

*DIVINE
DECLARATION*

SRI SATHYA SAI BABA

DIVINE DECLARATION



by

BHAGAWAN SRI SATHYA SAI BABA

Edited by
Bhagwat Prasad Misra

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Editor's Note

O Govinda ! All this is Thine;
To Thee I offer.

July 3, 1993, the Guru Purnima Day, is a memorable day for all Sai devotees all over the world. Not only in human history but in the entire spiritual literature of the world, we do not come across such a declaration by any of the Avatars. This reminds us of the scene where Arjuna lays down arms in front of both the armies in the battlefield of Kurukshetra and expresses his inability of fight with his own kith and kin. Lord Krishna then dispels clouds of doubts which had taken control of Arjuna's mind and shows him the right path. In today's context, specially in the context of the unfortunate event that took place on June 6, 1993, Lord Krishna's declaration

Paritranaaya Sadhunaam
Vinashaaya cha dushkrutaam
Dharma samsthapanarthaaya
Sambhavaami Yuge Yuge

is extremely valid. The Lord himself has descended on earth in the form of Bhagawan Baba who has reaffirmed his divine mission in the presence of an august gathering of lakhs of devotees on the historic occasion of Guru Purnima, dispelling all doubts and revealing the Truth.

Considering its unusual importance it just struck me that Bhagawan's message should reach every nook and corner of the world in the form of a small document to be read and re-read and to be preserved for posterity.

Bhagawan's discourse along with its English interpretation by Dr. Anilkumar is available to most of us in the form of audio and video cassettes. But then I thought that

the written word has its own value and so if the divine words of the Lord are presented in the form of a small booklet it may still have relevance. Hence this venture.

In this translation I have heavily drawn on Dr. Anil Kumar's interpretation. Rather, I have retained complete words and sentences of his interpretation to give it a touch of reality. But I had to take liberty at certain places and add or delete certain expressions to make it more cohesive and effective. I owe an apology to him if I have crossed the limit.

With pranams at the Lotus Feet.

Krishna Janmashtami

Bhagwat Prasad Misra

Aug. 11, 1993

Editor

W-4/ A-18,

Prashanti Nilayam (A.P.)

ॐ
Sri Sai Ram

DIVINE DECLARATION

Kutilalaka Samyuktam Poorna Chandra Vibhananam
Vilasat Kundaldharam Satyam Brahma Jagatgurum.

Embodiments of Love !

Truth is life. Truth is Omnipresent Brahman. The chief aim of human life is to know the Truth. If we understand the sacredness of human life, we can understand Divinity. It is ignorance to consider man as a combination of body, senses and mind. The body, senses, mind and intellect are just instruments. It is not proper to consider them as his basis for human life. The desires which are not expressed, the mind and the intellect are not your true Self. You are not delusion. You are not attachment. You are not the heap of bones, flesh and blood. Your true energy is your true Self — Parabrahman.

We rely on these instruments and forget the true being and are carried away by the ephemeral things. By merely living in the house, you are not the house; you are different from the house. As you travel in a car, you are not the car. You are different from the car. By simply living in the mansion of the body, you are not the body. It is most essential to know your divinity with the help of your body, mind and intellect. What is this true Self ? What is this Divinity ? The Atman — your true Self-has so many names as the Seer, the Awareness, the Knowledge, the Eternal Bliss, the Fullness, the Movement and that which is Immortal. All these are the synonyms of Atma. There is no other path to know the true Self. What is Atman ? Is it the gross, the subtle, the causal or the supreme causal body ? Is it the sound or the point ? Is it inert or dynamic ? Is it the Universe or Hiranyagarbha - that which is not expressed ? No. Is it the smallest or the biggest ? Is it the beginning, the middle, or the end ? No. Is it the witness or the seer ?

All these terms are related to divinity. The true Self is non-dual. Basing on this it is only One without the second. We can understand the true nature if we know the measure and also the proof. That which is reflected in intellect, the nature of the individual, is Pramaad. Pramaan is the nature of Chitta. That which is seen in nature is Prameya. The Seer, the Seen and the Sight are the three aspects here. It is not the Divinity that has got dualism. The dualism is in you.

What do you mean by Brahma Tatva ? The true Brahman is said to be, Tat, Tat, Ananda. Even that is not Self. Mahavakyas such as Ayam Atmabrhaman, Tatvamasī, Pragyānam Brahman point to the same Self. Is there non-dualism here ? No. After cooking is over, you don't need the fuel. After crossing the river, you don't need the boat. When the sickness is cured, you don't need the medicine. Similarly, so long there is dualism these four Mahavakyas - Ayam Atma Brahman, Tatvamasī, Pragyānam Brahman, Aham Brahmasmi - are required. When one knows the true Self, Mahavakyas are not needed. How to know the sacredness of human nature ? Let us take an example. Here is an ocean. In this infinite and deep ocean there are innumerable waves. Though the ocean is one, the names and the forms of the waves vary. Are the waves separate from the ocean ? Though the waves appear to be different, the coolness and the wetness is the same in all the waves. Similarly the Divinity is present at the individual level as well as at the group level. Prior to this universe there was Brahman, that which is present now is Brahman, and even after the total annihilation Brahman will remain. All this time all that is permanent and true is Brahman.

How is it that ? A foolish person looking at the rope mistakes it for a serpent and shouts. A wise man will come and say, 'It is not a serpent, it is just a rope.' He thus drives the fear away. The foolish man then looks at the rope clearly. Where is the rope then ? Even when he is deluded and shouts with fear, the rope exists. When he shouted mistaking it as a serpent, it was a rope. After the

fear is gone, the rope continues to exist. In all the three stages, it is only the rope that existed. It is only the delusion that made the foolish man to mistake the rope for a serpent. Prior to this universe, there was Brahman; that which is present is Brahman and after annihilation Brahman shall be there. Prior to the making of this tumbler there was silver. The tumbler too is made of silver and when it is melted silver remains. Though silver is present during all the three stages, the forms and names differ. In every human being life is a combination of Brahmatva and delusion. What is the basis for the waves to originate in the ocean ? The cause of the waves is the combination of air and water. As the air steps into ocean, waves originate. The air is illusion, water is Brahman. Because of this unity and combination, the light and waves originate. Then what is the basis of illusion ? It is the name and the form. What is the form of Brahman? It is Sat, Chit and Ananda. In Vedic parlance it is known as Asti, Bhati and Priyam. They are permanent. Name and form change. Therefore, the universe is bound to change. The very name is Jagat. It means that which comes and goes. In this universe there is only One that is permanent. That is the collective form - Divinity.

Human life is like a water bubble. It is born in water, is sustained in water and dissolves in water. Human being is a bubble while God is water. We are not trying to understand the Divinity in humanity. If you understand this clearly you will understand the ephemeral nature of the world we live in. Bodies originate like water- bubble and disappear soon. Human body has been gifted by the Creator to lead an ideal life. It has been given to man to follow the path of righteousness and reach its destination. Birth and death go together in the same order. They originate from and converge on the same point. We can never anticipate what time will death come ! It may come at any time and at any place - in childhood, in youth or in old age; in the town, in the forest or in deep water. The reason is Death is not only inevitable but unpredictable. It is not possible to decide how,

when and where will Death overtake you. Is not the shadow our permanent companion ? Is it possible for us to drive it away ? No. Alongwith your birth, death also follows you like a shadow. But we should not worry about death because it is as natural for a person to die as to be born. It is foolishness to bother and worry about that. However, we should get it appropriately and in the right manner.

Man has got immense intelligence. He experiences and enjoys life at the collective level in one way and at the individual level in the other. When it takes it and experiences it collectively, it leads to certain problems. But when he takes it as a part of social awareness, life gets a new meaning. Intelligence today is used for selfishness and self-interest. It is not used today for the welfare of the society. That is why we face problems. Ravana was highly educated. He undertook great penance. In all aspects, physical, secular, scientific and ethical, he was highly powerful. But he made use of his intelligence for his selfishness and self-interest. To show the correct way there are three methods that form the basis. They are Sugyana, Vigyana and Pragyana. Mandodari stands for Sugyana i.e., good knowledge. She said to her husband, 'Ravana, think for a moment if any one takes away your wife, how would you feel ? Just think for a moment, because you have brought someone else's wife with you, how he must be feeling now. You have no limit for desires. You have no limit for education. You have no limit for your capacity. But with all this, you don't have any sense of discrimination, any sense of judgement and you have become foolish.' But Ravana did not pay any heed to her advice. Mandodari stands for good knowledge which she tried to use in every possible way to convince Ravana about his foolishness.

The next method is Vigyana, knowledge based on reasoning. It is represented by Vibhishana who tries to convince Ravana in several ways. He said, 'Brother, you are an emperor. This is not the thing expected of an emperor. You are a man of great penance. A man of penance should not act wrongly and indiscreetly.' Vibhishan pleaded to him

to make use of this knowledge based on reasoning. But as Ravana is all selfishness, he did not pay heed to that.

As there was no change even after the good knowledge used by Mandodari and the knowledge based on reasoning used by Vibhishana, there came the spiritual knowledge, Pragyana, used by Hanumana. He said, 'Ravana, I will certainly teach you a lesson. Lead a noble life. Sita is the mother of the world. Sita is your very mother. You have brought the mother of the world and want to make her your wife. Remember in one stroke all your heads will be cut off. Hanumana who stands for spiritual knowledge taught him in several ways. He said, 'You have got ten heads, that means, ten times more knowledge and wisdom than others. I wanted to see how you are conducting your court. To see this only I allowed myself to be caught by Indrajit and came here. I will certainly teach you everything.'

A selfish man will never have his life in his hands. Only a sacred heart with spirit of selfless service has his life in his own hands, because he aspires for the welfare of the society whereas a selfish man's life will be in other's hands. The individual who knows this truth will see divinity manifest before him. Human life is the very reflection of the divinity and nothing else. It is sheer ignorance to consider God present somewhere else. One's own self is God. When he himself is God why should he search for Him elsewhere ? Supreme Brahman means you yourself are Parabrahman. When once you sacrifice the body, mind and intellect, whatever remains is Brahman. Body is only an instrument. It is like your dress. But does this dress grow ? No. But the body grows. As you clean and sweep your house and collect the dust at one place it will grow into a heap. But as the heap of dust grows, do you consider it alive ? No, No. We feed the body with all sorts of things, therefore, it also grows like a heap of dust. Really, because it grows it has no sign of life. It is only a vesture, not the one who puts it on. As the body has senses, it is bound to die. But the Indweller has neither death, nor birth, nor attachment. The Indweller is God Himself. That is the real

knowledge of the Self. We should understand this sacred knowledge. Forgetting the divinity in human life we go by all the bad things happening outside. We are carried away by them, suffer and get worried. These worries we get, but they are not natural. Every man having been born is bound to die. Birth is the main thing. When you have noble feelings, then only you will have birthlessness. In human life we should realise the divine feelings, we should have faith in spirituality and thus acquire Divinity. That is the main goal of an aspirant.

All the same in human life there are aberrations too. For all that had happened here on the 6th June, 1993, people go on shouting that there is a foreign hand, the hand of some religious sect. These are all ideas born out of no reason. It is just an imagination. It is all falsehood. There is a hand, true. But what is that hand ? Jealousy. It is jealousy which is a big disease. It is present in all persons and things in all parts of the world. For this disease of jealousy there is no medicine. Cancer has got a medicine, but this disease of jealousy cannot be cured. It will take a man straight away. Today this disease of jealousy is present in every field. Such things happen because of jealousy. Asuya i.e. jealousy begot three children- hatred, anger and greed. Ansuya i.e. the one without jealousy also begot three children. They are tolerance, love and sympathy. That is the difference between Asuya i.e. jealousy and Ansuya i.e. the one without jealousy. Jealousy is a green-eyed monster. Its clan proceeds without any discrimination and sense of judgement. All of us will naturally be thinking what is the cause behind this action ? But here we don't need to search for a cause. What is the cause for hunger ? Digestion is the cause for hunger. Similarly, the absence of noble feelings is the reason for jealousy. Watching any noble man, they develop jealousy. Watching a man progressing, they become envious of him. If one is handsome, they will be jealous. If any one earns name and repute, they will be jealous. This envy has no reason, no season. The one afflicted with the disease of jealousy has a perverted mind. What is happening today

in the world? The name and repute of Swami has spread all over the world. Either to control, it or to diminish it by certain disaster, either to nullify it or to put it down, people full of jealousy started propagating all sorts of things. This kind of publicity will never increase or diminish Swami's glory. The sacredness of Swami is mainly responsible for the glory of Swami. Not your publicity, nor your propaganda can do any thing. From top to toe Swami has only love for what is sacred. That sacred love is unknowable by anybody. Swami hates none. He has not harmed any one. How can, then, any one harm Swami ? It is impossible.

Every thing is carried away by envy. Because of these reasons devotees should not suffer. Truly speaking, the devotees with that feeling will never waver. Sinclair, Goldstein and Haksar want to know as to what is the cause ? Though they are staying at far off places thousands of miles from here, their love for Swami brought them here. All the people full of envy will face the consequences. There is no truth present in all that they say. In spite of all the publicity which is false, Truth can never change. Therefore, we should follow Truth, follow Sacredness. We should lead a selfless life. Believe it or not, Swami has no trace of selfishness. No one has the authority to point out a finger at the sacredness of Swami. It is only the divine sacredness that can appreciate Divinity. Only the intelligent one can know the intelligent. How do you expect a foolish person to know the intelligent one ? It is not possible. The reason is the goodness of Swami. Today Swami is not speaking for himself; he is telling because the time has come. All acts of Swami are selfless, meant for the welfare of the society. You know that the Super Speciality Hospital has been built. Lives were given to many patients. Many patients have been saved from the dreaded diseases. The doctors have also demonstrated their love towards the patients almost as parents. Who could do this ? This tiny hamlet of Puttsparthi has acquired a spot, a special position on the world map. This is the reason for envy. It is impossible for anybody to understand the acts of Sai. Those people who do not know this truth, who do not come

here and join the experience, sit in the air-conditioned rooms and write and publish lies. Are these people competent to teach to the world ? Their heart is full of dirt. To say that one is struggling for worldly recognition is a matter of shame. Step in society, do good things for others, proceed along selfless path, then only it will be possible for you to know the truth. Words and publicity full of envy is useless. It is only the Truth that shows light to the world. When you speak a lie, you demean yourself. That which is the word without Truth is lifeless. So all publicity is false. That is all cheap journalism. You should never waver and should not be carried away by cheap propaganda. We should make an effort to uphold our own Truth. Since a lot of public has gathered here and you go through the newspapers, all these things need be told.

Sathya Sai Central Trust would never be burnt by fire. The Trust is so sacred. Every naya paisa of the Trust is spent in a sacred way. We know though the world does not know. Central Trust members have been working selflessly. For any work, to proceed to Delhi or Bombay, they bear their own expenses. Whereas elsewhere the Trust members claim their T.A. And D.A., Sathya Sai Central Trust members never even dream of it. If they are here, it is only as a part of their sacred duty. They do not want any position. Are they short of position ? No. They have not come here aspiring for a position. They have come here for the love of Swami.

You should also know clearly how this money is drawn from the bank. All these twenty years no money has been drawn from the bank. Every thing is drawn by way of a cheque. We have Institution teachers. We are not giving cheque or cash to the teachers. The salary is credited to their respective account in the bank because it is there. Therefore, because of our sacredness we do not expect or aspire for anything. This body is 67 years old. During all this period Swami has never spread his hand. What is the reason whether in India or abroad people are willing to donate. If you have good feelings and if your intentions are noble

you certainly get a response. Actually people are not prepared to do that. If they are prepared to do that, there will be no dearth of money. Therefore, a single naya paisa is not wasted. Is there anyone who is drawing money ? There is no scope for that. Every cheque has to be signed by two persons. Every cheque has to be signed by Swami and then any one else can sign. People say crores and crores of rupees are mismanaged. It is totally false. We don't touch the cash. If any one wants to donate, the bank manager is there. You will get an authorised receipt from the bank. You can keep a copy with you and give another to the Central Trust office. No one can point out a finger in this regard. To give such a publicity to the Central Trust is the worst of sins. In this world nowhere else things are dealt in such a sacred way. Therefore, our institution is growing day by day. It is not enough, we have still a long way to cover. Nothing can happen to our institution so long as the moon and the sun reign. It is only because of the envious people that such a thing has happened. In this world bad publicity leads to restlessness. But it is not good. Such people earn sin. If you are capable, do good or shut your mouth. Not harming a good cause is also a great help.

You may just speculate why Swami has not come forward to give a reply. For every thing there must be an appropriate time. The Kauravas insulted and humiliated the Pandavas. The divine powers of the Pandavas were well known to the Kauravas. Each one had got magnificent power. But they never made use of those powers earlier. They were silent. Their silence was mistaken for cowardice. They mistook it as weakness, as powerlessness. No. The great power latent in tolerance no one knows. Sathya Sai Trust observed this tolerance. No one can realise the power in forbearance. Forbearance is Truth. Forbearance is righteousness; forbearance is non-violence; forbearance is everything.

Then something relating to students. You will never get students of this kind anywhere. This incident took place twenty eight days ago. Every day our boys are doing Parayana. They are fasting. They have forsaken their food and drink

and are struggling hard to get away from this blot. In a bag of rice there may be a few stones. But you are not going to throw away the entire bag of rice just for a few stones. Similarly in a thousand students, there may be one or two, who have been misguided. But basing on these one or two students, you cannot blame the entire student community of Sathya Sai institutions. Our students are gold. They are ready to do anything for Swami. That young little boy, who sang at the beginning of this meeting, sang that he was ready to lay down his life for Swami. Because of the mistakes of one or two, we should not blame every one. Students will also have to bear this stigma for some time. They should have tolerance. When we go to bed one or two mosquitoes may bite. Next day you apply Flit. Then many mosquitoes bite. The reason is that the rest of the mosquitoes make friends with these mosquitoes. As a result of friendship with the bad people we may also get bad name. Therefore, run away from bad company. Never join bad company. You should join good company. These blames come and go. Though the good man is not a party people are bound to blame him just like the pest which spoils the seed piles worth hundreds of rupees. The pest of envy will spoil the banana pile in the same way as it spoils any other useless crop outside. It is nature. There is no discrimination between good and bad. Therefore, good people will also have to bear the blame for sometime. However, in the end you are bound to succeed. So whatever has happened, has happened. Let us not worry about that any longer. That which is bound to happen will happen.

Another aspect here: Why did Swami not say this to any one ? When such things were to happen why did not Swami tell Radhakrishna earlier ? Why did not Swami save him ? It is a natural question. But what Swami is telling here is in the spiritual sense, not from the worldly point of view. Swami and Radhakrishna ate at 7 o'clock. Radhakrishna sat downstairs. Swami said "Radhakrishna let us go. Don't sit here"

Radhakrishna: "Swami if I come upstairs now, I can't go

to sleep at 7 o'clock."

Swami : "If you don't get sleep what will you do ? What you do here, you can do upstairs as well. I never ask you to sit. Get up immediately." Swami hurried him to come up. But he did not pay any heed. Swami also spoke to him angrily and said: 'It's your bad luck, your misfortune, that you don't pay heed to my words.' Saying this Swami retired. Radhakrishna too, felt bad. He had been with Swami for twenty two years. He knew fully well that whatever Swami had said was for his good. He stepped into the kitchen and brought a tumbler of buttermilk. He went upstairs smilingly and said: "Swami, you are angry with me. Take this buttermilk and calm down."

Swami : Radhakrishna, I am not angry. I'm telling you for your own good

Radhakrishna : Does Swami have this doubt that I'll go out and talk to somebody ?

Swami: If I have doubt will I keep you with me ? No, no. I'm telling this for your good. While going to bed I never take buttermilk. Why have you brought buttermilk today ?

Radhakrishna: I felt like giving you buttermilk, so I brought it.

Swami: Since you want to offer me buttermilk, I take it. But the moment I finish you should come up.

Radhakrishna: I'll certainly return.

Swami never takes buttermilk in the night. He just sipped a little and handed over the tumbler to Radhakrishna.

Swami : For your sake I've taken.

Radhakrishna had a pure heart. He said: 'Swami may I take this remaining buttermilk ?

Swami: Why should you throw it away ? You can drink it.

Radhakrishna drank the remaining buttermilk there itself.

Then Swami said, "Put down the tumbler and come up."

If you follow what Swami says no one will face a danger. Radhakrishna went downstairs. Then he felt that if he stayed there, Swami might call him upstairs. So he went to his sister's house and the messenger of Death followed him there. It had happened like that. Whatever Swami says he says for your own good. It is up to you to follow it or not.

Believe it or not, Swami always thinks as to what should be done for the poor people. That is the upper most thought in his mind. This year after the summer classes were over Indulal shah and Srinivasan started planning for the 70th Birthday of Swami. They wanted to take a project every year. Swami said, "You should not do any thing for me. Whatever you do, do it for the poor, the society and the world at large." This is what Swami said to Srinivasan.

"Swami has three desires. Because we do not have early rains, the middle class families are suffering. They may have five to six acres of land, they may own it, but they don't lead a comfortable life. They are not able to bear the expenses of the labour. They also don't have means to rear the animals properly. Therefore, on the 70th Birthday, seventy tractors should be handed over to the poor farmers. Each farmer should be gifted with a tractor free."

Swami says it and does it immediately. He doesn't believe in saying at one time and doing it later. When the gun is shot, the sound and the shooting must take place simultaneously. Immediately they phoned Escorts company at Sri Sailam and seventy tractors were brought. They experimented with all these tractors and when they were satisfied they placed an order.

Swami then expressed his second wish to Srinivasan. "Here in Puttaparthi you don't have a proper crop. The youth here are aimless and roam about. The Super Speciality Hospital is far off. Even the post office is at a distance. People have to take pains to reach there. Let us give them seventy autorickshaws. If these youths are given autos they can eke out their living and it will be a help to the devotees also. As such an order for the purchase of seventy autorickshaws has also been placed.

Swami also finds that people belonging to good families are not used to hard work, particularly, manual labour. There are many women who cannot take up such jobs and yet need help. Swami wants that these women are provided with sewing machines and are taught stitching. As such seventy sewing machines have already been purchased.

Finally Swami wants that seventy mass marriages may be arranged for young men and women belonging to poor sections of the society. They may belong to any caste, any sect, any religion. They should be given the joy which they cannot even dream of. As such the marriages should be performed in a grand style. Each bride should not only be given a mangalasutra and wedding clothes but also a gold chain. To help them to lead the life of a householder, each couple should be provided with a house to live in.

All these activities of Swami are aimed at helping the poor sections of the society and making them happy. You tell us now of any one person or government saying like that and doing like that. When such sacred tasks are undertaken some people feel envious. It is only the consequences of their sin. They don't do, they don't allow others to do. This is not the quality of a human being. We should have a broad outlook in life. It is only possible when you come and see what really happens here. Without coming and seeing and filling the heart with jealousy and writing and talking all that is false is just a wicked thing. Nowhere in the world such things are undertaken selflessly and as a part of sacred mission. These days even if you seek admission for your ward in the first standard, you are required to pay Rs.20,000/- as donation. But here from Kinder Garten to the post graduate classes, education is free. For heart diseases outside unless you pay four to five lakhs, the patient will not be admitted. In Swami's hospital a crore of rupees is spent every month. Elsewhere, who are the people undertaking such activities ? Not the benevolent people, not the social reformers, but businessmen. They construct a hospital at the cost of ten lakhs and earn ten crores. But we do not want even ten naya paisa. There is no scope for such business here. It is not good to change the sacred divine path. Sai's heart is broad like sky. Even the sky may have a limit but the heart of Sai is limitless.

Some say Swami is in the hands of some people. Yes, Swami is in the hands of you people. He is caught by his devotees and enjoys to be with them. He is also caught

by wicked people. But Swami loves these wicked people more than his devotees. Devotees think of God now and then whereas the wicked people are all the time thinking of him only. So Swami is present in their hearts and in their hearts, too. But remember Swami will never be caught in the hands of anybody. In every matter Swami's will shall prevail. The life of Sai is in the hands of Sai. In no other hands it rests. If Swami wills he can continue to be here as long as he wishes. The reason is that it is the sacredness that is the witness, it is the selflessness that is the witness; it is the divinity which is the witness. What else do you need as witness ? It is only in a sacred heart that Divinity lives.

Embodiments of Divinity! Today is Guru Purnima. On this day what place do you give to your teacher ? Truth is the teacher in this world. Observe Truth with steady feelings and sacred heart. Truth is the Protector. Truth is the armour. If you follow Truth, It will protect you. Truth is Dharma. It is Dharma, it is righteousness, that protects those who protect it. Don't get yourself influenced by these temporal agitations and resistance. Proceed ahead. Fill your heart with sanctity. Love everyone. Then only true Divinity will be born in you.

(Bhajans by Baba) —

(1) Prema mudita man se kaho,
 Ram, Ram, Ram,
 Ram, Ram, Ram, Ram, Sri Ram, Ram, Ram,

(2) Hari bhajan bina sukh shanti nahin,
 Hari naam bina anand nahin,
 Hari bhajan bina, sukh shanti nahin-

Om Shantih! Shantih!! Shantih!!!

— Guru Purnima
 3-7-1993.

WHAT THEY SAID...

Dr. Baranowsky, a scientist who has researched on the aura around people and who has developed the ability to observe this through the naked eye, has this to say about the aura around Baba.

"This aura is an electromagnetic radiation generated by the inside of a person - his energy, his love and his emotion. The aura is of pronounced colour. Energy is white. When a person is full of love, the aura around him is blue. But when I saw Baba from a distance, I saw the colour pink, rarely seen typifying selfless love. The energy field radiated out 30 to 40 feet in all directions. Never have I come across another human being with an aura signifying such abundance of love. I am a scientist and I am risking my reputation when I make this statement. I looked into his eyes yesterday. I am sure that I was looking at the face of Divinity!"

Mr. A. Anantharaman - U.S.A.

With His Celibacy, Hallowed Spirituality and Divinity, Baba is matchless. It is no exaggeration to state that this land of His Birth has acquired universal fame because of His emergence.

His Holiness Vidyananda Swami - India

I accept Bhagawan Sri Sathya Sai Baba as a Purna Avatar. His presence in this World enables Him to advise with His words of wisdom and love those who live in it. He emphasises :

The Immortality of Truth -

The Inevitability of Rightness -

The Invincibility of Love -

The Sanctity of Life - and says "Do not harm the meanest thing upon its upward way."

His Excellency J. R. Jayewardene
- Former President, SRI LANKA

The Multi-Faceted Glory Of Sai

'All religions are mine. All forms are mine' Sai teaches us. He is the symbol of the Vedas and stands for the Renaissance of Vedic wisdom. He stands for the Divine in every religion. All religions lead to God and his religion is the religion of Love. According to him, every one should continue worshipping in one's own line or religion, and that would first make one a better person, understanding one's own religion better. It would ultimately through meditation and self enquiry lead the one for the ONE, to the realisation that Oneself is God. And the simplest 'sadhana' is to fill one's heart with Love to enable it to become the abode of God, that is Sai. The easiest path to attain Sai is through service, service to the fellow-being, whether human or the lesser beings of the Cosmos. Baba also stresses the importance of Namasmarana and community bhajans. 'When we clap our hands the crows around us fly away'. Sai has said, 'Namasmarana acts similarly making the inner enemies to take flight from us.

Shirdi Sai Baba was his first Avatar. Swami has said that he is the second Sai incarnation. This will be followed by the avatar of Prema Sai. Sai Baba has disclosed that he will incarnate himself again in Mandya district of Karnataka state as Prema Sai.

One day while myself and others were with him there was a discussion about IAS officers. Sai smiled and said "Reverse the word SAI and you get IAS." Blessed is the IAS which is a part of SAI !

As a great educationist Sai gives his loving care and attention to students. Swami always says 'Ma Pillalu Bangaru' i.e., 'my students are solid gold'. The well disciplined student is a rarity in the twentieth century. This HUMAN 'Bangaru' is found in every student of Sri Sathya Sai Institutions at Puttaparthi.

Sri P. Sitapati, I.A.S. INDIA

ILLUSION!

*What we see, we don't see,
What we don't see, we see.
That is the Illusion !
You created the clay images
And gave them life;
And once they started moving,
They thought they are the Masters !
How foolish of them !
Blind prisoners of this wide world
Which has no walls,
They think they 're free,
Free to ask as their animal nature goads,
And call you, the Creator,
A prisoner !
As Ravana of old,
They call you a man
And shower all the humiliations
On You.
And You, with Your usual smile,
Ignore and pity them
For what they know not.
Like Bhasmasura
They die of themselves
And those who survive
Languish and suffer
Like Lady Macbeth
For what they have done.
But Lord, O Lord of Mercy,
You still shower Your compassion
Equally on the innocent and guilty alike,
And move with a smile
Among those
Who are the victims of
Your Illusion.*

— B.P.Misra

