

SATHYA SAI VAHINI

[Spiritual Message of Sri Sathya Sai]

by

BHAGAWAN SRI SATHYA SAI BABA



PRASANTHI NILAYAM

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Dear Seeker!

Bhagawan has announced Himself as the Divine Teacher of Truth, Beauty and Goodness. By precept and example, through His writings and discourses, letters and conversations, He has been instilling the supreme wisdom and instructing all mankind to translate it into righteous living, inner peace and universal love. When the *Ramakatha Rasavahini*, the uniquely authentic nectarine stream of the Rama story, was serialised in full in the *Sanathana Sarathi*, Bhagawan blessed readers with a new series which He named *Bharathiya Paramartha Vahini* (The Stream of Indian Spiritual Values). While these precious essays on the basic truths, that foster and feed Indian culture since ages before history began, were being published, Bhagawan decided to continue the flow of illumination and instruction under a more comprehensive and meaningful name, *Sathya Sai Vahini*—the Ganga from the Lotus Feet of the Lord—“The

Flow of Divine Sai Grace.” This book, therefore, contains the two Vahinis that have merged in one master stream.

Inaugurating these series, Bhagawan wrote, for publication in the *Sanathana Sarathi*, “Moved by the urge to cool the heat of conflict and to quench the agonising thirst for ‘knowledge about yourself’ that you are afflicted with, see, here it comes, the *Sathya Sai Vahini*, wave behind wave, with the *Sanathana Sarathi* as the medium between you and me.” With infinite compassion, this Sathya Sai incarnation of the Omniwill is giving millions of persons in all lands freedom from disease, distress and despair, narcotics, narcissism and nihilism. He is encouraging those who suffer gloom through wilful blindness to light the Lamp of Love in order to see the world and the Lamp of Wisdom to see themselves. “This is a tantalising true-false world. Its apparent diversity is an illusion. It is One, but is cognised by the maimed multiple vision of humans as Many,” says Bhagawan. This book is the twin Lamp He has devised for us.

Lord Krishna aroused Arjuna from the gloomy depression into which he led his mind, at the very moment when duty called on him to be himself—the far-famed warrior, ready and eager to fight on behalf of right against might. Krishna effected the cure by reminding him of the Atma which was his reality and of Himself being the Atma he was. Bhagawan says that we too are easily prone to get caught “in the coils of cleverness and the meshes of dialectical logic. The key to success in spiritual endeavour (and, what

is life worth, if it is not dedicated to that high endeavour?) is philosophical inquiry and moral advance, both culminating in the awareness of the Atma, the source and sum of all the energy and activity that is.” We are all motivated by fear, doubt and attachments as Arjuna was. We are all hesitant at the cross-roads between the this and That, the wave and the ocean.

But as created by Him, we are “the miracle of miracles.” Bhagawan says, “Whatever is not in man cannot be anywhere outside him. Whatever is visible outside him is but a rough reflection of what really is in him.” “The Atma is free. It is Purity. It is Fullness. It is unbounded. Its centre is the body but its circumference is beyond the beyond.” Man has been endowed with a super intellect that can recognise the existence of the Atma, strive for bringing it into his awareness and succeed.

However, very few are human enough to seek to know who they are, why they are here and wherefrom, and whither they go from here. They move about with temporary names, encased in evanescent ever-changing bodies. So, Bhagawan accosts us, “Listen! Children of immortality, Listen! Listen to the message of the Rishis who had the vision of the Most Majestic Person, the *Purushotthama*, the Foremost and the First, who dwells beyond the realms of Illusion and Delusion. Oh ye Human beings! You are by nature ever full. You are indeed God moving on earth. Is there a greater sin than calling you ‘sinners’? When you accept the appellation, you are

defaming yourselves. Arise! Cast off the humiliating feeling that you are sheep. Do not be deluded into that idea. You are Atma. You are drops of *Amrith* (Divine immortality granting nectar), Immortal Truth, Beauty, Goodness. You have neither beginning nor end. All things material are your bond slaves. You are not their bond slaves, as you imagine now.”

Bhagawan says, “Through the unremitting practice of Truth, Righteousness, and Fortitude, the Divinity quiescent in the individual has to be induced to manifest itself in daily living, transforming it into the joy of truly loving.” “Know the Supreme Reality, breathe It. Bathe in It. Live in It. Then It becomes all of you and you become fully It.” A material object is not self-expressive or *swatahprakaasa* (Self-luminance). It depends wholly on the capacity for knowledge or *chithsakthi* (power of consciousness, awareness) of the individualised Atma for its manifestation or *prakasa*. The relative world of objects is dependent upon the relative consciousness of the *Jivi* or individualised Atma. When the object is further scrutinised and the true basis of the plurality is grasped, Brahman or the Oversoul as the First Principle is acknowledged as a logical necessity. Subsequently, when sense-control, mind-cleansing, concentration and inner silence are achieved, what appeared as a logical necessity dawns upon the purified consciousness as a Positive Permanent Impersonal Will (*Prajnaanam Brahma*), whose expression is all this.

Sathya Sai Vahini reveals to us in unmistakable terms that the self in man is “no other than the Overself or God.”

We are told that this is true not only of mankind but of all beings, everywhere and anywhere. In fact, “Will causes this unreal multiplicity of Cosmos on the One that He is. He can by the same Will end the phenomenon.” “Being (God) is behind the Becoming and Becoming merges in Being. This is the eternal Play,” says Bhagawan.

As Bhagawan writes, “the supreme end of education, the highest purpose of instruction, is to help us to become aware of the universal immanent Impersonal.” Sathya Sai in His role as the Teacher of Teachers is instructing us herein for this supreme adventure of the soul. Seekers proceeding on this pilgrimage have in Him a compassionate guide and guardian, for He is the embodiment of the very Will that planned the Play.

As we are led through the valley of this Vahini by Bhagawan who holds us by the hand, He exhorts us to admire, appreciate and adore the seers and sages of many lands who have pioneered into this realm and laid down limits and bounds, preparatory disciplines and practices, to smooth the path and hasten the discovery of Truth. He writes of the Vedas and later spiritual texts, of the forms of worship that have stood the test of centuries of loyal acceptance, and of the disciplinary codes laid down for the four stages of human life and for humans with pronounced inborn characteristics—the vertical uplifting *Sathwic*, the horizontal expansive *Rajasic* and the dull declining *Thamasic*. He clarifies the role of *Karma* and its consequence.

“Like a frail ship caught in a stormy sea, man climbs up a gigantic wave and reaches its froth-edged peak. The next moment, he is hurled into the trough, only to rise again. The rise and fall are both the consequences of his own deeds. They design the palace and the prison for man. Grief or joy is the resound, the reflection or reaction of one’s own actions. The Jivi can escape both by cultivating the attitude of a witness, not involved in the activities he has to do.” Bhagawan writes of *Yoga* as the process of the “coming together of *Jivatma* and *Paramatma*, the Self and the Overself” and He elaborates on the path of Love (*Bhakthi*), of selfless activity (*Karma*), of mastery over the mind (*Raja*), of sublimation of Consciousness (*Jnana*). Bhagawan analyses the rights and responsibilities of the individual and society and reveals to us that they have the one underlying purpose of spiritual fulfilment.

To sum up, the *Sathya Sai Vahini* is the Gita given to us by the Person who, as Sanathana Sarathi, eager and ready to hold the reins of our senses, mind, consciousness, ego and intellect, and guide us safely to Prasanthi Nilayam, the Abode of Supreme peace, the goal of all mankind.

May we all be blessed by His Love and Grace.

—N. KASTURI

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