn on you. The religious symbol of Christianity (†) also denotes this cutting off of ego. The egocentric assertion of ‘I’ is the root cause for all sorrows, unrest, and difficulties. One has to realize this truth. The feeling of ‘mine’ also has to be shed...Then only can the Atmic Principle be realised.

*Sathya Sai Speaks, Vol.41, Ch.10,
18 July 2008*

Unity or Oneness

When a man suffers from acute stomach pain, his eyes water. Why? Because, the various organs like eye, stomach, etc. are all of the same body. So too, when one man suffers, your eyes must shed tears and you must get the urge to alleviate it. This will happen if you know that you and he are limbs of the self-same Divine Body. The idea of difference arises on account of the ignorance of the Truth. When people get angry, they gnash their teeth, but they take care not to bite the tongue, for the tongue is theirs; if by chance, the tongue is bit, they do not knock the teeth out, for the teeth is theirs. So too, the sick man, the poor man, the suffering man, the illiterate man, the wicked man, are all limbs of the

same body, of which we too are parts. The same current activates all. To realise this and to merge in that Unity is the purpose of this life in the human body.

*Sathya Sai Speaks, Vol.5, Ch.38,
26 Sept 1965*

Experience of non-dualism is true wisdom. It is a sign of ignorance to see duality ignoring the underlying unity. Duality is not the truth.

*Sathya Sai Speaks, Vol.39, Ch.9,
13 May 2006*

The highest wisdom is the awareness of the unity, the One, which is all this. In fact, there are no two, there is only one Brahman.

*Bhagavan's Divine Discourse
on 24 March 1971*

You should give up the feeling that you are serving others. That is very important. You are serving your own self when you serve others. You should consider all as yours. In fact, others are not others but are the very forms of God ... All service activities are meant to foster this feeling in you.

*Sathya Sai Speaks, Vol.36, Ch.1,
1 January 2003*

Divinity

The all-pervading consciousness is called Divinity ... Divinity is manifest in every living being. The same *Atmic* Principle is present not only in human beings but in every living being in the universe ... God is present as the in-dweller uniformly in human beings as well as insects, birds and beasts ... All that we see in the objective world, say, for example, this hall, the buildings around, etc., are not really objects. People often get deluded into thinking so, seeing their external forms. The universal *Atmic* Principle is present in all these objects ... one has to consider every individual as the embodiment of Divinity. The entire universe is permeated by the Principle of God Doubt implies duality, that is, a feeling of separation between you and God. In fact, there are no two entities, God and you.

*Dasara Discourse, Prasanthi Nilayam,
9 October 2005*

Non-dualism is the awareness of the Divine in everything, everywhere, and in full measure.

*Sathya Sai Speaks, Vol.3, Ch.12,
28 April 1963*

All are one ... Bulbs are many but the same current flows in all of them. Likewise, the *Atmic* principle exists in all.

*Sathya Sai Speaks, Vol.34, Ch.9,
7 May 2001*

Brahman and *Aham* (I) are one and the same... In fact, that unity is Divinity.

*Sathya Sai Speaks, Vol.37, Ch.19,
25 Oct 2004*

The relationship between the individual and God should be properly understood. God is the all-embracing whole. The individual has to experience his oneness with the universal. This universal has been called the *Vishva-Virat-Swarupam* (cosmic form of the Divine). All the beings you see here are manifestations of the cosmic form. This means that all are inherently divine. By obsession with the separateness of the individual, one fails to see His cosmic essence. Forget the ego in you and recognize your spiritual essence.

*Sathya Sai Speaks, Vol.28, Ch.33,
20 November 1995*

Purity to Unity to Divinity

He must cultivate charity (unselfishness) to achieve purity. Through purity of hearts, men will achieve unity, which will lead to Divinity.

*Sathya Sai Speaks, Vol.16, Ch.24,
Sept 1983*

Once you have purity, there will be unity. And once you have unity, you can reach Divinity.

*Sathya Sai Newsletter USA,
Vol. 13, No. 4, p.20*

Charity will confer purity and through purity, unity will be achieved. Once you have purity and unity, you can realize divinity.

BSSB Vol 1, p 28



The Contamination of our Hearts by the Six Inner Enemies

By Seetha Subramanian

“Your heart is like a big tank and your senses are like the taps. If you fill your heart with the water of love, the same sweet water will come out of the taps of your senses. As your heart, so will be your actions. Therefore, when you fill your heart with love, all your actions will be suffused with love.”

- Sathya Sai Baba

“There is no one in this world in whose heart God does not dwell as the indweller,” said Bhagawan Sri Sathya Sai Baba. Do we want to contaminate such a heart? Living with an understanding that God resides in our hearts gives the feeling and bliss of heaven on earth. Our hearts need to be a worthy abode of the Lord and so we need to look into what feelings contaminate the heart! Only then can we look into purifying the heart by removing those negative feelings or changing them into positive feelings.

Our feelings express themselves in our body language, words and actions. By outwardly refining our speech, controlling our tongue, and avoiding harmful actions but without changing how our hearts feel, the benefits will not last long. We are merely suppressing our negative feelings and those thoughts that prompted them. Only

by sublimating our mind and senses we can purify ourselves completely. Hence, inner purity (*antahkarana suddhi*) is important to achieve lasting external purity.

The six inner enemies that contaminate our hearts are:

1. *Kama* (Lust, intense compulsive desire)
2. *Krodha* (Anger)
3. *Lobha* (Greed, excessive desire)
4. *Moha* (Attachment)
5. *Madha* (Pride, false ego)
6. *Matsarya* (Jealousy)

These are feelings that arise from weak minds that provoke such reactions to the occurrences in our worldly life that affect us. *“Do not get attached to worldly things and pursuits. Be in the world but do not let the world be in you,”* said Sathya Sai Baba.

These feelings are part of the creation of Bhagawan and,

so, instead of giving negative connotations to these feelings, we can use these feelings to reveal the positive way to turn our minds and hearts towards the Divine.

Let us analyse how these can affect us, and what we can do so that they do not contaminate us.

Kama: Lust is an intense compulsive desire that turns man to beast and makes man slave to his senses and desired objects. If man turns his desire towards God and yearns for the *darshan*, grace and blessings of God, then *Kama* is turned towards a higher purpose. Just trying to suppress the *Kama* will not be fruitful, transforming it will take us closer to God.

Krodha: Anger makes man insane. Sometimes even being angry can sound fair and we convince ourselves that such bad thoughts are good. Even when anger is used for protecting the

truth and is justifiable, how that anger is expressed shows if the feeling is pure or contaminated.

Anger can be expressed without hurting anybody or in the softest way possible if it is motivated by love. When there is love, there is no selfishness. The root cause of anger is desire and ego. *“Speak when you are angry and you will make the best speech you will ever regret,”* said Swami. Love gives and forgives and anger can be controlled only by love for all. Love is God. Where there is God, there is only contentment and no anger.

Lobha: Greed is having insatiable appetite for possessions. If they are worldly possessions, then they keep fueling our burning desires, and there will be no end to it. But, if the Grace of God is the only insatiable possession we desire, then, following the example of others whom we perceive to be close to God, we will strive to act in such a way that God would want to be close to us. This excessive desire to have God as our treasured possession will be for a higher purpose, and our heart will get purified as we live simply and without attachments.

Moha: Attachment to worldly things can bring pleasure but it is not permanent. It is impulsive and creates greed for more worldly desires, and soon our well-being will depend on fulfilling those desires. Not being attached is not giving up objects but enjoying them without becoming dependent on them for our well-being. Having noble desires and attaching ourselves only to those desires will lead to selfless service. When attachments to worldly

possessions are given up, *Moha* will leave and man can attain liberation from his desires and attachments.

Madha: Pride can be because of physical strength, wealth, knowledge, beauty and many other externalities. Pride can destroy a person if not controlled at the right time. Spiritual pride can be the worst of all, and it can rear its ugly head in spite of securing knowledge, such pride will stop the scholar from practicing what is learnt. We need to understand who is the real doer, for pride not to enter.

“I know, I do not know,” is the outer truth about knowledge. The inner truth is that “I know that I know and I know that I do not know.” Who is this ‘I’? The Self ‘I’ is just the witness and not the doer. Swami said, *“The ego has to be fully curbed; the faith that ‘not even a blade of grass can shake in the wind without Him being aware of it and thus having caused it’ has to be implanted in the mind.”*

Matsarya: Jealousy is a disease that can kill all the so-called happiness and peace in a man’s life. It clouds the vision and leads to feelings of hatred. But jealousy is a negative feeling that can arise even when someone else is perceived as closer to God or loved by God more than us.

How do we handle this feeling without contaminating our hearts and minds? For example, some Sathya Sai devotees may feel jealous if Swami blesses some family with *vibhuti* manifestations, especially if they feel that the family does not deserve that Grace. Here

devotees are not judging the family but they are, indeed, judging Swami.

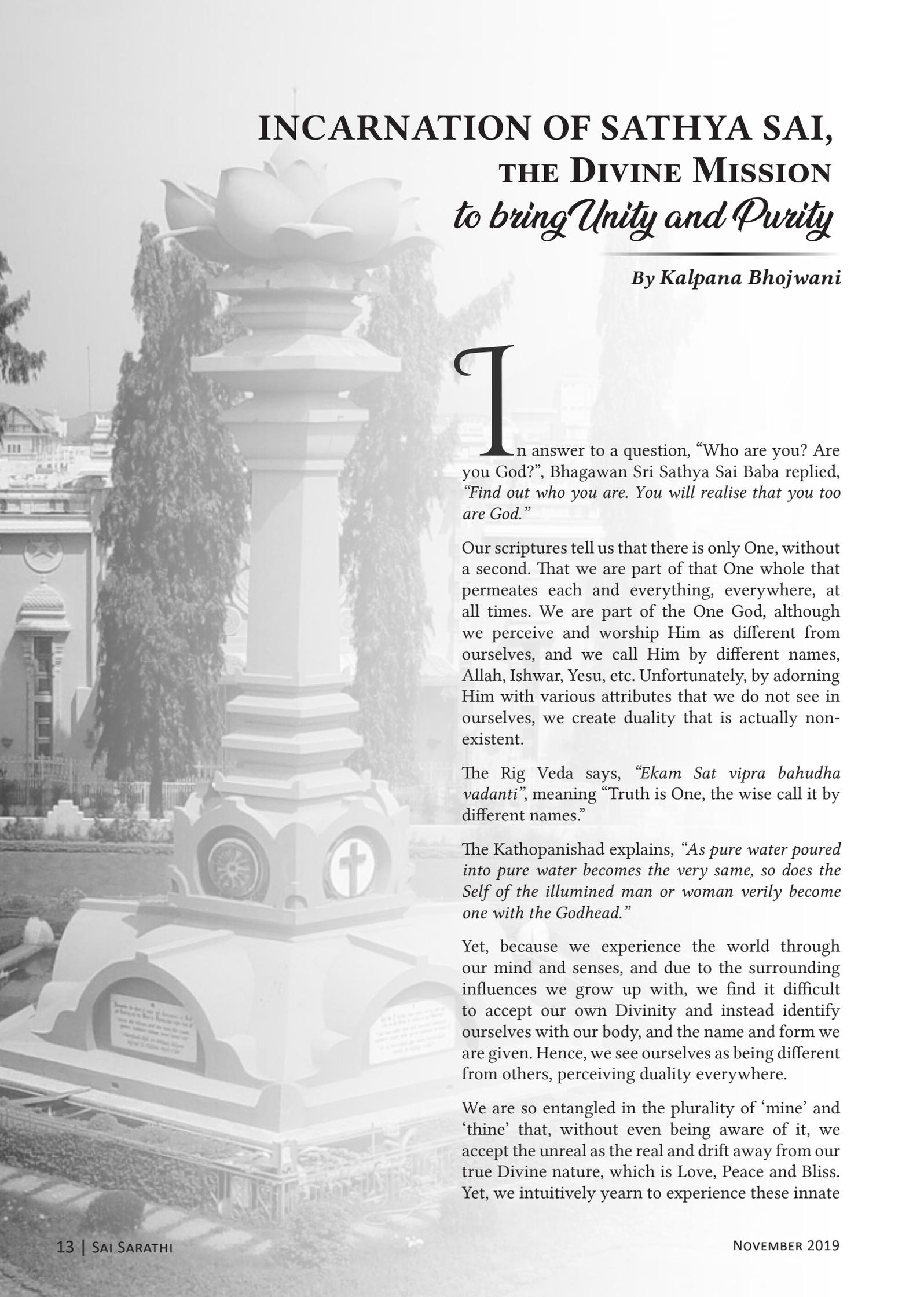
How to handle such feelings? Devotees should count their own blessings and perhaps even think of the blessings that they have themselves received in their lives which the other family might not have received. Such devotees have to use the energy generated by the jealous feeling to strive more, to live life in accordance with Swami’s teachings and to get more of Swami’s blessing!

Every act has a consequence, and this applies equally to everyone, be it a religious person, a spiritual person, or a strict believer of science. If our purpose in life is just to enjoy all that the world has to offer, the consequences will be that the six inner enemies will sooner rather than later stop us from enjoying the pleasures of the world.

If we seek lasting happiness in life, it can only be by controlling and conquering these evil feelings. By doing so, we can purify our hearts and minds and invite peace within, with which we only generate good thoughts and so find joy in the world.

The pure heart feels contentment, everlasting happiness, and understands the temporary nature of all creation, and so becomes a pathway to unity and Divinity. Let’s watch our thoughts, words and deeds, and win over these six inner enemies to clear our pathway to Divinity. Let God bless us all!

*Loving Sai Ram
Seetha Subramanian*



INCARNATION OF SATHYA SAI, THE DIVINE MISSION *to bring Unity and Purity*

By Kalpana Bhojwani

In answer to a question, “Who are you? Are you God?”, Bhagawan Sri Sathya Sai Baba replied, “*Find out who you are. You will realise that you too are God.*”

Our scriptures tell us that there is only One, without a second. That we are part of that One whole that permeates each and everything, everywhere, at all times. We are part of the One God, although we perceive and worship Him as different from ourselves, and we call Him by different names, Allah, Ishwar, Yesu, etc. Unfortunately, by adorning Him with various attributes that we do not see in ourselves, we create duality that is actually non-existent.

The Rig Veda says, “*Ekam Sat vipra bahudha vadanti*”, meaning “Truth is One, the wise call it by different names.”

The Kathopanishad explains, “*As pure water poured into pure water becomes the very same, so does the Self of the illumined man or woman verily become one with the Godhead.*”

Yet, because we experience the world through our mind and senses, and due to the surrounding influences we grow up with, we find it difficult to accept our own Divinity and instead identify ourselves with our body, and the name and form we are given. Hence, we see ourselves as being different from others, perceiving duality everywhere.

We are so entangled in the plurality of ‘mine’ and ‘thine’ that, without even being aware of it, we accept the unreal as the real and drift away from our true Divine nature, which is Love, Peace and Bliss. Yet, we intuitively yearn to experience these innate

qualities, seeking them in the alternate reality of our worldly existence, assuming we can find them in our relationships and possessions. But, as we live in this alternate reality of our imagination, pursuing an elusive eternal bliss, we lose all semblance of unity and purity within.

It is to bring awareness of the unity of all creation and to remind us that our real Self is pure, Divine and Eternal, that the saints and sages have come amongst us from time to time.

Jesus came and told us that *"The kingdom of Heaven lies Within You."* Guru Nanak told us *"Eko Omkar."* The great Persian Sufi mystic Rumi said, *"Liberation from me and thou is the lasting release into wholeness"*, which is *Ekam*, or the Universal, all pervading Self, whatever name we give it. In explaining the majesty of our human experience, Rumi said, *"We carry inside us wonders we seek outside us."*

In modern times, our dear Lord Bhagawan Sri Sathya Sai Baba, the Avatar of this age, assumed the human form to explain to us the eternal divinity and purity that is our true Self. He did not come to give new teachings but to reaffirm the teachings of Truth contained in our ancient scriptures.

To some, He gave a direct experience of His Divinity, albeit in just a glimpse. And to the many others whom He brought to Himself, He instructed and exhorted them to learn of and experience their own Divinity, and live in that awareness.

His physical life was the living example of His teachings. He

not only proclaimed but also revealed His Infinite Self to the many who cared to listen, follow, and seek Him with the increasing unity and purity that they experienced as a result of the *sadhana* (spiritual practices) He taught.

He told us, *"I separated Myself from Myself in order that I can love Myself... I am in you and you are in Me. We cannot be separated."* In this explanation, He revealed our Divine heritage and also the true purpose of our lives.

Not only did He make us aware of the underlying unity that already exists in the universe, He implicitly explained that duality is an illusion and that we are actually One in Him. Our true purpose in this life is to realise this Unity and Divinity.

If we realise, act and live in the awareness of this underlying unity, many major issues of the world can be resolved and there will be only Love and Peace.

Everything in the universe is energy that emanates from Divine Consciousness. Energy, seen and unseen, fills the entire space, as the scientists have increasingly been telling us. It is reflected in various levels of Consciousness: Just as the electric current has the power to activate many electric lights to produce visible light, Consciousness is reflected in Creation as Nature, humans, animals, plant life, and inert objects. Thus, the various names and forms are but the varied reflections of the same underlying Energy.

"Nations are many, Earth is One; Oceans are many, Water is One. Stars are many, Sky is One; Beings are many, Breath is One ..." says

Bhagawan Sri Sathya Sai Baba. Thus it is clear that beyond the multiplicity there is only the Single, Unitary, all-sustaining Divinity that is the source of all creation.

The small 'i', our name and form with which we identify ourselves, is but a transient expression of the real 'I', that we know as God, Brahman, etc., from whom everyone and everything in the manifested universe comes. *"Unity is Divinity"*, Swami tells us. This singular, all-powerful, all-encompassing Divinity, which is Self-sustaining and all pervading, is beyond any name and form, beyond any description.

That is why Swami says that we must understand that "I am I", not the name and form that we identify ourselves with. Name and form, birth and death is but a play of Energy and Consciousness.

The thought is well expressed in one of the Mystic Odes of Rumi:

*'Our death is our wedding
with Eternity.
What is the secret? "God is One".
The sunlight splits when entering
the window of the house.
This multiplicity exists in the
cluster of grapes.
It is not in the juice made from
grapes.'*

Swami exhorts us to live in *"Constant integrated awareness"* of That Divinity which is *within* us and all *around* us all the time. We may intellectually understand the concept of Divinity underlying all creation, but how do we live and act constantly in its awareness? Are we able to see it, feel it, and live in the awareness of it in our daily life?

PURITY IS ESSENTIAL FOR
EXPERIENCING DIVINITY.
“PURITY IS ENLIGHTENMENT.”

Swami tells us that “Purity is essential for experiencing Divinity.” He says, “Purity is Enlightenment.” Jesus also said, “Blessed are the pure in heart. For, they shall see good.” In almost all religions, purity of heart is emphasised.

How do we achieve this purity of heart, especially in the present competitive, materialistic age where success is considered synonymous with worldly gains and accumulation of objects of external satisfaction?

This purity can be achieved only by carrying out our spiritual practices with a spirit of enquiry, contemplating on the Self, through the enquiry, “Who am I?” As advised by Swami, we must live all the time in the awareness that I am NOT the body but the indweller within. Our thoughts, words, and actions must be refined so that we are freed from the bondage of the mind that is steeped in duality and we turn inwards, to find our true selves in that stillness and silence.

Is it easy to live constantly in this awareness while fulfilling our daily physical needs?

The beauty of our dear Swami’s teachings is in its simplicity. He simplifies the highest and deepest spiritual *sadhana* to make it available and feasible for every person to understand and put into practice in the midst of our daily life.

His “Love All, Serve All” and “Help Ever, Hurt Never” injunctions meet the needs of the simple person seeking only goodness and inner purity, which is expressed in a life of selfless service.

Purity is essential to experience Divinity. For this purpose, Swami has given His devotees the Nine Point Code of Conduct to practice, which include, among other *sadhana*, regular devotional singing, selfless service (*seva*), study circles and value-based education, along with daily meditation. These encompass the three paths of *Bhakti* (devotion), *Karma* (Action) and *Jnana* (Wisdom) given in the Bhagawad Geeta. With the regular practice of these, one slowly and naturally gains purity.

Purity is to be observed in two aspects, which are both essential. External purity is the purity of our body, which is the main vehicle to attain the ultimate goal of Enlightenment, or Self-realisation. External purity includes the purity of food, purity of speech and action, purity of the company we keep, as well as the environment around us. Unless external purity is taken care of, our mind cannot be turned inwards.

Even more important is the *inner purity*, which is the purity of our hearts and minds. Baba says, “By concentrating within, you can

directly feel My Divine Bliss in your soul. The effects are within and also without. The soul is made in My Image and when you become established in soul-awareness, your personality begins to reflect My Goodness and Beauty. That is your real personality.”

The inner purity and unity of thought, word and deed is essential. Devotion, selfless service, study of scriptures, reflection and meditation are essential for achieving inner purity. Swami advises us to practice Ceiling on Desires and to live a simple life, so that the mind can be disentangled from the trappings of the world and instead be turned inwards in reflection and meditation.

Love is the basis of all purity, Swami tells us. The practice of love softens our hardened heart and mind and teaches us compassion, empathy, non-judgment, etc. It makes us receptive to the Lord’s teachings and love. The more we open our hearts to love, the more pure our heart becomes. A pure heart has no room for any negativity. A pure heart sees Love, feels Love, expands in Love and ultimately becomes Pure Love.

In this state, it becomes One with its own Self, the Real Self, the Higher Self, the One without a second. Then the joy and sorrow, the pleasure and pain, the loss or gain of the world has no more effect on the individual.

Swami says, "There can be no creative activity without the joy born of Love. Love is the realisation of Oneness; it is to realise My presence in everything. Such a realisation has an effect upon the human soul."

Paramhansa Prajnanananda, the head of Kriya Yoga, expresses the same thought. He says, "To love is to perceive Divinity in others and to manifest Divinity within."

A person aware of the unity of all creation, lives in "Constant Integrated Awareness" of his real Self and, thus, lives in Love, Peace and Joy in the midst of the storms of life. This is what the spiritual journey is all about. Sathya Sai Baba came in human form to teach us and lead us on this spiritual journey.

Swami has written a beautiful poem that summarises it all:

The Spiritual Journey

Remember that with every step,
You are nearing God.
And when you take one step towards Him
God takes ten steps towards you.
There is no halting place in the pilgrimage!
It is one continuous journey;
Through day and night,
Through tears and smiles,
Through birth and death,
Through womb and tomb.
When the road ends and goal is gained,
The pilgrim finds that He had travelled
from himself to himself.
That was long and lonesome;
But God that led him unto,
Was all the while in him,
Around him, with him and besides him.
He Himself is always DIVINE.

*Jai Sai Ram
Kalpana Bhojwani*

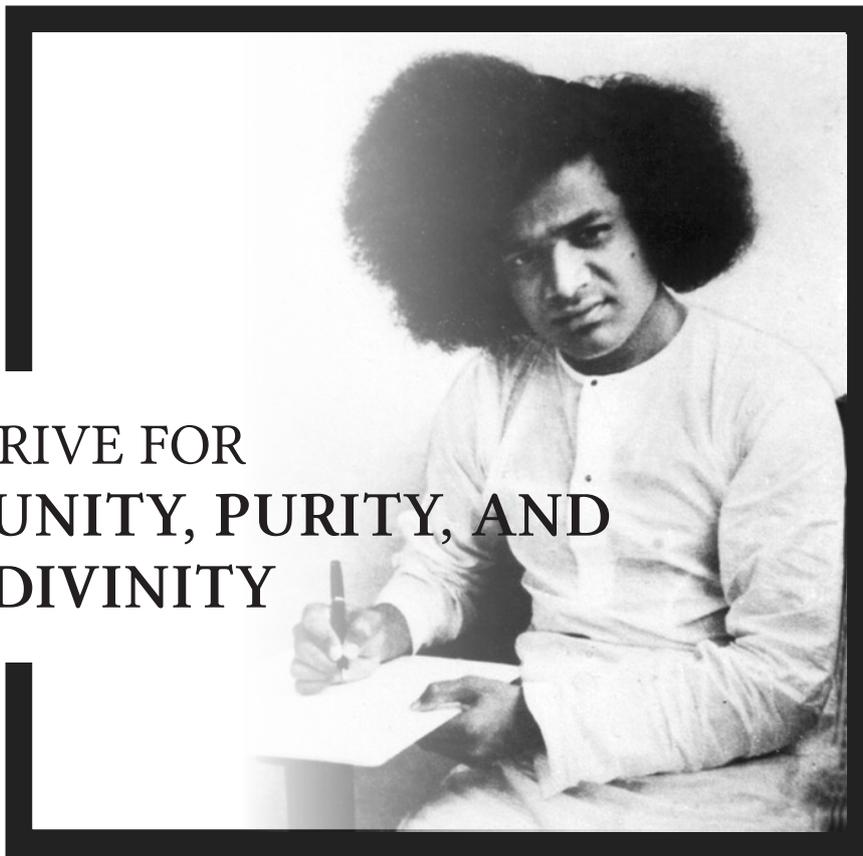


I have come to light the lamp of love in your hearts, to see that it shines day by day with added lustre. I have not come to speak on behalf of any particular dharma (faith or religion), like the Hindu dharma. I have not come on any mission of publicity for any sect, or creed or cause; nor have I come to collect followers for any doctrine. I have no plan to attract disciples or devotees into My fold or any fold. I have come to tell you of this universal unitary faith, this Atmic Principle, this path of love, this dharma of love, this duty of love, this obligation to love.



Sathya Sai Speaks Vol.8/Ch.22:
4 July 1968

STRIVE FOR UNITY, PURITY, AND DIVINITY



Having been endowed with such a sacred power of speech, man is unable to make proper use of it. No other form of life has the mighty intellect and capacity for inner peace as humans do. In this world every object has five aspects, namely, *sat*, *chit*, *ananda*, *rupa* and *nama* (being, awareness, bliss, form and name). Being, awareness, and bliss are the three core attributes of a man. They are true and eternal. Name and form are transitory; the delusion of permanence of name and form leads mankind to waste away its precious life.

In this world, there are two types of intellectuals. The first type is the scientists who are totally materialistic in their outlook.

They have in their mind only the physical and worldly goals and gains. They are fascinated by the external appearance of a gigantic tree with its numerous branches and twigs, but they are not interested in finding its “roots”.

Vedantins (philosophers) are the second type of intellectuals, who are not fascinated by the external appearance of the tree but evince great delight in finding the “roots”. People who are worldly in outlook waste their time in watering the “branches”, whereas, the Vedantins water the “roots” and, thereby, enjoy the “fruits”.

Man should churn his mind and try to know his true identity. He should not be deterred

or depressed by the initial impediments and obstacles that beset his path. *Sat-chit-ananda* (being-awareness-bliss) are the very nature of man. But man has forgotten his very nature and is wasting his time in the vain pursuit of fleeting pleasures. He is not able to realise the value of his innate nature, *sat-chit-ananda*.

Once he realises its value and experiences it, he can reach any exalted state. In fact, he becomes verily God. Man can accomplish any mighty task when he realises his innate divine nature. The power latent in man is not found anywhere else.

Every man is endowed with the three chief attributes of

sat-chit-ananda. But having been enmeshed in the web of delusion, man considers that the “name and form” are real, ignoring his innate qualities of *sat-chit-ananda*. First of all, what man has to recognise is his own innate divine nature, but man is not making any effort in this direction. He has become a slave to his senses and is wasting his time on trivial matters. The primary duty of man, therefore, is to understand properly his innate human nature and then put it into practice.

The value and significance of human nature is beyond all estimation. Only when you practise human values will your life be redeemed. Man is but a spark of Divinity. That is why Lord Krishna said in the Bhagavad Gita, “*Mamaivamsho Jeevaloke Jeevabhutah Sanathana*” (the eternal *Atma* in all beings is a part of My Being). In fact, the *antarvani* (inner voice) keeps reminding man of his divine nature day in and day out. But man is not making any effort to listen to his inner voice. He is craving for physical and ephemeral objects, forgetting his own divine nature and, thereby, distancing himself from the ultimate goal of life.

Names and forms are momentary like water bubbles. He is being deluded by names and forms and is losing the very precious gem of divinity. Man is endowed with infinite divine power.

People are full of hopes and aspirations at the dawn of a New Year. In fact, you should consider every moment as the beginning of a New Year. Names and forms have no value without the eternal virtues. Man suffers from

various ailments, some internal and others external. A doctor can cure the external ailments but the Atmic feeling is the only remedy for all the internal ailments. You should make efforts to know the principle of *Atma*. The *Atma* is a synonym for Brahma, which is nothing but the *Chaitanya* permeating every human being. *Chaitanya* has no form. The *Chaitanya* that is present in the human body is called “conscience”. The all-pervasive *Chaitanya* is called “Consciousness”. When the individual understands the principle of unity in diversity, the “conscience” gets transformed into “Consciousness”.

In spite of being endowed with such a sacred power, man gets deluded by the vagaries of the world. He is giving importance to the New Year, which is fleeting. In fact, he should give importance to the changeless “Time” and sanctify it by proper use. In this world, only truth and goodness will remain with us for ever. Their value cannot be quantified. So, we should strive to develop truth and goodness in us. We should not hanker after name and fame. Each one gets one’s share based on one’s *prapti* (deservedness).

Man’s activities yield the desired result only when the *kala*, *karma*, *karana* and *kartavya* (time, action, cause and duty) are in harmony with each other. Hence, one should make sincere efforts and wait for the right time. When the action fructifies, he should utilise it in accordance with the time and circumstances.

Boys (former students of Swami) are doing a lot of good work. They are going to various villages and giving happiness to the people there by performing service activities and *bhajan*. They should undertake all these activities with the spirit of love. There is nothing greater than love. You should lead your life filled with selfless love.

You should give up the feeling that you are serving others. That is very important. You are serving your own self when you serve others. You should consider all as yours. In fact, others are not others but are the very forms of God. Hence, service rendered to humanity is service rendered to God. All service activities are meant to foster this feeling in you. You should plunge into the field of service with selfless love. That alone is true service. All other service activities are worldly and momentary.

Your acts of service should be suffused with the spirit of love.

Service does not merely mean helping others. The best way to love God is to love all and serve all. Your acts of service should be suffused with the spirit of love. Without the positive aspect of love, all service you render becomes negative in nature. All bodies are like bulbs, and love is the main switch. Only when the main switch is pressed will the bodies radiate light and happiness to one and all. You are switching off the main switch and trying to enjoy happiness. It is impossible. *Hrid + daya* (compassion) = *Hridaya* (heart). Your heart should be filled with compassion. All your activities should be suffused with love.

There is no strength superior to love.

The ancient culture of Bharat is divine, most precious, wonderful, and blissful. But you are not making any effort to understand its greatness. In fact, you are belittling such a sacred culture. You are deluded by the differences based on caste and culture. In fact, there is only one caste, the caste of humanity. The love that originates in the heart is true religion. The entire humanity is one family. All are brothers and sisters.

The whole world is but one mansion. It is impossible to describe in words the happiness you would experience when you develop such broad-mindedness. Hence, make every effort to visualise divinity in humanity.

God's creation is most wonderful and mysterious. There are innumerable stars in the sky. The light emitted by some of them is yet to reach the earth, in spite of the fact that light travels at a speed of thousands of miles per second. Such being the case, you can very well imagine the distance between earth and stars. When the creation itself is such an infinite and indescribable phenomenon, how mighty and powerful must the Creator be!

The stories of God cannot be described in mere words. Man imagines and describes Him based on his own estimates. Truly speaking, God is beyond all definition. God is present in the heart of every man with all His divine powers. The beauty and grandeur of God cannot be described in words. He is the primordial basis of all beings. Everything happens according to His Will.

Since He is the Creator of all beings, He is called *Prajapati*. Since He is the most intelligent One, He is called *Dakshinamurthi*. In this manner, God has infinite names. Man attributes names and forms to God based on his limited understanding and worships Him: *Nirgunam, Niranjanam, Sanathana Niketanam, Nitya, Suddha, Buddha, Mukta* and *Nirmala Swarupinam* (God is attributeless, pure, final abode, eternal, unsullied, enlightened, liberated and embodiment of sacredness).

When such a divine principle is present within his own self, why does man consider himself to be small and feeble? You should give up such a feeling of inferiority.

There is no greater being than the human being. In fact, divinity is immanent in the entire humanity. But, unfortunately, you are considering such a sacred human birth as trivial. As you think, so shall it become. These petty thoughts are the result of your petty mind.

When you see smoke emerging from the hills, it is an indication that there is fire. When you see the fire directly, it is called *pratyaksha pramana* (direct experience). If you see only the smoke and not the fire, you presume that there is fire behind the smoke. It is only a possibility. It is *anumana pramana* (presumptive experience). It is possible that sometimes fog appears as smoke and, actually, there may not be fire in the hills. Therefore, *anumana pramana* gives rise to doubt. Love is the

only *pratyaksha pramana* (direct experience) of divinity in a human being.

When a question arises as to where God is, the immediate answer is God is love and love is God. Similarly, truth is God. There is nothing greater than truth. There is no divinity higher than truth. Truth is all-pervading. Countries may be different but truth is one and only one. There is nothing like American truth, Japanese truth, German truth, etc. To make such distinction is the nature of petty-minded people.

We are not petty-minded and mean. We are the embodiments of infinity. Man should always remind himself that he is the embodiment of Truth, embodiment of Love, embodiment of Bliss, etc. Man has got infinite capacity for spiritual thoughts and spiritual quest. But, does he realise his true nature?

Man should always remind himself that he is the embodiment of Truth, embodiment of Love, embodiment of Bliss, etc.

Take, for instance, a handful of sea-sand in a plate. The scientists determine the sand as belonging to such and such country on the basis of the colour and weight of the sand. But the philosophers do not at all think that way. They say that it is God's creation and God's *maya* (illusion). Thus, there is a gulf of difference between the perceptions of the scientists and the sages. Science is like semi-circle. It starts at some place and ends at some other place. But, spirituality originates and ends at the same point of origin. It is a full-circle. It is verily Divinity.

That is why it is said, "Poornamadah poornamidam poornat poornamudachyate Poornasya poornamadaya poornameva avashishyate." (That is full, this is full. When the full is taken out of the full, what remains is again the full). Such a divinity, which is the embodiment of fullness, is immanent in every human being. But, unfortunately, man is not making any effort to realise the divinity within.

Who is protecting his body while he is fast asleep? How does the body function perfectly, even without his knowledge? Nobody knows. For creation, protection and sustenance, for everything, God is responsible. Such a divine power is immanent in every human being. In spite of this, man is depressed in times of difficulties and is elated in times of joy. But this is not the goal of his life. His true goal is to maintain a perfect state of equanimity at all times and not to get caught in "sorrows and joys".

Pleasure is an interval between two pains. Therefore, we need not go in search of pleasure. It is very much within us. In fact, you, yourself are the embodiment of bliss.

Always be happy and cheerful for your innate nature is bliss. You need not go in search of happiness.

Always be happy and cheerful for your innate nature is bliss.

Bliss emerges out of *Atma*. Whenever you wish for it, you will get it. Happiness is union with God. Therefore, always be in the company of God. Once you are in the company of God, happiness will follow you like a slave. Today, man is in search of happiness and, in the process, is

becoming a slave to happiness. This is not correct. In fact, happiness should become a slave to you, for you are verily the embodiment of Divine *Atma*.

Believe it or not, I am always blissful. You can also experience such a state of bliss. You should not go in search of happiness. Instead, happiness should follow you wherever you go.

Hanuman was a great hero in the episode of Ramayana. He was courageous, mighty and invincible. He possessed good qualities of character and peace. He was always happy and cheerful, chanting the divine name of Rama. You should also develop such noble qualities. First and foremost, you should become a human being in the true sense. You should develop kindness toward all. Only then do you deserve to be identified as belonging to mankind.

You are acquiring a high level of worldly education. You are reading several great books. You are acquiring great powers. But, all these are ephemeral and evanescent. Therefore, always keep your thoughts steadily fixed on the divine power that fills your heart with bliss. The

divine power is infinite. The more you contemplate on the divine, the more and more the bliss gets multiplied.

When such an infinite divine power is within your own self, why should you be exposed to difficulties?

Today, our old students have assembled here. They are undertaking several types of service activities in various parts of the country and even abroad.

They are deriving great pleasure out of this service activity. In My opinion, they should confine themselves to their own areas and render service to society within their means. It is neither good nor necessary to associate with others in their service activity, which will turn it into business. As far as possible, they should undertake such activities in their respective villages and give them happiness.

In rural areas, there is a vast scope for different service activities. A few decades ago, some people invited Me to shift to bigger cities like Mysore, saying that they would provide a big palace for Me. But, as for Me, I don't need palaces. I must stay in this small village. I have not given up My place of birth. In such place alone, mighty tasks need to be accomplished. So, I refused to move from Puttaparthi, which was then a remote village with no modern facilities.

In those days, if one were to visit Puttaparthi, one had to alight from the train at Penukonda, which was the nearest railhead, and then travel to this place in a bullock-cart. Such were the conveyances in those days. But now, one can straightaway reach Puttaparthi comfortably by air. One had to go to Anantapur by bus in those days for availing oneself of medical services. Now, we have a Super Specialty Hospital right at our doorstep. Thus, all modern conveniences and facilities are now available in this village of Puttaparthi.

Therefore, there is no better place than a village to live in. The villages are the most valuable assets of a nation. If you serve the villagers properly, nothing

could be a greater service than that. *Grama seva* is *Rama seva*.

There is no satisfaction in service undertaken in towns and cities. The urban people are indifferent and self-centred. On the other hand, in the villages, even for a small commotion, all the villagers will gather. Such a type of unity and camaraderie still exists in the villages. Where there is unity, there will be divinity. Where there is divinity, there will be bliss. Hence, work sincerely for the development of the village in which you are placed. Thus, all of you should work for the development of your respective villages.

Your activities should not be on the lines of political activities. By associating with various types of people, this turns into a political activity. I am not happy with that. Do come together for *bhajan* wherever you are. But do not allow separatism. All should be united.

Wherever you are, undertake service activities with a spirit of cooperation and unity. Do not strike discordant notes. For ages, India has been a peaceful country and all Indians were united like a big family. But what is the position now? In the olden days, whenever somebody visited a village, all the villagers used to gather round him and enquire about his welfare lovingly. Now, that spirit of love and oneness is lost, totally.

Wherever you go, you will find differences and tensions even on trivial matters. Especially, after Independence, riots and disturbances are taking place in almost every part of the country. The sanctity of human life seems to be totally lost. Human life

has no value. People are killed like ants and mosquitoes. These are inhuman and demonic acts. This is not what is expected of a human being.

We must transform the divine power latent in us into skill for undertaking service to society. When knowledge is converted into skill, you acquire balance in life. In such a state

Spirituality is not
a business activity.
Spirituality is a divine
mansion. It is associated
with unity.

**THIS UNITY IN
DIVERSITY ALONE WILL
BRING YOU HAPPINESS.**

of equanimity, you will develop insight. With such an insight and divine power when you undertake service activity, it will be most fruitful and beneficial to the society.

Every village in the country has to be developed in all respects. You have come from Hyderabad, Madras, America, etc., to participate in service activity. Where is the need for all this? This is not a fair where different people from different parts gather to sell their commodities. Wherever you are, develop your area with your service. People of one place may even go to another place for developing that place. But this kind of mixing up of people from different areas adulterates the very purpose. It ends up in confusion, turns into pollution. Do not give scope for confusion and pollution of your mind with unnecessary differences.

You should always undertake service activities with a pure mind. Unity brings purity, and purity in turn leads to divinity. Therefore, always remember the inseparable relationship between unity, purity, and divinity and strive to achieve that. You may come together and work together in the spirit of sacrifice. But if people from various places come together this way for *Grama Seva*, no good accrues to the villages. Each has his own feelings and by mixing they get polluted. Then the place becomes a business centre.

Spirituality is not a business activity. Spirituality is a divine mansion. It is associated with unity. This unity in diversity alone will bring you happiness. I wish that you cultivate that principle of unity. It is only then that the service undertaken by you will acquire value and sanctity. There is no use polluting the sacred service activity with all sorts of differences.

Embodiments of Love! Share love with everybody. Always maintain unity and purity.

**Divine Discourse
Prasanthi Nilayam
1 January 2003**





Secret Recipe For ... When Life Throws You *Lemons!*

“I do not want your praise. I want your transformation.”

By Naina Shamdasani

You are the privileged recipient of a materialised object and it is the most precious thing in the world to you. You carefully select a transparent case to hold Swami’s gift to you. You place it at your altar and prostrate in front of it. Every time you walk past, you partake blessings by touching the case that houses the materialised object. While the object was the real *prasadam*, the case that holds the object is now idolised too! The case was not materialised by Bhagawan, only the object was! How did both suddenly become equally worthy of reverence and veneration? Am I missing something?

A transparent case that may not even look appealing multiplies in value and merits reverence simply because it houses Bhagawan’s materialisation! Why can’t we have the same attitude of reverence towards the lemon-y circumstances that knock us down and turn our life upside down! What’s one got to do with the other? Simple.

While the transparent case holds the cherished materialised object, the ups and downs of life hold the key to our personal and spiritual transformation!

Where I was to Where I am

Sadly, we fret and fear the lemon-y circumstances and too often we want to get our trials or difficulties over with quickly! We balk and cry at the lemon-y situations just because they are contrary to our perceived idealistic desires. Perhaps that’s because we are just not ready for transformation, or transformation has not been clearly understood. Bhagawan knows the kind of inner potential each of us carries and knows how to bring it to fruition. If we call ourselves His devotees, we should be willing to make use of every opportunity for our growth and transformation.

The devotee for whom transformation has become compulsory therefore practices the old adage, *“When life gives you lemons, make lemonade!”* In the face of adversity, his spiritual optimism stems from faith and trust in Bhagawan and serves him well; patience

and prayer enhance his spiritual endeavours. To the still immature spiritual seeker, however, it is easier to smile and brush aside the statement than to practice it, but the basic philosophy is sound and, in fact, very spiritual. Clearly, it is the mature aspirant that will be able to extract the sweetest lemonade and avail Swami’s real *prasadam* for personal transformation.

Look back at some of the lemons in your life and see how they were grown for your own improvement and progress, *‘From where I was to where I am now.’* Here’s a glimpse of my *prasadam* from Swami for self-purification of thought, word and deed.

The Mix-Match Lemon

About a dozen years ago, the Hong Kong Mahilas embarked on a *seva* project called Knots of Love. The ‘knots’ are crochet or knitting stitches to make scarves, bags, shawls, throws, etc. that are distributed to the elderly, kids or the street sleepers during our regular *sevas*.

Recently, while taking inventory of the materials for this project, the team leaders realised there

were too many odd bits and pieces of mismatched wool piling up. These were promptly distributed to various loving, talented hands to create something worthwhile for distribution. To my annoyance, I too received a bag of the most mis-matched strands of wool that were of various lengths and textures to crochet whatever I could with it!

My weakness is that I cannot say 'no' to a task in Swami's name. Mercifully, it's also my greatest strength! I got my fingers to work but it wasn't a task that I would ordinarily have volunteered to take on and so with every stitch there was a muttered exclamation. The mismatched strands merited a moan, the varying lengths of strands deserved a groan, the trouble it took to join them together neatly justified a grumble and the erratic textures got their share of my frustration too!

***Prasadam –
Self-Purification of
Thought, Word and Deed***

Having committed to doing the *seva* in Swami's name, I then reminded myself of Swami's words: "*Work is worship and the tiniest work is a flower to be placed at the feet of God.*"

When I paused to think about the joy on the face of the *Narayana* who received whatever I ended up making, my attitude towards the task instantly changed. Miraculously, after I had crocheted the first two to three rows (the hardest part) of the beanie, I realised that every moan, groan and grumble had, at some point, changed into a '*Sai Ram!*'

Without a second thought, I was repeating *Sai Ram* for every stitch on my hook. For every time I unified the mismatched colours, lengths of strands and texture into neat stitches, I was thanking Swami and said, "*Good job, Swami!*" The most triumphant *Sai Ram* came when I held this exquisitely beautiful beanie that came out of those mismatched strands! Whoever receives this beanie is blessed because it is saturated with thousands of *Sai Rams!*

The *Sai Rams* that initially started as venting of annoyance and frustration eventually turned to chanting, with no other thought except to finish my offering. I extracted the sweetest, delicious and most refreshing lemonade when I didn't even think I was capable of making anything with it! But Swami knew and made me do it. My eternal thanks to Swami for my personal *prasadam* of effecting purity of thought, word and deed – from exclamations to *Sai Ram!* What a blessing!

***Do Your Best,
Leave the Rest***

There were other blessings interlaced into the mix-n-match lemon. I realised much later that Swami had intentionally shoved this particular bag of lemons upon me. He was preparing me to handle the many challenges at work and the most unimaginable circumstances that my life was going to be plunged into! In the case of the mix-n-match lemon, He came to my rescue by changing my mindset with His words. Once I had offered the *seva* to him, I did the best I knew how to and made the most of what was given to me.

"Without doing your best and leaving everything to Swami, nothing is going to happen. I put you in such situations to teach you how to deal with them; to make you learn courage."

If we use the same approach in facing the lemon-y situations in life, He will never fail us. "*Do your best; leave the rest.*" Throughout the epics there are instances of those who turned defeat into victory and trials into triumph. Instead of being victims, we too can become victorious and avail of Swami's *prasadam* concealed in those lemons. The *prasadam* that can only lead to our transformation.

The very tough times of life are there to transform us and to make of us what life knows we can be. Transformation takes us from a lower level of comfort to a higher level.

Bhagawan works in mysterious ways and He uses our circumstance to mould us into His most endearing *Premaswarupalaras* and *Divyaswarupalaras*. From the immature spiritual aspirant, we come into the pruning process. I admit the pruning process is not easy but it is worth it, especially when you come to compare *where I was to where I am now*.

***Secret Recipe: Faith, Trust,
Prayer and Patience***

You may be thinking that the mix-n-match lemon is insignificant compared to the real lemons that life gives us, and you are right. However, just maintain the same approach and attitude as above. I assure you if you're looking for answers to your dilemmas, you won't find

them on Instagram or Facebook. But you will find answers if you:

- Have Faith.
- Trust Him.
- Pray and Be Patient.

Accept that trials test our faith, and faith tested can bring out the best in us! Just as fire purifies gold and just as training makes an athlete stronger, so also we can be stronger through the lemons that come our way. Understanding that lemons work for us, and not against us, will help us even further to spiritual maturity.

Work on yourself. First, chide yourself hard for the obvious lack of trust in Swami. Then dig deep within to unearth the faith that you've stored away. Offer your deepest insecurities, fears and doubts to Swami when you pray and, finally, wait out in patience to accept what He has in store for you. This doesn't mean that it will stop raining lemons and life will suddenly be easy after deploying this secret recipe to making lemonade, but everything changes instantly.

When it rains lemons, focus on the steadfastness and faithfulness of Bhagawan to His devotees. Would He ever let you down? Bhagawan once told a senior officer of the SSIO, Leonardo Gutter from Argentina, *"I will never disappoint My devotees."* The question really is Do you believe He will never disappoint you? Let your faith answer that.

Do you really and truly believe that He will never forsake you? The difficulty is not Bhagawan's steadfastness and faithfulness to us, it is our faith in Him! We struggle with our faith.

"Those who seek to acquire steadiness of faith must first acquire the strength to bear grief and pain, insult and injury. The succession of joy and grief must help confirm the faith and make it immovable. That alone is true devotion."

Ask Him - Make Prayer Your Steering Wheel

Life has become a journey of ups and downs, of good and bad, of easy and difficult, that we will probably never get used to. We become so complacent when everything is going well that when life turns us on our heads, our faith is shaken. We forget how Bhagawan brought us out of our difficult times on previous occasions.

My personal prayer is always that my faith should not fail me. It's so easy when it's raining lemons to have doubt and disbelief. It's easy to think that Bhagawan has forgotten about me. However, these thoughts must not overcome us. Every such thought should be cast aside and placed into captivity.

When it's raining lemons, just understand it's Lemon Season

and turn the situation around by drawing strength and courage from Bhagawan's assurance:

"You may be physically far, but mentally by My side. I do not imagine distance in miles or metres; only you have to be aware of Me and make use of My presence. Why fear when I am here? Put all your faith in Me. I shall guard and guide you."

Over time, I've learned that I have sometimes omitted a special ingredient in my secret recipe to make lemonade. It's called 'Trusting in Bhagawan.' He gives us the best gifts; we see them as lemons. Thankfully over time, I've learned to change this perspective. So, here's a challenge for you: How many times a day have you prayed to Swami, "I want YOU to work through me. Show YOUR light to others through me?" Do we ever pray with this intensity? Try it and the lemons will turn into blessings.

The Word is God

Let's give you the benefit of the doubt. What if lemons remain lemons and nothing comes out of them? There is a final approach.

When it rains lemons, focus on the steadfastness and faithfulness of Bhagawan to His devotees.

Would He ever let you down?

Bhagawan once told a senior officer of the SSIO, *"I will never disappoint My devotees."*

The question really is

Do you believe He will never disappoint you?

LET YOUR FAITH ANSWER THAT.

Pick up any of His discourses and consult them for a recipe to turn your lemons into lemonade. What Bhagawan says are not just mere words, they are full of intent for our spiritual growth. The only way to have His Grace is to live by His message.

It is not enough to love Him. We have to love His values, His words, His teachings. We have to be disciplined by His word. His word can never fail us.

Imagine if at the end of Lord Krishna's Divine Discourse, Arjuna had simply bowed and said, "Thank you, what a wonderful discourse," and then continued to wallow in self-pity? The purpose of Bhagawan's discourses is to make us align to the Truth to make our love

more pure. This is not about you and me; it's about you and Him. The intensity of our beloved Bhagawan and the devotee dissolve into each other. Without that intensity transformation is just not possible.

The message below came to me just as I was writing this. I believe it is God-sent!

"Now when I do not have a body, I can help all those who have entrusted their lives to Me even more efficiently. It is enough just to look deep into one's own spiritual heart and appeal to Me sincerely with the words: 'Baba, help me.' In the blink of an eye I will be near the one who asks me sincerely. I will not leave you and will continue helping you wherever you are."

Are you ready to turn your trials into triumph? Have the perspective that adversity can accomplish much good, then let patient endurance of adversity accomplish its work. All the while, use the wisdom Bhagawan gives in answer to our prayers, which help put it all together.

I ask you now: Do you want to turn your lemons into lemonade and get ready for transformation? With transformation, your purity is your enlightenment.

*Lovingly to Swami,
Naina Shamdasani*

***"I do not want your praise.
I want your transformation."***



*When one's words are in accord with one's thoughts,
they become truth.*

*When the spoken word is translated into action,
it becomes dharma (right action).*



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SAI Sadhana to achieve Unity and Purity

By Dr. Mogi Nayagar



“There are three important principles in every human being:

Manas (Mind), Buddhi (Intellect) and Atma (Self).

What is the nature of Self? It is all-pervasive.

True education is that which originates from the heart.

The reference in this context is to the spiritual heart and not the physical heart.

There are many noble souls who are setting ideals to society by translating their knowledge into action.

If you do not act in a principled manner, all your education becomes useless.

It is what you practise that matters, not what you speak.

Wherever you may go, your behaviour should be exemplary.

That is what pleases Me.”

*- Sathya Sai Baba,
17 August 2005*

Swami's words lay the foundation for us to walk the pathway of UNITY and PURITY and practice *Dharma* in a principled manner. The noble purpose of becoming an educated person is to use our knowledge to perform actions that benefit humanity. But in addition to our worldly knowledge, spiritual knowledge is required, as this will provide a solid foundation for living in unity (at personal level, in society, and Nature) and purity (within and without).

On the surface this may seem like a tall order, however, we need to take bold steps to commit to our union with God, which is our birthright. Our spiritual practices to develop unity and purity make this possible; these practices enable us to earn Swami's grace, which is necessary to develop the Constant Integrated Awareness that we are Divine and there is only Divinity.

What does the face of unity look like? If we have developed unity

in our hearts and minds, what fragrance can we leave long after we have left a certain place?

Firstly, the fragrance flows from us when we shed the inner enemies and yearn to illuminate our inner world and discover our divine current. Our sincere efforts and God's grace will shed light on the dark recesses in our minds and hearts, and free us from the illusions that have clouded our being and caused us personal despair. These will reveal our true selves.

This yearning to be a divine instrument inspires deep devotion (*Bhakti*). The *Bhakti* path leads us to surrender to Divine Will and not run against it. Such devotion hands over every aspect of 'doership' and accepts everything from a position of surrender and trust. The idea that we are in control of our lives falls away, as it is only a product of the mind's imaginations. The face of unity shines through a devotee as he/she grows in awareness of That Divinity which is behind all that he sees and experiences, and he experiences the Love that is the very nature of Divinity.

The devotee learns to embrace everyone, even in their 'most unlovable moments,' for he knows that each person comes into his life for a purpose, to assist him to execute the personal plan Divinity has in store for him. The devotee learns to embrace all because he knows that beyond the outer appearances, he is connected to all in that Supreme Oneness which is Divinity.

Our spiritual practices, including our loving acts of service and meditation, deepen our daily reflections and help us realise that the objective world has only relative value. Through our selfless service and meditation, and our self-sacrifice, eventually reveal our Oneness with everyone and everything. Not only do we develop greater love for all, which we express as service to all, we understand it is our *dharma* to love.

I am reminded about a trip to the Maharishi Vashishta cave in Rishikesh. Sri Vashishta is known as one of the Gurus of

Lord Rama. Although thousands of years have passed, the peaceful vibrations of Lord Rama, Lakshmana and their Guru are still very much intact in this cave. The lamp that Sri Vashishta lit thousands of years ago continues to blaze with bliss. Einstein's theory of relativity comes to reality in this cave. As you connect to the love energy in this cave, focusing on the ancient lamp of love, 60 minutes of light meditation feel like five minutes!

After experiencing the silence and peace in this cave, one realises that life must be lived to bring out the beauty within us and around us. That trip taught not just about the vibrations from the cave, but about radiating Divine vibrations from within us to fill Nature and all creation, so that we too may contribute to the sublime beauty in Nature.

In our hearts and minds, in our homes, workplaces, and our communities, we should allow the love energy borne of our unity and purity to express itself and leave a lasting legacy, so that we leave a sweet fragrance everywhere we go, just like Lord Rama and His teacher did.

Each day we must manifest our innate beauty. As a practical first step, we need to ensure that every conversation and every interaction with family, friends and colleagues is filled with this manifestation of our inner beauty. This is actually possible if we consciously make an effort to greet the inner divinity of all whom we meet.

The big step is to detach from our little selves and the comfort bubble of our small groups. The

family unit is meant to teach unconditional love, but this love must spread. To expand our world to embrace everyone and to recognise the Oneness in all creation will free us from the attraction of petty, limiting notions that inhibit us from growing spiritually. We are the engineers of the habits of our minds and our happiness, and this is where changes have to come, and come quickly!

Our negative traits are easier to let go of as we consciously remind ourselves to be grateful for the beautiful things observed and shared. It is effective to continuously replace grumbling thoughts with thoughts of gratitude! I found that small steps of sincere gratitude to my family members, close friends, and colleagues is helpful in overcoming any irritation or dealing with annoying comments.

Immerse and actively engage in our innate connectedness with each other by applying the five human values of Love, Peace, Truth, Right Actions and Non-violence to engineer the habits of our minds.

During our silent moments, we can envelop ourselves with the veil of gratitude and positively send gratitude thoughts to everyone and everything that cross our paths that day. This daily audit of our day can be the compass to keep us in the Oneness state.

In addition to gratitude, embrace Patience, Perseverance and Purity! My mantra with students in the classroom is, "Pause with patience, prompt with perseverance and find a peaceful solution!" Every

student deserves only the best! My best is not just to be inspiring and disseminate knowledge, it is understanding my connection with them. Each droplet of the 3Ps practiced helps to break old habits of the mind and enables us to journey to the purity of our Oneness domain.

We should allow our minds to understand first, then make adjustment. Let us fill our homes, cities and countries with Unity.

A devotee from New Zealand lovingly nicknamed named by Swami as Mata Betty use to take groups to Parthi on pilgrimage. She would always have a pre-visit training to Parthi to emphasise the importance of group unity and love for each other. Every day before darshan in Sai Kulwant Hall, she would remind us, "Swami knows your heart! Offer Him the best gift, your heart of love! He knows every thought of your care and concern for each other. Do your self-inner view. Let your love and unity draw Swami like a bee to pure nectar!"

The experience of unity at multiple levels, the pursuit of purity within and without, and the knowledge that it is only Divine Will that directs our lives and all Creation, will enable us to live every moment in the present, and to dedicate every action to that Divine Will. This means that whatever we do, we do it with love and with the right attitude until our work becomes Love made visible!

Remember "*Whatever is done with love and purity of heart will confer bliss on you!*"

To foster unity, we should ask the big question, "Who am I?", and come to grips with the enormity of being connected to the universe and all its inhabitants. Effort is needed to cultivate Constant Integrated Awareness and seat ourselves in Oneness. We should strive to develop our Sai *sadhana* of unity and purity and develop Constant Integrated Awareness, awareness of our true identity and of our connectedness to Nature and all of its inhabitants.

There may be many times when we may revert to old habits of 'me, my and mine', but we should remember to give ourselves a fair chance to pick ourselves up, again and again if necessary, and restart our Oneness journey.

True education is that which originates from the heart. Heart is very important for human existence. Let us be fervently committed to be inclusive and promote heart-to-action of UNITY and PURITY.

"A true human being is one who strives for unity, purity and divinity. Otherwise, he is no better than birds and animals. First, purify your senses and develop unity. Consider all as your brothers and sisters and live in harmony." Sathya Sai Baba, 2005

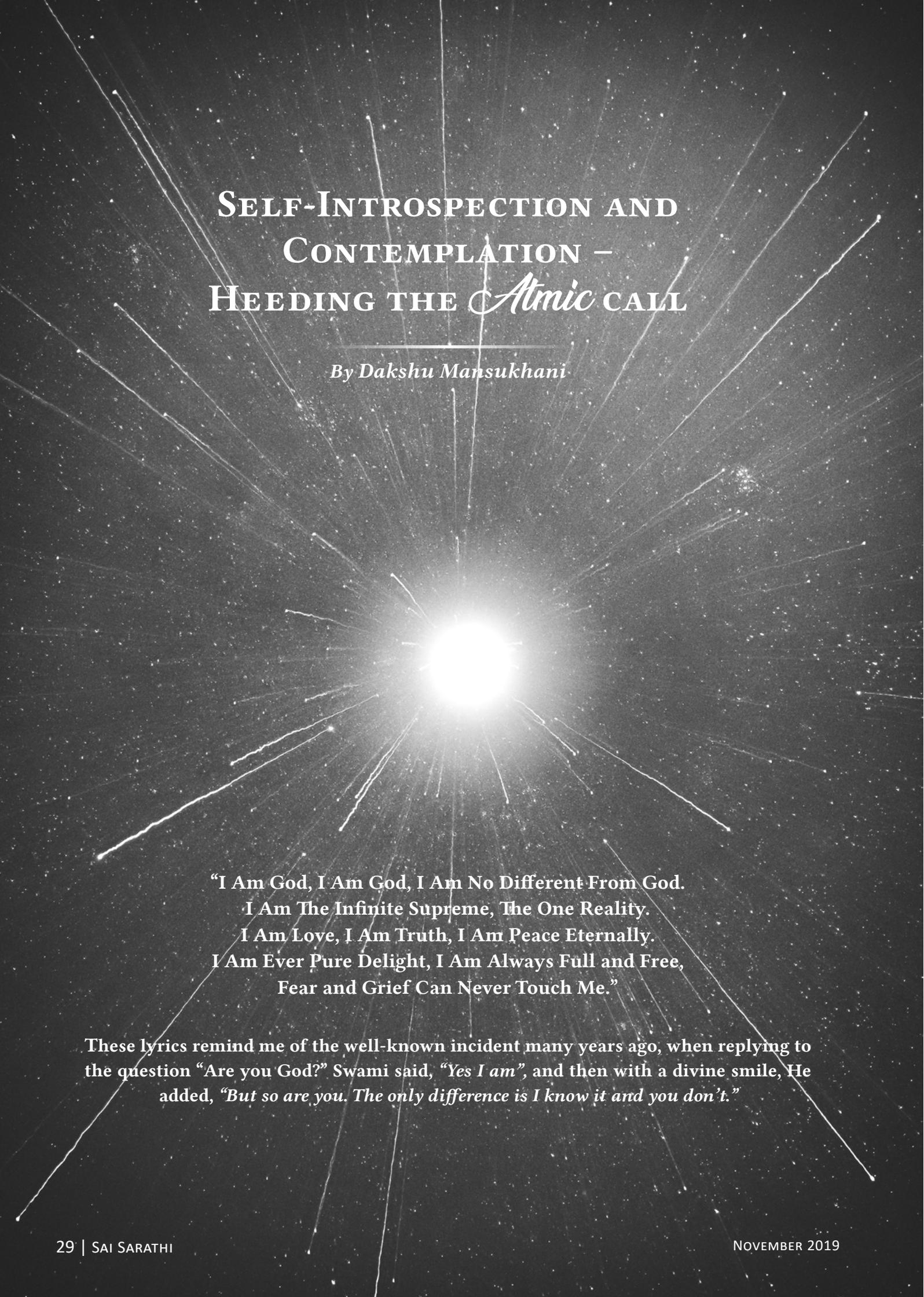
*Jai Sai Ram
Dr. Mogi Nayagar*



*When individuals change, society will change.
And when society changes, the whole world will change.
Unity is the secret of social progress,
and service to society is the means to promote it.
Everyone therefore should devote himself
to such service in a spirit of dedication.*



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**SELF-INTROSPECTION AND
CONTEMPLATION –
HEEDING THE *Atmic* CALL**

By Dakshu Mansukhani

**“I Am God, I Am God, I Am No Different From God.
I Am The Infinite Supreme, The One Reality.
I Am Love, I Am Truth, I Am Peace Eternally.
I Am Ever Pure Delight, I Am Always Full and Free,
Fear and Grief Can Never Touch Me.”**

These lyrics remind me of the well-known incident many years ago, when replying to the question “Are you God?” Swami said, “Yes I am”, and then with a divine smile, He added, “But so are you. The only difference is I know it and you don’t.”

Swami Himself reminds us of this Truth every time He addresses devotees with the titles “*Atmaswarupalara*” or “*Premaswarupalara*”, which reminds me of a life-changing experience I had. It was about 3-4 years after I first went to Puttaparthi that I heard Swami address His devotees by this name. Yet, instinctively I knew that He was addressing me, even though thousands of devotees were present at Prasanthi Nilayam.

That particular day it struck me that though Swami had said it before, I had not really ‘listened’ to the Truth the description implied. There is a distinction between listening and *Shravan* in Vedanta: listening is done with an inattentive mind, a mind steeped in pre-conceived notions and beliefs, a mind that remains busy conjuring up a quick retort.

Such a mind is absorbed in the self-importance of what the ego thinks is the truth. Such listening can be likened to putting water into a dirty pot (impure), or a cracked pot (leaky), or an overturned pot into which water cannot enter.

Shravan, on the other hand, is when one hears with an open, non-judgmental, focused mind, a mind full of faith that is ready to receive and accept what is being told. Such a mind is devoid of beliefs based on cultural and familial anecdotes; it absorbs the subtle Truth like a sponge absorbs water. When I actually *listened* to Swami calling me *Atmaswarupa*, I was awestruck. I feel that that was the moment Swami planted the seed of enquiry into my mind.

The question that arose was: How come Swami is calling me *Atmaswarupa* (Embodiment of Divine *Atma*)? Swami says, “*Atma is the fundamental basis of everything in the universe. When it assumes a physical body, even while the body undergoes constant change from birth to death, Atma remains as the eternal and changeless principle. The Atma is the source and sustenance for everything. It has no birth and death.*” I had read and heard Sai refer to the *Atma* as Immortal; It has no form; It is Infinite, Indestructible, Indescribable and Immeasurable. *Atma* in unconditioned, pure, the final abode, eternal, untouched, free, blissful, complete ... these are profound words indeed.

How then can I be *Atma* when clearly I am none of these; am I not an insignificant individual in this vast world? I have a body made up of parts which are constantly changing and decaying. I have a mind that is informed in the ways of the world, making me a clever human being who makes valid, independent decisions on how to lead my life; and I use that cleverness to guide me in choosing those things that are important to me to enjoy the pleasures of the senses, to make a name for myself, become famous and, of course, wealthy. These are the normal pursuits of humans. And then, one day I will die. So how could I be the eternal *Atma*?

In one of His discourses, Swami Himself gave the clue: “*Your life as a human being will acquire meaning and [the real] purpose only when you realise that Atma (Consciousness). Enquiries relating to worldly matters are*

meaningless and are an exercise in futility.” “*The human body, which is like a water bubble, is bound to burst one day or another. Therefore, it is vital that you realise the Atma, which is both real and eternal.*” He also said: “*You will recognize the Atma not with your physical eye, but with the eye of wisdom.*” So it is wisdom that I must gain to re-discover my true nature of being *Atma*, the Self.

Next question: what is wisdom, how do I attain it? Sai has given us a chance to change our vision by giving His wisdom, couched in simple words. Invaluable knowledge is freely available in the *Vahini* Series which speaks of wide-ranging subjects, like the path of virtue, practice of meditation, the Integrated Yoga of the Bhagavad Gita (*Bhakti + Karma + Jnana*), the cosmic play of God, the stream of divine love and much more.

He brought alive His previous *Avatar* as Rama, by whose precept and example we learn of the boon of Supreme Wisdom. The highest wisdom of the Vedas is available to us in the Upanishads and *Vidya Vahinis*. This cornucopia of knowledge is like an ocean into which we need to dive deep, to submerge ourselves in to taste the bliss of our own Self being identical to His, “*I am God ... and so are you.*”

Initially reading Sai literature was the best sleeping pill but as I read more, and with the active support of other scriptural texts that I studied at the feet of Sai in the form of the Masters He guided me towards, clarity began to dawn: the crux of all knowledge and wisdom lay in the understanding of just one

Truth: *Atma* (Consciousness/Awareness) is the source of and sustenance for the body, mind, intellect, *chitta* (memory) and *ahamkara* (ego).

All these assume a particular form at a particular time, like an infant, a child, a boy, a young man and an old person in the life of a human being. These different forms at different stages have no independent existence. It is a transition from one stage to the other. However, the *Atma* (Consciousness) alone is the source and sustenance of all these entities. It is the fundamental principle. We call it *Aum*, the Primordial Sound, or *Brahman* with Name and Form. It is known as Sri Rama, Sri Krishna, Allah, Eshwara, Jesus or Sai.

These different names and forms are given for the purpose of identification only. Divinity, however, has no name and form. The names and forms ascribed to God are based upon one's liking for the particular name or form people desire to worship. I learnt about the three states of consciousness that appear on *Turiya* (Fourth Stage); that there are 3 bodies that make up the individual, the gross, the subtle and causal; and that there are 5 *Kosa* (sheaths) made of the elements in their gross and subtle forms. And, all along I remain *Atma* (Consciousness).

I learnt that this is true Knowledge and I also learnt that I have to "choose" this Knowledge of *Atma* for It to be revealed, I had to know why Swami calls us *Atmaswarupa*. Study of various scriptural texts followed, verse by verse giving a deeper appreciation of the subtle

Truth that Swami clothes in simple words. This study made me realise that I had understood Swami only at the surface level.

Understanding *Atma* is a subjective science; I understood that I had to go within and apply the intellectual understanding to myself, my mind and intellect, embedding the understanding to make it steady and available as I go along with my life, doing my duties.

It required unshakeable faith, dedication, devotion, and inner strength, because all long-held notions, about the real and the unreal, the permanent and the temporary, the Changeless and the changing, were being blasted away. The progress is slow but, with Sai's grace, steady.

So, where am I currently? I have to admit that even though I have taken in volumes of knowledge it has not been transformed into wisdom, which requires a deeper introspection of who and what I currently think I am, and how much it differs from the ideal human that Swami expects me to be, to be able to be worthy of the name *Atma*. Called *manana* in Vedantic parlance, introspection and meditation are a necessary *sadhana* (spiritual practice) to change my value system, which makes up my mind-set.

I need to be more aware of the fault-lines in my thinking so that I am able to work on and remove them, to shine in my true glory. Through introspection based on the scriptural truths, I clearly begin to see my body is impermanent, for it is born and it dies; that the six enemies of *kama* (desire), *krodha* (anger), *lobha* (greed), *moha* (delusion), *mada* (intoxication) and

matsarya (jealousy) currently rule the mind and need to be replaced with qualities like humility, dispassion, non-injury, forbearance, sincerity, service to God, cleanliness, steadiness in yoga, control of mind and senses, and non-attachment to things, situations and people.

Manana allows me to see that I have to stand bereft of all my self-imposed ignorant notions of attachment, likes/dislikes and desires which make up the ego before I can be one with the true Beauty, Purity and Love of *Atma*. This is not an exercise done in the public forum; it calls for introspection, examining the thoughts that are inside the mind.

Introspection takes me deeper and deeper into my Self, by removing the *vasanas* (impressions) that colour my life and actions now and are based on my ignorance of the truth that I am *Atma*. *Vasanas* are impressions left by past actions and are recognised as habits in the present. Introspection allows me to see the havoc they cause, and in the very seeing they begin to attenuate, thin-out and eventually (hopefully in this life itself), the result of ignorance will be gone like the snake that disappears when I know that it is, in reality, a rope.

What is the result? Understanding, slow to grow but increasing in degree with constant self-introspection, that:

- (1) change in the form of existence and destruction is inherent in all objects, whereas I, *Atma*, am changeless, unperturbed and peaceful;

(2) birth, death, happiness, sorrow, fortune and misfortune come in their own time and are due to past actions and, therefore, with my mind and senses under control in the present I will neither desire nor grieve and, hence, remain free;

(3) Ananda is my birth right, so I remain joyful in all circumstances, in all conditions; and

(4) because this manifold universe is nothing but Sai with name and form, nothing is rejected, everything is accepted and enjoyed with love and humility. I begin to live with the conviction that: Sai, everything is You, everything is Yours.

With this self-introspection and the deepening understanding established through meditation, I can live the real “Divine Life”. Otherwise, I will share the same fate as the three drunk men who, at night, got into their boat to go to their homes on the other bank of the river. They toiled the whole night, only to find, when dawn broke, that they were stuck on the same side ... they had forgotten to lift the anchor!

Without doubt Swami’s Ever-Present Grace will grant this wisdom. I will be safe, I will be h“OM”e! (Here, the use of the noun “I” includes you, him, her and me.)

*Jai Sai Ram
Dakshu Mansukhani*



Whatever you see in this world is the manifestation of truth. When Divinity is all-pervasive, how can there be untruth? But you are unable to realise the all-pervasiveness of Divinity. Turn your vision inward and observe absolute silence. Only then can you realise the all-pervasive Divinity. Mere intellectual exercise will not help you in this regard. Whatever you see, hear and experience is the manifestation of Divinity. Only God exists everywhere.



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DISCOVER YOUR *Divine* ESSENCE

DIVINE Discourse

Self-realisation, the understanding of one's basic Reality, should be the fundamental purpose of education, and not the mere acquisition of information about the external world. Creation is a marvel; it has to be seen and experienced with wonder and awe, and not dissected, disfigured or analysed, or explained. The Cosmos is the glorious work of art projected by the Supreme Artist, without a wall or canvas to draw upon, without brushes or colours to paint with. Imagination boggles, beholding this cosmic scene. It defies description. It exhibits what is not real and conceals what is.

Confronted with a universe so difficult to decide whether true or false, some have concluded it is real, some have declared it unreal, and some have described it as a mixture of the real and the illusory. The problem has been the subject of endless debate and controversy. Right education should aim at discovering the basic truth, which will lay at rest this uncertainty.

The world is experienced by the "I". As long as the "I" dominates the mind, the world is cognised

as real. And so long as the "I" is involved with the world, sorrow cannot be eliminated. In the state of deep sleep, there is no consciousness of the "I" and so there is no consciousness of the world too. When the world is absent, sorrow disappears. Man seeks to banish sorrow and acquire *Ananda* (happiness). What is happiness? Do wealth, power or health confer happiness? The world has numerous wealthy men, but are they experiencing happiness? There are many wielding power

or having good health, but are they happy? No. The reason is there can be no real happiness as long as one is infected with the ever-greedy ego.

Like animals which run towards a mirage in the vain hope of quenching their thirst, man goes after sensual objects hoping to derive happiness from them. In the end he meets with disappointment and frustration, and quits his life without realising his true destiny. Only when the feeling of "I" drops

from him can man realise his Brahmic reality and attain *Ananda*.

The Vedanta declares: "*Brahman is Sathya (Truth); the Cosmos is Mithya (illusory)*." Whether the universe is real or illusory, or whether it is real-unreal, need not be your concern. For, the cosmos itself will reveal to you its permanent-cum-transient character. Your primary concern must be to understand whether you are real or unreal, or what in you is real and what is unreal. It is only when you have recognised the truth of your own being, that you can recognise the world as illusory and your own reality.

The realised person asserts: "I am *Brahmam*." Where from has this statement emanated? What does it mean? It is a spontaneous expression and not the result of thought or feeling. But when one states, "I am a man", the attribute "man" expresses a thought accepted and a feeling welcomed. "I" is inherent (*sahajam*); "man" is an intention (*Bhavamu*). The "I" is boundless Infinite. When the finite concept "man" merges in the Infinite "I" the "I" alone remains.

When a river reaches the ocean, there is only the ocean; the river ceases to exist. Before it joins the ocean, the river is bound by its banks and it has a distinct form. But when it merges in the ocean, it loses its separateness, its form and name and taste. It becomes the ocean. Likewise, when "man" merges in the Infinite "I" only the Infinite "I" remains and the limited human entity disappears.

What is the source of the term "I"? In Sanskrit, "I" is referred

to as "*Aham*". The word *Aham* has its roots in the word, *Atma*. *Aham* arises from the idea of "I". The mind also is a projection of the idea of "I". The mind and the ego are, thus, related to the *Atma* as its manifestations. The *Atma* is the grandfather, *Aham* is the son and the mind is the grandson.

The ego has emanated from the pure, unchanging, selfless *Atma* but the ego has birth and growth; it comes and goes. The *Atma* has no birth, growth, decay or death. It is changeless, immutable and eternal. From the One unchanging Infinite *Atma*, the finite and changing ego and the mind, with its diverse feelings and ideas, have emanated.

The multiplicity of names and forms can be understood in their true nature only if the truth about their fundamental basis is recognised. Hence, everyone should seek to know the basis of what he terms as "I."

Instead, when one is engaged in exploring the physical universe, *Prakriti* (Nature), he is pursuing only a chimera. Education has to develop power of concentration; *Chaitanyam* (Consciousness) is all-pervasive in the cosmos and in the individual mind. But, in the mind it is limited. It is most active, potent and prominent in man. Man is able to enquire into, examine and explore the phenomenal universe because of the consciousness that prods him.

Nature and the phenomena that comprise it are reflections of inner experience. The world is a beautiful painting, a grand work of art. The art is outside, but the beauty is experienced by the heart inside us. Art becomes

art when the heart recognises it. All investigations of the external world are indeed reflections of mental processes which emerge from the "I" projected by the *Atma*, a spark of *Paramatma*. If we concentrate on this basic truth, we can see the Divine basis that sustains everything.

Education, therefore, has to develop this power of concentration and not the mere capacity to collect facts. Today with the accent on "collection", we are ignoring "concentration".

The essence of education is concentration of the mind and not collection of facts. The world is teaching man innumerable lessons all the time. Each one should try to discover for himself the secret of his life and the Universal Consciousness that is inherent in him. The first requisite for each one is to make himself his own guru.

Nature is a preacher; life is a teacher. When this truth is recognised, life becomes meaningful and purposeful. Everyone should strive to unfold the divinity within him and illumine his life. Poring over a few books, one may secure a high rank in university examinations by one's diligence and industry. But this is not the consummation of education. Knowledge is not to be derived from books alone. Nature is to be accepted as a better instructor. By its forbearance, adherence to its genuineness, unselfish bounty, patience and serenity Nature is continually proclaiming its inherent and real role of preacher of spiritual truths.

Consider, for instance, a tree. It puts up with heat and rain,

summer and winter and all the harm inflicted on it. It offers shade and distributes fruits to whoever approaches it. It has no feelings of hatred or vengeance towards those who cause injuries. It seeks no return from those who benefit from it. Everyone should learn this lesson in selfless, patient service from the tree.

Consider, next, the bird. The lesson it teaches is self-reliance. A bird perched on the leafy twig of a tree is not affected by the wild swaying of the twig or the storm which might blow it off because it relies not on the twig or tree but on its own wings for its safety. It knows it can always fly and save itself. The bird is always happy and carefree, sporting as it pleases.

Birds are not concerned about acquiring things for the morrow. They are content to make the best of the present, living on whatever they can get for the day. They do not worry about the careers of their children or the state of their bank accounts. They have no anxiety about the upkeep of houses or properties.

Now, look at what man has made of himself. Sitting on the branch of the life tree, he is worried

about every little tremor in life; he is consumed by it, and loses his peace of mind.

Man's ignorance of the Reality stems from his incorrect understanding of the world. This ignorance cannot be dispelled by *yajna*, *yaga*, or *japa*, or even long bouts of *dhyana*. Only when he discovers his indwelling Divinity and realises the true nature of his Self can he rid himself of this ignorance. The individual who regards God as separate from Nature will declare that Nature is unreal, *mithya*. But, when he recognises that God is immanent in Nature, it becomes real to him. What is needed, therefore, is the removal of the defect in *drishti* (the vision).

Nowadays, we hear of more and more people complaining of tension, as a reaction to frustration, failure and disasters. Tension is caused as a result of the mind indulging in likes and dislikes. Everyone must be vigilant about the mind, its capabilities and character. It reacts in fifty million different ways, not one or two. It assumes fifty million forms. Each of these is a wave that agitates. The system of education practised today does not divinise the mind and turn it towards the 'I'

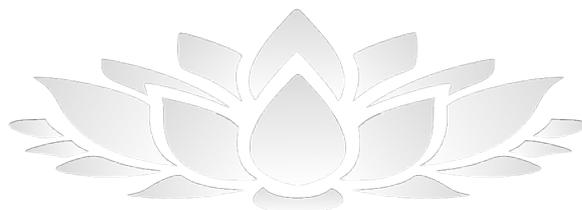
which is a reflection of the *Atma* within.

Students must, even while they are undergoing this education, probe into the divine basis of mental activity, so that the mind can bestow wisdom and bliss. God is as far from you as you are far from yourself. That is to say, you are not the body to which you cling. God reacts to the status assigned to the "I". Who is it that says "I"? The body? How can the body speak? It is gross matter.

The *Atma*? How can the *Atma* speak? It is subtler than the subtlest. Really, the "I" serves as the link which disappears when the body-mind complex merges in the *Atma*. This is the illumination you have to acquire as students. When you light a lamp in each home, the entire street gets light. I bless you that you will steadily inquire into the Divine Principle and that you will receive all the encouragement and inspiration while on this task.

Divine Discourse by
Bhagavan Sri Sathya Sai Baba
Chancellor of the Sri Sathya Sai
Institute of Higher Learning

3 July 1986



SILENCE – The pure language of *perfection*

By Margaret Taplin

How often in our busy lives do we create the opportunity to experience pure silence? Where can we find it in a city like Hong Kong that never sleeps and is never quiet? In 2016 I wrote an article called “Silence illuminates the soul”, in which I shared some of my experiences of silence in spiritual places and the way I was touched by this silence.

I wrote about how I learnt that people in ancient civilisations often communicated with each other in silence, and retreated into silence to contact their inner divinity. In the three years since writing that article, I find that, more and more, I am seeking opportunities to be in silent places and to absorb the silence, until it becomes the deep inner silence, which has become increasingly important to me as a place I like to retreat to.

When I am not able to be in these places physically, it is becoming easier to remember them and use that memory to connect to my own silence. So in this article I would like to write again about silence, but this time as “The pure language of perfection”, a tool to enhance unity and divinity, both between people and within individuals.

What is perfection? Put simply, according to Sathya Sai Baba, it is living the human values of Truth, Right Action, Love, Peace and Non-Violence, as a way to realise our own inner divinity and support others to realise theirs. In this article I will explore how silence is an important ingredient for achieving this kind of perfection.

I will share some examples of experiences and activities to illustrate the power of silence, both to achieve unity through our interactions with others and divinity in our own spiritual practice. Let us look first at how silence can help us to strive towards achieving perfection by living the human values.

Silence as Peace

The quotation below suggests how our own silence can create more peace for others:

“Be silent yourself, that will induce silence in others. Do not fall into the habit of shouting, talking long and loud. Carry with you an atmosphere of quiet contemplation, wherever you happen to be. There are some who live in a perpetual hullabaloo, in a tornado of noise. Whether they are in an exhibition or in a fair or in a hotel, they wag their tongues and will not stop.” - Sathya Sai Baba

The next quote explains how we can enhance our own inner peace through practising silence, through conserving our spiritual energy:

“Spend a few minutes every morning and evening in the silence of your own shrine or home; spend them with the highest of all the powers that you know of. Be in His elevating and inspiring company; worship Him mentally; offer unto Him all the work you do; you will come out of the silence nobler and more heroic than when you went in.” - Sathya Sai Baba

Sitting in silence enables us to silence the outer chatter and eventually to silence the inner chatter



of the monkey mind. When I have experienced the power of silence in places where it is intense – on a mountain, beside towering rocks, in an empty church – I have felt the silence penetrating my brain, easing out the creases in my mind, moving through every cell of my body until it settles somewhere deep near my heart. By drawing the outer silence into my inner self in this way, I am able to find myself in a place of deep peace.

Silence as Love

“Why is silence said to be golden? The silent people have no enemies, though they may not have friends. They have the leisure and the chance to dive within themselves and examine their own faults and failings. They have no more inclination to seek them in others.” - Sathya Sai Baba

I know that one of my failings is a tendency to think critically of others. Once I participated in a silent lunch party. The rule was that we would eat and then spend part of the afternoon together in companionable silence – this meant not even attempting to communicate *via* body language or facial expressions. I was astounded to realise how strongly this allowed the feelings of love to flow.

I realised that I can often be judgmental about the words people say in gatherings such as this, particularly if they are saying something I strongly disagree with. But without the words, there was nothing to judge and it was so much easier to feel unconditional love towards my companions.

I think this experience was probably in line with the next quote from Sai Baba, that without the talk getting in the way, it was much easier for me to see the unity in the group rather than the individuals:

“The less you talk, the more will become your mental power. With the increase in your mental capacity, there will be increase in your power of discrimination too. Consequently, you will give up ‘individual discrimination.’ Because of this, you will begin to consider the good of the world at large rather than your own individual welfare.” - Sathya Sai Baba

Not only did the fact that we were all communing silently allow me to feel the love for the individuals without it being distracted by their chatter and mine, it also prevented me from saying or thinking unloving words:

“[Silence] will develop Prema, for most misunderstandings and factions arise out of carelessly spoken words. When the foot slips, the wound can be healed; but when the tongue slips, the wound it causes in the heart of another will fester for life. The tongue is liable to four big errors: uttering falsehood, scandalising, finding fault with others, and excessive speech.” - Sathya Sai Baba

The following activity is an example of something we can do to use silence as a way to promote love for others: Avoid talking ill of others, especially in their absence (adapted from the “Sai Warrior” programme, developed by Kumar Venkatesan, Australia). Select a person with whom you have difficulties and would like to practise this on. Learn to observe silence when an opportunity to criticise this person arises. Let go of the past and give that person the benefit of the doubt. Keep a calendar and on it mark every day that passes without you talking ill of that person. Using your calendar as a guide, reflect on the reasons for any failures, with a view to reducing the frequency of these failings by a significant amount. Then select somebody else and repeat the exercise.

“Conserve sound, since it is the treasure of the element akasa, an emanation from God Himself. Reason can prevail only when arguments are advanced without the whipping up of sound.” - Sathya Sai Baba

Another activity in which I have participated was a workshop in which the participants were asked to work together in a group of 5 or 6 to create a poster, while maintaining total silence and without using body language.

Another variation was at a Sadhana Camp at a beach resort, where the groups were challenged to build sandcastles together in silence. We needed to be able to communicate in order to work well as a team, but we had no other way to do so, other than to tune into each other’s hearts and commune truly from heart to heart.

When I travelled in northern Australia to learn more about the spirituality of the indigenous people of my country, I learned that, even today, they will sit for long periods of time in silence but that, somehow, everyone seems to know what is going to happen, and suddenly, without any words, they will just get up together and do it.

Undoubtedly, this is an amazing way to experience love for others and to understand at a fundamental level exactly what heart-to-heart communication really means.

Another way to show love towards others, as indicated in the next quote, is to maintain silence rather than burden them with our troubles.

“I insist on silence. Talk less, talk low when you must talk. Do not thrust your sorrows, your needs, your problems into the ears of those who have come here with their own bundle of such things. They are not interested in adding to their troubles. I am here to listen to you, to console you. Do not by loudness of voice disturb those who are meditating or reading or writing the Name of God.” - Sathya Sai Baba

Above I have talked about ways in which we can be more loving to others by keeping silent, rather than speaking or thinking unloving thoughts. We can love ourselves more and better too if we practise silence:

“Do not be led away by the scorn of others, or by the recommendations of others. Contact your own reality in the silence that you create by quieting the senses and controlling the mind.” - Sathya Sai Baba

In silence we do not need to depend on others to solve our problems, because in our inner silence we have the capacity and strength to find our own solutions.

“Dakshinamurthy taught His disciples by His silence. Yes, what He did was to make the disciples rely on their own intelligence. Do not demean your talents, when you dive deep into yourselves, you can discover the source of all strength.” - Sathya Sai Baba

This is why I always do silent sitting for a few minutes before I start any task, for example when I sit down to write an article such as this and have no idea where to start.

In SSEHV (Sathya Sai Education in Human Values) – a programme which is not only for children, but from which all of us can learn, benefit and grow – we teach children to do the same thing before they tackle a mathematics problem or start an exam, so they can draw on their own inner strengths to find their solutions.

When I look back on some of the problems I have been able to solve by digging deeply into my own silence, I have no idea how I managed it!

Silence as Truth

“Speak the Truth, but speak pleasantly. If speaking the Truth will cause pain or grief, keep silent. Don’t have hypocrisy or crookedness in your speech. Both unpleasant truth and pleasant untruth have to be avoided.” - Sathya Sai Baba

There is a lot of debate about whether it is acceptable to tell a white-lie in order to avoid hurting somebody’s feelings, and many of us have probably done so at some time or another. But this quote shows clearly that Sai Baba thinks a better alternative to the white-lie is silence.

In SSEHV, there is an activity in which participants are encouraged to examine their words by asking the questions, “Is it the truth?”, “Is it necessary?”, and “Will it improve on the silence?” It is amazingly difficult to find statements that meet all three of these requirements, especially the third one.

“The old man had seen people carrying transistor radios, people miss a very valuable thing if they do not listen in, even while they are moving about or resting in the parks or beach! They are afraid of being alone; they avoid silence as something detestable! But, you can discover your own truth, only when you are alone with yourself and there is silence all around you.” - Sathya Sai Baba

Silence as Truth is not only about keeping silent as the best way of being truthful to others, it is also about discovering our own Truth – that is our own inner divinity. In this quote above, Sai Baba tells us that if we distract ourselves with noise, we are missing the chance to listen within ourselves to the Truth that we really are.

I once had the experience of walking along a path, down a slope, into a forest that became denser and more silent with each step, and having the sensation, with each step, that I was going deeper and deeper into myself, until I touched the edge of the silence within me. A beautiful visualisation is to imagine a cup of silence somewhere near the heart and to focus on taking refuge in that cup, fully immersed in a silence so profound that nothing can enter it, far away from the noise of the world.

“You feel the presence of God when silence reigns. In the excitement and confusion of the market place, you cannot hear His footfall. He is Sabdabrahma, resounding when all is filled with silence. That is why I insist on silence.” - Sathya Sai Baba

When we become one with our own inner silence, we become one with God – and this is our ultimate Truth.

“For the voice of God can be heard in the region of your heart when the tongue is stilled and the storm is tilled and the waves are calm.” - Sathya Sai Baba

Conclusion

In this article, I have attempted to share my own experiences of silence as a language of perfection – where perfection is living the five human values to connect to our own inner divinity. I have shared examples to show how my use of silence has helped me to improve my connections to others and to myself. I like to think of the tree metaphor described below by Sai Baba, that if we allow our roots to burrow deeply into the silence, our spiritual perfection will blossom:

“The tree is held and fed by the roots that go into the silent earth; so also, if the roots go deep into the silence of your inner consciousness, your spiritual blossoming is assured.” - Sathya Sai Baba

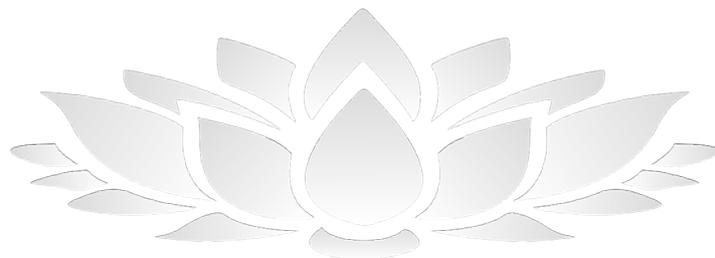
*Sai Ram
Margaret Taplin*

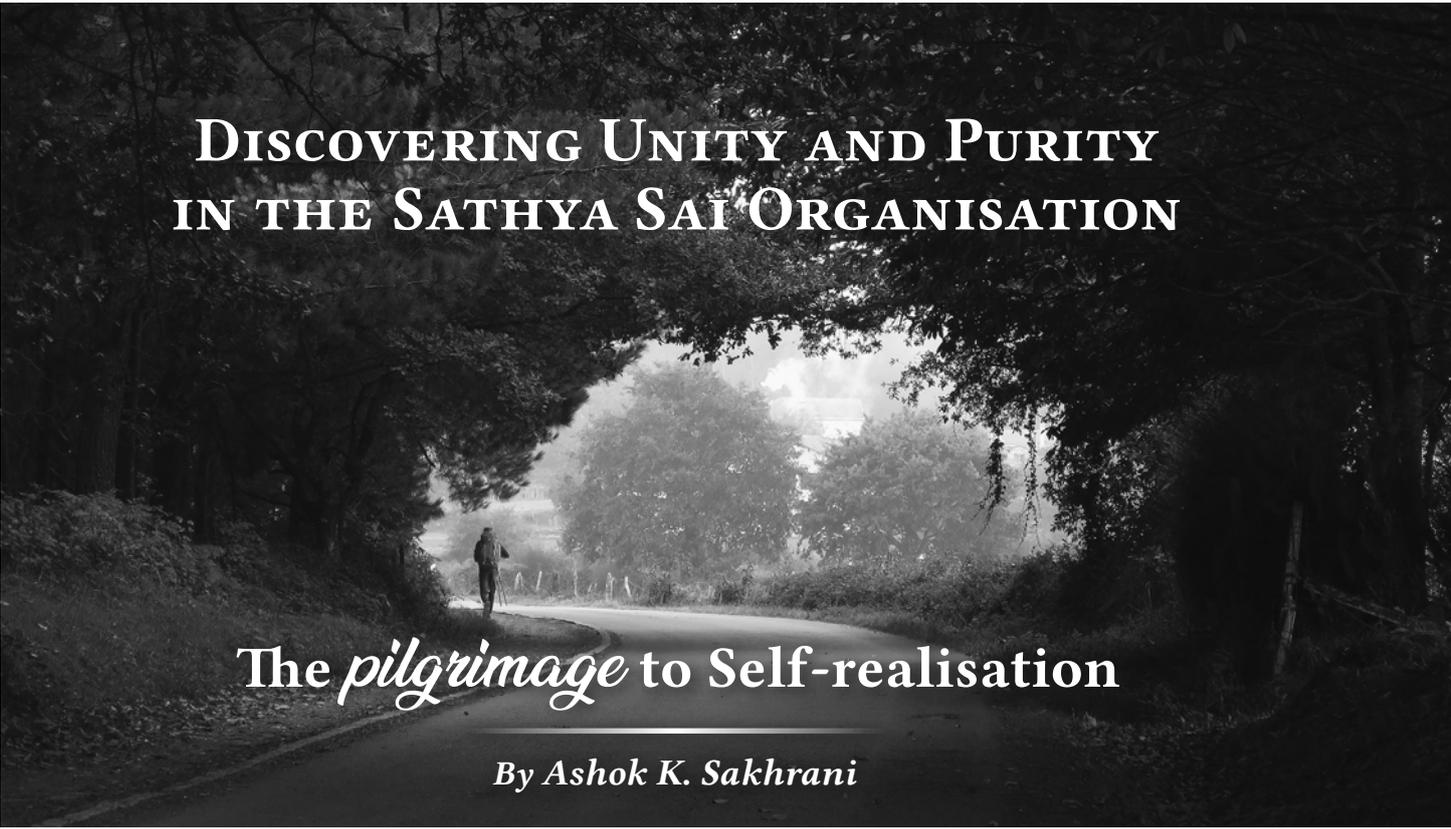


Peace must begin in the family, in the home. When there is understanding and harmony in the family, peace will spread to the community and from there to the nation and the world. Hence unity is the primary need today. Unity confers joy and peace.



Sathya Sai Speaks Vol.23/Ch.31:
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DISCOVERING UNITY AND PURITY IN THE SATHYA SAI ORGANISATION

The pilgrimage to Self-realisation

By Ashok K. Sakhrani

The true purpose of our involvement in the Sathya Sai Organisation should always be kept at the forefront of our minds when we participate in any activity of the organisation. As much as we may enjoy the *bhajan* or find great personal satisfaction in participating in the organisation's *seva* projects for the under-privileged, Swami made it very clear that "*The sole objective of all the Sathya Sai Organisations is to enable man to discover his innate divinity, regain his Self-confidence and develop faith in God.*"

This singular objective is lost when our egos direct our activity in the organisation, even in the *bhajan* and *seva*. The difficulty

is that we may not even be aware of the subtle effects of the ego working through an active mind steeped in duality. Such a mind perceives all others in the organisation as being distinct from itself and gives paramount importance to its own desires.

When there is a gathering of many whose education in their younger years perversely cultivated their egotistic minds, and who came to the organisation for a variety of different reasons, bringing with them a multitude of views and expectations of how things should be – some of whom place great weight on their own ideas – is it any wonder that dissatisfaction may sometimes arise when there are differences of opinions, as there inevitably will be occasionally?

It is at this time that the sacredness of the organisation is at risk of being disturbed.

We are responsible for that if we knowingly or unknowingly fail to restrain the egotistic mind by the unique faculty God gave us humans, an intellect with the power to reason and discriminate, and also the capacity to have faith in and surrender to the will of That power who created the entire Creation.

It is important to remind ourselves that the organisation is not diminished because of the challenges described above, for it is the organisation's very purpose to free devotees from the clutches of their egotistic minds and to transform them. In fact, the real reason these individuals were brought to the organisation was so that Swami, in His mercy, could draw their attention to the deluding effects of their egotistic minds and inspire them to change by providing them the spiritual

practices necessary for them to be transformed.

The Sathya Sai Organisation is the sacred school in which the Supreme Truth is revealed to every earnest seeker. But this requires hard work to nurture *bhakti* (devotion), *seva* (selfless service) and *jnana* (spiritual wisdom), to practice unity within and without, and to purify oneself, so that we may imbibe that Truth into our life and, with Swami's grace, manifest greater Self-awareness every day.

The effort is to reveal unity and purity within. These two qualities lead one to Divinity. In a discourse in February 2009, Swami said:

"The strife and conflicts between human beings started the moment humanity forgot its fundamental unity. It is time that this trend is reversed and the fundamental unity among humans is re-established. Along with the unity, there should be purity. Where unity and purity go together, there is Divinity. The combination of unity, purity, and Divinity will result in the realisation of the Atma Principle."

This is the journey of every devotee in Bhagawan. In His discourse on 28 April 1963, Swami said:

"Shankara knew that non-dualism requires intense spiritual effort of will to remove all trace of ego and all idea of duality from the mind of the human being."

The devotional, service and study opportunities the Sathya Sai Organisation provides are not for their own sake; we sing

bhajan, we offer our *seva* and we study Bhagawan's teachings so that we may gradually free ourselves from the six inner enemies of desire, anger, greed, jealousy, pride and attachment. Devotees must be mindful that their involvement in these activities does not cause them to exhibit greater anger, pride and attachment, for this will defeat the very purpose of their involvement in the Sathya Sai Organisation.

In as much as our egos cause us to see separation and, hence, is the cause of much discord in the world, unity must be nurtured within. Bhagawan explained it poignantly when He said that unity is *"not the combination of many; it is the realisation of Oneness."* It is inner awareness.

Thus, one purpose of our involvement in the Organisation is to learn to see all as One by the correction of our vision – we need to see not through the physical eyes that only perceive multiplicity, but through the eye of wisdom, which is free from the six inner enemies.

Swami often spoke of the importance of living in Love; this requires as a first step to remove anger and hatred from our hearts. The Buddha also said, *"You will not be punished for your anger, you will be punished by your anger."* In other words, anger burns inside and hurts the angry person most.

We need to watch our words, actions, thoughts, character and heart and, in so doing, weaken the ego. What we think should be what we speak and what we do, so that there is inner harmony. But Swami also advised that we should not speak the truth if it

hurts, and so must learn how to remain silent when required. This careful use of our words will promote outer harmony too.

This inner and outer harmony reflects the Supreme Truth that God resides in every being and that to be unkind to anyone – even the Earth, the animals and plants – is to be unkind to God. It should never be forgotten that the individual and society are manifestations of the Divine Will.

Not only is studying Swami's teachings and the scriptures necessary, contemplation on these and self-reflection and practice is necessary. Swami said, *"Self-enquiry is the means to Self-realisation. Self-enquiry reveals that you are not the body, the senses or the mind. You are their master."* Sri Ramana Maharshi offered a subliminal exposition entitled, "Who am I?", and that it a question that all devotees must engage.

To prepare the soil of our hearts and minds to understand the teachings, and for our contemplation and Self-reflection to be true, Swami gave many practical spiritual exercises that can be implemented each day, practices that do not even require going into a temple.

These include *namasmaranam* (reciting the Lord's sacred Name), *Narayana seva* (selfless service of the all-pervading God), *Jyoti Meditation* to illumine our lives so that we may learn to love the Resident of all hearts, etc. And, He told us to speak the truth, speak what is pleasing, but never speak the truth that is not pleasing (*Sathyam bruyath, Priyam bruyath, na bruyath sathyam apriyam*).

He emphasised the importance of external and internal purity, not only purity of the environment and the food one consumes, but also purity of one's mind and heart. He reminded us that the voice of God is heard through the conscience of one with a still and pure heart and mind.

To achieve this, He gave a simple formula, "*Fill your minds with thoughts of God, dedicate all your actions to God, and consider God as the inner motivator.*" Swami taught of acting selflessly and with detachment, and not for the fruits of our actions. Lord Krishna's teachings in the holy Bhagavad Geeta thunder in these words.

Every activity at work, at home, and in the community can be sanctified by being offered to the Lord, who actually does the work in any case.

If we complain that it is not easy to follow, it is only because we have turned away from God, so that our wayward minds only know how to seek the petty pleasures of the world. The *bhajan*, *seva* and study in the Organisation enable one to learn single-minded devotion and dedication to God; these activities show the importance of living in God's Will and how this may be reflected in every aspect of one's life.

His aphorisms, "*Love All, Serve All*" and "*Help Ever, Hurt Never*" encapsulate the highest ideals of practical spirituality.

As part of our *sadhana* (spiritual exercises), in His mercy, He did not tell us to give up all desires, for He knew we must discharge our duties in the world. He told us to keep a Ceiling on our

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Desires, to save time, money, food and energy so that these might be used in service of mankind. In telling us this, He emphasised the importance of self-sacrifice.

He told us to turn the mind away from the world, which seeks only to ignite our senses and increase our desires so that the corporations may increase their profits. Swami taught of the importance of purifying the mind and the senses, and He told us to Be Good, Do Good, See Good, for this is the way to God. So simple, even if not easy. But what of any value was ever built with ease?

He taught the importance of the food we consume and the need to pray before we eat, so that we may rid the food of impurities. He also emphasised the imperative of purity of speech and what we bring into our being through the eyes, frowning upon the adverse effects of television and the internet on the family, and other forms of "tricknology".

This Ceiling on Desires not only allows us to live more simply – a necessary requisite for a spiritual life, as it frees us from the deafening calls and dazzling sights of the material world – it is now a necessary spiritual practice to save the Earth from climate change and air, land and water pollution, which threaten our very existence.

Swami reminded us of the five universal human values of Truth, Peace, Love, Right Conduct and Non-violence, and the so-called sub-values or situational values, which amplify how these five values are to be practiced in our daily lives. Thus, He offered crystal clarity on the values that should govern our daily lives.

These values are taught to young children and the Young Adults in Sathya Sai Centres and they form the basis of a comprehensive system of values-based education that is being implemented in Sathya Sai schools and other schools around the world.

Swami always spoke of the imperative of developing "sacred qualities", and that is really the main purpose of our lives, not the pursuit of name and fame, wealth and attachments, which will only take us backwards into the abyss of our egos. The education we received when we were young taught us otherwise, but where has it led us to? Where is the happiness and peace of mind we so desperately seek?

The study circles allow devotees to study the scriptures as fellow pilgrims; the sessions allow participants to understand Ceiling on Desires together to inspire each other, and they highlight practical ways to practise the five human values. They infuse spiritual wisdom

into our acts of devotion and selfless service and, thus, facilitate greater purpose and inner awareness.

Swami's caution of the potential corrupting influence of money and His insistence that there should be no public solicitation of funds for Sathya Sai activities ensure that business does not interfere with the spirituality taught in the Organisation. He promises that so long as devotees' intentions are pure, there will never be a shortage of funds for any projects. In so doing, He subtly encourages devotees to set aside false notions of doership and to surrender to God.

He revealed to us the Unity of Faiths, in which we understand that God's glory is manifest in all the major religions of the world and that each provides a pathway to Divinity. How mankind's history could have been written so differently if Christians, Muslims, Hindus, Jews, etc. had all implicitly followed the most basic instruction of the Avatars and emissaries of the Lord to "Live in Love"?

We need to remind ourselves that all are brothers and sisters, children of one God, and to learn to live in harmony – to do otherwise is to betray the very Master that we claim to adore and worship. *"There is only one caste, the case of humanity."* Such declarations are testimony to the fact that Swami only taught sublime, eternal Truths, and that His teachings are the essence of all faiths.

He made Sai devotees natural proponents of intra-faith dialogue and community activity. He made them exemplars of the need not just for tolerance but also understanding and mutual respect and support.

He added: *"The most noteworthy characteristic of Sanatana Dharma is its concern for the well-being of humanity as a whole. This concern stems from the consciousness that all are children of one mother."*

The spiritual path is not easy but the Lord in His mercy accepts whatever is offered with sincerity and the purity of our hearts and minds. What else do

we need to offer the One who has the universe in His hand? Swami said that purity is the path to Divinity.

Herein, He gave us a simple, yet glorious promise: As we take one step towards Him, He will take a hundred steps towards us. Whether we realise it or not, it is the Lord who yearns for His true disciple, more so than the devotee who seeks the Lord.

Swami has given clear and comprehensive instructions for practical spirituality; He has shown how our every action can be "Living in the Presence of God." Participating in the Sathya Sai Organisation is, in truth, a journey in Self-realisation.

*With Loving Sairams,
Ashok K. Sakhrani*



*The Sai Organisations should function on the basis
that the indwelling Spirit in everyone is the same Atma.*



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Atma DHARMA IS *Real* DHARMA

By Ritoo Ahuja

The word *Dharma* is multi-faceted. It is used in many contexts in our day to day life, as duties, religion, righteousness, etc. But these meanings, even though correct, are not really complete.

Performing my duties as per the various roles I play in life is my *dharma*. Duties are the responsibilities that come to one by virtue of birth, religion, job, relation, etc. Practicing the precepts of my religion is also *dharma*, and so is living a righteous life, as it brings peace and harmony within.

“*Dharayate Iti Dharma*” say the Vedas, which means *Dharma* is that which upholds, which sustains, which nourishes the whole universe, nature, body and mind. It is the essence of a thing, because of which it is what it is. For example, the *dharma* of fire is heat and light. We have never

heard of or ever experienced a cold or dark fire. The *dharma* of sugar is sweetness; sweetness is the essence of sugar, it defines it and makes it what it is.

What does the word ‘Real’ mean? In the Bhagawad Gita, ‘Real’ is defined as that which is present in all three periods of time: past, present and future; it is that which is unchangeable and imperishable.

According to this, the above definitions of *Dharma*, as duties and responsibilities, religion and righteousness, do not really fit in completely because these are changing and perishable. They belong to the body and mind, which is perishable and changing by nature. Nevertheless, the above definitions serve to bring one to one’s real *dharma* by purifying one’s mind.

Let us contemplate on THAT which upholds, sustains and nourishes not only me but the whole universe, by which ‘I’ am not ‘me’. That is real *Dharma*.

That which I understand as me, the body-mind entity, does not sit well in the definition of Reality. There is something else within me that does but, because of its subtlety, I fail to fathom IT. The Awareness or Consciousness within is aware of this body and mind and all the changes that go on within and without it; Itself remains unchanged. It is of the nature of light as it illumines everything, even Itself.

It is self-effulgent like the sun. We see everything in the sun’s light. The clouds which seem to cover the sun from our view at times are also seen in the sun’s light alone. To see the sun, we do not use a candle. It is seen in its own light. Similarly, we see everything within and without only in the light of this Awareness. The ignorance that we feel is there in our bosom and is expressed as restlessness, etc., it is seen only in the light of the Awareness within.

If you are asked to make a list of all the things in your room, you would probably miss writing the light and space, as they are subtle. Attention doesn’t easily go into the subtle. The Guru enters your life to do exactly that – to introduce you to Yourself. Swami always called *Divya Atma Swarupas* and *Prem Atma Swarupas*. He was not flattering us, He was trying to wake us up. These matters have to be pointed out by the Guru, as our mind is incapable to ‘see’ the Real.

A lot of work needs to be done on this side, along with *shraddha* (faith) in the words of the Master. His words have to be held very close to the heart and contemplated on.

Contemplation helps to remove all cobwebs (wrong notions) from our minds. Its only then that meditation may happen, for meditation is nothing but effortless awareness of one's true nature.

What does the word *Atma* mean? It simply means 'I'. I know so much about the world but have never taken any pains to understand this 'I'. I have never tried to look into it in spite of Swami calling me '*An embodiment of the Atma*' for the 85 years of His Avatarhood. Am I even fit to be called His devotee? I must introspect thus.

Knowing who I am is a long journey, not in time and space but from ignorance to knowledge. From myself to Myself.

This 'I' exists in the sacred cave of the intellect, says Adi Sankaracharya. Vidhyaranya in the text '*Panchdasi*' says IT is hidden in the five interlocking caves, the *Panch Koshas*, or the five sheaths, namely:

1. *Annamaya Kosha* / the food sheath
2. *Pranamaya Kosha* / the energy or life force sheath
3. *Manomaya Kosha* / the mind sheath
4. *Vigyanamaya Kosha* / the intellect sheath
5. *Anandamaya Kosha* / the bliss sheath

I need to contemplate deeply on this, and learn to discriminate between the real and the unreal, the seer and the seen, the subject and the object. The Real is the Subject, the Seer. All that is seen is an object of perception, hence unreal.

Annamaya Kosha **The food sheath**

These five sheaths are what we take ourselves to be. The very first and the grossest being the body that is made up of food, hence the name. The word *Anna* means food, and *maya* means saturated. So *annamaya* means that which is saturated with food. Likewise the other sheaths. Food on the plate looks different but goes in and rearranges itself to become everything in the body – skin, muscles, blood, bones, organs, etc.

What I experience in this body is an effect of past *karma*. The cause of the body must have existed before the birth of the body. Hence, I must have existed before the body. So how can I be the body?

Also, I do not get back in this birth the results of all my previous actions. So, I have to be reborn to experience the results. That means I also exist after the body. There is some post-mortem existence.

Body is changing and is a product of *karma*, it is an object of my five senses, it is seen and inert. Whereas, I, the Awareness, am unchanging, beyond *karma*, seer of the body and am Consciousness.

Pranamaya Kosha **The energy or life force sheath**

It is that which is saturated with *prana*, or life-forces. *Prana*, or life forces, are interior to the body and more pervasive. These five *prana* are responsible for all the physiological activities happening in the body, e.g. activity of the senses of perception, action, digestion,

circulation, breathing, etc. Hunger, thirst, sickness and health are all functions of *prana*. It is changing, seen and inert.

I, the Consciousness, am conscious of the pranic changes, am their Seer. Hence, I cannot be the *prana* as well.

Manomaya Kosha **The mind sheath**

Mind sheath: If I look deeper, more pervasive and interior to the *prana*, I find the mind. The senses of perception along with the mind form this mental sheath. It is the sole cause of 'I' and 'mine', it is a powerful force and is responsible for creating the apparent differences in the world. Through these, the mind destroys all peace within and without.

Ignorance is constituted of the three *guna* – *satwa*, *rajas* and *tamas* – which function in the mind. Therefore, mind alone is ignorance. It is the cause of all bondage. When it is turned towards objects, emotions and thoughts, it becomes *rajasic* and *tamasic* and is, therefore, bound. When the same mind is turned towards the Witness, it becomes *satwic*, ready for liberation.

In deep sleep, when the mind is dissolved completely, the world is not experienced. What we experience in the waking state, which is projected by our mind alone. I am seeing the world because I am looking through my mind. When I learn to rise above the mind and look, the world of infinite differences is not seen, as is the case in deep sleep, say our scriptures.

Whatever my mind tells me, I begin to feel that. Hence, I feel mortal, limited and bound now.

When through the study and contemplation of the scriptures, the mind is turned towards Self-realisation, all bondage ends. Therefore, the mind alone is the cause of bondage and liberation. When it is free from the effects of *rajas* and *tamas*, it paves the way to freedom. Liberation is not for the mind, it is from the mind.

Atman is ever free. It does not need liberation. It is the mind that feels bound, hence the scriptures talk of liberation. Having reached, one finds neither bondage nor any release.

The mind consists of thoughts, ideas, memories, feelings, emotions and desires; it has a beginning and an end. It is ever-changing, pain and suffering characterise it, and it is seen by Me. So, it is Me, the Subject, who is the Seer and is Unchanging.

Vigyanamaya Kosha The intellect sheath

It is constituted of the intellect and all its modifications, and the senses of perception. This sheath veils the Supreme Reality and is the cause for *samsar*. It modifies as the awareness of doing and the concept 'I am the doer'. This creates all the *vasanas*. To exhaust these *vasanas* the individual moves from one birth to another.

The Supreme Reality reflects in the intellect as 'I', the individuality, and as intelligence. It is brilliant only because of the light of Consciousness playing through it. The intellect by itself has no intelligence.

Jnana is its function. It gives rise to the knower (ego), which is nothing but the reflection of

the Self in the intellect. Mind projects the world of objects and the intellect illumines them with its reflected light and the notion, and in this way, 'I know' is born. This process of mental projection and intellectual recognition goes on all the time and the feeling 'I' and 'mine' are created: 'I' (referring to the body, senses, *prana* and mind) and 'mine' (referring to the objects perceived). This alone is termed as *samsar* by the scriptures, the I and mine, which loots away all discrimination and ties us down to our limitations.

The intellect keeps changing too. It keeps changing but I am unchanging, I am aware of both understanding and ignorance, of the presence and absence of intellect. Hence, the Seer of the intellect. Therefore, I cannot be the intellect as well.

Anandamaya Kosha The bliss sheath

In deep sleep, the body, mind, intellect and ego are forgotten and so bliss is experienced. But I do not come to know of the experience of bliss while sleeping, as sleep is *tamasic* by nature. All one sees is darkness alone. The experience of bliss takes place as the mind goes to sleep and is not available to do its normal reporting as in the waking state.

All our worldly joys percolate from this sheath. The deeper the joy that we experience from the world, that much deeper is our ignorance. Ignorance is bliss, it is said. A person who is very immersed in the world feels a great amount of happiness from the world. A seeker's worldly joy begins to dry up as he is slightly more awakened than the

ignorant person. It should not be taken to mean that a seeker is grumpy and pessimistic, it only means that his joy lies increasingly in the spirit, the *Atman*, the Consciousness.

Anandmaya is the reflection of Brahman falling in *avidya* (ignorance). This reflected *ananda* gets modified. It is seen in deep sleep, it comes and goes and is inert so it cannot be the *Atman*. The bliss experienced here is not *atmic*. It is happiness reflected in *tamoguna*. The *ananda* of *anandmaya* requires some conditions, e.g. sleep, *punya* and desire fulfilment which are a natural modification of *Prakriti*.

I, the Consciousness, am the Seer of all these modifications and I Am Changeless. There is something that illumines the darkness of the intellect. There is a seer of the darkness. That something is not an object. The mistake that we very naturally make is to look for an object. Therefore, we fail. You are not an object but the real Subject, the Witness, the *Atman*, the Consciousness, which is One, Unchanging, Imperishable, Eternal and Infinite, who alone is appearing as this infinite array of names and forms.

There is nothing apart from these five sheaths to experience. 'You' experience them, that means you are the Experiencer. Do not look for an object. Look for the One who is witnessing. The one who Witnesses is not an object of knowledge.

The Kenopanishad says that the field of knowledge can be divided into all things known and unknown. These are the objects of knowledge. The

'Knower' is quite apart from it. The Knower is the Subject who is neither known nor unknown.

"To know you have eyes, you don't need to see them. The fact you are seeing, means you have eyes. Similarly, every act of knowing reveals the presence of the Knower. Consciousness is Self-revealed in every act of knowledge," explains Swami Sarvapriyanandaji.

It is Consciousness that illumines the five sheaths, even right now. This Consciousness alone appears as these five sheaths; these are not separate from Consciousness. These arise in our Consciousness. They have no existence apart from Consciousness.

In the dream, the dream subject, the dream objects and the dream experience are all created by the person's mind. While in the dream, it was not appreciated that I myself was playing the subject, object and experience. Likewise, the waking state is not different from a dream.

The waking mind goes on creating all gross objects of the world outside and all subtle objects within. Not just the objects but the subject (ego) also is created by the mind alone.

Swami Chinmayananda in his commentary on the Vivekchudamani says, *"I and the world around me are creations of the mind. The subject and the objects are really one and the same. In fact, where the subject is not, the world of objects can never be. Through the world of objects, the mind is looking at itself. The subjective subject looking at the objective subject (ego) is the experience of the world of objects, like the child sucking its own thumb and enjoying it. Remove the thumb and it cries. Remove the object, we cry. Atman does not identify with the objects. It's the Knowing Principle."*

The world of names and forms are arising, shining and subsiding in Consciousness alone. The whole thing is Consciousness. "Look deep within," we are advised,

but we do not understand that. You do not need to look deeply within to find our True Self. Just like we do not need to look deeply within an ornament to discover gold or deeply within a pot to discover clay. Similarly, are our five sheaths are nothing but Consciousness, our True Nature.

So how does one live in this world as *Atman*? As one who has awakened to His Higher Self, which is the Self of all selves, he has awakened from the dream like waking state and found Himself to be one with all names and form.

The one who reaches this Supreme Oneness becomes sweeter than sugar and is full of Bliss. He starts to attract seekers of Truth as honey bees are attracted to the essence hiding in the flowers. Not just is He full of bliss, but He transforms into an embodiment of Bliss Itself, like our Lord Sai. He Loves All and Serves All and that indeed is the *Atma Dharma*.

*Jai Sai Ram
Ritoo Ahuja*



When individuals change, society will change. And when society changes, the whole world will change. Unity is the secret of social progress, and service to society is the means to promote it. Everyone therefore should devote himself to such service in a spirit of dedication.



Sathya Sai Speaks Vol.16/Ch.29:
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एकता र पवित्रता दिव्यता प्राप्तिको मार्ग

स्वामी भन्नुहुन्छ जसरी हामी ऐनामा घेरिएका हुन्छौं आफ्नै फरक छाँयाहरु देखेका, हाम्रो वरीपरी देखिने विविधता पनि आफ्नै प्रतिबिम्बहरु हुन्, जुन हाम्रो बास्तविकता हो । यस आधारभुत एकत्वको अनुभूतीले मनको पवित्रता तर्फ डोराउदछ । यही पवित्रताबाट हामी प्रज्वलित हुन्छौं र हाम्रो आन्तरिक दैवत्व महसुस गर्नेछौं, बुझ्नेछौं सबै वस्तु र सबै जना दैविक हुन् ।

बाबा भन्नुहुन्छ हामीहरु एउटै दैविकको प्रतिबिम्ब हौं, एउटै अविनासी आत्माको अंश र हाम्रो स्वरूप प्रेम हो- जुन हाम्रो बास्तविक स्वरूप हो । सुक्ष्म रूपमा एकत्व नै विविध स्वरूपमा प्रस्तुत भएको हो । आधारभुत तहमा सबै ईश्वर हो - ईशावास्य ईदम सर्बम । अर्को तह प्रकृतीमा एकता हो - ईश्वर नै प्रकृती हो, प्रकृती ईश्वर हो । त्यो एक दैविकता प्रकृतीका सबै विविधतामा झल्किन्छ र मानवता प्रकृतीका अभिन्न अंग हो । एकत्व व्यक्तिगत, परिवार, सत्य साई संस्था र समाजमा सबैमा रहन्छ ।

संसारमा सबैलाई सत्यको दृष्टिबाट हेर । सबै एक हुन् , स्वभाविकरूपमा सबै दैविक हुन् । बेदान्त घोषणा गर्दछ कि आत्मिय सिदान्त, एकत्वमा अन्तर्निहित विविधता हो । बल्व घेरै हुन्छन् तर त्यसमा प्रसारित हुने गरेन्ट एउटै हुन्छ । त्यसैगरी सबैमा एउटै आत्मिक तत्व रहेको हुन्छ । मानिसको यस तथ्यलाई बुझ्न असक्षमताको कारण नै व्यवास्था गर्दछ । बास्तविक मानवता विविधतामा एकतालाई बुझ्नु हो । एकताको लागि तिमीहरुले आफुमा सम्यक दृष्टि बिकास गर्न सक्नु पर्छ । बुद्धको पहिलो शिक्षा यही हो । श्री सत्य साई स्पिक्स भाग ३४ अध्याय ९, ७ मई २००१

जप र तप जस्ता आध्यात्मिक अभ्यासहरुले एकताको सिद्धान्त नबुझेसम्म मनोबाञ्चित नतिजा दिन सक्दैन । घेरै मानिसहरु जप मालाका दाना गन्छन् तर मन संसारिक बस्तुमा डुलाउँदै माला घुमाउनुको अर्थ के हुन्छ ? मन सबै भन्दा महत्वपूर्ण हो । तिम्रो मन स्थिर हुनुपर्छ । तबमात्र तिमिले जिवन सोचेजस्तो हुन्छ । तिम्रो मन मायाँ जस्तै कहिले फोहोर त कहिले लड्डुमा डुले जस्तै प्रत्येक बस्तुमा डुल्नुको के काम हुन्छ ? तिम्रो मनलाई राम्रो र नराम्रो, एकता र विविधतामा बिचरन गर्न नदेऊ । सबै सत्य तत्वमा केन्द्रित होउ र एकताको सिद्धान्तलाई बुझ । श्री सत्य साई स्पिक्स भाग ३९, अध्याय ९, १३ मई २००३

व्यक्तिगत रूपमा एकतालाई बुझ्नु स्वामीले मन बचन कर्ममा प्रेम जागृत गर्ने र एकता बिकास गर्ने सुझाउनुहुन्छ । यसबाट नै पवित्रता तर्फ उन्मुख हुन सक्दछौं । हाम्रो साधना भनेको नै सबैमा एउटै ईश्वर देख्न खोज्नु र मन बचन कर्ममा एकता ल्याउने हुनुपर्दछ । जसबाट पवित्रता ग्रहण हुनेछ र दैवत्वलाई प्राप्त गर्न सक्नेछौं ।



神以愛的方式存在於眾生之內

諸位愛的化身！

人們認為世界本來就紛紛擾擾，多災多難和充滿悲哀不幸，所以他們深感焦慮不安。但事實上，沒有這樣的事；世界到處都洋溢著福樂。

阿特瑪的真實意義是愛

世界是神的創造。從人類到一切生命體，包括鳥獸昆虫都是神的創造物。由於眾生是神的創造物，所以他們的起源都在於福樂。神是一切福樂的源頭。Brahmanandam, Parama Sukhadam, Kevalam Jnanamurtim, Dwandwateetam, Gagana Sadrisham, Tattwamasyadi Lakshyam, Ekam, Nityam, Vimalam, Achalam, Sarvadhee Sakshibhutam (祂是至福的化身，是絕對智，超越所有反義的對偶 (beyond the pair of opposites)，擴張和瀰漫如天空，是‘大格言汝即彼’所指示的目標 (the goal indicated by the Mahavakya Tattwamasi)，是一而無二，是永恆的，純淨的，不變的，是智之所有操作的見證者 (witness of all functions of the intellect))。

所有這些困難和困擾僅是人的想像。沒有苦，何來樂。快樂介於兩個痛苦之間。這些苦難就是為了給你帶來快樂，不是使你更加哀傷。所以，不論面臨的是什麼，都要視之為神的禮物而欣然受之。不要認為它是來折騰你的。假設你肚子疼痛，醫生會怎麼做？如他為你動手術，也不是要使你疼痛。醫生給你短暫的疼痛，就是不要讓你受苦。所以，要視障礙和困難為解除你受苦的手段。

世上有幾百萬種生命體。它們都源自於神。因此，同樣的神存在於一切眾生之內。世人給與神諸多名號，如，羅摩，阿拉，耶穌等，但神只有一個。阿特瑪 (Atma 自性，真我) 是神的另一個名字。同樣的阿特瑪寓於人人之內。阿特瑪的真名是愛。愛只有一個，但它無處不在且能減輕和緩解你所有的痛苦。有愛者，無痛苦。你們從那麼遙遠的地方，如美洲，來到這裡。為的是什麼？因為你愛我，你才來。有愛，即能成就任何事情。神沒有特定的名字。祂以阿特瑪之形式出現於人人之內。何謂阿特瑪？它意謂愛而已。團結大家，把大家聯系在一起的就是愛。如果你們攝取這一體性原則，大家就融

合為一體了。當你們達至這一體性時，你們獲得純淨性。有了純淨性，阿特瑪原則 (自性原則) 就會彰顯於你之內。是故，要超凡入聖就非有一體性理念不可。我和你為一。神與你為一。神不在與你有距離之處。你應該培育起‘你自己就是神’之信念。

不具愛的靈性，毫無價值可言

當你說‘我’ (I) 時，它代表一體性。從一體性所導致的福樂是無以估計的。萬物一體。飄忽的心念是不穩定的，變化無常的。只有一樣東西是穩定的，那就是愛，愛，愛。這就是我們今天必須學的。同樣的愛存在於人人之內。所有的人都是神的子女。所以，神愛所有人。祂沒有恨。祂不是你的痛苦和苦難的起因。神不與你分開。你在哪兒，神就在哪兒。神不遺棄你。神無處不在。你們都是神的化身。你有兩隻眼睛，但你能看到大群的人。同樣，神是一個，但祂可以看到所有人。神在哪兒？祂在你之內，與你同在，在你上下。你沒有必要去找祂。由於我們的視覺局限於物質層面，我們看到的是差異，分殊。我們不應該依靠肉身。肉身如水泡，心念似瘋猴。這一刻，心念在此，下一刻，它又飛到另一處。Manas, Buddhi, Chitta, Ahankara (心念，菩提或智能，精神素材，自我) 都是短暫的，如過眼雲煙。只有一物是永恆的。那就是你。你應該培育‘你自己就是神’的感覺。

你可以執行任何數量的靈性修習，如峇贊，持名和苦行，但愛應該是這些修行的潛流。其實，如果你有愛，就不必執行任何靈性修習。如果你沒有愛，執行靈性修習也沒用。把愛注入你內心。“Prema Mudita Manase Kaho Rama Rama Ram....” (以充滿愛的心去念誦羅摩名號)。把愛置於最重要的位置。愛是神。要活在愛之中。這就是你必須從事的靈性修習。世俗的關係是短暫的，來來去去如過眼雲煙。它們是你精神上的反應，反映和反響。

斯瓦米出示其手帕) 這是什麼？是一塊布。它不僅是一塊布，而且是由線結合而成的。它甚至也不是線的結合；它是棉，是神創造的棉。一切皆來自神就如線來自棉一樣。你隨你喜好來織紗為布。但你的喜好並不重要，重要的是神喜好的是什麼。身體與心念可能會改變，但愛是不變的。愛是永垂不朽的。凡物有生有死而愛是無生無死的。無生無死的

愛只有一個。它來自真理。真理是一。真理是神。處於愛之中的神，存在於每一處；你觸目所及無非神。

沒有比愛更高的神

神彰顯於人的呼吸之中。當你呼吸時，呼吸從哪裡來？來自你內在。呼吸本身即是神。它以什麼方式呈現？它以‘SOHAM’的方式存在於人之內，以揭示人的神聖身份。‘SO’指的是‘彼’，‘HAM’意謂‘我’。因此，‘SOHAM’意謂‘我即彼’。‘彼’指的是神。神以愛的形式存在於人之內。所以，人應該好好珍藏愛於其內心。其他思想來而有所往，如過眼雲煙。只有愛是持久的，永恆的。你應該以愛去執行每一個任務。即便遇見敵人，你也應該親切和藹地跟他打招呼，說，‘你好’。他也會回應‘你好’。這就是你感覺的反應，反映和反響。你所體驗的好或壞，都來自你自己的感覺。一切來自你的內在。是故，你應該常常沉浸在愛之中。有愛，你能成就任何事情和執行任何任務。有愛才有天地萬物及其操作。沒有比愛更高的神。愛是神。不以愛去做的一切僅是徒勞無功的動作。所以，要珍藏愛於你內心。人人都會被這愛所吸引。它授予你每一樣東西。當你以肉眼來看世界時，你看到多樣性於其內。但其實，每一樣東西都是愛。愛是不變的。你應該懷持著這樣的愛。如果你遵照這愛的原則去行事，它會賜予你靈性修行的成果。

人們以諸多名號呼喚神，諸如羅摩，基士拿，耶穌，阿拉等。但所有名字都指同一的神。如果你叫祂阿拉，祂會回應。同樣，如果你叫祂耶穌，瑣羅亞斯德羅或羅摩，祂也會回應。所有這些名字都是人給祂取的。神本來沒有這些名字。神原來的名字是愛。你可以查閱字典，愛只是一個而不是兩個。人可以擁有許多肉身的關係。你可以有某人作為你的丈夫或妻子，某人作為你的兒子和女兒。所有這些關係是肉身的，世俗的。是誰建立起這些關係的呢？只有你而已。由於這些關係是由你而得來的，它們就易於改變。但愛保持不變，始終如一。你可以用這樣的愛去念誦任何聖號，如羅摩，基士拿，歌文達，那羅延那，耶穌或阿拉。所有這些名字指的都是同樣的神。你可以把米磨碎而做成各式各樣的糕點，如多薩，依得裡等。你可以把糖加入米之內而做成巴耶薩姆（甜布丁）。但在所有糕點中，米還是米。同樣，只有一個神存在於萬物之中，而那就是愛。所以，你應該以愛去執行每一個任務。

愛是神的真實形相

我們稱他人為兄弟姐妹。在形體層面，他們似乎是分開的。兄弟姐妹和親戚朋友都是一體。這些關係是你自己創造的，但絕不可分彼此。你看到一個老人也好一個小孩也罷，但他倆基本上是神聖的。神超越一切年齡和形相。只有愛才是祂的真實形相。

同樣的愛存在於你所看到的所有形相之中。是故，人人都應該培育愛。你可以稱神為羅摩，基士拿或賽。但這僅是名字的不同而已。神只有一個。要全心全意地愛每一個人。只有這樣，你才能體驗到至福。只要有愛，你就不會缺乏至福。

今天人們有分別心，視各人各異。你並非一個而是三個：一個是你所知道的你，一個是他人所知道的你，一個是真正的你。在肉身（物質）層面，人們以你的名字，形相和村子來確認你。但實際上，你是聖靈。這是你必須認清的。要認知宇宙萬物的一體性。當你認知這一體性時，你世俗的關係也會有其價值。你可以在‘1’之后，加上任何數量的零，其總值會增加。如你拿掉‘1’，數值就不存在。那給予每一物數值的是神。Ekam Sath Viprah Brahudha Vadanthi（真理是一個，但智者以不同之名稱之）。吠陀經確証同樣的真理。心中有愛，你可以到任何國家，念誦任何名號，執行任何靈修。不可憎恨任何人，總得助人，絕不害人。這就是信徒應該做的事。當你自稱自己是個信徒時，你就不應該持有分別心，如“你不是我的，他不是我的”。這是不好的。如你恨任何人，這無異於恨神。你應該想“神在我之內，與我同在，在我周圍，在我上下”，你觸目所及，同樣的神即在那兒。要培育一體性這感覺。這樣，你就會達到最高至福的境界了。

培育一體的感覺

你們來自不同的國家也擁有不同的名字和樣子。但來了這裡，你們都是一個。從今日起，願你們永浴於至福！人們說，“今天是我的生日。”何謂生日？這是身體誕生之日。今日它誕生，明日它可能死亡。然而，你卻是永恆的！你無生亦無死。總要保持快樂，那是我所渴望的。不要讓‘我的’與‘你的’這種差異走近你。你們以一個聲音一體贊唱主的榮耀。這一體即聖靈。缺乏一體，分殊就產生。所以要培育一體性。有一體性，就有純淨性。吸引神的是純潔。你所穿的白色的衣服象征純潔。穿上不同顏色的衣服，差異就明顯。你不應該讓差異有立足的余地。不僅在服裝上，就連你的心念，感覺和思想也應該保持一致與純淨。萬物一體，眾生同源。回到你們居住的地方后，要依據一體性，愛和至福去過你們的生活。

薄伽梵唱一首峇贊“Hari Bhajan Bina Sukha Santhi Nahin.....”，然后繼續講道）

視峇贊如你的食物，它足以充你靈性之飢。你應該每一天每一刻都享用峇贊的食物。從早到晚，你都應該不斷地贊唱峇贊直至終生。這是斯瓦米的教導。內心深思著神以執行你所有任務。神在你之內，之外，之上，之下及之后。樂也融融。

（薄伽梵於2007年12月15日於百善地尼樂園的神聖講道。
source: 《百善》第37期第46-54頁）



Only when five fingers of the hand come together can any task be accomplished. One may be the President of the Organisation. That does not mean that one can act according to one's whims and fancies.

Everyone is a member of the universal family. Similarly, all are great, be it the president, secretary, coordinator, or a member. But, to make the work successful, all should unite. All the wings of the Organisation — samithi (Sai Centres), sevadal (Service Wing), bal vikas (Education Wing), etc.— should work in harmony. Consider different wings as the fingers of the same hand and work unitedly. So, unity is very essential. You feel the stress and strain when you walk or work alone; not so when you are in a group.

*Let us all grow together, enjoy together,
Let us perform heroic deeds by working together,
Let us live without any conflict.*

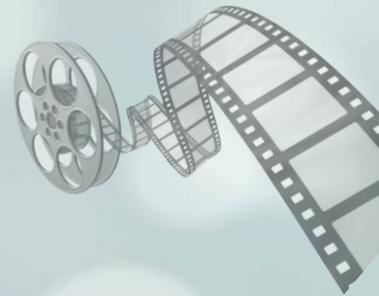


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2019: THE YEAR IN
photos



A weekend in January with Brother Amey Deshpande



Ms. Veena Dansinghani and Ms. Honey Pamnani from Inspire2Aspire Consulting conducted a dance workshop for ladies, combining yoga and the breath





Cheti Chand Celebrations



Easwaramma Day Celebrations
on the theme 'Sai-lent Transformation: Journey from Caterpillar to Butterfly'





Graduates from the Sathya Sai International Youth Leadership Programme 2018 gave a presentation at the on the topic 'A Good Deed a Day'

Leadership Programme
for SSIO Office Bearers and active workers



'Healing Power of Food' an informative talk by Ms. Malini Hemlani, a Wellness Consultant and Therapist





“Spirituality is the resolute pursuit of Cosmic Consciousness. To realise such a state of Divine Consciousness, devotion is essential. All activity aimed at turning the mind towards God is a form of devotion.”



The Spiritual Wing is dedicated to help nurture the inner-self of all devotees. To this end, group activities such as *bhajan*, study circles, messages from Sai literature and guest speakers are organised for devotees to participate in and benefit.

Bhajan

Bhajan (devotional singing) is one of our fundamental activities. In addition to regular *bhajan* sessions every Thursday and Sunday evening, we celebrate all major festivals with *bhajan*. We started the year with *bhajan* on New Year’s Eve, giving devotees an opportunity to usher in the New Year with Swami’s name on their lips. *Bhajan* were also offered on Maha Shivratri, Aradhana Mahotsavam day, Guru Purnima, Diwali, Akhand *Bhajan*, Bhagawan’s Birthday, Christmas and New Year’s Day.

During regular Thursday and Sunday *bhajan*, a message from one of Swami’s discourses is read to remind all of Swami’s teachings. On special occasions,

Swami’s *darshan* video, or a Samarpan / Souljourns video message is shown.

Due to the recent unrest in Hong Kong, the Committee decided to add the Shanti Prayer to our usual prayers before and after Thursday and Sunday *bhajan*. Although Thursday *bhajan* have continued uninterrupted, we have had to cancel several Sunday *bhajan* sessions due to the protests. May Swami continue bless all that are affected and keep all safe.

Weekend with Amey Deshpande

The year started with a privileged weekend with Brother Amey Deshpande, during his visit to Hong Kong from 18th to 20th January 2019. The 3-day visit focused on ‘Becoming Ambassadors of Sai’. On Friday, 18th January, we held a Meet and Greet Session at the TST Sathya Sai Centre. Brother Amey shared unique insights on, “Are we just Ordinary Beings”. On Saturday, we organised a Sadhana Camp a little away from the hustle and

bustle of the city. And on Sunday 20th January, Brother Amey visited the Tsuen Wan Sathya Sai Centre for a talk and *bhajan*.

In the midst of his talks we were privileged to hear about his personal experiences with Bhagawan himself. His mesmerising *bhajan* were an additional treat and he truly made us feel Bhagawan’s presence among us.

Cheti Chand Celebrations

This year we celebrated the Sindhi New Year also called Cheti Chand on 7th April to mark a new fiscal year for Sindhis as well as to commemorate Jhulelal Sai. Sindhi Jhulelas *Bhajan* were sung followed by the Jhulelal Aarti and Swami’s Aarti. In addition, all the pomp, rituals, dance and merriment associated with Cheti Chand were also celebrated. Some of these include the preparation of the ‘degh and baharano’ which was later taken to be immersed into the sea where Jhulelal Sai is believed to have taken samadhi. The prasadam appropriately

prepared for the occasion was sweet rice (teheri) and chana. Truly a great celebration that will remain in the minds of all Sindhi devotees.

Aradhana Mahotsavam

To commemorate Aradhana Mahotsavam Day on 24 April, we held special *bhajan* in the Center. Together with showing a *Darshan* and message video of Bhagawan's, we also did a Tributes presentation emceed by two of our young adult members. The tributes were what other spiritual masters have said about Bhagawan Sri Sathya Sai Baba. Some of the Masters were Swami Chinmayananda, Dada J. P. Vaswani, Kedarnath Baba, Sri Sri Ravi Shankar, Swami Ramdev and Mata Amrita. *Prasadam* was lovingly prepared by the Bal Vikas Gurus and Mahilas.

In July, Guru Poornima was celebrated with special *bhajan* and a video with Swami's message.

Dr. Srinivas Raghaven

We had another visitor to Hong Kong albeit for a short layover to his home in the US. Dr. Srinivas Raghaven arrived in Hong Kong on a day when local protests were high. Although a programme for Bal Vikas Gurus and others had been planned, this had to be cancelled but a privileged few of us still had the luxury of a private session with him, listening to Swami's leelas in his life. We also managed to have a home cooked meal at the Centre.

Leadership Programme Orientation

On Saturday 28th September a session was held on the

Leadership Programme for SSIO Office Bearers and active workers. In addition to going through the slides of the 9 modules of the leadership programme, we also had sharing and break out sessions.

Sadhana Camp, Sai no Sato, Japan

Also in September a privileged few accompanied by Brother Ashok Sakhrani were able to attend the 15th Sadhana Camp at Sai no Sato in Japan. A well spent weekend, they were exhilarated with the atmosphere of peace and beauty where the sadhana camp was held.

Avatar Declaration Day

This year to celebrate Swami's Avatarhood Declaration Day on 20th October, being a Sunday, we decided to hold *bhajan* in the morning from 11 am to 12.30 pm. We started with the chanting of the Namavali and this was followed by a reading of the Sri Sathya Sai Sathya Narayan Katha. The five chapters were read by five devotees thereby encouraging more devotees to be engaged in the Katha and hopefully developing an urge to continue reading in their own homes. Swami's life story is beautifully explained in the Katha especially elaborating His birth, His childhood, His school days, the leelas and miracles and most importantly His declaration that He is Sathya Sai Baba.

Diwali Celebrations

This Diwali, again being a Sunday, *bhajan* glorifying Bhagawan were held in the morning on 27th October from 10 am – 11 am. This was followed

by a message on the light within and all around us removing all darkness within and without.

Study Classes

Four weekly study classes continue to be held for the spiritual development of devotees. On alternate Monday evenings a study class is conducted by Brother Arul Shanty on various topics for both ladies and men; on Tuesday mornings a study class is held by Sis Shanta Lalwani with the Mahilas and another one in the evenings by Sis Anju Daswani for Bal Vikas Gurus. The young working mahilas have their own study classes on Wednesday evenings and another group of young ladies have their classes on Friday mornings both facilitated by Sis Anju Daswani. These study class discussions are carried out on the Bhagavatha Vahini and Discourses on the Bhagawad Gita by Sri Sathya Sai Baba.

May Swami continue to guide us on our spiritual journey of transformation within.

Jai Sai Ram
Anju G. Daswani
Spiritual Wing
Coordinator



It has been another exciting and incredible year here @ *Team Sai!* Welcome to this year's report from your Narayan Seva team. Our existing Narayan Seva have been flourishing and continue to attract healthy and growing numbers.

Refugee Narayan Seva

About 20 spirited ladies dedicatedly arrange lunch every Thursday for a group of around 80 refugees in Hong Kong. The scrumptious, yet healthy lunch usually consists of a starter and main course. These refugees come to a venue in Chung King Mansion daily and our Narayan Seva Team appreciate the opportunity to offer them lunch on Thursdays.

Sometimes our ladies volunteer send mouthwatering cakes or other desserts. For some young mothers, our volunteers send baby needs, such as clothing and diapers for new born babies. Our offerings to these refugees are much anticipated and appreciated.

Street Sleepers Narayan Seva

The recent, continued protests have not deterred our dedicated volunteers to serve the *narayana* (embodiments of divinity) and despite the challenges we have maintained our schedules and offered our *seva* diligently. It is especially during these challenging times, when street sleeper *narayana* are unable

to procure food and water conveniently, that the Narayan Seva we offer is beneficial to all.

Morgan Stanley, Hong Kong continues to recognise the good work we do in our *seva* and each year between May and July volunteers from the bank join our Street Sleepers Narayan Seva.

Sai Kung Home for the Mentally Different Narayan Seva

This *seva* continues to be popular among our adults and young adults, and we visit this home on a regular basis. The highlight is the annual Christmas Party, complete with Santa Claus and all!

The sheer joy on the faces of the residents and our volunteers is priceless! The 2018 Christmas Party was made extra special when winter jackets were offered to these beautiful *narayana*. It was a sight that will be cherished in the hearts and minds of all the volunteers who saw the residents proudly wear their jackets and the gifts distributed for Christmas.

The SSIO Narayan Seva Team is indeed thankful to all our volunteers for their loving offering of jackets that were put to excellent use. Truly, the Christmas tradition of love, giving and sharing were all very well epitomised in the joy that the residents and volunteers shared.

Swami's Birthday Narayan Seva

As this publication goes to print, preparations are underway to commemorate Swami's 94th Birthday. Two separate lunches have been planned at a well-known Indian restaurant to serve local and ethnic minority *narayana*. Gifts and games are being planned.

It has been a busy and challenging year @ SSIO, Hong Kong Team Sai with the geopolitical difficulties in Hong Kong but Swami's grace and continued help has allowed and assisted us to do His work. Some new Narayan Seva projects and opportunities are being planned and are in the offing – as and when Swami allows them to fructify, we shall report them.

I close with an appeal. Dear reader, there is an opportunity for all of us to serve Bhagawan, regardless of age, gender, and ability; the heart matters most. I urge you all to sign up for any number of Narayan Sevas that we at SSIO, Hong Kong Team Sai, Hong Kong offer to Bhagawan. Come to relish the sweet nectar of joy derived from Narayan Seva!

In Sai Seva,

Ashok K. Kirpalani

Seva Wing
Coordinator

**Love All ~ Serve All
Help Ever ~ Hurt Never**



“Unless knowledge is transformed into wisdom and wisdom is expressed in character, education is a wasteful process.”



The Bal Vikas (Sai Spiritual Education) team of 28 dedicated gurus run 13 weekly spiritual education classes, emphasising value-based activities, devotional singing, and service to the community. At present, we have approximately 160 children aged between 4 years and 17 years who attend these weekly classes.

One of our gurus, Gayathri Aravind, was fortunate to join the Diploma Course of the Center of International Sathya Sai Education (ISSE) in Thailand, from May to July 2019. The course focuses on the transformation of individuals in search for spiritual oneness. Undoubtedly, Swami will bless her with renewed wisdom in both her teaching career and Bal Vikas classes.

While most classes are conducted at the Sathya Sai Centre of Kowloon in Tsim Sha Tsui, for the convenience of residents on the Hong Kong Island, classes are held at devotees' and gurus' homes in the Mid-Levels and South Horizons. In addition, the Sathya Sai Centre of Tsuen Wan runs its own Bal Vikas classes.

The Children's Lessons

Since classes are divided into age groups, and the syllabus is age appropriate. In the younger age groups, the syllabus focuses on the five human values of Truth, Right Conduct, Love, Peace and Non-violence. In the older group, topics such as Ceiling on Desires, the 5-Ds (Discipline, Determination, Duty, Devotion and Discrimination) are introduced. Other topics include the Five Elements and W.A.T.C.H. Throughout the age groups, emphasis is placed on Love and Unity of Faiths through life application initiatives that are set as homework.

The teaching approach for the teenagers varies and includes debates, discussions and activities. There is lively and meaningful interaction with them and they are encouraged to think and act with *dharma*.

The Children's Devotion

To encourage the children to express their devotion through song, children are taught Hindi/Sanskrit, English and Mandarin *bhajan*. To allow them to lead a *bhajan*, special sessions are

organised for them. Parents are invited to these sessions and they are encouraged to join the chorus. This year, the younger age group of 4 to 8-year olds held their *bhajan* sessions on Saturday, 30 March 2019 and on 8 June 2019, in the mornings. Following this, the older age group of 9 years and above held their sessions on 31 March and 23 June 2019 at the usual *bhajan* time on Sunday evening where the general public was also present.

The much improved *bhajan* sessions are due to the commitment and dedication of Sis Shreya Sakhrani who continues to introduce new *bhajan* into the syllabus. In addition, she teaches the children in selected classes and practices with the gurus. Sis Amrita Harjani and Sis Smita Chettri assist her. All three *bhajan* teachers are Bal Vikas gurus.

The Bal Vikas devotional singing will continue with a special 2-hour slot at Akhand Bhajans in November for Bal Vikas children and their gurus. Once again, parents will be invited to attend

these sessions to encourage the lead singers and to join the chorus.

The Children Served

Seva are organised for Bal Vikas children once a quarter to encourage giving and serving. Many children volunteer to join. They distribute packs of daily necessities and eatables like biscuits, noodles, oranges and oats, and also toilet rolls and hand towels, and they use their talent to sing to residents in the homes. It becomes a day of satisfaction and meaningful fun.

This year children aged 13 to 15 years visited The China Coast Home and children aged 9 and 10 years old visited the Sin Tin Tao Home for the Elderly. Both these homes have become adopted homes for the Bal Vikas. The *seva* took place in March.

Two additional homes were visited by the Bal Vikas children aged 11 and above in March and April. The homes were the Wong Tai Sin Home for about 150 residents and the Little Sisters of the Poor Home.

The Bal Vikas teenagers also participate in the BEE *Seva* where they help teach English with human values to children at a local school, The Sharon Lutheran School. They assisted the Sai Young Adults to conduct the activities, distribute materials, or read a story.

The April Aradhana Mahotsavam

Once again this year, Bal Vikas gurus were given the opportunity to make the *prasadam* for the *bhajan* held at the Centre in Tsim Sha Tsui on 24 April 2019. In ensure eating healthy, they prepared *laddoo* from assorted

nuts and a savory snack of masala makhanas (fox-nuts), which were distributed to over 200 devotees who attended this auspicious and holy occasion.

We celebrated Easwaramma Day

On 4 May 2019, a total of 135 Bal Vikas children, gurus, parents and Young Adult volunteers were treated to a special Easwaramma Day celebration, lovingly organised for them by the Bal Vikas gurus. The theme of the day was '**Sai-lent Transformation: Journey from Caterpillar to Butterfly**', metaphorically highlighting the children's spiritual transformation.

In line with the butterfly theme, the outing was held at the Butterfly Park in Tuen Mun. The children participated in transformational-themed activities to experience '**Sai-lent Transformation**'. The games, Game of Trust, Caterpillar Fun with craft, and yoga dance, had values ascribed to them: conviction, determination, transformation and rejuvenation, respectively. After participating in games, the students competed in an innovative relay in which the teams had to create a symbol from the *Sarva Dharma* emblem using recyclable materials.

After a morning of invigorating games, they were treated to a vegetarian BBQ. The kids themselves barbecued their vegetarian meal. It was a much-relished meal for the kids who especially enjoyed grilling their own food.

Although other activity was planned for the afternoon after lunch, the celebrations had to

be cut short at noon due to inclement weather.

One of the aims of Bal Vikas is to foster character development and spiritual transformation, and to guide all children to have harmony in Thought, Word and Deed. The activities were curated for Easwaramma Day for children to better understand how best to nurture their inner beauty by imbibing values from their environment. Thus, this event gave students a unique opportunity to exercise what they have learned outside of their usual weekly Bal Vikas lessons.

Gurus Spiritual Development

Every Tuesday, gurus assemble at the Centre for their own spiritual study. They take up the discussion and application of Bhagawan Sri Sathya Sai Baba's Discourses on the Bhagavad Gita. The classes are conducted by Sis Anju Daswani.

Some of the gurus have committed to learning Vedic Chanting. Through the commitment and courtesy of Sis Seetha Subramanian, the gurus have now learnt the first seven *Anuvakas* of the Rudram and are continuing with the eighth *Anuvaka*.

*Forever grateful
to serve Swami*

Naina Shamdasani

Education Convenor



MAHILA VIBHAG LADIES' SECTION

The Ladies' Section was blessed by Swami as a means of educating and supporting ladies in every Sathya Sai Centre around the world to develop good ideals of character and propagate them to the world at large.

Swami says that if women are given due recognition and encouragement they will shine with brilliance in all fields and they will serve the home, country, and entire world gloriously, contributing to the welfare of the entire humanity.

It is, therefore, important that women give special time to their own education and spiritual development, which is why Sathya Sai Baba has given the Ladies' Section three areas of activity, spiritual, education and service. He has also declared that the 19th of each month should be celebrated as 'Ladies' Day' so that we ladies learn, remember and practice our *Dharma*.

In the SSIO HK, the Ladies' Section plays an active and integral role in fostering the true magnificence of womanhood, through organising programmes for women that include devotional activities, personal and group study, and service activities, including cooking and cleaning for various functions.

Spiritual Activities

We conduct weekly study sessions on Tuesday mornings for the senior *Mahilas* and the classes are facilitated by Sis Shanta Lalwani. On Wednesday evenings and Friday mornings

classes are conducted by Sis Anju Daswani for the junior *Mahilas*.

Apart from attending the weekly study sessions and *bhajan*, the ladies follow a roster to chant the *Namavali* daily in individual homes.

Swami says, "*In the Kali Age, Namasmarana is the easiest way to achieve liberation. Whenever My glory is sung there I manifest Myself.*" The name of the Lord is so powerful that by merely uttering It we have Him by our side, protecting us, guiding us and giving us strength to undergo life's journey.

On Sunday, 19th May and Thursday, 19th September, the *Mahilas* from the organisation's different Wings led the *bhajan* session, with a special message at the end of each session.

Service Activities

We have our regular *seva* at the old people's home and home for mentally challenged adults, which are well attended by the ladies. At these *seva*, the residents are entertained with *bhajan*, games, music and dance, food and drinks, gifts, etc. At the *seva* for the elderly they are also given a short message from Swami and silent sitting is practiced with them.

In addition, the ladies participate in the monthly cooking *seva* to help wash and cut vegetables, cooking and packing about 180 dinner boxes to be distributed to the street sleepers.

'A Knot of Love'

Since 2008, the Ladies' Wing has knitted and crocheted woollen items for some of the people we serve regularly. This year, dedicated ladies have knitted ponchos and shawls, which will be distributed during our November and December *seva*.

'Let your Yoga Dance'

On 19th February, Ms. Veena Dansinghani and Ms. Honey Pamnani from Inspire2Aspire Consulting were invited to conduct a joy-filled power dance workshop for our ladies, combining yoga and the breath. It was a fun, inspirational, healing and therapeutic session.

'Healing Power of Food'

Ms. Malini Hemlani, a Wellness Consultant and Therapist was invited on 18th June to present guidelines on how food has the beauty, power and quality to heal our body and emotions, and reduce health issues by making lifestyle changes. It was a very informative talk and was followed by a lively question and answer session.

"People call women weak. Do not believe it. Women have many strong points in your favour. intelligence, discipline, spiritual capacity, consciousness of others excellences, awareness of one's faults, eagerness to improve yourself. You are the leaders!"

Love & Light to everyone,

Babita Mahtani

Mahila Co-ordinator

A young adult within the SSIO is someone between 18 and 40 years of age. The Young Adult programme aims to encourage young adults to lead purposeful and balanced lives by learning and practicing spiritual values, as explained and established by the life, message, and works of Sathya Sai Baba. The essence of Sathya Sai Baba's teachings to young people is clear: *Do your Duty, Have Good Character, and Serve Society.*

The Young Adult programme intends to enhance the understanding of harmony in their personal, professional and spiritual lives, and, most importantly, in their relationships with Sathya Sai. The programme provides various platforms for young adults of like minds to meet and discuss issues in today's rapid, ever-changing and modern world so that they overcome the challenges of leading a spiritual life.

We encourage our members to take an active role in the local Sathya Sai Organisation and on the international level. We collaborate with and support the Wings of the organisation, thus creating an integrated and holistic approach to all organisation activities.

In Sathya Sai Baba's discourse during the World Youth Conference in 1997, He said: *"Everyone should realise what one owes to the society in which one is born and from which one derives so many benefits. Young people should reflect on the question what*

gratitude they can show to the society which has given them so much. What service are you doing to society? Every man should show his sense of gratitude to society by rendering selfless service."

Our activities include:

Spiritual Activities

We conduct fortnightly study sessions on Friday evenings on various topics to bring in-depth spiritual learning to young adults. In addition to the study classes, the young adults meet on some Sunday afternoons for *bhajan* jamming/practice sessions in preparation for *bhajan* organised by Young Adults.

Service Activities

- **SSEHV Classes**
Special Educare English Enhancement Programmes were conducted by the Young Adults together with the SSE teens at a local primary school in Mongkok. The focus of the programme is to develop students' confidence in English language through human values.
- **Visits to a home for mentally challenged adults**
Young Adults continue to visit a home for mentally challenged adults, alternating each month with the *Mahilas*. The Young Adults take charge of arranging fun activities, music and dance for this *seva*. The purpose of this *seva* is to bring happiness to these residents, but really the visits have been an eye-opener and

humbling experience for all participants.

- **Street Sleeper Seva**

Our members participate in Street Sleeper *Narayana sevas* organised by the Service Wing and distribute breakfast and hot meals to street sleepers in Kowloon and Hong Kong Island.

SSIYLP Project Presentation

On 2nd May, graduates from the Sathya Sai International Youth Leadership Programme 2018 gave a presentation at the Sathya Sai Centre of Kowloon on the topic 'A Good Deed a Day'. In a 20 minute presentation that touched on the goals of current SSIO initiatives, concepts of good habit building, and suggestions and examples of ways to practice Swami's teachings every day by spreading positivity and love.

Sathya Sai Baba says *"It is only the youth who have the power to transform other youth through our own example, conduct and exemplary character."*

We pray that with His grace and guidance we can inspire more young adults onto the spiritual path, and to be part of His Mission of Love!

In Sai Service



SATHYA SAI BABA CENTRE OF TSUEN WAN

The Spiritual Wing

Bhajan takes place at the Sathya Sai Centre of Tsuen Wan every Sunday and Thursday, and is preceded by 21 chants of Sai Gayatri and the Ganesh Aarti. An average of 20 devotees attend these devotional activities.

Bhajan sessions are also held monthly on the third Friday of every month in devotees' homes in Yuen Long and Tin Siu Wai. Between 20-40 devotees attend and the *bhajan* inspire many.

This year in February, a special *bhajan* session was held at the home of the General Consulate of Nepal, and later at another devotee's home.

Study Circles are held every second Sunday of the month and is facilitated by Sister Kalpana Bhojwani from the Sathya Sai Centre of Kowloon.

Other festivals celebrated this year were New Year *bhajan* on the 1st of January, Mahashivratri was celebrated in March, Aradhana Mahotsavam in April, Guru Purnima in July and Krishna Janmashtami in August 2019.

Brother Amey Deshpande made special visit in January 2019.

The Service Wing

Narayan Seva is offered monthly on a Sunday in the Yau Ma Tei area and a dozen or so devotees serve food items such as bananas, water, tea/juices, pocket tissues, biscuits and sandwiches to about 130 street sleepers.

Another *seva* is the Dry Food Seva where items such as biscuits, noodles, juices and tissue rolls are distributed every second Friday and Saturday to about 30 *narayana* in Tsuen Wan and 50 *narayana* in Yuen Long.

Cage Home Seva continues in alternating locations in Shamshuipo and Nam Cheong every second Thursday of the month. Usually provisions such as noodles, biscuits, tissue rolls, juices, and rice are distributed to the residents in these homes.

Two additional special *seva* were carried out this year. The first was during Chinese New Year, when the Mahila and Young Adults visited cage homes and distributed Vicks, socks, sweaters and jackets to the needy in the Cheung Sha Wan and Nam Cheong areas.

The second was *seva* was on Aradhana Mahotsavam day. Once again, the Mahila and Young Adults went to the cage homes and distributed socks, towels, salt, soya milk and oil to the residents in Cheung Sha Wan, Sham Shui Po and Nam Cheong areas.

The Ladies' Wing

The Mahila have actively continued with their study circles on the second and fourth Thursday of each month, facilitated by Sister Kanta Rai.

In addition, if Ladies' Day (19th of each month) happens to fall on a Thursday or Sunday, the Ladies' Wing celebrate with

the chanting of Sai Gayatri and *bhajan*.

The Youth Wing

A total of about 24 Young Adult members actively participate in the activities of our Centre. A study class is conducted by Brother Ashok Sakhrani on the last Sunday of each month. The Young Adult members also participate in the monthly Cage Home Seva. *Bhajan*, reading of Sai literature, and *Aarti* are all organised by the Young Adult Wing on the last Sunday of every month.

Bal Vikas

Classes are held every Sunday under the guidance of two gurus. About 10-15 children regularly attend these classes. In addition to cleaning *seva*, *bhajan*, reading of the message, and *Aarti* are organised by the Bal Vikas children on every second Sunday of each month.

This year the Bal Vikas children with some parents participated in an outing to celebrate Eashwaramma Day.

May Bhagawan continue to guide us in our endeavours in the Sathya Sai Centre of Tsuen Wan.

Sai Ram
Bijay Sharma
President

China

About 50 postgraduate Faculty of Education students in four Chinese universities are participating in ongoing Sathya Sai Education in Human Values (“SSEHV”) training in a blended online and face-to-face mode. They engage in activities each month of the three-year course. Their training is led by the Institute of Sathya Sai Education, Hong Kong (“ISSEHK”), which gives feedback to the student’s submission. A face-to-face session was recently conducted in South China Normal University in April 2019.

The students are being trained by ISSEHK to make presentations introducing SSEHV to mainstream teachers and to help these teachers to overcome their initial challenges. They are encouraged to do research about SSEHV. To-date, 10 students have completed postgraduate dissertations on SSEHV-related topics and another 7 are in progress.

Early childhood student teachers from the ISSEHK’s partner institution, South China Normal University, conducted a one-year project to introduce a values-based drama programme to our adopted kindergarten in Dong Guan, a city in southern China. The students conduct monthly workshops to introduce the kindergarten teachers to strategies for integrating SSEHV into their story telling through drama.

The ISSEHK team, along with professors and postgraduate Faculty of Education students from two partnership universities, visited 10 schools in Gengma County, Yunan province, for intensive SSEHV training as part of their engagement in a two-year introductory project. The project drew to a close in June 2019.

An extensive evaluation was conducted and the teachers and children showed positive signs that they have adopted SSEHV effectively, believe in it, and have made many positive changes in their lives.

The Faculty of Education at Qinghai Normal University has been teaching SSEHV to Education students and local schools for 12 years. The trainee music teachers have formed a human values choir to perform songs with values messages for school and other functions. This is a part of their training to integrate human values into their music teaching.

Hong Kong

In Hong Kong, the Young Adults have continued to conduct monthly Saturday morning English classes for children in a primary school in Mongkok. The programme, named BEES (Buddies in English and Educare), has been running for the past eight years. The purpose is to provide opportunities for the local children to have in-depth interactions in small groups with their Sai Young Adult “Buddies”,

to give them confidence to converse in English while reinforcing important values messages.

A special thanks to Sis Mogi Nayagar for her untiring assistance in the work of ISSEHK.

Jai Sai Ram

Dr. Margaret Taplin

Senior Officer, ISSEHK



Sathya Sai International Organisation, Hong Kong

Tel: 2367 4240 / Email: saiorghk@netvigator.com

For General Information, call us at 2367 4240

or visit our website: www.saibaba.org.hk



WEEKLY BHAJANS

Every Thursday : 6:25pm - 7:50pm

Every Sunday : 6:25pm - 7:50pm

SPIRITUAL ACTIVITIES

	<p>Study Circle - 1st & 3rd Monday of every month 7:15pm - 8:30pm / Arul Shanty 2633 6850</p> <p>Bhajans & Study Circle in Mid-levels - every Monday 4:00pm - 5:15pm / Rakhee Nandwani 2530 4444</p>	<p>Bhajans in Ap Lei Chau - every Thursday 5:30pm - 6:30pm / Manju Aravind 9813 8903</p> <p>Bhajans in Mid-levels - fortnightly on Fridays 5:30pm - 7:00pm / Poonam Mahtani 2540 2292</p> <p>Bhajans in Tai Koo Shing/Tung Chung - once a month, Saturday 7:00pm - 8:00pm / Gope Daswani 9634 9239</p>
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SEVA ACTIVITIES

	<p>Visits to Home for Mentally Challenged Once a month, Saturday 1:30pm</p> <ul style="list-style-type: none"> Anju Nandwani 9230 7751 Babita Mahtani 9465 5933 <p>Narayana Seva, Rice Distribution Dongguan (China) - every 2 months, Sunday Tobi Chu 6408 7648</p> <p>Street Sleepers Narayana Seva, Tsuen Wan Centre Third Sunday of every month</p>	<p>Street Sleepers Narayana Seva on HK Island</p> <ul style="list-style-type: none"> second Wednesday of every month Haresh Wadhvani 9021 4467 last Friday of every month Ashok Kirpalani 9779 5209 <p>Street Sleepers Narayana Seva on Kowloon</p> <ul style="list-style-type: none"> second Friday of every month Cooking - Anmol Nainani 9500 9090 Distribution - Anand Nandwani 9354 5198 last Wednesday of every month Haresh Wadhvani 9021 4467 <p>Street Sleepers Breakfast Narayana Seva</p> <ul style="list-style-type: none"> HK Island - second Sunday of every month Ashok Kirpalani 9779 5209 Kowloon Side - second Sunday of every month Priya (Vimal) Mohinani 9485 4065 Kowloon Side - last Sunday of every month Sonia Balani 9039 2751
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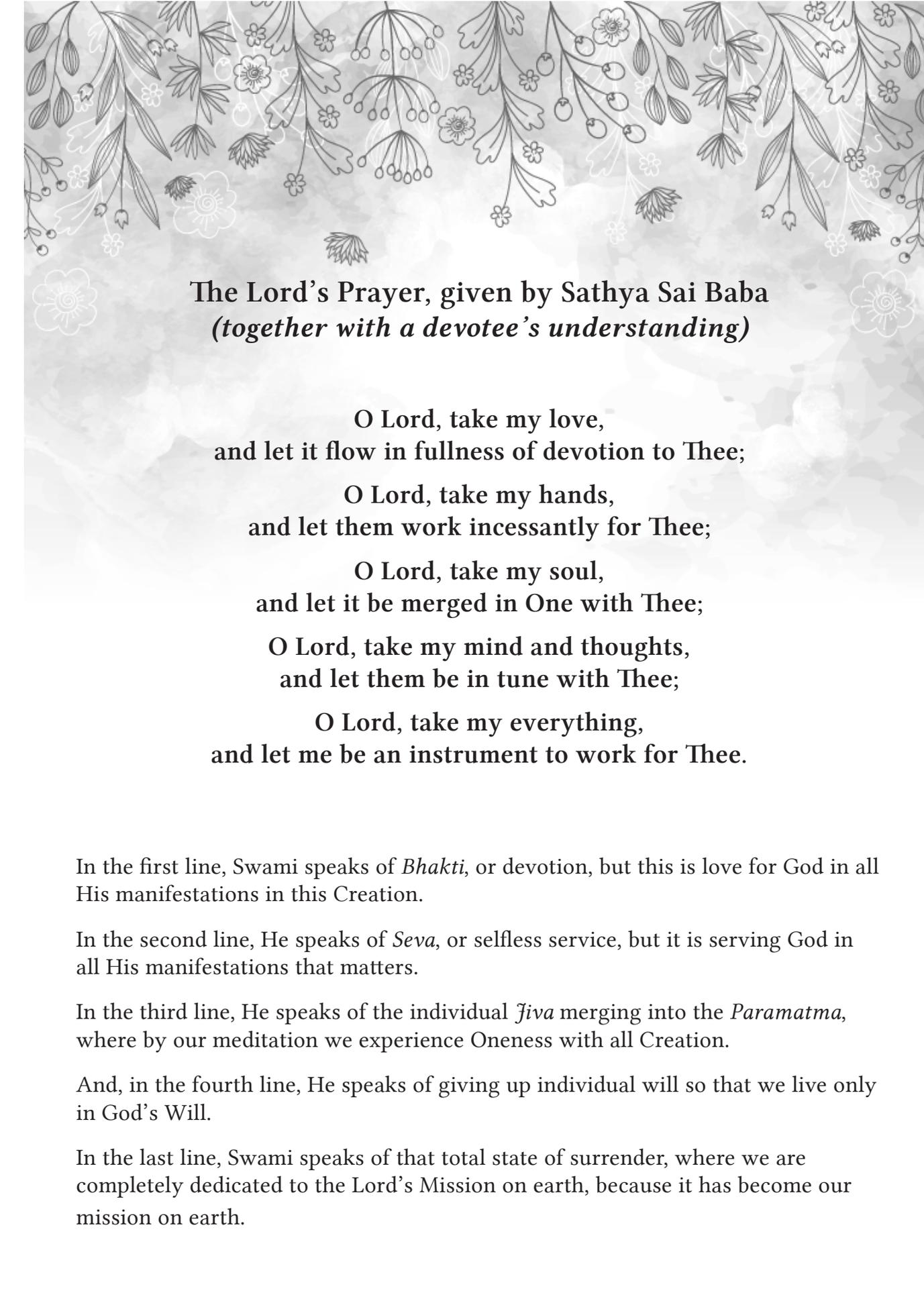
WINGS

REGULAR CLASSES

REGULAR ACTIVITIES

<p>EDUCATION</p> <p>Secretary: Monica Kirpalani 9231 1786</p>	<p>Kowloon (TST) every Wednesday, Saturday</p> <p>Hong Kong</p> <ul style="list-style-type: none"> Mid-levels - every Monday Aberdeen - every Monday, Wednesday <p>Tsuen Wan Centre - every Sunday</p> <p>New admissions - please email to balvikasadmissions@gmail.com</p>	<p>Guru's Study Circle - every Tuesday 6:00pm - 7:15pm</p>
<p>MAHILA VIBHAG</p>	<p>Senior Mahila - every Tuesday 11:30am - 12:45pm / Nisha Sakhrani 6338 2706</p> <p>Junior Mahila / Anushka Nainani 9040 9090</p> <ul style="list-style-type: none"> every Wednesday 6:45pm - 8:00pm every Friday 10:45am - 12:00pm 	<p>Community Seva</p> <ul style="list-style-type: none"> in Tai Kok Tsui Meghna Chotrani 9371 9294 in Mong Kok Asha Mahtani 9056 1021 <p>Ladies' Day Celebration - 19th of every Month</p> <p>Knitting Seva - Nisha Sakhrani 6338 2706</p>
<p>YOUNG ADULTS</p> <p>Secretary: Vedika Daswani 6114 9087</p>	<p>Young Adults Study Circle - fortnightly, Friday 7:15pm - 8:30pm</p>	<p>Visits to Home for Mentally Challenged every 2 months 1:30pm - 4:30pm Ravi Sukhwani 6578 9774</p>

**For information of the Devotional, Educational & Seva activities of the Tsuen Wan Centre please contact
Bijay Sharma at 6058 6578**



**The Lord's Prayer, given by Sathya Sai Baba
(together with a devotee's understanding)**

**O Lord, take my love,
and let it flow in fullness of devotion to Thee;**

**O Lord, take my hands,
and let them work incessantly for Thee;**

**O Lord, take my soul,
and let it be merged in One with Thee;**

**O Lord, take my mind and thoughts,
and let them be in tune with Thee;**

**O Lord, take my everything,
and let me be an instrument to work for Thee.**

In the first line, Swami speaks of *Bhakti*, or devotion, but this is love for God in all His manifestations in this Creation.

In the second line, He speaks of *Seva*, or selfless service, but it is serving God in all His manifestations that matters.

In the third line, He speaks of the individual *Jiva* merging into the *Paramatma*, where by our meditation we experience Oneness with all Creation.

And, in the fourth line, He speaks of giving up individual will so that we live only in God's Will.

In the last line, Swami speaks of that total state of surrender, where we are completely dedicated to the Lord's Mission on earth, because it has become our mission on earth.





The Code Of Conduct

As Laid Down By The Charter Of Sri Sathya Sai World Organisation

That in order to remember continuously Bhagawan's teachings and in order to put them into practice and to be a worthy instrument of our Divine Master, every member must undergo SADHANA, a spiritual discipline which should be merged with day-to-day life so as to make SADHANA (spiritual exercises) a part of his or her worldly life, and every member shall make his or her "Family as a Unit" for such SADHANA (spiritual exercise).

Thust with a view to qualify to be a true member of the Organisation, the following guidelines shall be followed.

- Daily meditation and prayer.
- Devotional group singing/prayer with members of family once a week.
- Participation in educational programmes (Bal Vikas) organised by the Centre for children of Sai devotees.
- Participation in community work and other programmes of the Organisation.
- Attendance at least once a month in group devotional singing organised by the Centre.
- Regular study of Sai literature.
- Speak softly and lovingly to everyone
- Not to indulge in talking ill of others especially in their absence.
- Put into practice 'Ceiling on Desires' and to utilise savings generated for service of mankind.



Let us strive to be Bhagawan's worthy followers through spiritual discipline, and earn His Grace to attain perfection and enlightenment.



Om Sai Ram



“Let the different faiths exist, let them flourish, let the glory of God be sung in all languages, in a variety of times that should be the ideal. Respect the differences between the faiths and recognise them as valid as far as they do not extinguish the flame of Unity.”

- Sri Sathya Sai Baba

“Listen to the primeval Pranava resounding in your hearts as well as in the heart of the Universe.”

“Remember the Wheel of Cause and Consequence of Deed and destiny and the Wheel of Dharma that rights them all.”

“Offer all bitterness in the sacred Fire and emerge grand, great and godly.”

“Be like the Star which never wavers from the Crescent but is fixed in steady faith.”

“Cut the ‘I’ clean across and let your ego die on the Cross, to endow on you Eternity.”

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