



TOWARDS
DIVINITY

WITH

SAI



60TH BIRTHDAY OFFERINGS
BY THE SRI SATHYA SAI SEVA
ORGANISATIONS IN SRI LANKA.

**TOWARDS
DIVINITY
WITH
SAI**

**60 PETALS
FROM HIS
FLOWERS**

60TH BIRTHDAY OFFERINGS
to
Bhagavan Sri Sathya Sai Baba

**PUBLISHED BY THE CO-ORDINATING COMMITTEE
OF SRI SATHYA SAI SEVA ORGANISATIONS IN SRI LANKA.**

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Foreword

On behalf of the devotees in Sri Lanka, the Co-ordinating Committee of Bhagavan Sri Sathya Sai Seva Organisations in Sri Lanka made a prayerful decision to bring out a book to join the rest of the world in commemorating the auspicious and joyful event of the 60th Anniversary of the Advent of the Avathar.

By Bhagavan's Grace, in the process of implementing this decision, the single book divided itself into two. The first one is this book bearing the title "**Towards Divinity with Sai.**" The second book bears the title "**Pranams from Sri Lanka.**"

The Introduction to this book by a devotee who was responsible for the collection of Bhagavan's sayings and writings contained therein, explains the reasons which prompted us to give the book the shape it has taken.

We fervently hope that this humble effort of ours will be a useful hand-book for reference at all times. It contains beautiful sweet smelling Flowers from His own Garden, plucked from time to time very diligently by the devotee.

With humble prostrations we offer this book at the Lotus Feet.

15-10-1985

S. SIVAGNAM

Chairman, Co-ordinating Committee of Bhagavan
Sri Sathya Sai Seva Organisations in Sri Lanka.

Introduction

"There is available for man, a Guru, far more Supreme and far more Compassionate than any or all of them. He is no other than the Avatar of the Lord", declares Baba about His Advent in the Vahini carrying His Name, namely the Satya Sai Vahini. He assures that "He can by the mere expression of His Will confer on man the highest consummation of spiritual life". He clears the doubts pestering the minds of many of His Devotees as to whether they are competent to seek and attain this difficult goal, by further announcing that "He can gift it (the highest consummation) and get man to accept it" and that "even the meanest of the mean can acquire the highest wisdom in a trice", that "He is the Guru of all Gurus" and the "fullest embodiment of God in man". He points out that "man can recognise God only in the human form".

Bhagavan, the Sathya Swaroopa, does not recognise the ignorance-based name and form in us, but always addresses us all as "Prema Swaroopas", "Ananda Swaroopas" and "Atma Swaroopas," reminding us of our true nature,

From His teens He has been flooding us with the necessary wisdom to realise this true nature of ours, through His conversations, writings and speeches. He draws us to Him to confer on us the greatest boon possible, namely freedom, which is the main purpose of His Advent. All worldly gifts He rejects. Instead He wants us to gift to Him our hearts freed of all tarnishes. He wants them back as pure and free as He gave them to us originally. He wants our desires curtailed. These are some of the inimitable ways in which the Avatar leads us and goads us to the great goal of life.

Bhagavan has said that sages, saints and seekers prayed for His arrival and that it is one of the reasons for His taking birth. Why should not we think that we could have been also one of those, and grab this great fortune before us?

The greatest gift of the Avatar is His message to us all. How are we to know about His Almightyness, Majesty, Glory and Grace if we do not read His books. What can please Him more than our knowing what He has to say for us?

Lest any of His devotees fail to know, or have any misgivings about the exact purpose of His Advent, He has brought out a Charter, wherein is spelt out in clear terms "the most fundamental object of the Sai organisations (as laid down by Bhagavan), which is "to awaken in man the awareness of the Divinity **INHERENT** in him".

It is towards this end and as an elaboration in a small way of this objective, that this book containing extracts from Swami's writings, speeches and conversations have been compiled. One can go through this book in a short space of time and get acquainted with the basic knowledge needed towards realising this objective. In these brief extracts are found Swami's announcements, messages and definitions enough to give a fair idea on each subject. Many of these contain the Avathar's authoritative versions on particular subjects.

This book brings to focus the various teachings of Bhagavan in brief and serves to remove the handicap that many devotees may feel they have to face in studying all Swami's books, in the midst of their occupations. One can turn these pages and get to know Swami's teachings on most of the subjects relevant to a spiritual seeker.

It is said that 'even death is sweeter than the bondage of ignorance'. Christ has said, "You must know the Truth and the Truth will make you free". The problem with man is that that he does not know himself and his true goal. This book will give the readers a glimpse of the True goal and also about the Greatness of the Master who is with us, ready

to lead us to that goal, if only we will take faith in His words. As Arjuna, with Krishna, we all should pin our faith in the teachings of Bhagavan, even more than in His Form.

The Chairman, Co-ordinating Committee of the Sai Organisations in Sri Lanka invited articles from devotees for a publication in commemoration of Bhagavan's 60th Birthday. Bhagavan willed that the writer's contribution should be this book instead and brought it out with the least effort. He had predestined it, as the writer had recorded most of these extracts in his notebooks during the last 12 to 14 years. To him Swami's Teachings are the greatest miracle. He was drawn to Swami on listening to a sentence from His Teachings read by a friend from "Satyam Sivam Sundaram" 18 years ago, although he had read about His miracles earlier and was not attracted then.

Let us then gently lift the petals take them to our hearts with faith, breathe the fragrance of prema they emit, and ruminate on the Divine radiance they shed, so that we may make ourselves a little more worthy to associate ourselves with the great Jubilation that awaits Sai Devotees on His 60th Birthday Celebrations.

Loka Samastha Sukhino Bhavanthu

A devotee

M. C. M. S. Bal.

60 Petals From His Flowers

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As silver in (God) has been manifesting himself, as all this. In everything (Parashakti) He, the Parasakti the Highest Truth is immanent. In the absence of the Highest Truth no Parashakti can exist. Each one is sustained by the all-comprehensive Reality. This wordless mystery is beyond man's grasp. His intelligence cannot unravel it. With his distorted vision (Ka-darshan) he seeks only the Name-Form-Concept. He is deluded into confusion. He is lost in love and desire, pleasure and pain, elation and depression. He is many-headed, many-armed, many-eyed, many-footed, many-named, many-named, many-named, many-named.

PETAL 1

God and Nature

What appears as the Five-element constituted cosmos is only the super-imposition on God of the non-real Individual Self and the five elements. God seen in and through the non-real appears as nature. This is but the distorted picture of Reality, the everchanging multiplicity. The fault is in the mirror that reflects the mind that perceives, the brain that infers. What the mirror presents as true has no authenticity. The mirror is coated with dust and its face is not plain at all. God has no maya; He has no intention to delude, nor does He will that it should happen. But man in his ignorance sees things which do not exist and believes that they do exist just as he sees them.

PETAL 2

Man Seeks God

After long searches here and there in temples and in churches, in earths and in heavens, at last you come back, completing the circle from where you started to your own soul and find that He, for whom you have been seeking all over the world, for whom you have been weeping and praying in churches and temples, on whom you were looking as the mystery of all mysteries shrouded in the clouds, in nearest of the near, is your own self, the reality of your life, body and soul.....

PETAL 3

Man's Destination — Brahman

As silver in the cup, the cosmos is all gold. He (God) has been manifesting himself, as all this. In everything (Padaartha) He, the Paraartha the Highest Truth is immanent. In the absence of the Highest Truth no Padaartha can exist. Each one is sustained by the all-comprehensive Reality. This wondrous mystery is beyond man's grasp. His intelligence cannot unravel it. With his distorted vision (Ku-darshan) he seeks only the Name-Form appearance. He is deluded into confusion. He is tossed by likes and dislikes, pleasure and pain, elation and depression. He is aware only of the unreal many parading diverse names and forms.

Correct vision (Su-darshan) makes him see the one in the many. It reveals Unity in Diversity, and confers supreme delight, for he becomes aware of the One Immanent in the multiplicity, the Supreme Truth, the Parathathwa. Liberation (moksha) is the realisation of this awareness — this achievement of Brahmahood. Each and every being has to attain this consummation, this goal, this Brahman. That is its true destination. Someday or other, the urge to win release from the shackles of grief and joy and the bonds of 'I' and 'mine', will awaken and emerge. The path that is taken then inevitably leads to moksha. Seeking that path is the sign of the intelligent person.

PETAL 4

The Genuine Nature of Man

Children are happy.....They scatter joy and enthusiasm, innocence and confidence. How comes it that they are so fresh and gay? Their minds are free from the infection of sense-pleasure seeking. They are revelling in the untainted joy of their own innate nature. How sweet is the smile of the babe in the cradle or of the child playing in the garden. That is the genuine nature of man, which he tarnishes foolishly year by year as he grows.

PETAL 5

The Potentiality of the Human Being

No other living being has been endowed with intelligence and discriminative faculty heightened to this degree, in order to enable it to visualise the Atma. This is the reason why man is acclaimed as the crown of creation, and why the shastras proclaim that the chance of being born as man is a very rare piece of good fortune. Man has the qualifications needed to seek the cause of creation; he has in him the urge and the capacity. He is utilising the created universe for promoting his peace, prosperity and safety; he is using the forces and things in Nature for promoting his happiness and pleasure. This is approved by the Vedas themselves.

PETAL 6

Our Life is a Pilgrimage

Our life is a pilgrimage through day and night, through green valley and desert, through tears and smiles, through death and birth, through tomb and womb. When the road ends and the goal is gained, the pilgrim realises that he has journeyed from only himself to himself and that though the road was long and lonesome, the God that led him thereon was ever in him, around him, with him and beside him. His yearnings to merge in God was the yearning of the river for the sea. He realised that he loves, since the God in him is love, he craves for harmony, since God is harmony: he seeks joy, since God is bliss; he thirsts for God since he is composed of God and cannot exist without Him.

The Dehi is eternal and real. The Dehi is known as such not because it is in a body. The entire Cosmos is the body of the Divine and therefore the term Dehi applies to the cosmic consciousness;

The Atma is not realised through shastras. The realisation of the self has to be obtained on the basis of the authority of the shastras but through one's own earnest sadhana. The Vedhas, Upanishads, Shastras and Puranas all serve as sign posts. They indicate the direction one should take. They show the goal that should be sought, but the journey has to be made by ourselves.

PETAL 7

Body and Possessions - Whose ?

When a man calls his body 'my body' who is the owner or indweller of the body? If he is not the body or the mind, what is he? Without understanding who he is, is there any meaning in talking about "my body" "my mind" and the like. Is there any sense in seeking to acquire various possessions without understanding who is acquiring them and for what purpose?

Once it is realised that the mind is the cause of this "my-ness" and that it is made up of desires, then one will strive to achieve the state of Samadhi in which all agitations of the mind will cease.

To live in the body, with the body, for the body is the life of a worm; to live in the body, with God, for God is the life of a man.;

PETAL 8

Every one can seek and secure Atma Jnana

Every one can seek and secure Atma Jnana. Women as well as men, the poor as well as the rich, are all qualified to have the lamp of Jnana lit within them. Neither sex nor economic condition or social status nor country of origin, nor caste, creed or colour can stand in the way.

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A person may not know the shastras, he may not have the intelligence to grasp worldly knowledge, it does not matter. It is enough if he is engaged in sacred activities which is counted as steady one pointed devotion. 'Yo mad bhaktha, sa me priyah'. He who has devotion (Bhakthi) for Me, He is dear to Me'. This is mentioned in the Gita. Therefore no one need fear that he may not be accepted, for every one can develop devotion to God, Every one can save himself by learning from the great principles of spritual life or by listening with great care to the expositions on spritual path and ruminating on what had been heard with holy eagerness and practising the principles with unswerving faith and dedication.

PETAL 9

Do not feel separate with God

In order to develop and deepen faith, certain spritual practices can be undertaken. Do not feel separate from God and consider him as the giver and yourself as the recipient. This smacks of commerce. It is wrong to plan for getting some wish granted in return for what you offer. God will not pay any attention to your material greed. He watches the heart and its contents. Believers in God have not understood God if they bargain with Him and clamour for worldly goods. Hence from ages past, they have suffered misery. The Divine seeks and rewards only divine qualities, virtues and conduct.

PETAL 10

Atma persists - body or no body

Prior to the appearance of the jewel, there is just gold; during the existence of the jewel, there is just gold; and after the name form - the jewel has gone, the gold persists. The Atma persists in the same way, body or no body.

PETAL II

A Guru far more supreme and far more compassionate

Though Gurus of the Common type have increased in numbers, there is available for man, a Guru far more supreme and far more compassionate than any or all of them. He is no other than the Avatar of the Lord. He can, by the mere expression of His Will confer on man the highest consummation of spritual life. He can gift it and get man to accept it. Even the meanest of the mean can acquire the highest wisdom in a trice. He is the Guru of all Gurus. He is the fullest embodiment of God as man. Man can cognize God only in the human form.. unless God incarnates as man, man can never hope to see God or listen to His Voice.

PETAL 12

The Avathar Announces Himself

(1) "When the Dharma of the yuga is laid aside, to establish it anew, through loving means; when the world is polluted by conflict and confusion, to restore the path of virtue and peace; when good men caught in cruel coils wail, to save them from pain and shame; when sacred texts are not grasped aright, to proclaim the message they teach mankind; to relieve the earth of the burden of vice; to fulfil the promise made in Threthayuga, Achutha has incarnated on this earth, Vasudeva, Srihari has come into the world".

(ii) "The Eternal with neither Entrance nor Exit, the One who neither was, nor is, nor will be, the unkillable one, free from birth and death, the Ever-Effulgent Atma is Sai for ever".

(iii) "The same Divine Compassion that blessed Dhurva, saved Gajendra, restored Kuchela and stood by Prahlada, has come on earth as the refuge of the refuge-less, as the Lord of peace, harmony and righteousness, as the Lord of

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the worlds, as the Sath-Chith-Anandamoorthy, as the Puttarpathi Sathya Sai Sathchakravarthi, the King of Kings”.

(iv) “He who reveals Himself all over the cosmos
He who is ever near those who pray
He who instils faith and guards the faithful
When He has come to Puttarpathi
How does it happen you keep Him away from
your hearts”:

(v) “Like good food that comes to one who has been fasting for the past ten days, like a heavy downpour of rain that comes to fill the dry and empty tanks, like a child coming into a family which has been longing for children, like a shower of wealth on a poor man, has come Sri Sathya Sai of Puttarpathi, when there is total decline of Dharma among the people”.

(vi) “But I call you to Me and even grant worldly boons so that you will turn God-ward. No Avatar has done this before, going among the people, the masses, the millions and consoling them, guiding them, uplifting them, directing them along the path of Sathya, Dharma, Shanthi and Prema”.

(vii) “Treat Me not one as afar, but as very close to you. Insist, demand, claim Grace from Me. Do not praise, extol or cringe. Bring your heart purified and cleansed to Me and win My heart. No one of you is a stranger to Me. What other task have I than showering grace”.

(viii) “I have come to repair the ancient highway to God: Avatars do not succeed or fail. What they will must occur; What they plan must take place. I have come to inscribe a golden chapter in the history of humanity, wherein falsehood will fail; truth will triumph and virtue will reign, Character will confer power then, not knowledge or inventive skill or wealth. Wisdom will be enthroned in the Councils of the Nations”.

(ix) "When someone comes to Me and says he is suffering great pain or sorrow, I very much want to feel and see what pain is like and what sorrow is like. But it has not been possible for Me to experience either sorrow or pain. "But since such people have not understood this aspect of Mine I pretend, and look sorrowful or as if I am suffering. I pretend so that I may correct them and put them on the proper path and make them understand Me".

PETEL 13

The Avathar about us

(1) You as body, mind or soul are a dream. But what you actually are is existence, knowledge, bliss. You are creating the whole universe and drawing it in. To gain the infinite Universal Individuality the miserable little prison individuality must go.

(ii) You are the embodiment of God. Fill yourself with the thought of your Almightyness, Majesty and Glory".

(iii) Each one is the repository of Divine Might of the imperishable Atma. Contacting the reality is the prime purpose of life. But this is neglected; precious days are spent in inferior pursuits.

(iv) You too can become Divine; I have nothing that you do not possess. It is latent in you, it is patent and potent here; that is the only difference, But God cannot be won by tricks or through short cuts. He can be won only by the hard way of struggle, detachment and tough discipline. Yearn desperately for Him, cling steadfastly to Him, fill your mind with His Form, His Majesty, His Glory and His Grace. Man is innately Divine; the Divine comes automatically into his consciousness.

PETAL 14

Babas' Omnipresence and limitations of his outer Form

Always at every time, at every place, I am where you need. All things without are subject to the limitation of time and space, to the material laws of nature. My outer Form is no exception: If you perceive My physical Form it must come within the gaze, ... It may not gaze at you. But I am omnipresent. The limitations of the body and the outer senses do not hold for the inner vision. Therein you can see Me at any time and any place, and receive Dharshan. My outer vision is purposely insufficient, instantaneous, transitory, casual, so that you may crave for and accomplish the inner Dharshan. If I have separated you from My image off and on, it was only to bring you to Me and My presence within you. That alone will replenish you and refresh you. I know, none of My absence was a rejection, a rebuke. So far as you are concerned I intend them all, and always I willed that you return to Me.

PETAL 15

VIRTUE**(i) No knowledge can be higher than a virtuous character**

Virtues are the most effective means for purifying the inner consciousness of man at all levels. The man of virtue has a place in the region of the liberated. Whatever the residual activity a person has perforce to engage himself in, the impact of that activity will not impinge on him, provided he is a man of virtue. He can merge in Brahman, the embodiment of Supreme Bliss.

For, the stage of equanimity so essential for spiritual progress can be gained only when the intellect is cleansed of the blot of deluding attachments and involvements. Devoid of that serenity the intellect or Buddhi cannot proceed on the trail of Brahman. Why? **The term 'virtue' is only**

another name for the intelligence that follows the prompting of the Atma, the self which is our Reality. Only he who has such virtue can win the Awareness of the Atma, the Truth. A man of virtue might be subjected to some contaminating activities due to the backlog of acts in previous lives, but they cannot mar or obstruct his present nature of activities.

(ii) Purification of heart essential for the basic goal of life

Whatever Scriptures one may study, whatever Sadhana one may practice, pilgrimages one may make, unless he succeeds in getting rid of the impurities in the heart, life will remain worthless and meaningless. Purification of the heart is the essence of all scriptural teachings and the basic goal of life.

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PETAL 16

I want only that you should need Me

I never asked you to earn Me. I wanted only that you should need Me. Your path is not one of merit. Bring the recurrent desires of your mind to Me, every time they emerge. They cannot shock Me, for I willed them. Bring your confusion, your fear, your craving, your anxiety, your inability to love the world, your hesitation to serve, your jealousy, all the deficiencies that defy your Sadhana'.

PETAL 17

The yearning, the agony of unfulfilled sim that melts My Heart

'My heart is soft as butter. It melts only when there is some warmth in your prayer. Unless you make some disciplined effort, some Sadhana, grace cannot descend on you.

The yearning, the agony of unfulfilled aim, that is the warmth that melts My heart. That is the anguish (avedana) that wins grace.

PETAL 18

Anguish in prayer wins Grace

(i) When a man falls into a well, of what use is it if he controls his voice and his emotions and whispers quietly. "I have fallen into this well, I am in danger. Please save me."? No one will be able to hear and rush to save him. He must shout full throated, with all the anguish he is experiencing and with the extreme desire to be saved.

So too, when you are caught in the coils of this world, when you have fallen into the deep well of worldly misery, shout with all your might, with all your heart, that you may be saved by God. There is no use muttering faintly and half-heartedly. When the prayer comes shrieking through the heart, help is assured.

When God is invoked by prayer that emanates from the heart, let it be but once, He responds O! immediately. But now, the call emanates only from the lips, it has not the ring of sincerity and faith. Continuous Sadhana, genuine yearning - these alone can grant success in the endeavour. You must become an infant with no inhibitions and stratagem.

(ii) Million flowers rejected * * * *

Bring mllion flowers and do puja with them. All will be rejected, none accepted. Bring a single lotus, your heart, Sathya Sai accepts, grants both love and peace.

PETAL 19

Faith in the Words of the Lord

Therefore the **first requisite is deepening of one's faith in the words of the Lord**. It is not possible to know the Lord by book knowledge or by human intelligence. When the Lord comes in Human Form, His measureless powers are not to be judged by looking at His age, size or innocent behaviour. Such judgement will only lead to greater misunderstanding of the Divine.

PETAL 20

**Avatars have never initiated aspirants;
To hear the Avatar — That is the Mantra**

“Avatars have never initiated aspirants into the recitation of Mantras or formulae for helping man towards realisation. To hear the Avatar, to have his Darshan, to understand His Directions and to act accordingly, that is the Mantra. Krishna gave no Mantra to Arjuna. He said “do this”. That is enough Mantra. When Arjuna did as he was told, success was assured”.

PETAL 21

The Vedas

The Vedas are the authority for the faith of millions. They are the very works of God. The Hindus believe that the Vedas had no beginning and will have no end. God speaks to man. They are not books written by authors. They are revelations conferred by God on many inquirers of the ways of earning the Supreme Goal. They existed before they were revealed as valid paths; they will continue valid even if man forgets the path. They did not originate at any period of time nor can they be effaced at some other time. The Dharma which the Vedas allow us to glimpse is also without beginning or an end. For it refers to the Supreme Goal.

PETAL 22

Desires

(i) Desires are born of greed. When greed is weakened more and more, discontent declines in equal measure and when discontent disappears, delight is established.

(ii) Ceiling on desires

- a) Avoid waste in every form
- b) Don't waste money, wealth is God.
- c) Don't waste time for Time is God.
- d) Don't waste knowledge. Use what you know in activities that are sacred.

Life is a limited company. All our legitimate desires cannot expand indefinitely.

PETAL 23

Happiness and Misery; 'Happiness Really an Enemy'

When one is happy, the risk of grief is great; fear of losing the happiness will haunt the man. Misery prompts inquiry, discrimination and fear of worse things that may happen. Happiness makes one forget one's obligations to oneself as a human being. It drags man into egoism and the sins that egoism leads one to commit. Grief renders man alert and watchful.

So, misery is a real friend; Happiness spends out the stock of merit and arouses the base passions. So it is really an enemy..... So troubles and trials are to be treated as friends; at least, not as enemies.

“Happiness and misery are inseparable. You cannot choose only one. Moreover, misery highlights the value of happiness. You feel happy by contrast with misery” Thus said Krishna to Arjuna to teach him the significance of all duality.

PETAL 24

Karma

The Karma of the great is the ideal that the rest have to keep in view.

He who is bound by the Deha — Atma — Buddhi (the false idea that he is just this body and no more), can never hope to conquer Karma; one must acquire Brahma — Atma — Buddhi (the awareness that he is Brahman and nothing else) in order to be sure of the victory. All acts must be performed in the spirit of dedication to the Lord. The universe must be identified with the Form of Vishnu, the Universal Transcendent.

Jana is the final goal and gain of Karma.

Desire the fruits of Karma and you get born again and again, caught up in that desire; give up that desire, you are liberated from the flux. The practice of this type of renunciation ends the state of bondage. The main point is to stick to the goal. The goal is Karma, not Karmapala.

The Gita shows the way “Do... and deny the consequence”. The desire for the result of your action is a sign of Rajoguna; the giving up of action since you cannot benefit by the fruit is a sign of Thamoguna; to engage oneself in Karma, to know that the result will follow, and yet to be not attached to it or getting concerned with it — that is the sign of Sathwaguna.

The Sun is teaching us that when one is oneself, there will be no exhaustion or elation, no disgust or pride— He is the great Karma Yogi, the Great Nishkama Karma Yogi.

PETAL 25

Sin

“There are some who always condemn themselves and their lives and aspire for the Grace of God to save them. Jiva and Deva are two separate entities and never can they merge or unite, they declare. The obvious is often untrue. Sin is not the real nature of man. It is acquired and can be shed. Man is pure, good, loving, wise. That is why in the Nilayam I have stopped people from reciting slokas, which proclaim man as sinfully born in sin, revelling in sin etc. Let the purity which you are, get manifested. Endeavour to express it in your activities, that is what pleases Me and wins My grace”.

“You might say that the Karma of previous births has to be consumed in this life and that no amount of Grace can save you from that. Evidently someone has taught you to believe so. But, I assure you, you need not suffer from Karma like that. When a severe pain torments you, the doctor gives you a morphine injection and you do not feel the pain, though it is there in the body. Grace is like the morphine; the pain is not felt though you go through it. Or the Lord can save a man completely from consequence as was done by Me for the Ehaktha whose paralytical stroke and heart attack I took over in that Guru Poornima week”.

Karma is like the trail of dust behind the moving carriage which cannot for ever continue fast along the road in order to escape the dust. The best course is to get on the paved highway, away from the dust track. That is to say, man must acquire the Grace of God, and move along the path smoothened by it.

PETAL 26

Maya

Do not take Maya to mean some ugly thing that has descended from somewhere else; it is an attribute of the mind; it makes you ignore the True and Eternal Paramatma and value instead the attributeful, created, manifold multiplicity of Name and Form. It causes the error of believing the body as the self, instead of the embodied (the Deha instead of the Dehi). Maya is not something that was and will disappear; nor is it something that was not, but later came in and is. It never was, or is, or will be.

Maya is a name for a non-existent phenomenon. But this nonexistent thing comes within view. It is like the mirage in the desert, a sheet of water that never was or is.

'I am the authority that wields Maya. This Jegath which is the product of Maya moves and behaves according to My will. So whoever is attached to Me and acts according to My will cannot be harmed by Maya'. To overcome Maya the only method is to acquire the Jnana of the Universal. For those who fix their attention on Maya, it operates as a vast oceanic obstacle. But for those who fix their attention on God, Maya will present itself as Mathava.

The hurdle of Maya can be crossed either by developing the attitude of oneness with the Infinite God or the attitude of complete surrender to the Lord. The first is called Jnana Yoga, the second is named Bhakthi Yoga.

— from *Gita Vahini*

Satwaguna, Rajoguna and Thamoguna

- I. **Thamoguna:** Six attributes of Thamoguna are sleep, drowsiness, fear, anger, laziness and, inertia.
- II. **Rajoguna:** Three important features of Rajoguna are restlessness, desire and delusion. A person who has Rajoguna will always be in a hurry. In everything he will be exhibiting undue haste. He has a lot of anger in him and develops unlimited desires. He cannot keep still even for a moment. If you go to a zoo and watch the animals, be it tiger, fox or any other animals, you will find that they do not keep still for a moment. They are continually moving. The reason is that they have Rajoguna.
- III. **Satwaguna:** To engage yourself in Karma, to know that the result will follow; and yet not to be attached to it or getting concerned with it - that is the sign of Satwaguna.

The embodiment of Thamoguna is Kumbakarna, Rajoguna is Ravana and Satwaguna, Vipeeshana-

Satwaguna also has to be removed to enter the Kingdom of Liberation

When you enter the Kingdom of Liberation, you will have to remove Satwaguna also. ... With the help of Rajoguna, you will have to remove Thamoguna, and with the help of Satwaguna you must remove Rajoguna.

Before you can enter the mansion of Brahmananda, you will have to cast off all three gunas.

The most important cause for the three gunas is the mind. It is impossible to rise above our human nature, until the mind is transformed. We have to offer our mind to the Lord. Once we surrender our mind to God completely, He will take care of us in every way.

PETAL 28

Ananda and Freedom

Freedom and light are what man needs more than anything else. He needs them even more than breath. That is why he is miserable. When bound and in the dark man struggles like a fish in a dry bowl frantically, to return to God, which is his home, and Ananda which is his element. He seeks God or Ananda which is but another name of God, up in space, down in the bowels of the earth, alone or in crowded congregations, in silence or in noise. But all the time the spring of Ananda lies in his own heart. He can tap it if only he knows how to delve with the poise of deep meditation.

PETAL 29

Sath - Chith - Ananda (Being, Awareness, Bliss)

Supreme Bliss (Ananda) is immanent in everything in creation, for Ananda is Brahman, the Universal Absolute. Everything is Sath (Being), Chith (Awareness or Consciousness) and Bliss (Ananda), that is to say, Divine. Everything IS—the IS-ness is the Being (Sath) capable of Becoming.

Chith—Awareness. The capacity to be known and to know, to gain awareness and to grant awareness is Chith. When we take with us a child to a market or an exhibition it asks for answers to endless questions, "What is that? Why is it so? What is its name?" This yearning to know is the sign of the "Chith".

Sath. In spite of our seeing so many dying around us and hearing about as many more deaths, though we witness the misery and the suffering of so many, we long for a death-less life. We spend fortunes to lengthen our lives. That is the urge of the 'Sath' in us.

Ananda. The expression of the urge of Ananda is as Love and Delight.

Men may derive joy from their enormous wealth, deep scholarship or physical powers, but each of these is really a ray emanating from Brahmananda. The ray is reflected differently from different media, but the source is One and the primal essence is one.

No course of Sadhana can be prescribed to enable one to gain Ananda: For one is in fact the embodiment of Ananda. But since man has failed to identify his Truth, he is seeking it from outside, from the objects around him. For those who have realised that they are the Eternal, the True and the Pure Atma, Ananda is ever accessible.

Brahmananda is native to Man, his very source and sustenance. The purpose of human striving, through stage after stage of spiritual progress, is to attain that.

Brahmananda — Seven degrees of Ananda

The Upanishads speak of seven degrees of Ananda. The first is the happiness derived from enjoyment of worldly goods, from good health and bodily comforts. This is called "Manushyananda" (human bliss). The Pitrudevananda (the bliss enjoyed by the Manes) is hundred times Manushyananda - Devananda (the bliss enjoyed by Devas) is hundred times that of the Manes. Hundred times this Ananda is the Virat Purusha Ananda. Hundred times this bliss is the Prajapathi Ananda. Hundred times the previous one is Hiranyagarba Ananda. Hundred times this is Brahmananda. You can reckon how much greater is Brahmananda than Manushyananda.

PETAL 30

The Real I or Atma

The real 'I' or Atma has no exclusive affiliation to one body, one country, one nation or one sex. It is in every being everywhere in bird and beast, plant and tree. Each of these reveals its existence. The Atma is all pervading and immanent in Bharath, Russia, America, England, all over the world.

The Mystery of the 'I'

Every living being refers to itself as 'I'. 'I am Ramaya,' 'I am Krishnaya', 'I am Radha', Each one assumes the 'I' as his own and uses it whenever he has to designate himself. If only birds, beasts and other living things could speak, they too would have behaved likewise and referred to themselves as 'I'.

When we spend some time thinking over this it will be clear that some great mystery is embedded in this expression 'I'. The illiterate boor uses this expression; the sage who has secured the Divine Vision uses it; Even God, it is said announces Himself as 'I'. Nevertheless who probes into this mystery?

In the Gita, in the declaration by Sri Krishna "I shall absolve you, come to me, the One for refuge," and also "Know Me as the knower of the Field" and the like, He refers to 'I' doesn't he not! So this expression 'I' is clearly omnipresent; it is the sign and symbol of all Jivatmas; it has unlimited forms and appearances. Like the string that passes through the rosary beads it interpenetrates and holds together all names and forms.

However transient names and forms might be, the 'I' persists without being affected. So one has to know this omnipresent 'I' so that one can understand all that has to

be known. He who has known it is the Jagadguru (World Teacher), the Visvaguru (the Teacher of all beings), the Sadguru (The Teacher to be followed).

The body is but the container, the upadi, the sheath. Nevertheless, imposing differences and distinctions based on physical characteristics and material considerations, some are elevated as 'touchable' and some condemned as 'untouchable'. Some are classified as 'high' and others as 'low'. Really, the word 'I' leads you to the Supreme Godhead, when you dive into its significance. 'That is you', 'That is I', 'I and That are One'. This is what the great Vedic Dictum 'Thath Thwam Asi — That Thou Art' declares. This is the very core of all teachings, the grandest of counsels.

This sacred principle embodied in the 'I' is beyond the grasp of the most learned scholars..... It is beyond the reach of scholarship, logic and grammar.

Well, when one intends to learn in a general way about this 'I' and its implications, he can be told the secret in just three sentences. "I am active in day time, when I am awake; I sleep at night; I experience dreams when I sleep. Thus acting and experiencing both day and night, I die"..... The 'I' begins when I am born; he believes. But did this 'I' exist before birth?. If it had, how can an existing thing be said to be born? Even if this objection is ignored, how did it exist and where? Was it beyond the pale of the senses? Doubts such as these pursue the seeker in waves. It has to be understood clearly that 'I' is not related or affixed to one object, thing or being, to one name and form. Remember this, when you identify and recognise the 'I' or arrive at the true answer to the question—"who am I", you have identified and recognised the entire cosmos and its mysteries.

The expression is simple, of course but its implications are infinite, and fundamentally satisfying. This is the reason why all great teachers exhort the seekers, "Know Thyself", "Inquire into yourself, that alone can give you release"

The Shastras too confirm this exhortation "Vijnaanena sarvam bhavathi" — 'that which when known everything becomes known.'

Therefore, to fulfil the yearning, you have to first inquire into this mystery who you are. You can then realise that you are nithya (eternal), beyond the boundaries of time.

PETAL 31

Sadhana Chathustaya

(i) Nithya - Anithya Vasthu Viveka

(Discrimination between the transitory and the eternal): All perceived by the senses are transitory. Atma alone suffers no change. It alone is Nitya Satya.

(ii) Iha - mutra - phala - bhoga Viraagah

(The renunciation of the desire to enjoy here and hereafter, the fruits of one's actions): This is known as Vairagya (Non-attachment). One must reason and realise the transitoriness of joy and grief, pollutions that affect the mind. One will be concerned then that all things are caught in a flux; they are all momentary. They yield only grief. The feeling of non-attachment will then dawn in the mind. Vairagya does not involve giving up hearth and home, wife and children and taking refuge in forests.

(iii) Sama Damathi Guna Sampath - the six virtues

(a) **Sama** is mind control. The mind can cause bondage. It can also confer liberation. The mind has two characteristics. **First**, it runs behind the senses. Whatever senses the mind follows helplessly it invites disaster..... Therefore every sense has to be mastered as even if one is not under control, one will be thrown into bondage.

The **Second**, the potency of the mind can be promoted by good practices like Dhyana, Bhajan and Puja. The senses have to be directed by the principle of intelligence, the Buddhi.

As soon as a thought, a desire or a wish raises its head from the mind, Buddhi, must probe into its value and validity, — Is it good or bad? Will it help or hinder? Where will this lead or end? If the mind does not submit to this probe it will land itself in the path of ruin.

(b) **Dhama** means keeping the body and the senses under control. This can be achieved by sadhana or spiritual exercise and not by any other means. One has to avoid spending precious time in useless pursuits, One has to be ever vigilant. One has to engage the sense of preception and of action and the body in congenial but noble tasks, which would keep them busy. There should be no chance for thamas or sloth to creep in. And every act must promote the good of others. While confining oneself to activities which reflect one's natural duties (swadharma) it is possible to sublimate them with sadhana for the body and the senses.

(c) **Uparathi**

Uparathi implies a state of mind which is above and beyond all dualities such as joy and grief, liking and disliking, good and bad, praise and blame that affect the common man. Uparathi can be achieved if one is careful when engaged in day to day living, to avoid entanglement with and bondage to, differences and distinctions. One should free one self from identification with castes like Brahma, Kshathiriya, Vaisiya and Sutra or clans like Gotras, conditions like boyhood, youth, adult and old age, of genders like masculine and feminine. When he succeeds in discarding these and is firmly established in the Atmic Reality alone, he has achieved Uparathi.

Do not look at the world as the world with a worldly eye. Look upon it with the eye of Atma as the projection of the Paramatma. That can make one cross the dualities into the region of the One.

(d) **Thithiksha** is the attitude of forbearance which refuses to be affected or pained when afflicted with sorrow and loss, and the ingratitude and wickedness of others. In fact one is happy and calm, for one knows that these are the result of one's own actions recoiling on him and one looks upon those who caused the misery as friends and well-wishers. One does not retaliate or does he wish ill for them. One bears all the blows patiently and gladly. Paying evil for evil can never lighten the weight of Karma; it will only become heavier. Thithiksha therefore instructs man to do good to the person who injures him.

(e) **Shraddha**

Shraddha means un-wavering faith in the sacred Scriptures or Shastras and in the moral codes they contain as well as in the Atma and the Guru. Faith is the sign of Shraddha, Gurus are worth worshipping. They show us the path of fulfilment—the Sreyomarga. The Shastras are designed to ensure the peace and prosperity of the world and the spiritual perfection of mankind. They have before them this great aim. They show the way to its realisation. So one must place faith in such holy Shastras, Gurus and elders. He who has Shraddha will achieve Jnana.

(f) **Samadana**

One has to be irrefutably convinced that what the Shastras made known and what the Guru teaches are one and the same. One's intellect must rest upon and draw inspiration from the Atma at all times and under all circumstances. The aspirant for spiritual progress must be attached only to the unchanging Universal Consciousness. All actions should have as their goal, the joy of God. All living beings are amsas (facets, fractions) of Ishwara (God). In order to confirm this faith and strengthen it one must look upon all beings as equal.

(iv) Mumukshuthwam

The longing for moksha or liberation. Moksha (liberation from grief and acquisition of bliss) can come only from the conquest of anjnana (ignorance). Success in the path of knowledge alone can confer salvation. A person may have every article needed for cooking a meal but, if fire is not available how can the meal be prepared. So too if Atma Jnana (awareness of Atma as the only Reality) is not known, liberation cannot be earned.

PETAL 32**Seva**

The cosmos has only One Master, God, the all Comprehensive Supreme Consciousness, Chaithanya. It energises the Cosmos, the Viswa. It impels all the activities of man. Man is but an instrument which the Chaithanya wields. God is not limited by time or circumstances. But, the physical body, the mind, the intellect, the senses, their belongings—these are moulded and modified by time, space and circumstance. Without believing in this fundamental factor, man falsely imagines "I am doing this", "I am planning this". It is the Supreme All-Pervasive Consciousness that unfolds the skills, motivates the senses and operates the intellect.

All activities of man must result in cleansing his chitta, all levels of awareness. When these are done as offerings made to God, they advance this cleansing process a great deal. Work is sublimated into worship, which fructifies into wisdom. The flower is work (Karma) the emerging fruit is worship (Bhakthi) and the ripe sweet fruit is wisdom (Jnana).

While engaged in Karma, Seva Karma, as a Sadhaka you encounter many hurdles—when you stick to the path of Truth and Righteousness, pain and poverty may haunt you. But they are only clouds passing through the sky hiding for sometime the splendour of the sun.

Karma is Sadhana when it is done as Seva. The Seva attitude is most beneficial to the person rendering it as well as to others. Seva is the best use to which the body can be put. In fact you are not doing Seva to others, you are doing it always to yourselves, to the God in you and the same God equally present in others.

* * * *

Work done with no concern or desire for the profit therefrom, purely out of love or from a sense of duty, is Yoga. Such Yoga destroys the animal nature of man and transforms him into a Divine being. Serve others visualising them as kindred Atmas. That will help one to progress; it will save one from sliding down the spiritual stage attained. Service (Seva) is far more salutary than even vows and worship (Puja). Service disintegrates the selfishness latent in you, it opens the heart wider, it makes the heart blossom.

So work done with no desire is the supremest ideal for man, and when the mansion of his life is built on that foundation, through the subtle influence of this basis of Nishkama Karma (Selfless service) virtues will gather unto him. Service must be the outer expression of inner goodness and as one undertakes Seva more and more, one's consciousness expands and deepens and one's Atmic Reality is more clearly known.

* * * *

The undesirable qualities which a true Sevak should give up are: attachment, possessiveness and bossism. Their absence is the hall mark of a Sevak. The gains accruing from service are beyond measure. First of all it brings purity of the heart. It strengthens the mind. It annihilates self interest. It ennobles one's outlook, it demonstrates that the sense of community and togetherness is the essence of humanness. It is only when one enjoys such a divine experience can one know the potentialities of the human adventure. Only thus can service to man become service to God.

PETAL 33

The Real Meaning of Asatho maa Sath gamaya

“O Lord, when I am deriving happiness through the objects of this world, make me forget the unreal objects and show me the way to permanent happiness.” This is the first prayer.

“O Lord, when the objects of the world attract me, remove darkness, which hides the all pervading Atma, which every such object really is.” This is the second prayer.

“O Lord, bless me through Your Grace with Immortality or Paramananda, resulting from the awareness of the Effulgence of the Atma, immanent in every object,” This is the third prayer.

This is the real meaning of the ‘mantra’ - “Asatho maa Sath gamaya, Thamaso maa Jyothir gamaya, Mruthyor maa Amrtham gamaya.”

PETAL 34

Sath Sang

Sath-Sang will help the aspirant a great deal. You are shaped by the company you keep. A piece of iron turns into rust and dust, if it seeks the company of the soil. It glows, it softens, it takes on useful shapes, if it enjoys the company of fire. Dust can fly if it chooses the wind as its friend; it has to end as slime in a pit if it prefers water. Though it has neither wing nor foot, it can either fly or walk, rise or fall, according to the friendship it selects.

PETAL 35

Sadhana Versus Scholarship

Far more valuable than scholarship gathered from a million books is the grain of wisdom gained through a session of meditation. That flash (jnana) however slight, is a precious acquisition. It is the product of personal sadhana, and indisputable personal experience. As one cultivates and develops this grain of wisdom, controversy and criticism will cease.

PETAL 36

Sathwic food and Sadhana

"Men's qualities are derived from the kind of food they eat - whether it is Sathwic, Rajasic or Thamasic. The type of food consumed determined even the thoughts of the people. The difference between Ravana and Vibishana, though they were brothers should be ascribed to the difference in kinds of food they took.

The Divine is of pure Sathwic nature and to approach God one has to promote one's Sathwic qualities by taking Sathwic food only. Limited and wholesome food should be the rule. Excessive salty food causes blood pressure. Excessively hot food results in demoniac tendencies. It causes Matsarya (envy) which is the worst of all evil qualities. All Sadhanas are of no use unless one takes to Sathwic food.

Young people should realise the connection between food and the state of one's mind, for much of the demoniac qualities prevalent among men today, the primary cause is the food they consume. One will develop good qualities if one takes Sathwic food which is wholesome and moderate in quantity. It should not involve causing pain to others and all that is eaten should be regarded as an offering to God.

Sathwic food should not be interpreted as something which you take by way of your mouth alone. We have five different organs—sabda, sparsa, rupa, rasa and gandha. That is, your ears, skin, eyes, mouth and nose. What you hear, touch, see, eat and smell will all constitute what you take in as food. It is not right to think that only what you eat is important and that it is enough if that is Sathwic. You should take Sathwic food through all these organs.

PETAL 37

The Sacred Ash

What greater offering can you give God than the ash, signifying your triumph over tantalising desire, the burning of the weed of lust, anger, greed, attachment, pride and hatred? Ash is the ultimate condition of things, it cannot undergo any further change. Ash cannot fade as flowers do; it does not dry and disappear or get soiled and unpotable as water does in a day or two. It cannot get discoloured as leaves do, in a few hours. It does not rot as fruits do in a few days. Ash is ash for ever and ever. Purity once won can be maintained as pure for a whole life.

PETAL 38

Namasmarna — The power of the Name

“Do Namasmarna — the name is a thunder-bolt that can pulverise Mountains of sin”.

(i) Take up the name of the God that appeals to you and the form appropriate to that name and start repeating it. That is the royal road to ensure joy and peace.

(ii) Sages and Saints are never tired of singing the glories of the Name. Sing the Name and get the mind inebriated with its sweetness. You will find your whole body permeated with a strange ecstasy in which your ego sense

and low desire disappear completely and you are thoroughly purified. If you continue doing this practice you will be established in that sublime state. Therefore keep the Name constantly in your lips, while walking, sitting etc. Gradually you will find the Name taking possession of you and your mind refuses to wander here and there. Contact of the Name is contact of the God, because Name and God are not different. Name is God and God is Name.

(iii) The moment you take God's Name, Krishna, Rama etc., all the qualities pertaining to that Name must stand before you. Just as when the name of your child or parent is uttered that person with all the attributes, peculiarities etc. at once stands before your eyes.

(iv) Once you take the Name of the Lord which is sweetness itself, it will awaken all the sweetness latent in you. When you have tasted the joy, you can never for a moment exist without that sweetness.

(v) By constant, sincere and continuous Namasmarna and unshakeable faith, an attitude of self-surrender develops.

(vi) Namasmarna slowly changes character and modifies conduct, mellows you and takes you near God. There are two ways of doing this: with a Jepamala, turning the beads automatically or repeating the Name irrespective of the time, dwelling on the Form and on the Divine attributes connected by It, tasting It, revelling in It, and relishing It's sweetness.

(vii) To evoke the Divine in you, there is no better method than Namasmarna — Smarna that can be done with all other activities of living. It is the inner purity that matters, not the outer movement of the lips — Smarna being an activity helping the inner transformation.

(viii) Repeat the Name constantly, It will take hold of you and at a certain stage It will possess you. Then you cannot forget the Name even if you try to do. The body

will become Divine. All this is achieved by the little name "Ram". It is no more the ordinary human body. It becomes a holy body. The place on which he treads is sanctified.

(xi) You may repeat the Name in anyway you like, but you must Love the Name. The Name should be extolled and glorified. The Name has infinite power to raise you from the human to the Divine plane.

(x) In repeating the Name, you are really repeating the Name of your Immortal Self.

PETAL 39

Bhajan

"Japa, dyana, bhajan, help man to be with God even if it be for a while."

Listen O people, like this Iron Kali Age, there is none so propitious for human liberation; for the mere remembrance of the Name of the Lord and adoring Him with the Name are enough to win His Grace and get you free.;

Sam-Kirtan

"Kirtan—is singing aloud the Glory of God.

"Sam—Kirtan" is the process of singing that originates in the heart, not from the lips or tongue. It is the expression of the joyous thrill that wells up from the heart, when the glory of God is remembered. It is the spontaneous manifestation of inner ecstasy. No attention is paid to the blame or praise that others may give. It does not seek the admiration or appreciation of the listeners. It is sung for one's own joy, one's satisfaction; one's own delight. Kirtan of this supreme type alone deserves the name "Sam-Kirtan".

PETAL 40

Pranava Aum

(i) "Take it that the Pranava is the subtle essence, the underlying form of every particle and substance in the Universe."

(ii) "The Anahadhadhwani, the Primeval sound, the undistinguished indistinguishable sound, emanating without effort, irrespective of conscious will, that is the Pranava. As beads in the string, all letters and sounds they represent are strung on the Pranava".

(iii) "The mind has a tendency to merge in whatever it contacts; it craves for this. So it is ever agitated and restless. But, by constant practice and training it can be directed towards the Pranava and taught to merge with it. It is also naturally drawn towards sound."

(iv) Man too can, by practice, merge himself into the bliss of Pranava. This Sabdopasana is a principal means of realising the Paramatma who is "The Pranava of the Vedas". He is not other than Sabda. That is the reason why the Lord has said that 'He is the Pourusha of man'. Without it man has no manliness. However, strong may be the drag of previous births, it has to yield to the strength of adventure and achievement emanating from Pourusha. Unaware of this potentiality, foolish man is misled into cursing the 'Inescapable' effects of what he dreads as 'Prarabdha'."

(v) "When the mind is flitting from one fancy to another how can the production of a sound 'OM' by the vocal organs be of any benefit. The sound will not help the attainment of liberation. The senses have to be curbed, thoughts have to be one-pointed, the glory has to be apprehended."

(vi) "Om" is a composite of the sounds "A", "U" and "M". The letters A, U, M are uttered as "Om". 'A' emanates from the gullet. 'U' from the tongue lying in the interior of the mouth and 'M' from the lips. But, when "Om" is uttered the sound emanates from the region of the navel.'

(vii) "Om" must be recited slowly and with deliberation. The sound must be like an aircraft approaching from a distance to the spot where you are and flying away into the distance, low at first, but gradually becoming louder and then slowly relapsing into silence, the silence after the experience being as significant as the Pranava. 'U' is the zenith, the Kailas reached by the sound in its adoration, 'A' is the initial nadir and 'M' the final.

(viii) It is laid down at Prasanthy Nilayam that the early dawn recital of 'Om' should last twenty one times. This number is not arbitrarily fixed; it has a significance of its own. We have the five Karmendiriyas, and the five Jnanendiriyas, we have also the five vital airs or pranas to sustain us. Again we have the five koshas or sheaths, enclosing the Divine spark, that is the Reality. These total up to twenty. So, the recital of 'Om' twenty one times purifies and clarifies all these twenty components and makes man the twenty first entity ready for the final merger with the Reality. The life principle (Jeeva Thatvam) merges with the Parathathvam (Supreme Absolute).

PETAL 41

Prana

Prana is Brahman because it is comprehended as such. Prana meaning the vital breath or air refers not to the ordinary sense of the word, but to Brahman only.

Defining Prana and elaborating on its glory Indra told Pratardana "This Prana is identified with consciousness (Sa Esha Praana Prajnaatma); It is Bliss, Ageless, Deathless

(Anando-Ajaro-Amirtbah). That is to say Prana is the very embodiment of Bliss (Ananda Swaroop) it has no diminution (A-Jara), it is immortal, (A-mrita)" That is the teaching. These characteristics belong to Brahman alone, not to Prana, as commonly understood. Prana is only a symbol to bring Brahman to mind and not any other entity.

PETAL 42

Gayatri

Repeat the Gayatri—it is a Universal Prayer. It has three parts-Dhyana-meditation on the Glory of God as the illumination immanent in the three worlds, upper, middle and lower (Om Bhuh-Bhuva Swaha, Thath Savitur Vareniyam), it has smarna or picturisation of the Grace (Bhargo devasya Dheemahe) and Prarthana, prayer for compassion for the sake of liberation, through the awakening of intelligence that pervades the entire Universe, not to any particular Name or Form of that intelligence, and so all can use it and be saved by it.

The Gayatri is a vedic mantra whispered formally in the ear during the ceremony of initiation into spiritual life. The Gayatri is a prayer to the The Supreme Intelligence that is immanent in the universe to kindle the intelligence of the supplicant.

Aum
 Bhoor Bhuvah Svaha
 Tat Savitur Vare - unyum
 Bhargo O Devasya Dheemahe
 Dhiyo yo Nah Pracho - dayaat

PETAL 43

Meditation

"To get at the core of God at his greatest one must first get into the core of himself at his least. For no one can know God who has not known himself."

“After seating oneself in a comfortable and steady posture steadying the breath, prathyakara (withdrawing of the senses from the sense objects) and anga-nyasa (purification of all the organs of the body,) is to be done. Light is the greatest purifier. It dispels all darkness. Light is made to traverse throughout the body, purifying all the limbs and senses and is installed in the Lotus of the heart in which is to be enshrined the bhavachitra of the form of the Lord for the purpose of dharana which would lead to dyana and ultimately to samadhi the state of being merged in God, the Supreme Self.

First, when you sit for meditation recite a few slokas on the glory of God, so that the thoughts that are scattered could be collected. Then gradually, while doing Japam, draw before the mind's eye the form which the Name represents. When your mind wanders away from the recital of the Name, take it on the picture of the Form. When it wanders from the picture lead it on to the Name. Let it dwell either on that sweetness or this. Treated thus it can be easily tamed. The imaginary picture you have drawn will get transmuted into the bhavaicitram, or emotional picture dear to the heart and fixed in the memory. Gradually it will become a sadchathkara chitra when the Lord assumes that Form in order to fulfill your desire. This sadhana is called japa sahitha dyana, and I advise you all to take it up, for it is best form of dyana for beginners.

Within a few days you will fall in line and you will taste the joy of concentration. After about 10 to 15 minutes in the initial stages and longer after some time of the dyana, have some manana on the Shanthi and the Sowkya you had during the dyana, that is to say, bring back into your memory the joy you experienced. This will help your faith and earnestness. Then do not get up suddenly and start moving about resuming your avocations. Loosen the limbs, slowly, deliberately and gradually, and then enter upon your usual duties.

PETALS FROM HIS FLOWERS

Do not get discouraged that you are not able to concentrate long from the very beginning. When you learn a bicycle you do not get the skill of keeping the balance immediately..... after getting the skill you can ride through narrow streets and lanes.....

As regards the technique of dyana, different teachers and trainers give different forms of advice. But I shall give you now the most universal and the most effective form. This is the very first step in spiritual discipline. Set aside a few minutes everyday at first for this, and later go on extending the time as and when you feel the bliss that you can get. Let it be the hours before dawn. This is preferable because the body is refreshed after sleep and the peregrinations of daytime have not impinged upon you. Have a lamp with an open flame, steady and straight or a candle before you, sit in the padmasana posture or any other comfortable asana, in front of the candle. Look at the flame steadily for some time, and closing your eyes try to feel the flame inside you, between your eye brows. Let it slide down into the lotus of your heart illumining the path. When it enters the heart, imagine that the petals of the lotus open out one by one bathing every thought, emotion in the light, and so removing darkness from them. There is no space for darkness to hide. The light of the flame becomes wider and brighter. Let it pervade your limbs. Now these limbs can never more deal in dark suspicious and wicked activities. They have become instruments of light and love. Let the light reach up to the tongue and falsehood vanishes from it. Let it rise up to the eyes and ears and destroy all the dark desires that infest them and lead you into perverse sights and puerile conversation. Let your head be surcharged with light and all the wicked thoughts flee therefrom, Imagine that the light is in you more and more intensely. Let it shine all around you and let it spread from you in ever widening circles taking in your loved ones, your kith and kin, your friends and companions, your enemies and rivals, strangers, all living beings, the entire world.

TOWARDS DIVINITY WITH SAI

Since the light illumines all the senses every day so deeply and so systematically, a time will soon come when you can no more relish dark and evil sights, yearn for dark and sinister tales, crave for base, harmful, deadening toxic food and drink, handle dirty demeaning things, approach places of ill-fame and injury or frame evil designs against anybody at any time. Stay in that thrill of witnessing light every where. If you are adoring God in any form now try to visualise that Form in the all-pervasive light. For light is God, God is light.

Practice this meditation as I have advised regularly everyday. At other times repeat the name of God (any name pregnant with any of his many majesties) always taking care to be conscious of his Might, Mercy and Munificence.

Meditation is often misunderstood to be the same as concentration.

Meditation is a process which obtains at a much higher plane than human sensory perception. Being a mental process that involves seeing through the senses, Concentration may be regarded as being below or within the realms of the senses, while meditation is beyond or above the world of the senses.

PETAL 44

Jyothi

The word Jyothi (light) does not connote the physical light of the material world. The Jyothi illumines the Heaven and beyond. It reveals even Brahman. That which makes known, by its splendour, the era preceding the origin of living beings and the regions beyond, even the farthest and the highest, 'That' is indicated by the word 'Jyothi'. It shines in that supremest among Supreme Loka (region).

Note also that the same Jyothi shines every where at all times in all beings — It is this Para Brahman that causes the cosmos to shine. Jyothi is the word appropriate only for this light and not the limited, inferior physical light. Jyothi has neither beginning nor end. It is the Param Jyothi (Supreme light) the Advaita Jyothi (the Jyothi without a second), the Akanda Jyothi (the eternal light).. Jyothi there fore conveys "Brahman" as its meaning. When Brahman is imagined as having four quarters, all that is projected from Brahman comprises but one quarter. The Upanishads assert that the undying three are "Amirtham (Undying, undiminishable, changeless in "divi" (Divine light)... ..Jyothi is said to "deepyathi" (illumine).

The base, the root, the cover of the ever vibrating, ever moving cosmos is Brahman, the stable, the fixed, the immovable, the ever steady Jyothi. When Brahman too starts vibrating, changing and moving what happens is total mergence, submergence, Pralaya.

The light that shines individually is called the flame in a lamp. The light that illumines and reveals all is called Jyothi. This Jyothi brings to light the fire that pervades the regions, that warms the body and resides in the stomach the gleam in the eye... Jyothi is the principle, the phenomenon of Illumination in all its aspects.

PETAL 45

Bhakthi

Bhakthi is the state of mind in which one has no separate existence apart from God. His very breath is God; his every act is by God, for God, his thoughts are of God; his words are uttered by God, about God. For, like the fish which can live only in water, man can live only in God— in peace and happiness. In other media, he has only fear, frantic struggle, failure.

* * * *

Sukha was unattached to the world around him; he was aware of the Immanent Brahman from the very moment of his birth, and he was steadily fixed in that awareness. Yet, he declared that the story of the Leelas of Sri Krishna, the Saguna Incarnation of the Divine principle, gave him inexhaustible joy. He said that the Krishna principle was beyond the ken of his analysis, it could only be experienced and tasted. No words can spell it out to another. Rasa—that is the true characteristics of the Divine. He tastes inexplicably sweet—everything related to Him, concerned with Him. That is the reason why Sri Ramakrishna declared that he did not desire to merge in the Divine; he was content to taste the sweetness of the Divine.

This is the path of Bhakthi. Through listening to the glories of the Lord, you become avid to praise Him, serve Him and His devotees, worship Him, as if He is present before you, and be in His company all your life, with no other thought than that joy. For such dedicated seekers all else will seem bitter and unattractive.

* * * *

Bhakthi is no crying or any negative condition. It is the seeing of all in all we see. It is the heart that reaches the goal. Follow the heart. A pure heart reaches beyond the intellect. It gets inspired...

PETAL 46

Prema

Even in the first stage of Mohakarma man should endeavour to charge it with Prema. For, Prema will correct the Karma imperceptibly into the path of Dharma, and lead systematically into further stages of human progress towards Divinity.

The yearning to reach for the sublimity that lies inherent in Truth - this alone is entitled to be called by that holy word "Prema". For, that is the sweetness, the most charming, the most satisfying possession of man. Prema is strong and steady enough to overleap all obstacles, confront with equanimity all changes of fortune, and defeat all attempts to delay or deviate. It does not judge one incident as good and another as bad; it does not ascribe them to different agencies. Just as the same sun causes joy and grief so, the devotee does not wince or exult when ill or well.

Brahman in the form of Prema enters various minds and creates attachment between man and man. If a mother shows affection to a child, we should interpret it as an aspect of Brahman and not just a body relationship. This is the aspect of Brahman, present as Prema in the mother. This aspect of Brahman enters the mind of the mother in the form of Prema and takes the shape of affection. When this aspect enters the minds of friends, it takes the shape of friendship... When it enters various relations it takes the form of body relationship. When this enters the husband and wife, it takes the aspect of lust and attachment. When this spreads to various things that we like, it takes the form of desire. If this aspect is shown towards God, we call it Bhakthi.

Love

- Love as Thought is Truth
- Love as Action is Right Conduct
- Love as understanding is Peace
- Love as feeling is non-violence.

* * * *

- Start the day with Love
- Spend the day with Love
- Fill the day with Love
- End the day with Love
- This is the way to God.

PETAL 47

Satyam — No short cuts to Truth

There are no short cuts to Truth. There are only two ways that have been discovered by man and taught to man in all ages and all lands. (1) Expand the ego to infinity. (2) Reduce it to nothing. The first path is Jnana: where the Jnani says "I am the Universal Truth, I am all this.." The second path is Bhakthi, where the aspirant says "I am nothing, God is everything". In both cases the ego sense disappears. Bhaktha denies himself and places himself ever under the guidance and protection of God.

PETAL 48

Ahimsa

Ahimsa is absence of violence. It does not mean merely not injuring a living being. You should not cause hurt even by a word, or by look or gesture. Tolerance, fortitude, equanimity - these help you to be steady in Ahimsa. They will remove all chances of your causing pain to others. This is called Sahana or Kshama. Assess the worth of whatever others say about you, and do to you, and cultivate fortitude, the wisdom to appreciate their behaviour and pardon their faults. This capacity is as valuable as Truth, as Righteousness, as Wisdom, and as Non—Violence, Renunciation, Delight and Compassion. It is all that one need possess for spiritual advance.

PETAL 49

Dharma

God created this Jagath on His own initiative and He ordained various codes for its upkeep and smooth running. There were rules of correct conduct for every being. These form the Dharma;

Dharma is that which is worn. Desa, the Deha of Lord is protected by the Dharma it wears; it also gives it beauty and joy. Dharma rules the group and the individual. Take the five elements, the components of Prapancha. Of these, water has movement and cold as its Dharma; Combustion and light are the Dharma of fire. Each of the five has its unique Dharma. Humanity for man, animality for animals, these guard them from decline. How can fire be fire, if it has no power of combustion and light? It must manifest the Dharma to be itself. When it loses that it becomes a lifeless bit of charcoal.

Similarly, man too has some natural characteristics that are his life-breath. They can be identified as men only so long as those abilities are found in them. If they are lost, they are no longer men.

Dharma is not imported from somewhere outside, nor can it be removed. It is your genuine nature, your uniqueness. It is the thing which makes a man out of an animal. If a thing breaks loose from its Dharma and behaves as the Whim dictates, then it is doing A-Dharma.

Dharma is the moral path, the moral path is the Light; the Light is Ananda. Dharma is characterised by holiness, peace, truth and fortitude, Dharma is Yoga, Union, Merger. It is Sathya. Its attributes are justice, sense control, sense of honour, love, dignity, goodness, meditation, sympathy, non-violence. Such is Dharma that persists through the ages. It leads one on to universal Love and Unity. It is the highest discipline and the most profitable. All this 'unfolding' began with Dharma; and all this is stabilised by Sathya; Sathya is inseparable with Dharma. Sathya is the law of the Universe, which makes the sun and moon revolve on their orbits. Dharma is the Vedas and Mantras, the Jnana they convey. Dharma is the course, the path, the law. Wherever there is adherence to morality, there one can see Sathya — Dharma in action.

The Five Yajnas and the necessity for performing same

However carefully a man may live, he is prone to commit five types of offences (doshas) unwittingly. The first of these relates to the use of words. The second relates to actions like sweeping and cleaning. The third relates to walking. The fourth relates to the use of fire for different purposes. The fifth concerns the use of water. The word one uses may cause pain to others or harm them in one way or another. Moreover, in the act of speaking many germs may get killed. Their death affect us even if we are not aware of it. When we sweep or cleanse the house countless ants or other insects may be destroyed. Likewise, when we are walking many tiny creatures may get crushed under our feet without our knowing it. When fire is lit for one purpose or another, some living objects may get burnt. When water is used for washing or other purposes, several microbes and other organisms, may be killed. These five types of offences though they may be committed unconsciously have their effects on a man's life and may cause suffering and sorrow. How is one to avert the consequences of such offences? The Vedanta has laid down five kinds of Yajnas (Sacrificial acts) to expiate for such offences. These are Deva Yajna, Pitru Yajna, Daiva Yajna, Bootha Yajna and Athithi Yajna. These five kinds of Yajnas help to mitigate the five types of offences (doshas).

(1) **Deva Yajna** Propitiating the Divine comprises various forms of worship.

Sravanam Listening to things Divine.

Keerthanam Singing the praise of God.

Vishnusmarnam Contemplation on God

Mananam Reciting the Divine name:

Vandanam Prostration.

Daasyam: Service.

Atmanivedanam Self-surrender.

(II) **Pitru Yajna** is the service one does to the parents.

(III) **Daiva Yajna** Comprises study of Vedas, Gita, Upanishads and Epics.

(IV) **Bootha Yajna** includes various kinds of actions done for the protection and welfare of animals, insects and other living objects.

(V) **Athithi Yajna** Service rendered to guests.

PETAL 51

Yagas and Yajnas

“Yagas and Yajnas take one to swarga (heaven) but how long can the stay in heaven last? When the fruits of good deeds have been enjoyed one has to be born again on earth. When the accumulated merit is exhausted, one re-enters the mortal world.”

PETAL 52

Svaaha and Svadha

Swami: When offerings are given, while Svaaha or Svadha is uttered the Gods (Devathas) or Manes (Pitrs) to whom they are directed will be pleased. Moreover, when those who are well versed in Vedic practices

TOWARDS DIVINITY WITH SAI

perform the worship of fire in order to offer oblations and do not utter the prescribed Svaaha the offerings cannot reach the God.

Svaaha and Svadha are words which invoke the respective deities. They are mantras which awaken and alert the Divine.

* * * *

Sadhaka: What do these two words mean—Svaahutham and Suhurtham?

Swami: They mean 'May the offering made be well burnt, that is to say well digested.'

Sadhaka: Swami, That raises a doubt in me. Whatever thing is dropped into the fire gets burnt totally even when no manthra is uttered by us. This is the general experience. So what is the special process that takes place when Svaaha is uttered?

Swami: "Svaahutha" does not indicate the mere burning out or the total consumption of the offering placed in the fire. From the worldly point of view, only this much is observed. But the Vedas (Sruthi) concede that Fire has a Divine form and function beside the commonly known material form and function. The Divine Forms (Gods) are beyond the reach of the senses. So the Vedas recommend that the God be worshipped through rites and rituals and Agni or the Deity Fire, has in It the source and sustenance of the Gods, (Agniravai, deva yonih), Agni is the Divine Principle. He who offers oblations to the Gods through Agni becomes blessed with Divine qualities. Only those who are able to understand this fact can achieve that principle.

Sadhaka: What is the meaning of Aahuthi?

Swami: Oblations offered in the fire lit and fed, as prescribed. Besides the word denotes that God is invited (Aavaahana) to accept the oblations. This is the special meaning the word conveys.

PETAL 53

Rituals and Religious Practices will not lead to God Realisation

Good deeds alone cannot be the means of liberation. The Vedas, the Upanishads, the Gita and the Brahma Sutras have declared that rituals and religious practices will not lead to God realisation. As they are external acts they are related only to the body. They are not conducive in any way to the development of the inner vision. Only when one is able to get rid of egoism and attachment can one develop the inner vision. The realisation of Divinity (Sakshathkaara) and mergence in the Brahmam (Brahmaprapthi) cannot be attained by rituals. "Advaita Dharshanam Jnanam"—perception of the Unity of the Divine is Wisdom. The sense of duality must be eradicated to realise the one-ness of the Absolute.

PETAL 54

Nama Rupa (Name & Form) Prapancham

There are two parts in every single substance in the Universe. Name and Form. Nama and Rupa. Take away these two and there is no Prapancha or Universe any more. The Form is conceived and controlled by the Name. The Rupa is dependent on the Name. So if you reason out which is more lasting, you will find that the Name is Nithyam and Rupam is A-Nithyam. Consider the case of persons who have done various good works, achieved meritorious deeds, constructed hospitals or schools or temples or places

of worship; now, even when their Form is absent from the world for men to see, their Names with all the associated fame are ever present in human memory, is it not? The Rupam lasts but for a brief time; but the Namam continues.

PETAL 55

Jnani and Jnanam

The Jnani — has Ekabhakthi, while others have Aneka-bhakthi; the others are attached to the objects or the states they desire and for their sake are attached to the Lord also. They are devoted not merely to the Lord, but to the objective world also. The Jnani will not raise his eyes towards anything other than the Lord. Even if he does, he sees the Lord wherever his eyes are cast. That is the reason why the Lord has declared that the Jnani is the dearest to Him. Of course, all are the same for the Lord, but among those who have reached His Presence, and are present there, prema is explicit, prathyaksha, immediate, directly cognisable and experienceable. Therefore, it can be inferred that the Jnani is nearest to the Lord and so the dearest... The Jnani cognises the Lord as his own Atma...

It is only a person who perceives the Lord in all beings that deserves to be called a Jnani...

What exactly is... Jnana? It is the possession of that knowledge which enables you to dispense with the knowledge of all else;

Jnani gets full bliss from his own Atma. The greatness of the Jnani is beyond description, even beyond imagination. When the Jnani declares "I am Brahman" he is uttering the truth from the sincerity of his experience.

Jnana is not a function of the intellect or Buddhi, it is a feature of something beyond it, something which witnesses the activities of even the Buddhi.

I declare that Jnanam is Brahman, not a mere characteristic or attribute or quality.

All knowledge that is limited by the three Gunas is ajnana, not the jnana of the Transcendental, which is above and beyond the Tamasic Rajasic and Satvic motives, impulses and qualities. How can such limited knowledge be Jnana? Knowledge of the Transcendental has to be transcended too, in an equal measure and to the same degree.

Jnana is the panacea for all ills, troubles and travails. This is how the Vedas describe it.

The Chief qualification for the path leading to Jnana is only Sadhana, the Tapas one is engaged in, not the irrelevant consideration of caste, creed or sex.

PETAL 56

Brahmachari

You all know that Hanuman was described as Eternal Brahmachari. He was married to Sri Vatsala but yet he deserved that description. How? Brahmachari means he who moves in Brahman. Hanuman had no other thought than Rama who is Brahman and so he is known as moving in Brahman and living in Brahman. Your thoughts, your feelings, your desires, your activities must all move in Brahman, the Universal Absolute. That is to say, whatever is spoken, whatever is seen, must be cognised as Brahman. That is the real Brahmachari stage, not merely observing certain don'ts to control the senses and the mind.

PETAL 57

A Spark of Divine Grace can burn away Karma

(i) It is said that no one can avoid or escape the effects of his deeds, thought and word whether beneficent or maleficent, moral or immoral, right or wrong; but have

faith in this Truth — even an insurmountable heap of such effects can be burnt to ash when a small spark of Divine Grace is gained or garnered. Strive therefore to win Divine Love. Surrender your personality to the impersonal. Purify your thoughts, emotions, attitudes and feelings and offer them to God. That will make you heroes, brave and strong.

Grace is the Divine power which reveals itself in us and turns our mind towards God, in all beings. We feel His presence every where and love all beings alike.

As soon as you receive Grace your heart becomes freed from greed and hatred. You will have no more ill-will against anybody. You will be overflowing with love towards all beings. You will experience a rare joy, a unique stream of ecstasy.

Three types of activity reach God and earn His Grace-

- 1) Activity not prompted by personal desire.
- 2) Activity emanating from unselfish love.
- 3) Prayer arising from pure hearts.

These are items to which the Lord pays heed; they reach God direct.

Therefore prayers have to be unselfish, saturated with Love and free from the taint of attachment to the gift that the prayer would bring.

(ii) Baba's 59th Birthday Message

“Loka Samastha Sukhino Bhavanthu” (let all the beings in all the worlds be happy). Include this universal prayer in your prayers everyday. This is my birth-day message to you.

PETAL 58

**Bhagavan gives Maha Mantras to experience
Brahmananda - Sath - Chith - Ananda.**

God is neither distant nor distinct from you. You are God. You are Sath - Chith - Ananda. You are Being - Awareness - Bliss. You are all. When do you recognise this Truth? When you shake off the delusions which hide the Truth. If your yearning to experience Brahmananda, the Sath - Chith - Ananda is sincere and pure, from this day, keep ever in your memory what I am about to tell you:

(I) "I am God; I am not different from God." Be conscious of this always; keep it ever in mind. "I am God. I am God. I am not different from God." Be reminding yourself of this. Pray that you may not fail in this spiritual exercise (sadhana)

(II) "I am the Indivisible Supreme Absolute (Akanda Para-Brahmam)." This is the second Truth to be established in the consciousness by unremitting repetition and prayer.

(III) "I am Sath-Chith-Ananda (Being, Awareness, Bliss)".

(IV) "Grief and anxiety can never affect me". Develop this faith and convince yourself of this Truth by repeated assurance and prayer.

(V) "I am ever content; fear can never enter me". Feel thus for ever. Pray that this conviction grows stronger and stronger. Exhort yourself "O self! Utter "Om Thath Sath", "Om Thath Sath" the three fold symbol of Brahman. As the physical body is maintained healthy and strong by the five vital airs (prana), these five prayers will endow you with the "Awareness of Brahman" which is the same as the "status of Brahman Itself."

Sarva Dharma Aikyata - Basic unity of all Religions

Whom the Muslims adore as Allah,

Whom the Christians adore as Jehova or as Father in Heaven,

Whom the Vaishnavites adore as Vishnu,

Whom the Saivites adore as Sambhu,

Who grants their several prayers,

Bestows on them health, longevity, prosperity and happiness,

He, that one God is the only God of all.

The cultivation of Love alone can convince man of the truth that there is only one caste, the Caste of Humanity and there is only one religion, the Religion of Love. Since no religion upholds violence or despises Love, it is wrong to ascribe the chaos in the world to religion... The factional fights and fanatic hatred are due to the unruly ego that is given free play. Religion actually strives to destroy just this vicious tendency; so it has to be supported, not condemned. What has to be condemned is the narrow and perverted attitude of hating those who do not agree with us or who hold different opinions of the mysterious force that animates the Universe.

The scripture may be in the form of Vedhas for Hindus, in the form of Holy Koran for Muslims and in the form of Bible for Christians. But the under current of energising power in all cases is Love, Love of all beings. The founders have ever in view the Unity of all life and the progressive march of man from mere human-ness to the heights of Divinity.

In your organisation there may be some who insist that only Sai Bhajan should be sung. This is a great mistake. You are thereby dishonouring Sai. If you attach yourself to Sai and detach yourself from Krishna, you get a plus there and minus here, The resultant gain is zero. In this manner do not develop fanaticism or sectarianism. When the other organisations require help, go and help them. This will make them realise the loving Universal nature of your attitude.

(Caste — the Caste of Humanity
 There is only **One** (Religion — the Religion of Love
 (Language — the Language of the Heart
 (God — Who is Omnipresent

PETAL 60

The Sai Religion

The Sai Religion— if the name of religion in its literal sense of binding man to God is accepted — is the essence of all faiths and religions including those like Islam, Christianity and Judaism.

The motive behind the formation and propagation of all these different faiths is the same in all cases. The founders and propagators were all persons filled with love and wisdom. Their goal, their target, their purpose, their aim were all the same. No one had the design to divide, disturb or destroy. They attempted to do good, see good and be good. They sought to train the passions and the emotions, to educate the impulses and instruct and direct the faculty of reason onto paths beneficial to the individual and society. They knew that the mind which is the breeding ground for desires, attachments and ambitions, has to be cleansed and properly oriented.

TOWARDS DIVINITY WITH SAI

Sai considers that practice of the disciplines (preached by religions) is much more essential than the blind faith in a bunch of philosophical theories. No one has the right to advise others unless he is already practising what he preaches.

First establish the reign of Love in your own home amongst the various members. Let the family become a centre of harmonious living, of sympathetic understanding and of mutual faith. The holy duty of man is to be ever aware of the Atma that is indwelling in every living being; this will make him conscious of the kinship he has with all. This is the basis of Brotherhood of Man and Fatherhood of God.

Sai wants that the votaries of each religion must cultivate faith in its own excellences and realise their validity by their own intense practice. That is the Sai Religion, the Religion that feeds and fosters all Religions and emphasises their common greatness. Take up this Religion boldly and joyfully.

JAI SAI RAM

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