

*Om Sri Sai Ram*

**SRI SATHYA SAI  
AVATARA VAIBHAVAM**

**THE GLORY OF  
SRI SATHYA SAI AVATAR**

**By**

**B. Sri Ghandikota Subrahmanya Sastry**

Translated by Sri Ghandikota V. Subba Rao  
from the original Telugu book published in 1987

Edited by Ghandikota V Aryama  
Thanks to Ms. Johanna Pieschacon for typing the document.

© 2010 Ghandikota Family,  
assigned to Sri Sathya Sai Books and Publications Trust

# SRI SATHYA SAI AVATARA VAIBHAVAM

## CONTENTS

1	Defining Sri Sathya Sai's Name .....	9
2	Glory of the Unique <i>Avatar</i> .....	10
3	Sri Sathya Sai <i>Avathar</i> .....	14
4	Gift of the Created Golden Ring .....	26
5	<i>Navaratna Mala Sthuthih</i> .....	27
6	Supreme Medicine .....	32
7	The Essence of Sri Sathya Sai's Teachings .....	38
8	Divine Miracles of the <i>Avathar</i> .....	43
9	"Sons of Immortality" ( <i>Amrutasya Putrah</i> ) .....	50
10	Sri Sathya Sai <i>Sthuthi Manjari</i> .....	55
11	Maha Shivaratri – Incarnation Of Shiva .....	61
12	Establishing Righteousness .....	69
13	<i>Bhajan</i> Songs .....	77
14	Our Duty .....	80
15	The Vision Of Sai Gayathri .....	84
16	<i>Thamasoma Jyothir Gamaya</i> .....	88





**Bhagavan with Sri Ghandikota Subrahmanya Sastry, 1981**

**Sri Ghandikota Subrahmanya Sāstry:  
Revealer of the Sathya Sai Gāyathī**

The revered late Br. Sri Ghandikota Subrahmanya Sāstry was a great doyen of *Vedic* learning and culture. He was a great devotee of Bhagavān Srī Sathya Sai Baba. During his last days spent in close proximity to Baba in Prashānti Nilayam, he was a daily recipient of Baba's Divine Grace. He passed away in peace with Baba's name on his lips and in the arms of his eldest son, Sri Ghandikota V. Subba Rao, in Prashānti Nilayam, on the first day of Dasara, 1986.

Sri Subrahmanya Sāstry served for many years as the standing Court Scholar of the kingdom of Vizianagaram, in northern Āndhra Pradesh. He was honoured with many titles, including *Sahithya Rathna*, *Abhinava Vidhyāranya*, etc. He was a versatile *Vedic* scholar, a good speaker, writer, author and poet in Sanskrit; he was an authority on *Vedic* interpretation, on *Dharma Shāsthra*, and on sacred ritual lore. He was a founding member of the Prashānti Vidhvan Mahā Sabha — Academy of Scholars, founded by Bhagavān. Sri Sāstry was invited by Baba to supervise the performance of many *Dhashara Yagnyas* held in Prashānti Nilayam. The revered Sastry was the revealer of the holy Srī Sathya Sai Gāyathrī *Mantra*; he was called a *Rishi* or Sage by Bhagavān Baba.

He received the grace of inspiration of Bhagavān Baba to reveal the Sai Gāyathrī *Mantra* in His Divine presence in Whitefield, Bangalore, on December 24<sup>th</sup> 1977, at the holy evening time of Christmas Eve.

The *Sai Īshvara Gāyathrī*, now chanted by millions all over the world, reads as follows:

*Om, Sai Īshvaraya Vidhmahe  
Sathya Dhevāya Dhīmahī  
Tannah Sarvah Prachodhayāth*

**We realize that Sai is the Lord.  
We meditate on this God of Truth.  
We pray that He lead us to enlightenment and liberation.**



Swami and Sri Subrahmanya Sastry, Prasanthi Vidhvan Mahasabha, 1967.

The outstanding features of the life of this great *Vedic* scholar and savant are as follows:

- He loved, cared for and served his father, a great *Vedic Pandit*, and mother all through their old age; he considered them on par with the Divine.
- He was a great votary of Veda Mātha, the Mother Veda, dedicating a good part of his life to imbibing and imparting the knowledge, culture and practice of *Sānathana Dharma*, the universal and eternal religion.
- True to the *Vedic* way of living, as Baba remarked, he dedicated the first third of his life to *Vedic Karma Kānda*, the performance of sacred rituals; the second third of his life was spent in *Vedic* meditations, *Upāsana*; and the remaining third part of his life was steeped in *Jñāna Kānda*, contemplation of unity in all diversity.
- It is in the third part of his life that he was blessed with the close association of Bhagavān Baba, who made him a member of the

Prashānti Vidhvān Mahāsabha (Academy of Scholars). He was honoured by Baba to preside over the *Dasarā Yagñas* activities in Prashānti Nilayam.

A great traditional *Vedic* Scholar and poet, Srī Sāstry was open hearted and developed deep faith and conviction that Baba is a Divine Advent of great power, and an epitomy of Divine Love. He came to this conclusion through various criteria for an avathār, laid down in the scriptures, that Baba, as Shiva Shakthi, is the embodiment of all divinities, Sarva Devatā Svarupa.

—Ghandikota V. Subba Rao

Om Tat Sath:

# 1 Defining Sri Sathya Sai's Name

*Ekadhaa Bhagavaan Sathya Saayee Svakaraksha pankajaath I*  
*Shivalingasthitha sveeya chithramuthpaadhya thathanaath II*

*Shivassah Ithyanenokthah Ayeethyambaa prakeerthithaa I*  
*Thathsamyogah Shivasaambah Saayeethi prathipaadhyathe II*

*Pahsyethyukthvaa cha thacchithram mahyam praadhaa*  
*ddhayaamayah I*  
*Aho bhagavath saakshaath saayino mahimaadhbhuthah II*

On one occasion Bhagavan Sri Sathya Sai Baba created a "Shiva Linga" from His divine lotus hands. Swami's "Aathma" was beautifully pictured in that *Lingam*. The *Lingam* appeared as a resplendent golden arc with all the divine features. It is indeed amazing! The Lord displayed it as a rare and unique object.

"Sah" means the Supreme Lord Parama-Shiva. This Shiva *Lingam* is nothing but Parama Shiva's Atma *Lingam*. "Ayee" means Mother Goddess, known as Amba in Lalitha-Sahasram. By joining these two words, we get "Sai". Thus Sai is to be understood as Sambashiva.

Swami demonstrated this in full view of all with evidence from the sacred scriptures. This was indeed very wonderful as well as exciting. There is no doubt that Swami is Divinity with all powers. He was gracious enough to bless and give me that Shiva *Lingam*.

## 2 Glory of the Unique *Avatar*

Parameshvara, the embodiment of Truth-Awareness-Bliss, in the beginning created Brahma and gave him the “Vedas”. He commanded Brahma to create this world with the help of the Vedas given to Him. Accordingly, Brahma created all the living beings – humans, animals, birds, insects, etc., and the material world to sustain their living.

Those inhabiting the heavens are celestial beings (*Devathas*) and those inhabiting this earth are the humans, animals and others. Heaven is meant for enjoying pleasures and comforts as a result of good deeds; therefore, heaven is known as the land of pleasures. This world, in which various beings indulge in action, is rightly the world of action (*Karma Bhumi*). Those performing good deeds will inherit heaven, enjoying pleasures and comforts; those performing bad deeds will go to hell and suffer for their bad deeds. Since this world is the place where good or bad actions are performed, it is known as the world of action (*Karma Bhuumi*).

Those performing good deeds in this world reach heaven to enjoy the fruits of their good and noble actions. Since those heavenly residents are engaged in enjoying the fruits of their good actions, they have neither the right to perform nor the occasion to indulge in good acts, so they do not need the Vedas, which describe good and bad actions.

Similarly, in this world, all beings such as animals, birds etc., are born as a result of bad deeds in their previous births; they are here to experience the cumulative debt of bad deeds of their earlier births. However they do not have the necessary knowledge to discriminate between good and bad actions, and no opportunity to involve themselves in good acts. They merely have the desire to satisfy their hunger, thirst, sleep, and protect themselves from fear. As such, they have merely their bodies for satisfying the above urges, and performing good or bad actions in this life do not arise. Therefore, the scriptures declare that they do not have ethereal bodies after death like human beings. So when there is no right for these beings (animals, birds etc) to indulge in good and bad actions, what is the purpose of Vedas for such beings?

From the above, it follows that the Vedas and scriptures, which describe the actions to be avoided and the principles that preach righteous actions, are needed for human beings only. A human being, unlike a celestial being, is neither a sacred person nor an unintelligent being, like an animal. Man is a mixture of both good and bad. That is why he is endowed with superior knowledge, unlike the animals. Freedom to indulge in good and bad actions is natural to humans. This entitles them to attain divine and heavenly status by performing sacred actions, or attain a lowly birth with demonic qualities by indulging in bad and sinful actions. In other words, the human is the architect of his own destiny; pleasures or sorrows are based on his actions. That is why it is said in the Vedas:

*“Punyo Vai Punyena Karmanaa Bhavathi, Papah Paapena”*

A person becomes sacred by doing good actions, and becomes demonic if he indulges in cruel, sinful and evil deeds:

*“Anaa Bhogaah Param Mrithyum  
Paapaanamayanthi Sarvadhah I  
Abhogaasthveva Samyanthi  
Yathra Punya Krutho Janaah” II*

Those who defy the sacred scriptures and indulge in sinful deeds, without enjoying even an iota of pleasure, will be born as lowly beings like insects and worms. The Vedas declare that those who follow the teachings of *Vedic* scriptures scrupulously will enjoy all comforts and pleasures, and attain heaven.

Animals and similar beings move about and indulge in acts freely without any restraint; humans, on the other hand, desirous of leading a pleasant life both in their world as well as in the world hereafter, tend to follow the righteous and sacred path. This is the difference between humans and other beings.

*“Mathayo Yathra Gacchanthi Thathra Gacchanthi Vaanaraah I*

*Saastraani Yathra Gacchanthi Tahthra Gacchanthi Vainaraah" II*

Monkeys and other animals live freely and act without any restraint, while human beings follow the *Vedic* scriptures. This indeed is the difference between a man and an ape.

No other being, except human beings, has the capacity to derive happiness and discard suffering. It is for this reason that the human birth is said to be unique. Unfortunately, due to the influence of the present age, the age of Kali, men are often found to be averse towards *Vedic* scriptures and lacking faith in the existence of God. They are moving away from the righteous behaviour enshrined in the Vedas. The predominant reason for this is the influence of the Kali age.

*"Jitho Dharmohya Adharmena,  
Sathyam Chaivaavruthena Cha I  
Jithaas Choraisthu Raajaanah,  
Sthreebhischa Purushaah Kalan II*

*Seedhanthi Cha Agnihothraani,  
Gurupuujaa Pranasyathi I  
Kumaaryascha Prasuuyyanthe,  
Thasmin Kaliyuge Sadhaa" II*

In the age of Kali, unrighteousness (*Adharma*) rules over righteousness (*Dharma*), untruth (*Asatya*) over truth (*Sathyam*), thugs over kings (rulers), and women over men. The Parashara scripture declares that in the Kali Yuga sacrificial actions and worship of the teacher will become extia:

*"Yadhaa Yadhaa Sathaamhaanah Vedhamaargaanusaarinaam I  
Thadha Kaleroruddhi Anumeyaa Vichakshanaih II*

*Na Preethir Vedha Vaadheshu Paashandesu Dhayaarasah I  
Thadha Thadha Kaler Vriddhi Anumeyaath Dhvijotthamaih" II*

Whenever there is a fall in the number of saintly persons adhering to the *Vedic* path, whenever people lose interest in the *Vedic* path, and there are

fewer followers of the *Vedic* path, whenever compassion rises in agnostics, then we have to understand that Kali is in the ascendancy.

In the days of yore, '*maharshis*' (sages) could see through their divine vision how people would conduct themselves in the age of Kali, and elaborated the same in the scriptures. In the light of great calamity caused by the decline of good traditions and actions and righteous behaviour, there is a need for the Supreme Lord, Parameshvara, who is full of compassion, to incarnate in this world in order to uplift the people from the sorrows of '*samsara*' (transmigratory life). In fact, He vowed to appear from time to time whenever there is decline in the practice of Dharma. In the past too, whenever serious calamities in the form of deterioration of human values and righteous behaviour occurred in this world, He appeared in the forms of Raama and Krishna and re-established righteousness in this world.

It is said in the Vedas:

*"Yah Puurvyaya Vedhase Naveeyase  
Sumajnaanaye Vishnave Dadhaashathi"*

Parameshvara, in the beginning, incarnated as Brahma and created this world. Later, whenever righteousness suffered, He descended to this world as Rama and Krishna, thus bringing new energy into this world, declare the Vedas.

### 3 Sri Sathya Sai Avathar

At present, in the Kaliyuga, the Supreme Lord Parameshvara incarnated in the form of Sri Sathya Sai, as all-powerful, all-knowing and as one with all auspicious qualities. He is fostering '*Sanathana Dharma*' founded on *Vedic* principles, through various forums of *Vedic* scholars and through the organization of week long *Vedic* discourses every year. He is uplifting the world by destroying all sinful and undesirable tendencies and actions. Thereby He is redeeming the people from the sorrows of life.

#### Characteristics of an Avathar

*"Vishnormuurthyantharena Prithiyoaam  
Avatharanam Avatharah"*

The Supreme Lord, Parameshvara, assuming the human form and descending onto this earth, is called incarnating. '*Avathara*', incarnations, have the following characteristics: they are all-knowing, all-powerful, all-merciful, peaceful, sacrificial, loving, truth-filled, with righteous conduct, preaching righteous behaviour and having many more divine attributes.

Whoever in this world has the power to influence, has creativity, wisdom, a pleasing disposition, exemplary character, generosity, sense control and other such good qualities in ample measure, such a person with good reputation is to be known as "My incarnation" (*Avathar*). This is what Lord Krishna told Arjuna.

*Yadhyath Vibhuuthi Mathsathvam  
Shree Madhujurjitha Mevavaa I  
Thath Thadheva Avagacchathvam  
Mama Thejomsha Sambhavam II*

In Srimath Bhagavatam, we find that Sri Maha Vishnu, the abode of all good qualities, has taken many incarnations from time to time, and He will continue to incarnate as and when necessary. Since all these qualities

of an *Avathar* are in Sri Sathya Sai, He is truly regarded as an *Avathara Purusha* (Personality of the Godhead-incarnate).

### **Knowledge of Triple Time – Past, Present and Future**

To the thousands of people who come every day to see Swami in order to convey their sorrows and difficulties, or to convey their desires and aspirations, Swami goes to each one of them with love, compassion and patience, and consoles them, looks directly into their past, present and future, satisfies them by giving suitable advice as to how to get over their present difficulties and how they can realize their aspirations. Even a great scholar in astrology, after long years of intense study and practice, finds it impossible to accurately predict the future. But everyday Swami tells countless number of people, their past, present and future by merely looking at their face. This unique quality of Swami has come naturally since His birth.

### **Creation from Thought**

Wherever and whenever, in whomsoever a thought occurs desiring to have something, that very moment it springs from the divine hands of Swami, as if coming from a wish-fulfilling tree (*Kalpa Vriksha*). In Prashanthi Nilayam, marriages take place in the divine presence and at the sacred feet of Swami. At that time Swami materializes golden necklaces and rings studded with valuable jewels and necklaces for the brides, and bestows rings on the bridegrooms.

It is well known that Swami materializes golden armlets and several other decorative objects of value for learned scholars; and also creates nine types of gems (*navarathnas*) on the final day of offering *puurnaahuthi* during the week-long Veda Purusha Yagna every year. Baba produces tons of fragrant sacred ash mixed with several divine ingredients for performing *abhisheka* (sacred bath) to the idol of Shirdi Baba, who is no other than Parama Shiva Himself. Divine and resplendent oval-shaped objects, called *Jyothirmaya Linga*, emanate from His mouth on Mahashivarathri every year. Similarly, unlimited quantities of nectar in a golden vessel with a suitable golden spoon were materialized many times

from the sands of the river Chitravati for innumerable devotees. An interesting aspect of the unique and rare objects materialized by Swami is that these are for the benefit of other people only and not for Himself. Can there be a more divine quality than this? Is there then any doubt in saying that Swami is an *Avathar*?

### **Abundant Knowledge and Natural Scholarship**

In several discussions and forums of learned scholars organized by Swami on *Vedic* scriptures, epics or Puranas, whenever he explains the most intricate and subtle aspects, even learned scholars feel surprised and happy. Every aspect that he touches we find concrete evidence in the Vedas, other scriptures and Puranas.

In Prashanthi Nilayam, on a Shankara *Jayanthi* Day, in the presence of Swami, I happened to give a discourse on the divine name "Sathya Sai". I explained the significance of the name in terms of Brahma, Vishnu and Gayathri, supported by scriptural quotations.

Next day, when I went to Swami to take leave from Him before my departure, He materialized with His hands the picture of Sathya Sai with the background of Shiva Linga. While showing it to me He said: "'Sa' means Shiva, and 'Ayee' means mother Goddess (Amba). 'Sai', therefore, means Samba Shiva, Shiva Shakti". Thus, He defined the name of Sathya Sai and gave that picture to me. The previous day I explained the meaning of Sathya Sai only in terms of Brahma, Vishnu and Gayathri, and not Shiva. So I thought, He not only filled the gap in my explanation but also explained to me that His true form is none other than Parama Shiva, the ever auspicious and blissful entity. I felt extremely happy and blessed.



**Sai Shivoham – photo materialized by Bhagavaan for Sri Sastry**

Some experts in grammar had doubts about the meaning – ‘Shiva’ for ‘Sa’ and ‘Amba’ for ‘Ayee’. But I found such a meaning, clearly mentioned in commentaries in the Lalitha Sahasranama and in lexicons. When I showed this to the doubting scholars, they were amazed at Swami’s wealth of knowledge. There are a number of such pieces of evidence to show Swami’s fund of super knowledge.

### **Interesting Discourses**

Swami’s ability to explain the most difficult concepts and ideas in a very simple and lucid style, which can be understood by one and all, is indeed superb. His discourses are like the torrential flow of the river Ganga;

they are very sacred and beautiful, and make one forget the worries and anxieties of the world. The river Ganga is known as “*Thripatha*”, meaning it flows in three directions — the heaven, the earth and the world underneath (*Paathala*). Likewise, Swami’s discourses also flow in three directions, the path of action, the path of worship and the path of wisdom. Both of them are like a flow of nectar, and they relieve one from miseries.

The difference between them, however, is that the river Ganga took its origin from the feet of Lord Vishnu, whereas the flow of divine discourses originates from the most beautiful face of Sri Sathya Sai. Such nectar-like flow of His discourses are listened to in absolute silence by innumerable people with utmost attention every day. The people who listen to His discourses feel as though Goddess Sarasvathi or the celestial priest Brihaspathi has come in the form of Sai and is speaking to them. In His discourses there are no redundant or meaningless words. Even after several hours of discoursing, there is no trace of tiredness in Him. Goddess Sarasvathi seems to dance in His voice. Through His discourses, He always teaches about the value of good deeds, devotion towards God, worship, wisdom, morals and righteous conduct, with several examples and anecdotes in an absorbing and interesting way.

### **Profound Writings**

Even in boyhood days, Swami’s writings are full of devotion. They also convey morals, suggestive of what is good and advisable, and pregnant with deep meaning and knowledge. In simple and sweet words, whether in prose, poetry, lyrics, or musical compositions, His writings bear the stamp of spontaneity and inspiration. They emanate from His pen as the honey oozes from flowers. Anyone who reads His writings can visualize clearly the situations portrayed in front of him.

Only a few of His writings are referred to here. *Prema Vahini*, *Prashanthi Vahini*, *Dharma Vahini*, *Dhyana Vahini*, *Jnana Vahini*, *Upanishath Vahini*, *Gita Vahini*, *Bhagavata Vaahini*, *Prashnothara Vahini*, *Sandeha Nivarini*, *Sathya Sai Vahini*, etc. are some of His books written for the benefit and welfare of the people. Anyone who reads at least one of these books and puts into

practice even one aspect is sure to cross the sorrows of this world and be blessed.

### **Glory of *Veda Purusha Sapthaaha Yagnya***

Every year during the first nine days of the Dasara festival (usually in the month of October), Swami conducts *Veda Purusha Sapthaaha Jnana Yagnya*, which can only be compared with the *Rajasuya Yagnya* conducted by Yudhishthira in the presence of Bhagavan Sri Krishna. The people who witness Swami's *Veda Purusha Sapthaha Yagnya* are reminded of the glorious *Rajasuya* as described in the *Mahabharatha*.

At the beginning of the *Veda Purusha Sapthaha Jnana Yagnya*, Swami personally honours the *Ritviks* (those who are responsible for performing the various rituals in the *yagnya*), by gifting them saffron silk robes and articles, and guides the *Vedic* scholars with a good background in performing *Ganesha Puja* (worship of Lord Ganesha) and *Svasthi Vaachakam* for the welfare of one and all in this world, thereby initiating the commencement of *Yagnya*.

Swami arrives at the beautifully decorated sacred platform (*Yagnya Mandapa*), in a procession amidst devotees chanting *Vedic* lore, with the elephant Sai Gita marching in front majestically. Swami, at the *Yagnya Mandapa*, in the midst of a host of *Vedic* scholars, appears like Lord Vishnu surrounded by devotees like Narada and other celestial beings.

As part of the *Yagnya*, which is performed for the welfare and universal happiness of the people at large, the following are performed: *Surya Namaskaaras* (worship of the Sun God) for the good health of all beings; worship of Sri Lalitha Parameshvari, the embodiment of knowledge, for the spread of knowledge among all; recitation of *Chandi Sapthashati* for destroying the evil forces within; recitation of *Bhaagavatham* to foster devotion, wisdom and detachment; worship of *Eeshvara Linga* for bestowing auspiciousness on every one; and hundreds of sacrificial offerings to the Fire God for obtaining all forms of wealth. All these rituals are performed by good natured *Vedic* scholars in the divine presence of Swami.

Brahmins, well versed in the *Krishna Yajurveda* (one of the four Vedas), like the ancient sages, recite the *Manthras* with proper intonation, scrupulously following the metre without any flaw. The sacred and auspicious sound generated by such recitations cleanses not only this country but also the entire universe of all sins and sorrows, and there is no doubt that it helps universal happiness and peace.

The confluence of the trinity, Brahma (creator), Vishnu (sustainer), and Shiva (destroyer) in this *Yagnya* is a rare and unique event. The three *Purushas* – *Veda Purusha*, *Yagnya Purusha*, and *Avathara Purusha* – flourish at this *Yagnya*. *Veda Purusha* is said to be:

***“Yo Brahmaanam Vidhadhaathi Poorvam  
Yovai Vedhaamscha Prahinothi Thasmai”***

In the beginning of time the Vedas emerged from the face of Brahma (four faced creator). So, *Veda Purusha* is Brahma. “*Yajno Vai Vishnuh*”: the scripture says that the *Yagnya Purusha* is Vishnu. The one who conducts the *Yaaga* is among the eight fold forms of Shiva. Therefore, Swami is none other than the *Avathara Purusha* of Shiva.

Earlier, mention has been made of Swami Himself elaborately explaining that the word ‘Sai’ means ‘Sambashiva’. He showed His own form in the Shiva Linga created by Him. He also has several attributes of an *Avathar*. For these reasons, Swami is regarded as the incarnation of Shiva. Such a confluence of the three divine ‘*purushas*’ (personalities) *Veda Purusha*, *Yagnya Purusha*, and *Avathara Purusha* – is otherwise an impossible event. The *Veda Purusha Sapthaha Jnana Yagnya*, therefore, is unusual and unique.

During this week long *Yagnya*, Swami gives His discourses on devotion (*Bhakthi*), righteousness (*Dharma*) and wisdom (*Jnana*) to the assembly of devotees. The devotees who come for this *Yagnya* are thus benefited directly because of Swami’s teachings, and become blessed souls.

In the Mahabharatha war between the Kauravas and Paandavas on the battle field of Kurukeshethra, the most beneficial outcome of that

confrontation was Lord Krishna preaching the *Bhaagavad Gita* to Arjuna. In the same way, the greatest benefit emerging from the *Veda Purusha Sapthaha Yagnya* is the teachings of Swami which represent the essence of the *Vedas*, *Upanishads*, *Bhaagavad Gita*, and *Srimad Bhagavatham* on aspects of righteousness, action, devotion, wisdom and detachment. In the *Yagnya* of the Kurukshethra war, Sri Krishna was the preacher, whereas in the *Veda Purusha Yagnya*, Sai Bhagavan is the teacher. Arjuna was the listener then, and now countless number of devotees are the listeners. That situation was confrontational and was violent. Here it is quiet and peaceful.

But in both, the focus of their teachings is on doing one's duty without desire, practising sense control, acquiring equanimity of mind, adhering to self-knowledge, and aspiring for salvation. Feeding and giving (*Daana*) are the most important aspects of the Yajna. If these two are not performed, *Yagnya* is said to be incomplete, as per the scriptures.

The endless feeding Swami performs during this *Yagnya* can be seen nowhere else. When Yudhisthira was performing the *Ashvamedha Yaaga*, Vyasa told Yudhisthira: "O' King! You are performing the *Ashvamedha Yaaga*. I will suggest to you a way by which you can reap the benefit of three *Ashvamedha Yaagas*". "How is it possible?" Yudhisthira asked Vyaasa. "If you donate three times what you intend to give in this *Yaaga* to those who are performing this *Yaaga*, you will derive the benefit of having performed three *Ashvamedha Yaagas*", said Vyaasa. Then Yudhisthira performed them accordingly and derived the fruits of three such *Yaagas*.

Aware of such subtle aspects, Swami gives enormous donations to the group of *Ritviks* performing the *Yagnya*, and confers happiness to them. Not only during the time of *Yagnya*, even on other occasions Swami too, gifts away clothings, food and fruits. His charitable disposition is unparalleled:

*"Asavaa Adhithyo Aryamaa I*  
*Yah Khalu Vai Dhadhaathi Soh Aryamaa" II*

The Vedas say that the Sun God whom we see every day is described as 'Aryama', meaning that in every season He gives appropriately to this world various forms of food. He is therefore the most charitable one. Swami, having similar charitable qualities, is an embodiment of Aryama, another name for the Sun God.

During the week long *Yagnya*, to enable the devotees constantly reflect on the name and form of God, programmes such as *Harikathas* (singing the glory of God in story form), dramas written by Swami depicting the devotion of Radha, etc. are organized. Students of Swami's schools take part in these plays and enact the roles, under the direction of none other than Swami. Devotional music performances by musicians, conferring joy and happiness to the audience are also organized. Every year, all festivals — *Ugadi*, *Shankara Jayanthi*, *Guru Purnima*, *Rama Navami*, *Sri Krishna Jayanthi*, *Vinayaka Chavithi*, and Swami's Birthday — are celebrated with great enthusiasm and glory.

### ***Prashanthi Vidhvan Mahasabha* — Conference of Scholars**

To lead the people in this world on the path of righteousness is the sole aim of Swami. For this purpose, He established an organization called *Prashanthi Vidvan Mahasabha* (Prashanthi Scholars' Academy), and several scholars from all over India were made members of this Academy, in order to spread the message of *Dharma* (righteousness) through them.

*"Nimittha maathram bhava savya saachin"* says Sri Krishna to Arjuna, "Be merely my instrument. I will carry out everything." In the same way, making the *Prashanthi Vidvan Mahasabha* as an instrument or means, Swami is enabling the spreading of the message of righteousness (*dharma*) to all corners of this world. At a time when the ancient *Vedic* culture of this country is on the decline, such a movement is more than necessary.

### **Educational Institutions and Hospitals**

When the languages and cultures of other countries began to influence the ancient culture of this country affecting its moral, social and spiritual values and causing enormous harm to the mental and physical health of

the people, Swami, out of compassion, gives encouragement to the teaching and practice of *Vedic* values ie. human and spiritual values. He established medical institutions to cure the physical ailments of the people. By appointing reputed scholars in the schools, and doctors in the hospitals, Swami has been doing yeoman service in developing the physical and mental health of the people.

### **Prashanthi Nilayam**

Although Swami is omniscient and all-pervading, like Parameshvara, who made Sathyaloka, Vaikuntha, or Kailasa as His abode, He made Prashanthi Nilayam on the banks of the river Chithravathi as His abode. The name Prashanthi Nilayam for this place is fully justified. Everywhere one can feel a very quiet atmosphere.

*Aavaasah Khaluthe Prashaanthi Nilayah*  
*Shaanthergruham Maanasam* I  
*Shaanthaasthe Parichaarikaah*  
*Parisara Prantheshu Shaanthetaajanaah* II

*Dhrishti shaanthah rasojjvalaa* I  
*Madhumayee vaagvaikharee shaantidhaa* II  
*Sathyam Shaantha rasaavathaara purushah* I  
*Shree Sathya Saayin! Bhavaan* II

“Sri Sathya Sayeeshaa! Your abode is Prashaanthi Nilayam. Your mind is full of peace, and your attendants are of peaceful disposition. The devotees in and around the vicinity of Prashaanthi Nilayam conduct themselves peacefully. Your divine looks are full of peace. Your sweet voice and benign looks confer peace. Indeed, You are the embodiment of Peace in human form”.

This is what I have written in praise of Sri Sathya Sai in the verses ‘*Sri Sathya Sai Sthuthi Manjari*’.

As long as one lives in Prashanthi Nilayam at Swami’s sacred feet, he experiences the bliss of being in the presence of Paramashiva, who is known to possess the eight forms of glory through which one can





## 4 Gift of the Created Golden Ring

<i>Thadham Akshipram Uthpaadhya Svakeeya Karapankajaath</i>	I
<i>Sauvarnam Ratnakhachitam Angulleeyakam Aadharaath</i>	II
<i>Alam Chakaaram Ethena Cha Angulleem Parameshvarah</i>	I
<i>Ahomadbhaagyam Adhunaa Dhanyosmi Kripayaa Vibhoh</i>	II
<i>Ajnaana Bhasmasanchannam Aathmaratnamapeeshvarah</i>	I
<i>Prakaashayathu Me Svaanthe Sathya Saayee Jagadguruh</i>	II

Once Sai Parameshvara called me into His private room. Within a few seconds a beautiful ring emerged from His divine hands. It was made up of pure gold with a beautiful valuable jewel studded in it.

I was very much surprised to see this. Bhagavaan Sai personally put it on my ring finger very graciously. This was indeed my good fortune. May Sathya Sasyeeshvara, the Universal Teacher, remove the veil of ignorance in my mind and make the jewel of *Atma Jnana* (Knowledge of the Self) shine with resplendent splendour through this golden ring, studded with the jewel.

## 5 Navaratna Mala Sthuthih

### The Nine Jeweled Garland of Verses

1

*Sathyaaya Sathyasthithaaye samaaya,*  
*Sathaamhi samrakshana thathparaaya, I*  
*Sathyetharaalaapa paraangmukhaaya,*  
*Shree Sathya Saayin! Bhagavan! Namasthe II*

Summary: (Sathyaaya) Bhagavan is endowed with wealth of the six forms of glory; He is Divine and most beautiful; He is responsible for the past, present and future. He bears the name of *Sathya* (Truth); He resides in the world of Truth (*Sathya sthithaye*); He was born to establish Truth; He has equal disposition towards all living beings (*Samaya*) says the Vedas. He is balanced, and takes both pleasure and pain with equanimity; He is ever engaged in protecting good persons with determination; He is always reluctant to speaking untruth; even Brahma may speak falsehood but this Sathya Sai never utters falsehood. My prostrations to Bhagavan Sathya Sayeesha, who is ever averse to untruth.

How was Brahma known to have spoken untruth? This is mentioned in the *Shiva* and *Skanda Puranas* as follows: At the time of the emergence of the resplendent fiery *Linga* (*jyothirlinga*), Brahma, assuming the form of a man, moved about in the sky for a long time desiring to see the resplendent *Linga*. When Brahma was returning, he was asked by Sri Maha Vishnu whether he had seen the tip of the *Linga*. Brahma replied that he had seen It.

2

*Jnaanaaya vijnaana vishaaradhaaya,*  
*Jnaanapradhaayaashrita rakshakaaya, I*  
*Dhatthaavathaaraaya dhayaamayaaya,*  
*Shree Sathya Sayin! Bhagavaan namasthe II*

Summary: The Self-Effulgent, the Ever Truthful, the All-Knowing, and the One which has neither beginning nor end is Brahman. He is

proficient in the science of scriptures and various other branches of knowledge; He preaches knowledge which gives salvation; He rescues all those who take refuge in Him; He is the incarnation of Dattatreya, who helps people to cross this world; He is the one who is ever compassionate.

All these attributes of Brahman have been mentioned in the *Kriya Yoga* of the *Padma Purana*. The compassionate person is the one, whose heart melts on seeing the pain and sorrow of others, and who strives to remove the sorrow in them. In the *Mathsya Purana* it is said that whosoever sees his self in all other beings, and rejoices by partaking in the joys and pleasures of others, such a person is regarded as the compassionate one. I prostrate to Bhagavan Sathya Sai, who has these compassionate attributes.

3

*Atthrayambakaaya thrivilochnaaya,*  
*Shree Vyomakeshaayacha keshavaaya* I  
*Vidhayaadhinaathaaya mahaamahimne,*  
*Shree Sathya Sai Bhagavan! Namasthe* II

Summary: Although He has only two eyes and not three, but since He is the incarnation of Parameshvara, He is said to be the One with three eyes. Dattatreya, the son of Sage Athri, is described as having the third eye on the forehead since He is also the *Avathar* of Parama Shiva. Parama Shiva in His cosmic form has the entire sky as His hair, and when Ganga was on His head, His beautiful hair spread all over the sky. Dattatreya, who combines in Him the forms of Brahma, Vishnu and Maheshvara, is well versed in the four Vedas and all the fourteen scriptures – *Mimamsa*, *Nyaya*, *Dharma*, etc. Not only is He knowledgeable in all these, but He is all powerful. My salutation to Sri Sathya Sai, who has all the powers of Eshvara.

4

*Vibhuuthi bhuushaaya vibhuuthidhaaya,*  
*Vibhuutthamaayaashta vibhuuthi dhaamne* I  
*Bhuutheshvaraayaatha bhavaaya bhumne,*  
*Shree Sathya Saayin! Bhagavan! Namasthe* II

Summary: The One who is full of glory and showers sacred ash, also creates idols made of gold and presents them to devotees. In the *Rigveda Bhashya*, Sri Shankaracharya interpreted the word 'glory' to mean Goddess of Wealth (Lakshmi). Therefore, He is said to have Lakshmi in Him. Also, He has eight super powers, one of which is the power to assume whatever suitable form (*Anima*). The second one is the capability to assume lighter form (*Laghima*). He can achieve whatever He wills (*prapthi*) and can accomplish noble tasks (*prakamyam*). Further, all the fourteen worlds are in Him, and He can command all the beings. He does not depend on any one for anything, and can manifest wherever He desires in any form. He is glorious; according to the *Kurma Purana*, the word 'glory' means *Parabrahma* and *Parathpara*, who is ever blissful and self-resplendent. He is one without the second. Another meaning of glory is wealth (*Aishvarya*). Eshvara is the one who presides over all beings. He takes the form of Shiva (auspiciousness), is ever blissful and immortal. One is said to be immortal when He does not see, hear or think anything else but Bliss. My salutations to Sri Sathya Sai, who has all the glories mentioned here.

5

*Ayaanvithaanaam Paripaalakathvaath,*  
*Saayeethinaamnaa Prathithaaya loke* I  
*Sanmangalaachaara vibodhakaaya,*  
*Shree Sathya Saayin! Bhagavan! Namasthe* II

Summary: In order to rule and help all those who are born in this world as a result of their previous good and auspicious deals, He took the name of Sai and gained fame and reputation. He is also engaged in teaching and propagating the *Sanathana Dharma* (the eternal universal values) and righteous conduct prescribed for the people. That Sai I salute.

6

*Sankalpa maathrena padhaartha shrishtam,*  
*Sanchaarine cha amara paadhapaaya* I  
*Paraarthameva akhila shrishti karthre,*  
*Shree Sathya Saayin! Bhagavan! Namasthe* II

Summary: He is capable of creating all things by merely waving His hand. He can move to any place in human form to uplift and remove the sorrows of devotees. He creates things only for the benefit of others and not for Himself. That Sai Bhagavan, I salute.

7

*Svasyaavathaare virathe pravridham,*  
*Kalim Niroddhum punaraagathaaya* I  
*Shree Krishna Dhevaaya jagaddhithaaya,*  
*Shree Sathya Saayin! Bhagavan! Namasthe* II

Summary: From the time the Krishna *Avathar* ended and the age of Kali has begun, to arrest the bad influence of Kali, Lord Krishna Himself has reappeared as Sri Sathya Sai to do good to this world. Did He not say that He will appear again and again whenever *Dharma* (righteousness) is on the decline? I salute Sri Sathya Sai, the reincarnation of Lord Krishna.

8

*Vaachaa Sudhaasammithayaa sayukthyaa,*  
*Pragaadha naastikya hathaantha rangaan* I  
*Prakurvathe cha aasthika Saarvabhaumaan,*  
*Shree Sathya Saayin! Bhagaavan! Namasthe* II

Summary: With words like *amrita* (divine nectar), with sweet discourses guiding one and all along the proper path appropriate to them, Sri Sathya Sai convinces the *Nasthikas* (atheists) to becoming great *Asthikas* (devotees). I salute that Sri Sathya Sai.

9

*Govipra Vedeshvadhi Kaadharathvaath*  
*Shree Krishna Evethi Maneeshi Varthyaah* I  
*Sunishchithaa Yedyathamaaya Nithyam*  
*Shree Sathya Saayin! Bhagaavan! Namasthe* II

Summary: The scholars declare that the same Sri Krishna who used to look after the cows and *Brahmanas* has incarnated as Sri Sathya Sai. Just

as Sri Krishna treated the *Brahmana* Sudama, in the same way Sri Sathya Sai is also treating the *Brahmana* scholars with respect and love. I salute that Sri Sathya Sai.

*Akinchanenaapi mayaathibhakthyya,  
Shlokaathmikaa Sthothramayee gunaadhyaa I  
Shree Sathya Sayeeshvara Kantha dheshe,  
Samarpithyam navarathnamaalaa II*

Although I do not have the capability to write this piece of verse, it is the overflowing devotion in my heart that made this possible. May these nine verses of praise adorn the neck of Sri Sathya Sai, the embodiment of Glory (splendour) in the form of a beautiful garland. To Him, this garland of nine verses is dedicated.

*Yo bhakthi yukthaa navaratnamaalam,  
Shree Sathya Saayeesha nuthim patthanthi I  
Vindhanthi the vai paripuurna maayu,  
Aarogyamaishvoryam athaa a mruthatthvam II*

Whoever, whether man or woman, regularly recites this garland of nine verses in praise of Sri Sathya Sai, will be blessed by Sri Sathya Sai, and thereby enjoy good health and wealth, long life and immortality. There is no doubt about this. They will receive His grace, vision of the Self, and immortality.

## 6 Supreme Medicine

This world is full of sorrows and life in this world is ephemeral. In this age of Kali, there is no place for morality, righteousness, truth, cleanliness and compassion. A number of diseases afflict mankind in this world during their short period of life. In this situation, the one who makes a determined effort to get rid of the sorrows of this world is considered to be wise and intelligent. Man has the freedom to use his power of discrimination. Equipped with the knowledge of scriptures acquired from the teacher, he has to think of ways for getting rid of sorrows and enjoy ever lasting bliss. A person has to utilize his mind, intellect, and sense organs, which are all in his body, to cure the worldly disease from which he suffers. If he cannot cure it, how can he get relief in the hall of Yama (god of death) where no medicine is available?

This body is made of seven components (*dhathu*), and five natural elements (*panchabhutas*). Because of the pollution of these elements, sorrows from diseases are natural to the body. The unfulfilled desires of actions in previous births are the main cause of the birth of the human body. Attachment and hatred are the root cause for all actions. It is because of ignorance (*Ajnana*) that people develop attachment and hatred. When ignorance is removed and true knowledge is established in its place, then attachment and hatred disappear. When they disappear, there will not be any actions and their consequences. In their absence, the body cannot take birth. Without the body, there cannot be any sorrow from disease or fear from death. For all the sorrows in this world, ignorance is the main cause. It is therefore the bounden duty of a human being to make a serious effort and strive for removing ignorance.

The human body consisting of the organs, as we see, is made of the five natural elements – earth, water, fire, air and space – and the seven *dhathus* (components). This is the gross body and is susceptible to various kinds of diseases. In order to cure such diseases, the compassionate God, Shankara, in the form of sages like Sushrutha, handed over to mankind the science of medicine. The doctors who study this science, practise medicine, and administer medicines (created by them), to those who are suffering from diseases cure them completely. Those suffering from ill

health, after taking the medicines prescribed by the doctors, once again become healthy and enjoy happiness. But, in spite of the advances in the field of medicine, if the patient ignores the medicine and fails to take it, he will continue to suffer and feel miserable. What is the use of well equipped hospitals, qualified doctors and medicines, if the patient does not take the medicines? Can he escape suffering?

Apart from the gross body, there is what is known as the subtle body, consisting of seventeen components: the five vital breaths (*prana, apana, vyana, udhana, samana*) five sense organs, five organs of action, mind and intellect. This subtle body, known as the soul (*Jeeva*), enjoys all the pleasures and pains while in the body. After leaving the gross body, the soul goes to the ethereal world or the world beyond, depending on the consequences of actions performed. The subtle body is also capable of creating the dream world, and enjoying pleasures and pains, as in the waking world. Its nature is to indulge in good and bad deeds and reap the consequences. It cannot be destroyed until the dawn of spiritual knowledge.

Ignorance is the root cause for this situation. Just as the subtle body can leave the gross body, similarly the subtle body can be discarded only when ignorance is removed and knowledge is gained. The destruction of the subtle body is called salvation (*Moksha*). The subtle body is also susceptible to several kinds of diseases, as in the case of the gross body. The subtle body experiences sufferings all the time from these diseases. Desire, anger, miserliness, infatuation, pride, enmity, arrogance, jealousy, crookedness, fear, untruth, violence, and greed are the diseases from which the subtle body suffers. These cannot be cured in one life time. Each of these make the subtle body take several thousands of births. In order to prevent these diseases in human beings, the Vedas and scriptures have prescribed the most effective medicine of good actions (*Sath Karmas*). The *Vedic* scriptures have emerged from the mouth of the Supreme God (Parama Shiva). Learning from the teacher the various good deeds prescribed in the scriptures, and by practicing them regularly, one can overcome the diseases that afflict the subtle body. Thus, the soul, after getting rid of the sorrows, becomes healthy and deserving of salvation. The compassionate God Parameshvara has

rendered yeomen service by handing over to mankind the scripture for curing the diseases of the subtle body, He is, therefore, rightly praised as the First Doctor!

Although Parameshvara, the First Doctor, has given the Vedas and other scriptures which prescribe the medicine of good deeds for curing the various mental illnesses of human beings, if they do not take His medicine and even forget the Divine Doctor, how can the mental ailments of these human beings be cured? How can the sorrow of fire, arising from the forest-like desires of this world, be extinguished?

What the Vedas and scriptures preach are also conveyed in the spiritual discourses of Sri Sathya Sai, the incarnation of Parameshvara. His sweet and simple way of presentation attracts each and everyone. His discourses as well as the *Vedic* scriptures emphasize the following:

- Always speak the truth and follow righteous conduct.
- Contemplate on Parameshvara and recite the glory of Hari.
- Never hate anyone and love all.
- Give charity according to your capacity.
- Do not envy others, and avoid hurting others.
- Give up ego and greed.
- Serve your parents and teachers with dedication.

Those who absorb His teachings with sincerity and devotion, and put them into practice or make a serious attempt to put them into practice, are indeed the blessed ones. Such people are naturally heirs to all happiness in this world as well in the next. Can they — the Veda Purusha who teaches righteous conduct, and those who authored the scriptures like the Vedas, *Puranas* and *Shruthis*, and the *Avathars* (incarnations of God) — have any selfishness? The whole world knows they are selfless, because they are gracious enough to uplift this world from the miseries and sorrow, and confer happiness. It is therefore our duty to listen to the sacred teachings of the great *Avathars* like Sri Sathya Sai and put them into practice as far as we can. This is known as spiritual practice or *Sadhana*. That is why sage Vasishtha explained to Sri Raama

the importance of spiritual practice. *Abhyaasaadheva naanyasmaath thasmaath abhyaasavaan bhava.*

Merely comprehending the spiritual values and principles without putting them into practice is like the condition of a patient who is unable to swallow the nectar given by the doctor himself. His life is a waste. So the practice of righteous conduct endorsed by the Vedas for each category of people, singing the glory of Parameshvara, reciting the names of Hari, will remove the six fold diseases of the subtle body. They are the divine medicines for enjoying health and happiness.

*Kaaloayam Kaliraaajagaama jagathee laavanya kukshim bharih*

The time has come in this Kali age that the rich cultural traditions of Bharath are about to disappear. In these critical times there is no other way than to recite and contemplate on the five-lettered verse (*Panchakshari Mantra*), which alone can invoke the grace of Parama Shiva. The *Skanda Purana* says:

*“Sadhaachaara Viheenasya Pathithasyaanthajasya Cha I  
Panchakshaath Param Naasthi Parithraanam Kalam Yuge” II*

For this gross and subtle body, the source, causal body (*Karana shareera*), is the main cause. But the human forgets that he is none other than the form of *Sath-Chith-Aananda*, Being-Awareness-Bliss. He considers that ‘he’ is the body and senses, and is under the illusion that this world is true. This is mainly due to ignorance and delusion, which is nothing but mistaking one object for another (e.g. a rope for a serpent).

Due to this ignorance, man is believing that this world, which is nothing but the manifestation of the all pervading Pure Consciousness *Brahman*, to be true and permanent, ignoring his true nature, *Brahman*. Afflicted by ego and attachment, he is subjected to the pains and sorrows of this world through a series of births and deaths. This is the greatest disease the soul suffers while in the body, although it emerges from the causal body.

Ignorance known by different names — illusion, nature, etc., has also no beginning and no end. It is destroyed in the same way as light removes darkness, the waking state dissolves the dream, and knowledge alone can make ignorance disappear. Spiritual knowledge is the right medicine. The treatment for this disease of ignorance is to preach the *Vedantic* principles, the science of medicine which cures the disease of ignorance. The doctor here is the teacher, who observes the rituals scrupulously; the one who is rid of all desire, pride, jealousy, anger, etc.; the one who is the embodiment of peace; the one who does not have even an iota of thirst for worldly pleasures; and the one whose mind is ever fixed on *Brahman*.

Listening and contemplating are like taking medicine. Experience, however, can be enjoyed only by the grace of Eeshvara. Without His grace, even if one is engaged in listening and contemplating on the scriptures, he cannot achieve happiness and liberation of soul. The scriptures declare that one can have the vision of the Lord only by His grace.

*Shruthi: Thamakrathum Pashyathi Veethashoko,  
Dhaathuh Prasaadhanmahimaana Meesham I*

*Shruthi: Eeshvaraanugrahaath Eva Pumsaam Adhvaithavaasana,  
Mahaabhaya Kritha Thraana Dhvithraanameva Jaayath II*

It is only by worshipping Parameshvara can one receive the grace of Eshvara. By praising and singing the glory of Eshvara, one obtains the grace of Eshvara and through His grace one is able to achieve the wealth of performing the four fold actions (*Sadhana Chathushtaya*). Along with such divine wealth, a person also gets the benefit of having a Guru (teacher), who is regarded as none other than the form of Eshvara. And through such a Guru, one acquires the ability to listen and contemplate on the glory of the Lord, and thereby realize spiritual knowledge and eventually salvation. Worship of Lord Eshvara is the only way, and there is no other way to get liberation from this world.

*“Yasshatharudhreeyam Adheethe ... Anena Jnaamaapnothi  
Samsaaraarava Thaarakam: “*

(Kaivalyopanishath) states that one who recites the hundred names of Rudra (Eshvara), describing the divine form of Parameshvara, will be endowed with spiritual knowledge which liberates one from this world. The same idea is conveyed in one of the hundred descriptions of Rudra, viz., "*namashaaraaya, namah shambhavecha.*"

*Shivanaamaiva Samsara Mahaa Rogaika Shaamakam I*  
*Naanyath Samsara Rogasya Shaamakam Dhrishathemayaa II*

The great disease of worldly pleasures and pains known as *Samsara* can be subdued and quietened only by the name of Shiva. In his advice to Veda Vyasa, sage Sanathkumara says that he does not know of any other medicine which can cure the disease of '*samsar*' other than the contemplation of the name of Shiva.

*Samsara Sarpa Dashtaanaam, Janthuunaam avivekinaam, I*  
*Chandhrasekhara Paadhaabja Smaranam Paramaushadham II*

Contemplating on the sacred feet of Sri Chandrasekhara, another name for Eshvara, is the best medicine for those afflicted with the disease of Samsara, which works like a serpent bite. So, let all of us take that divine medicine and enjoy peace and happiness.

## 7 The Essence of Sri Sathya Sai's Teachings

1

*Avi! Bhakthaah! Mahaathmaanam!*  
*Bhagaavath Sathya Sayinah I*  
*Maahaathmyam Bodha Saarascha*  
*Mayaakinchi Dhudheeryathe II*

Oh! Devotees of Bhagavan Sri Sathya Sai! I will elaborate the essence of the preachings of Sri Sathya Sai.

2

*Asmadbhaagyavashaath Vishnuh Sathya Sai Svaruupathah I*  
*Asmaakam Puratho Bhaathihitham Vadhathi Santhatham II*

It is indeed our great fortune that Sri Sathya Sai, who is none other than Maha Vishnu Himself, is standing before us to guide and advise us for our good.

3

*Karaale! Kalikaalesmin Naanaadukhah Samanvithe I*  
*Gopthaa Shree Bhagavaanekah, Sathya Sayeesha Evahi II*

In this Kali age which is ridden with the most frightening sorrows of different kinds, Sri Sathya Sai Bhagavaan is the sole protector for all of us.

4

*Sakarnadhaarathaam Prapthah Samsaaraambudhi Thaarane I*  
*Kinthu Karthavyam Ekamhi Bhavathaamasthi Vitthathath II*

The one who can steer us across this ocean of samsaara (transmigratory life) is the great navigator, Sri Sathya Sai. There is just one duty which all of you have to perform.

5

*Vaachaa Madhurayaa Yadyah*  
*Prochyathe Svaaminaahithath I*

*Sukaram Mangalam Sathyam*  
*Shraddhayaa Aacharathanvoham II*

Swami's sweet and tender words of advice are auspicious and extremely practical.

6

*Thadhaacharanamevaasya Saparyaa Svaaminah Priyaa I*  
*Thaam Vinaa Kaamanaa Kaachith Naprabhorasthi Sadguroh II*

Practising His words of advice is the best form of serving Him. Swami does not desire anything more than this.

7

*Na Dhane Baahya Pujaayaam Sammaane Laukike Thathaa I*  
*Raajopachaara Dhevopachareshvapi Tathaadharah II*

Swami does not like worshipping with a lot of fanfare and spending of money.

8

*Sa Eva Bhaktha Brindhebhyah Dhanaratnaadhikam Mahath I*  
*Sathatham Pradhadhaathyasya Kim Vaathena Prayojanam II*

Is not Swami Himself granting all the wealth to devotees? So what is the use of giving the same to Swami again?

9

*Ayamhi Svamino Bodhasaarah Shaasthraartha Sammathah I*  
*Vedheshu Vedhavidhvathsu Deveshu Gurushu Utthamaa II*

What the scriptures declare is what Swami teaches. It is also what the Masters, the Vedas and indeed the Divine Beings impart.

10

*Bhakthih Shraddha Cha Kartavyaa Harinaamaanu Keerthanam I*  
*Sarveshu Samathaa Buddhi Kaamakrodhaadhi Varjanam II*

39

With sincerity and devotion, one should sing the name and glory of Hari. Discarding desire and anger, one should have the feeling of equal mindedness towards all.

11

*Sarveshvapicha Bhutheshu Shivaavosthu Sadhaamathih I*  
*Yadhaathmani Yathaaputhrehi Thamicchatha Sarvadhaa*  
*Thathaa Samastha Bhutheshu Varthadhvam Hitha Buddhayah II*

See the Supreme Eshvara in all beings. Always seek the welfare of all beings, just as you seek your own welfare and that of your son.

12

*Shaakhaah pushyanthi vrikshasya*  
*vriksha-muulasya sechanaath I*  
*Thath vaccham bhorvapurvisham*  
*pushyathecha shivaarchanaath II*

Just as the trees flower when water is poured, in the same way, by worshipping Lord Shiva, the Shiva principle protects the world.

13

*Yatheha Puthra Pauthraadheh*  
*Preethyaa Preetho Bhaveth Pithaa I*  
*Thathaa Vishvasya Sampreethyaa*  
*Preetho Bhavathi Shankarah II*

A father is happy when he makes his children and grandchildren happy. Similarly, Eshvara too is happy when the world is happy.

14

*Kriyathe Yasya Kasyaapi Dehino Yadhi Nigrahaah I*  
*Ashtamuurtheranishtam Thath Krithameva Na Samshayah II*

40

Hurting any living being is not pleasing to Parameshvara, who has eight glorious forms.

15

*Ashtamurthyaathmanaa Vishvam*  
*Adhishtthaayaa Sthitam Shivam I*  
*Bhajadhvam Sarvabhaavena*  
*Rudhram Parama Kaaranam II*

Parameshvara is all pervading with intent to do good. So serve Him with a pure mind.

16

*Sheelam Rakshatha Yathnena Thadheva Dhraavinam Nrinaam*  
*Ashtaavaathma-Gunaanithyam Bhajadhvam Yathamaanasaah*  
*Thathsevayaa Sukhamchaathra Parathracha Bhavishyathi.*

Character is the wealth for mankind. One has to protect it. By protecting one's character one can derive eternal bliss and happiness.

17

*Maatharam Pitharam Chaiva Guruun*  
*Vriddhaan Mahaathmanah I*  
*Vishunruupathayaa Dhyaathvaa*  
*Puujayadhvam Amaayayaa II*

Consider parents, teachers and elderly persons as Lord Vishnu and worship them with a pure heart.

18

*Dharmavyaa Dhaadhayah Puurovam*  
*Maathaapithaadhi Sevanaath I*  
*Siddhimaapuh Paraamloke Thathsevaa Mukthikaaranam II*

Dharmavyaadha and many others served their parents and elderly persons and attained salvation; serving elders will lead to salvation.

19

*Sthreenaam Pathih Harih*

*Saakshaath Thathsevaa Hari Poojanam, I*  
*Pathi Sushruushayaa Loke Shaandilee Pramukhaah Sthriyah,*  
*Uttamaam Gathim Aapannaah Punaraavrithi Varijithaam II*

The husband is the living God for women. Serving the husband, who is no other than the form of Vishnu Himself, amounts to serving Sri Hari. Shaandili and other chaste women, by serving their husbands, were able to attain a state of birthlessness.

20

*Evam Shaantyaadhi Samukthah*

*Svadharna Nirathaah Sadhaa I*  
*Eeshvarasmaranaasakthaah Bhavanthu Sukhinojanaah II*

By having peace and such other good qualities, always engaged in righteous conduct and contemplation of God, let men and women enjoy happiness!

21

*Ihti Shree Sathya Sayeesha Bodha Saarah Prakeerthithah I*  
*Ethath Aacharaanaath Nruunaam*  
*Bhukthih Mukthih Bhavishyathi II*

This is the essence of the teachings of Sri Sathya Sai Baba. By practising His teachings, let the people live happily and attain salvation!

## 8 Divine Miracles of the *Avathar*

The powers of the Supreme Lord Parameshvara are beyond the comprehension of the human intellect, and they pervade the entire universe. Wherever and whenever the situation demands, His powers are employed to perform certain tasks for the greater good of this world.

The Supreme Lord decides on the form suitable for the task, and assumes that form in order to fulfill the task or mission of uplifting this world ridden with sorrow and pain.

Great men with divine qualities come to this world with all the powers of the Almighty and they are quite distinct from the ordinary men of this world. It then becomes easy for ordinary human beings to serve God in human form. Parameshvara assumes human form and protects humanity and guides them in crossing this ocean of *samsara* (transmigratory life).

Parameshvara appeared before the great sage Athri and his wife Anasuya and asked, "What do you desire?" They replied, "We want you to be born as our son with all your three aspects as creator, sustainer and destroyer". Then the Lord said in response to their prayers, "I submit Myself for your adoption." That is how the son born to Athri and Anasuya is known by the name of "Dattatreya", meaning that "I have allowed Myself to be adopted by you.

*Dhatthohanthe Mayetheeshah Aatmadhaanena Yo Bhavath I*  
*Anasuyaathri Puthrassah Shri Dhattha Sharanam Mama II*

Dattatreya is the great Lord of *Yogas* and of *Yogis* (*Yoga Yogishvara*). He is endowed with a wealth of a wide variety of infinite powers. His disciple Kartha Viryaarjuna, became very powerful under the influence of his Master's grace and tutelage. He became an extremely powerful emperor, and ruled over eighteen realms for over sixty thousand years. He ruled righteously and later attained salvation after acquiring the knowledge of *Brahman*. Whenever he desired, he would assume a form of a thousand arms and five hundred bows; with these, he used to crush injustice and

unrighteousness wherever they arose and destroy mercilessly all those who were indulging in them.

Dattatreya preached spiritual knowledge to many devotees and sages and led them to salvation. His divine powers are infinite, and splendid. He used to roam about in this world assuming different forms, and protecting devotees by appearing before them, conversing with them and allowing them to touch His feet. At times he used to appear as an old man and other times as a young man. Sometimes he assumed the form of a child, sometimes as the four headed Brahma, and at other times as an ordinary human being, or a wealthy man enjoying all comforts, or as a completely detached person, or as a great donor, as a *yogi*, as a beggar, as a king, or as one indulging in worldly acts, as a naked person, and so on. His other name is "Anagha" and His wife Shakthi too is called by the same name – Anaghaa.

*Maune Maunee Gunnini Gunavaan Pandithe Pandithascha I*  
*Dheene Dheenah Sukhini Sukhavaan Bhogini Praaptha Bhogah II*  
*Muurkhe Muurkhah Yuvathishu*  
*Yuvaavaangmini Prauda Vangmee I*  
*Dhanyah Kopi Thribhuvana Jayeeyovadhuuthe Avadhuuthah II*

Dattatreya used to shine like a sage among sages, a noble person among men of noble qualities, a scholar among scholars, a destitute among destitutes, a happy one among happy persons, as one enjoying all comforts among all those enjoying life, a fool among fools, a young man among young women, an orator among orators, and as a learned *yogi* (*avadhuta*) among such *yogis*. Dattatreya is one who conquered all the three worlds.

In this Kali age, the auspicious aspects of Sri Dattatreya are always alive, and the aspects of other deities remain somewhat dormant. It is therefore prescribed that Sri Dattatreya, the inheritor of the powers of the trinity – Brahma, Vishnu, and Shiva – and His auspicious aspects should be praised and worshipped in order to realize our desires. It is said.

*"...Jaagaruukaa Kalau Praayah Kaachinna Bhagavathkalaa*

*Thatsaakshid - Bhagavantham Tham  
Shraddhayaa Saamshayam Bhaja"*

Sri Dattatreya is called as "*Shruthi-gaamee*", meaning, whosoever contemplates on Him, He comes immediately and protects that person.

Sri Dattatreya incarnates from time to time with His various aspects (*kalas*) in this world, ridden with sin and sorrow, and to cleanse this world of sorrow and sin. He appears simultaneously at various places in a human form exercising miraculous powers. Among His incarnations, three of them: Swami Narasimha Sarasvathi, Shirdi Sai Baba, and Bhagavan Sri Sathya Sai Baba — bear close resemblance to each other. That is why people tend to think and feel they are one and the same. Sri Narasimha Sarasvathi, who appeared four hundred years ago, and Sri Shirdi Sai Baba, who lived in the later part of nineteenth and early twentieth century, and Sri Sathya Sai Baba, whom we see at present, are all incarnations of Sri Dattatreya.

Sri Narasimha Sarasvathi, with the help of His glorious powers, used to transform uneducated rustics into learned scholars, those suffering from illnesses into healthy persons, poor persons into wealthy persons, agnostics into firm believers in God, persons with arrogance and pride into humble and soft mannered ones, those who are unaware of the rituals prescribed by the Vedas into persons of righteous behaviour as ordained by the scriptures. He used to reveal the past, present and the future, as well as the minds of all beings. He was teaching the essence of all scriptural texts.

We hear from the elders that Shirdi Sai Baba possessed all these rare powers. And we also learn of these from a Marathi book, *Sri Sai Baba*, written by Sri Guru. And now, hundreds of thousands of people are witnessing all these powers in Sri Sathya Sai Baba every day. All these are daily experiences of devotees. The Brahma Sutras declare: "*Samkalpaath Eva Thu Thath Shrutheh*".

The reason for materializations by mere will and revealing miraculous powers is to attract ordinary human beings, normally indulging in

worldly affairs, towards Him and to teach them the value of devotion, knowledge and detachment. His aim is to uplift ordinary beings, and not at all for money or fame. Baba then imparts valuable teachings for their benefit. When a child suffers from disease, the father gives bitter medicine along with a piece of sugar crystal, lest the child not like to swallow the bitter medicine. The child's disease is cured when he takes the bitter medicine with the sugar crystal. The father's real intention is to cure the child's disease but not to give the sugar crystal.

The intention of Swami, the *Veda Purusha*, is the same. It is said "*Svarga kaamoyajetha*". This means that by performing *Yagnya*, one derives happiness and heavenly pleasures. The intention of the *Veda Purusha* is to induce a person to perform *Yagnya* in the hope of securing a place in heaven. Thereby his mind is purified and he is able to gain knowledge, leading ultimately to salvation. Swami's intention is also the same. All the three – Sri Narasimha Sarasvathi, Shirdi Sai Baba and Bhagavaan Sri Sathya Sai Baba – are incarnations of Sri Dattatreya, who represents the trinity. The three are similar in respect of divine qualities, miraculous powers, and influence over people.

Since we are familiar with the miracles of Sri Sathya Sai Baba, I will narrate an instance to show the miracles of Sri Narasimha Sarasvathi.

There was a Brahmana by the name of Nandhi Sharma. His entire body was afflicted with some kind of skin disease; as a result the body colour turned into pale white. He prayed to the universal Mother Goddess (Devi) for a long time to get his skin disease cured. One day, Devi appeared to him in his dream and told him, "There is a saint by name Narasimha Sarasvathi, and He can cure your disease. So, go to Him". Nandhi Sharma woke up the next morning and was thinking of his dream the previous night. He thought that when Devi, to whom he was praying for a long time could not cure his disease, how can an ordinary saint cure his disease. After keeping quiet for a few days, he decided to go to the saint to see what would happen.

Narasimha Sarasvathi, on seeing Nandhi Sharma, said "After all, I am an ordinary human being. How can I cure your disease?" As soon as

Nandhi Sharma heard these words, he was amazed at the omniscient powers of Narasimha Sarasvathi, and with a sense of shame, he sought His pardon. Narasimha Sarasvathi created sacred ash (*vibhuti*) in his palm and gave it to Nandhi Sharma, saying that the ash be applied all over his body. As soon as he applied it, the skin colour became normal except on his lips. Nandhi Sharma prayed that the remaining part of his disease also be cured. Narasimha Sarasvathi then said, "You still entertain the feeling that I am an ordinary human being. As long as you have this feeling, this small part of your disease will continue. It is only when you consider me as the form of the Supreme Being (Paramathma) and recite Upanishadic verses in praise of the Supreme that the remaining part of your disease will be cured".

On hearing this, Nandhi Sharma said "O, Swami! I am not literate, how can I compose verses with Upanishadic meaning". Swami, after listening to the prayers of Nandhi Sharma, again created sacred ash and spread it on the face of Nandhi Sharma. Instantly, Nandhi Sharma composed five verses describing Swami as supreme, and recited them praising Him. Thereafter, the remaining disease also was cured.

After this incident, a scholar (*pandit*) by name Nrikesari read these five verses and felt, "The poetic beauty of these verses is superb and grammatically flawless. But it is inappropriate to describe a human being as the form of the Supreme Parameshvara". This *pandit* used to worship Shiva every day. One day when he was worshipping the Shiva idol in his prayer room, he saw the form of Narasimha Sarasvathi on the Shiva Linga. All the *bilva* leaves and flowers with which he was worshipping the Shiva Linga appeared to be on the head of Narasimha Sarasvathi. When this was happening everyday, he was surprised and decided to go to Narasimha Sarasvathi.

Nrikesari was waiting among the crowd waiting to see Swami. After seeing Nrikesari in the crowd, Swami said, "I am, after all, an ordinary human being. What benefit do you get by coming to me?" Nrikesari then fell at the feet of Swami and prayed to Swami to pardon him. Later, Nrikesari became Swami's disciple and served Him all the time by

staying with Him in His abode. Nrikesari used to worship Him as the form of Shiva, and ultimately attained salvation.

To consider parents, teachers and great men with divine qualities as mere ordinary beings is said to be the most heinous crime, according to the scriptures.

Narasimha Sarasvathi used to travel in the village Narasimha Waadi and surrounding places in Maharashtra. Even now, there is an *Uhdumbara* tree in that village and at the root of this tree, His *padukas* (sandals) can be seen. He appears before the devotees in their dreams and grants their desires.

Like Narasimha Sarasvathi, Shirdi Sai Baba, residing in Shirdi village, used to fulfill the devotees' desires, whenever they just reflected on His name.

Bhagavan Sri Sathya Sai Baba incarnated in the village of Puttaparthi and made Prashaanthi Nilayam, a spiritual residential complex, His abode. Every day, He appears before thousands of devotees, talks to them, and allows them to touch His sacred feet. He also grants their wishes and makes them happy. Like Sri Dattatreya, He is the king, a Yogi, a saint, great sacrificer, omniscient, enjoyer, an orator, and completely detached (*avadhutha*). During the period of His incarnation (*Avathar*), we are indeed blessed to be in His Divine Presence. Sincere and dedicated devotees, according to their good and sacred deeds in their previous births and firm faith and beliefs, get the benefit of seeing Him and being in His divine presence (*Yadhrushee bhaavanayathra siddhirbhavathi thaa dhrusheeh*).

According to the above dictum, I described Sri Sathya Sai Baba as the incarnation of Sri Dattatreya in "*Stuthi Manjari*" (series of verses praising Sri Sai) composed by me. This was published in the November 1968 issue of *Sanathana Sarathi* in Telugu (reprinted in Chapter Nine). I described Him thus.

In the days of the yore, during the battle between demons and celestials, the celestials after being conquered by the demons, ran away and took shelter in Sri Dattatreya's hermitage. When the demons came to know about it and came to Sri Dattatreya's hermitage, by His Yogic powers, Dattatreya could keep the celestials unseen by the demons. Then the demons captured Dattatreya's wife Anagha and, keeping her on their heads, were running away. Noticing this, Dattatreya, by His deep sight, destroyed all the demons and restored the heavenly kingdom to Indra and other celestial beings. He conferred the emperorship of the eight islands of this world on Kartha Viryaarjuna. Oh! Sri Sathya Sai! You are truly the incarnation of Sri Dattatreya.

## 9 “Sons of Immortality” (*Amrutasya Putrah*)

From time immemorial, due to the accumulated results of our actions, after taking several births as birds and animals and other lower beings, at last, we are born as human beings with a mind and intellect of our own to lead an independent life. To that extent, we must consider ourselves to be fortunate. Furthermore, we are indeed very fortunate to be born in this land of Bharat, where great rishis, sages and saints, and worthy men and women of supreme knowledge flourished over the ages.

When we are fortunate to have this unique opportunity, we must make every effort to ascend to a higher level, i.e. to achieve eternal bliss and happiness; to descend to lower levels does not befit an intellectual being. If we think carefully, reaching higher levels or going down to lower levels is in our own hands. To achieve self-satisfaction and the happiness of the celestial beings, Parameshvara Himself and through the Maharishis has handed over and taught us the ways and means, which constitute *dharma* (righteousness), *artha* (wealth), *kama* (aspiration), and *moksha* (salvation). Those teachings form the content of Vedas, and other spiritual scriptures. Depending on one’s disposition and ability, and the extent to which one deserves, the rituals and other activities such as worship, meditation, study of Vedas and scriptures have been prescribed with a view to relieve one from suffering the sorrows and pains of this world, and to confer supreme bliss and happiness, ultimately leading to the attainment of the supreme goal, viz, salvation.

As long as we have ego and attachment, we should pursue the righteous path along the lines prescribed by the Vedas and scriptures. We should only indulge in good deeds and reduce our desires. By so doing, our mind gets purified and will be able to develop sense control. Thereby all bad qualities, such as desire, anger, envy, pride, hurting, falsehood, and accusing others will be destroyed. Then, in the purified heart, the all-pervading Paramaathma will shine in His true glorious form. At that time, everything in this world will appear only in the natural form of Paramaathma and nothing else. Because of delusion, the ignorant one mistakes a rope to be a serpent. When ignorance is removed, delusion disappears and the mistaken serpent is once again seen as a rope. In the

same way, when the presiding deity of all this illusory world can be seen in His natural form, the individual self, who is no other than the Supreme Soul, one will be devoid of all sorrows, and experience the enjoy of eternal bliss and liberation.

The dream world is created in our own mind and is also dissolved in our own mind. Likewise, the waking world too arises in our mind and is also dissolved. Just as one identifies himself with all the things in the dream world, in the same manner he identifies himself with the waking world. This is our experience and is also mentioned in the scriptures: "*Dheergha svapnamimam viddhi; Dheergham vaa chittha vibhramam*".

Both these, the dream and the waking world are same except that the dream world is short-lived compared to the waking world, which is a little longer. That is why *Maharishis* declared: Therefore, in order to cross this transmigratory world (*samsara*) riddled with sorrow and to prevent our entanglement in worldly matters, with the help of good teachers we should listen to the great scriptures, contemplate, and practise them. With firm faith and determination, reflecting on the *Vedic* prescription is our foremost duty. There is no other thing greater than this. That is why the *Smrithis* declare that we are Divine in our essential truth. It is not the product of imagination. This illusory world is the one which is artificial and is a figment of our imaginations. Therefore, this world is but false and not true, as asserted by *Vedanta*. "*Sarvadhaa Sarvam Uthsrujya Vedhaantha Shravanam Kuru*".

There is only One, no second. So declare the *Shruthis*. Therefore, we have to take advantage of this human birth endowed with intelligence. It is in human life that one has all the instruments and resources to achieve salvation. This is as simple and easy as one sees his reflection in a mirror. It is not so easy in *Pithru Loka* (the world of the manes or departed ancestors); it is as hazy as the things that we see in the dream world. In the world of *Gandharvas* (celestials) too, it is as unsteady as the reflection in water. In the world of *Brahma*, it is possible to see as clearly as the shade and sunlight, but it is very difficult to enter it and therefore practically unattainable. Hence, in this human birth, which we obtained due to several good deeds in our previous births, we have to make all

efforts to see Brahman in ourselves. This is what *Kathopanishath* teaches us.

In fact, there is no need for any serious effort to have the vision of the self; the reason being that our true nature is indeed Brahman. The curtain of ignorance hides our true nature of Brahman from us. Due to this ignorance, we feel that we are afflicted by the pains and pleasures, arrogance, pride, etc., and we suffer from all these in this world. The delusion arising from ignorance is the main cause for all the suffering in this world. So our duty is to get rid of this delusion. The *Shruthi* says: *Brahmaivoasan Brahmaapyethi.*

In order to easily teach the nature of Brahman to the average human being, the *Shruthi*, the harbinger of the welfare of one and all, declares: It means that all of us are the Divine forms of the Supreme Being (Paramathma), who is formless, attributeless and pure. While we are all the embodiments of the Supreme Self, this world that we all see has also emerged from the Supreme Being. Therefore, this world too is the form of the Supreme Being. On this, the *Mundakopanishad* says:

***“Thath Ethath Sathyam Yathaa Sudheepthaath paavakaath  
Visphulingaah hasthrashah prabhavanthe Saruupaah ...”***

Just as the sparks which emerge from fire are not different from fire, just as the pot made from mud is not different from mud, just as the different ornaments made from gold are not different from gold, in the same way all this illusory world that we see, created by the Supreme Brahman, who is the cause for everything, is nothing but Brahman. ***“Sarvam Khalvidham Brahma” Nehanaa Naasthi Kinchana***”. These are the declarations and commands of the *Shruthi*. If we have unwavering faith in this truth and if we always contemplate on the Brahman principle, we can attain divinity in this birth itself. Apart from contemplating on the principle of Brahman, there is no other way to liberation from the sufferings of this world. The *Shruthi* again firmly declares:

***Thamevam Vidhvaan Amritha Iha Bhavathi I  
Naanyah Panthaa Ayanaaya Vidhyathe II***

Upanishadhik sayings also confirm our innate nature of divinity as follows:

*Eshatha aathmaantharyaami amruthah* I  
*Samoyamaathmaa idham amritham*  
*idham Brahma idham Sarvam* II

Whenever all desires disappear from our heart, then only can mortal men and women become divine beings.

*Yadhaa Sarve Pramucchanthe Kaamaayesya*  
*Hridhi Sthithaah* I  
*Athamarbhyah Amrithah Bhavathi*  
*Athra Brahma Samashnuthe* II

Therefore, sense control and various other noble and good qualities have to be cultivated by making serious efforts, realizing His true divine nature. It is also necessary to understand that this world consisting of various forms and names is nothing but the manifestation of the Supreme, the form of eternal bliss. One who is aware of this, does not experience any sorrow, say the scriptures.

*Sarvam Aathmathayaa Pashyan Na Bibhethi Kuthaschana,*  
*Sarvam Aathmathayaa Pashyan Kaamaath Vaih Na Abhi-Bhuuyathe,*  
*Sarvam Aathmathayaa Pashyan Punyapaape Na Vindhathe,*  
*Sarvam Aathmathayaa Pashyan Aanandhamayathaam Iyaath,*  
*Sarvam Aathmathayaa Pashyan Sarvajnyo Bhavathi Dhrivam,*  
*Sarvam Aathmathayaa Pashyan Athraadyaiva Amrutho Bhaveth.*

One who sees this world as the manifestation of the supreme self is not afraid of anything. He is not afflicted by desires, anger, pride, envy etc. He is not tainted by good and bad. He becomes all-knowing and experiences bliss. Thus, he becomes the Divine Self.

We have to always endeavour to become auspicious forms of the Divine. Our sincere efforts are sure to give us beneficial experience either in this

birth or in future births. Even if the experiencing of the Self at present is not easy, one has to always contemplate and meditate with the feeling that "I am going to experience the all-pervading eternal form of bliss". Through such regular practice, one can surely acquire divinity by constantly meditating on the Divine, which is truly his nature. He will certainly become divine, why not?

To one who meditates on the Divine, daily chores cannot become an obstacle to realizing the knowledge of the self. Sri Vidyaaranya stated this fact as follows:-

*Maayaamayha Prapanchoyam Aathmaa  
Chaithanya Ruupa Dhrik,  
Ithi Bodhe Virodhah Ko Laukika-Vyavahaarinah*

So, to realize Divinity, which is immanent in us, let us endeavour always. Sri Sathya Sai Baba is teaching all these truths in a simple and easy style in order to uplift all of us from the world. He is undoubtedly the Supreme Being (Paramaatma) in human form. Let all of us be blessed by worshipping the sacred feet of Sri Sathya Sai.

## 10 Sri Sathya Sai Sthuthi Manjari

### In Praise of Sri Sathya Sai

1

*Avaasah Khaluthe Prashaanthi Nilayah,  
Shaanthe Gurham Maanasam,  
Shantha The Paricharakaa Paresarapraantheshu  
Shaanthaa Janaah I  
Dhrushthih Shaantha Rasojjvalaa Madhumayee  
Vaagvaikharee Shaanthidhaa,  
Sathyam Shaantha Rasaavathaara Purushah  
Shree Sathya Saayin! Bhavaan II*

Summary: Oh! Sri Sathya Sayeesvara! Your abode is Prashanthi Nilayam. Your mind is the Temple of Peace. Your attendants are of peaceful nature. All those in the surroundings are also full of peace. Your compassionate looks emanate peace. Swami! Your sweet voice evokes peace. You are the embodiment of truth, and peace personified. Therefore, I praise You.

2

*Karmopaasthya Punarbhava Thripathagaa Thpathrayonmuulanee,  
Gangaivaamritha Vaahinee Thripathagaa  
Saayeeshathe Bhaarathee I  
Gangaakinthu Puraa Thavaanghri Nalinaath Aavirbabhuuvaprabho,  
Saishaa Vaagva Dhanaambujaadhiha  
Punah Bhedhasthviyaa Nevahi II*

Summary: Oh! Sai Narayaana Prabhu! In the days of yore, the sacred Ganga, destroyer of all sins and remover of all worries, emerged from Your feet. It is the same Ganga, which is now known as the “three-way (Tripatha)” Divine flow. As Mandaakini in the celestial world, as Ganga in this world, and as Bhogavathi in the nether world, it is flowing in three ways in the three worlds. Today, that Ganga is emerging from Your face and gushing along through Your mouth in the form of spiritual discourses. It is flowing in the hearts of Your devotees and sanctifying

one and all. It is quenching the fire of agitations. That is the difference, then and now! I praise You because You are truly none other than Sri Mahaa Vishnu.

3

*Huunkaarena nihathya raakshasaganam*  
*Dhathvaa Svараajyam bunah,*  
*Dhevebhyascha raraksha lokamakhilam*  
*Yah prak surapraarthithah* I  
*Yam samsevyā mahaamahee prabhuh*  
*abhuuth Shree kaartha veeryarjunah,*  
*Thasyaivaan aghayoginah prathinidhih*  
*Shree Sathya Saayin Bhavaan* II

Summary: Sri Sathya Sayeeshvara! You are indeed the incarnation of Swami Dattatreya. By mere hissing, You are able to destroy the demonic forces and protect all the worlds. You have restored to the celestial beings their kingdom and have been worshipped by them. You have made Karta Viryaarjuna, who served You steadfastly, the emperor of this entire universe. You are the extinguisher of all sins. You are the representative of all yogis. Oh! Dattatreya! I pray to and adore You.

4

*Aaveshaath Avathaara Muurthir Abhavath*  
*Vishnor Yathaa Bhaargavah,*  
*Thadhvath Thvam Parameshvarasya Yaminah*  
*Shree Shirdi Saayi Prabhoh* I  
*Jaigeeshavya munescha Saubhari muneh*  
*Dhatthasya Shanthaathmanah,*  
*Kim vaa thaischa vikalpanaih vibhuparam*  
*brahmaiva bhoh kevalam* II

Summary: Sri Sathya Sayeeshvara! Just as Parashurama incarnated with the aspects of Sri Vishnu, in the same way, You incarnated with the aspects of Sri Shirdi Sai, the sages Jaigeeshavya, Saubari, and the most peaceful Dattatreya. You are the personification of *Parabrahman*. I therefore adore You.

5

*Shree Saayeesha Ganeshvaraath Bhagavathao  
Vishnoh Thathaa Shankaraath  
Vaagdhevyascha Sameeranaadhapi Raver Agnerbhago Vaasavaath*

I

*Dhevebhyo Pyarebhya Eva Bhajathaa Yadhyathphalam Labhyathe  
Thath Sarvam Thvadhavaapyathe Bhuvi Bhavaan  
Thath Sarva Dhevaathmakah II*

Summary: Sri Sathya Sayeesvara! You are Ganeshvara, Shankara, Vishnu and Goddess of speech Sarasvathi. You are none other than the five elements, celestials, and the nine planets like Sun, Moon etc. All celestial beings are in You, yet You are beyond all of them. By worshipping You, one gets the benefit of worshipping several duties. Hence, I worship You.

6

*Yaa Dheveebhava Saagaraanatha  
Janaanvedhaathmana Thraayathe,  
Shruthyanthollasadho Aathma Shakthi  
Vibhavaa Yaa Shaambhavi Shobhathe I  
Yaa Nirvyaaaja Kripa Rasaardhra  
Hrudhayaa Dheeneshu Bhobhuuyathe  
Saa Saayeesha Paraambikaa  
Bhagavathee Kuryaar Jaganmangalam II*

Summary: Mother Sai! You are *Parambika, Bhagavathi*. You are granting knowledge of the self to those entangled in worldly affairs and protecting them. Your *Vedantic* knowledge and the glory of the power of the Self (*Atma*) are vast. You are flourishing as the personification of Shambhavi. With a compassionate heart, You are affectionately taking care of all those destitutes. Mother! As the Divine Mother of this world, bringing auspiciousness to the people of this world, I pray to You.

7

*Thripura Mathana Kaarin Kaama Ggarvaapa Haarin,*

57

*Thribhuvana Sukhakaarin Bhaktha Baadhaapa Haarin I*  
*Sakala Hrudhaya Vaasin Shaashvathanandha Dhaayin,*  
*Jaya jaya Shivarupin Paahimaam Sathyasaayin II*

Summary: Sri Sathya Sayeesvara! You are the destroyer of Tripura. You also destroyed the pride of Manvatha. You are the sole cause for auspiciousness in all the three worlds. You are the one to prevent the sufferings of crores of Your devotees. You are the indwellers in the hearts of all. You are the one to grant eternal bliss and happiness to one and all. Shiva Shankara! Victory! Victory! Oh Lord! Uplift us, uplift us, uplift us!

8

*Madhuram Maanasam*  
*Yasya Vane Cha Madhuraa Thathaa I*  
*Kriyaa Cha Madhuraa So Yam*  
*Sathya Saayee Jagathpriyah II*

Summary: The thought of Sri Sathya Sai, who spares the three worlds, is sweet. His speech is sweeter, and His actions are sweetest. I adore the embodiment of sweetness.

9

*Shaanthih Sahacharee Yasya Dhayaa Cha*  
*Hrudhayam Gamaa I*  
*Dhamas Sakhaa Sukham cha aathmaa Sathyasaayee Sachidghanah*  
*II*

Summary: To Sri Sathya Sayeesvara, who shines in the mind, peace and kindness are His beloved. Quietude is His friend. Happiness is His self. I adore and praise that Saayeeshvara.

10

*Bhaktha Paalana Dheekshaayaam Nimagnopi Hi Yah Sadhaa I*  
*Nirlepo Ravivath Soyam Sathyasaayee Ranjanah II*

58

Summary: Sayeesvara is ever happy, and is always engaged in the many activities of taking care of His devotees. Even though He is ever committed to His mission, He remains calm and unaffected. He is sacred like the Sun God. He is the friend of this world. I therefore adore that Swami.

11

*Bhakthaagha Vishapaayee Cha Mukthidhaayee*  
*Sathaam Cha Yah* I  
*Sanaathana Mahaamaayee Sathyasaayee Sadhaashivah* II

Summary: Sri Sathya Sai is none other than Sadashiva; there is no doubt about it. In order to protect the world, He swallowed poison on that day. Today, to uplift His devotees, He is swallowing the poison of His devotees' sinful action and giving them the nectar of bliss. He is granting salvation to all the good-natured ones. Sathya Sai is Eternal, He is the invisible Mahadeva, i.e. Parameshvara.

12

*Akruuravaradhah Krishnah Puraa Kruuraa Suraanthakah* I  
*Apuurva Saayi Krishnoyam Kruuraa Akruuraa Vanerathah* II

Summary: In those days Krishna *Paramathma* showered His grace on Akrura and fulfilled his aspirations. He also destroyed the cruel demons. Today, Sai Krishna is engaged in uplifting, in a rare manner, not only the gentle persons, but even the cruel ones from the morass of this world of ocean (*Samsaara Saagara*). I am, therefore, adoring and praising that Swami.

13

*Raamaartham Raamachandhrena*  
*Kotayo Rakshasaam Hathaah* I  
*Raamaartham Saayichandhrena*  
*Sajjithaa Bhaktha Kotayaah* II

Summary: In those days in the Threta Yuga, Lord Rama, for the sake of Sita, His beloved, killed several thousands of demons. Today, Sai Rama

is leading millions of people from various countries on the right path, protecting them and conferring eternal bliss, which is usually experienced by *Yogis* attaining salvation. Therefore, I adore that Sai Ramachandra.

14

*Jaanakee Jaaninaa Sarve Hathaah, Punya Janaah Puraa I*  
*Adhya Punya Janaah Sarve Paalyanthe Sathya Saayinaa II*

Summary: In ancient days, Ramachandra, the beloved of Janaki, destroyed many demons. Now Sai Rama is putting many devotees on the proper path and taking care of them. I praise that Sathya Sai Rama.

15

*Kalissadhur Ithi Vyaasah Yadhv Uvaacha Mahaamathih I*  
*Thath Sathyam Abhavath Sathya Saayee*  
*Shodhaya Kaaranaath II*

Summary: The great courageous Vyasa Bhagavan has emphasized that Kali will move about gently. The advent of Sri Sathya Sai has proved the truth of Maharshi Vyasa's saying. I praise that Sri Sathya Sai.

## 11 Maha Shivaratri – Incarnation Of Shiva

It is a kind of a sport for the all pervading and omniscient Parameshvara to incarnate at different times and perform miracles, in order to protect and bring joy to His devotees. The creation, sustenance, and destruction aspects of this world are but the natural sport of Parameshvara. Without any effort, by Its nature like a precious jewel, It spreads Its splendour in different forms. That is why those who study the creation declare: Just as truth, awareness and eternal bliss are natural to the principle of Absolute pure *Brahman*, in the same way creation, sustenance, and destruction (dissolution) are natural to *Brahman*, as manifested in the form of this illusory world.

Thus, Parameshvara's form is of two types: one, the Formless, attributeless, eternal, pure Truth—Awareness—Bliss aspect. This can only be experienced through scriptures taught by a preceptor. The second is the One with Form (*sakara*). The One with a form is again of two kinds. The first is the World that we see, and the second is the Form which directs this world on the proper path based on moral principles and practices. This is the Divine Auspicious form of Shiva.

It is delusion which makes one mistake the rope to be a snake. But after the removal of delusion, the snake disappears and the rope alone remains. The seeming snake is not different from the real rope. Similarly, from several births, due to delusion, the pure Brahman is mistaken to be the real world. However, after acquiring knowledge, one realizes that the illusory world is not different from Parameshvara. So all the bodies in this world are only the form of God Parameshvara. That this entire world is nothing but the form of Shiva is proved in the second to eighth sections in the *Taithireeya Samhita Rudraadhayam*. "***Brahmai Vedham Sarvam, Sarvam Khalvidham Brahma***". The meaning of these Upanishadic sayings is that this Universe is the form of Shiva.

The second form of pure Brahman is the many splendoured aspects of the incarnations of Shiva. To punish evil doers and confer grace to His devotees, to enable the devotees to worship and meditate in order to obtain mental peace and enjoy happiness, Parameshvara has assumed

many Divine auspicious forms. This has been mentioned in the *Suprabheda Tantra*:

*“Yatheenaam Manthrinaam Cha Eva  
Jnaaninaam Yoginaam Thathaa I  
Dhyaana Puujaa Nimitham Hi Thanum Thanum  
Grinhaathi Maayayaa” II*

Among the incarnations, the incarnation of Shiva is supreme. This is because, while protecting the devotees, Eshvara, the pure *Sathvic* form, is ever in the state of Being–Awareness–Bliss in the pure *Brahmic* state of consciousness. In the case of other deities, the subtle mixing of *rajasic* and *thamasic* aspects occasionally cause some interruptions in experiencing one’s true form in the course of the activities in the world. That is why Shiva has two forms — the form of the *Linga*, and the form of the body. Other incarnations have only the form of body, and no form of *Linga*. The form of *Linga* indicates the completeness and fullness. Therefore, the incarnations of Shiva, appear in the form of the *Linga* at one time, and with all limbs and body at other times, to the devotees to grant their wishes.

#### **Incarnation of the *Jyothirlinga***

Once, when the creation of this universe started all over again following the great deluge, Lord Narayana, emerging from the will of *Brahman*, was moving around. He was contemplating creating the beings in accordance with their previous actions (*Karma*). Then, Brahma, who emerged from the navel of Lord Narayana, was also moving around at some other place. They both happened to meet at one time. Each of them considered Himself superior to the other one. Both of them confronted each other with arrogance. Brahma was about to release a mighty weapon, the *Brahmaastra*, against Narayana, while Narayana also was ready to release the *Narayanaasthra* against Brahma.

At that time, a very bright *Linga*, which has neither beginning nor end emerged between them. Both Brahma and Narayana saw the bright *Linga* with great amazement. They both agreed that whoever first discovers the

beginning and the end of the bright *Linga* will be considered as superior to the other. To find out the upper portion of the *Linga*, Brahma got on to His swan and went up in the sky. He searched in vain for a long time, and returned to His original place, unable to find the upper portion of the *Linga*. Narayana (Vishnu) went all over to find out the origin of the *Linga*. He searched in the nether world too, but He could not find out the origin of the *Linga*. Naarayaana also returned to His original place.

Seeing Brahma, who arrived there already, Narayana inquired whether Brahma had seen the upper portion of the *Linga*. Brahma uttered a lie saying that He had seen the *Linga*. Narayana (Vishnu) told the truth that He could not see the *Linga*, and conceded His defeat. At that time the all pervading omniscient Supreme Lord Parameshvara could not tolerate the injustice. He emerged from the bright *Linga*, assuming the form of a pure transparent body shining with splendour, with the crescent moon on His head and matted hair, with five faces and ten arms, as described in the *Shruthi*. He was wearing golden ornaments studded with valuable shining jewels, and appeared before them in the most auspicious form of Sambashiva. He punished Brahma for uttering falsehood, and conferred several boons to Narayana (Vishnu). In the same way, Parameshvara on various occasions appeared as twelve forms of the resplendent shining *Linga*, and in the forms of *Narmada Bana Linga*, blessing His devotees and fulfilling their aspirations.

### **Maha Shivarathri**

According to the *Skanda* and other *Puranas*, Parameshvara at first emerged in *Linga* form in the month of *Margashirsha* on the midnight of the day when the star *Ardhra* ruled, and in the month of *Magha* on the fourteenth day after the full moon. He appeared as Parama Shiva to Brahma and Vishnu (Narayana), emerging from the resplendent *Linga* (*Jyotirlinga*). Because Parama Shiva emerged in the *Linga* form on the night of the fourteenth day after full moon in the month of *Magha*, that night is called the Night of Shiva (*Shiva Ratri*). Since Parama Shiva emerged for the welfare of this world at that time, and since Brahma and Vishnu worshipped Parameshvara at that time, that day is considered as the most sacred day. Therefore, worshipping Shiva on that night is most

auspicious and will result in immense good, according to the Smrithis and Puranas.

### **Emergence of the *Maha Kaaleshvara Linga***

Just as Parameshvara emerged in the form of resplendent light (*Jyotirlinga*) to annihilate the arrogance of Brahma and Vishnu, in the same way, Parameshvara emerged at another time in the form of *Linga*, when He was satisfied and felt happy at the righteous conduct and steadfast observance of all the prescribed rituals by Kala Bheethi, son of a great sage. Shiva, pleased with his conduct, granted him salvation.

According to the *Skanda Purana*, in the ancient days, there lived a sage called Maanti. Since he was childless, he performed penance contemplating on Shiva, desirous of begetting a child. Lord Shiva appeared before him and granted a boon saying that he would be blessed with a son, who will foster the lineage. After some time, the sage's wife, Chatika became pregnant. Even after the completion of the nine-month period, the child did not come out from her womb. Four years passed and she still did not deliver the child. Then, sage Maanti addressed the child in the womb: "Child! Why are you not relishing this world of human beings? Here, one can perform and realize righteous conduct, wealth, and salvation. By worshipping the celestials and manes, one can derive immense good. All beings, including the celestials, desire to be born in this land of action (*karma*) in order to perform good deeds and conquer all the worlds, and acquire the knowledge of *Brahman* from the preceptor (*guru*) with a view to attain salvation. Don't you desire to be born like all other beings?"

Then the child in the womb replied: "I am afraid of Time (*Kaala*) meaning worldly affairs or *Samsar*). Please think of some way by which I do not have to be afraid of Time. Then I will be born". Again, the sage Maanti meditated on Parameshvara and conveyed to Him what the child in the womb has told him. Parameshvara, granting his wish, summoned all His eight glorious attributes – Righteousness, Knowledge, Detachment, Wealth, Unrighteousness, Ignorance, Attachment, and Poverty – and commanded them to give assurance to the child. Then all the eight

approached the pregnant wife of the sage Maanti: The first four said: "We will never leave you", and the last four said: "We will never come anywhere near you".

After their assurances, the child came out from the mother's womb. Because the child was afraid of Time, the child was given the name Kala Bheethi. Later, when the child grew, he performed *Pasupatha Vrata* (the ritual worship of Shiva), and contemplating on the *Pancha Brahma Mantra* he was going to all the sacred places on pilgrimage. When he reached a sacred forest by the side of a river, he sat under a *Bilva* tree and with his *yogic* powers, took a vow to perform penance for hundred years without even drinking water. He entered into penance.

After a hundred years, when he was about to get up from his penance, a stranger came with a pot of drinking water and told him: "You are very tired after performing penance for a very long time. I brought this water for you. Please drink this water and relax". To the stranger, Kalabheethi spoke thus: "Who are you? What is your lineage? What is your tradition?" The stranger replied that he did not know who his parents were and what his lineage was.

*Nagnaayate Kulam Yasya Beeja Shuddhim Vinaa Thathah,  
Thasya Khaadan Piban Vaapi Saadhusseedhathi Thakshnaath I  
Yascha Rudhram Najaanaathi Rudhra Bhakta Yonahi  
Annodakam Thasya Bhunjan Paathakeesyaan Na Samshayah II*

Kalabheethi told the stranger "One who does not know his line, one who does not know the source of his birth, one who does not know the existence of God Eshvara, one who is not a devotee of Parameshvara, if such a person offers food and water, the one who takes it will become a sinner". After listening to Kaalabheethi, the stranger smiled and said: "When Parameshvara exists in all beings and in all things, saying 'this is good' or 'this is bad' amounts to abusing Parameshvara. Moreover, tell me how you consider this water brought by me is tainted or is impure. This pot is created from mud and is burnt on fire. This is now filled with water. Tell me which of the following is tainted, mud (earth), water, or fire, and how they have become tainted. Or, do you say they were tainted

because of my touching them? If that is so, both you and I are standing on the same earth. If you think you will become impure, you should have stood in the sky. Why are you moving on this earth? So, do not speak like a mad person. Drink this water and take rest”.

Kalabheethi then said, “I too agree that Eshvara is in all beings and things. There is no doubt about it. That all-pervading Parameshvara, had laid down rules of what should be done and what should not be done, which are contained in the Vedas. Parameshvara established a system, binding this world with strings of *Vedic* declarations, in order to see that the world goes on in a proper way. If one transgresses this system and behaves without licence, then there will be not only chaos in this world, but he will be subjected to punishment by the ruler, and by God later. The Vedas, the form of Shiva, say:

*“Apaanya Paadha Keshaanah  
Thathrathe Ayonijaajaanaah I  
Mruthva Punarmrithy Upaapadhyanthe  
Adhymaanaah Sarva Karmabhi II  
Punyavai Punyena Karmanaa Bhavathi  
Paapah Paapena” III*

Further, even though Shiva exists in all beings, according to the bodies in which he dwells, it is natural for good as well as bad to exist. This is like both pure gold ornaments and fake gold ornaments existing among the golden ornaments. There is gold in both; no doubt about it. If these two types of gold ornaments are mixed, then it becomes fake one. But if the fake gold ornaments are purified first and then mixed with pure gold ornaments, then the entire one is pure. Therefore, on the plea that Shiva exists in all, it is not proper to ask me to drink this water.

It is also not in accordance with the scriptures. All great men, those seers who transcended the senses, great intellectuals, those sages who became famous in this world because of their superior knowledge, the great kings and emperor Nala, Harischandra, Bharata, Bhageeratha, Sri Ramachandra, — great sages like Veda Vyasa, accepted and followed the *Vedic* declarations.

*“Thasmath Sarvaathma Naaheenaanna  
Graahyam Bathadhee Matha  
Saadhuvvaasya Dhanaa Saadhu Pramaanam Nashruthih Para”*

They followed the traditions and performed rituals, as prescribed, and attained the higher realm of the world. Whether it is good or bad, *Shruthi* is the supreme code of conduct for us. Therefore, according to the conduct prescribed by the Vedas, I cannot accept this water.”

Then the stranger, with his toe made a small hole on the earth and emptied the water in the pot into that hole. Immediately it transformed into a big lake. Then the stranger told Kalabheethi, “You drink the water in the lake”. Kalabheethi replied, “In front of my eyes you made a hole in the earth with your toe and poured the water from the pot into it. So, I will not touch that water”. Further, he said: Those who worship lesser deities (*bhuthas*) demonstrate miracles like this. I cannot discard the eternal declaration of *Shruti* (scriptures), influenced by such miracles”. Then the stranger disappeared, assumed the form of a giant *Linga* (*Maha Kala Linga*), and from the middle of the *Linga* emerged Parameshvara and stood before Kala Bheethi.

Parameshvara said: “Child! I appreciate your adherence to *Vedic* declarations and your firm faith in eternal and ancient righteousness. I will take your name and remain here in the form of a *Linga*, and fulfill the aspiration of the devotees. All those who are ever righteous and always perform good deeds bind me. You will enjoy and experience happiness for a long time, and eventually you will reach Me”. After saying this, Lord Parameshvara disappeared. And that is *Mahakaleshvara Linga*.

In the same way, to confer His grace upon His devotees, He incarnated in several thousand forms of *Linga*, for granting salvation to devotees. It is said that one attains salvation (*moksha* or *mukthi*) if he sees *Thaaraka Linga* in the sky, *Kaleshvara Linga* on the earth, and *Hatakeshvara Linga* in the nether world (*Patala*). In this land of Bharat, there were *Lingas* which emerged on their own, there were *Lingas* established by deities, and the *Lingas* established by great sages. These *Lingas* found on the banks of

rivers, on the top of mountains, and in every village, are worshipped by devotees every day regularly.

Worship of Shiva gives sustenance and salvation to everyone, and is easy and possible for all. There is no need for incurring any expenses; if one has devotion, Shiva worship is possible by using clay to make *Parthiva Linga*, water for purifying the *Linga*, the *maaredu (bilva)* leaves for worship, and the face (mouth) as the instrument. These are enough for Shiva worship. The fruit yielded for such simple worship is Salvation or the Kingdom of Heaven. Neglecting to perform such simple and easy Shiva worship is indeed the misfortune of beings.

**“Niyutham Prayuthamvaapi Pradhishamthi  
Praakrithaa Yabhogaaya  
Kreennamthina Bilvadallaih Kaivalya Pamcha Shairmuudha”**

Those in this world spend lavishly for transient and cheap worldly pleasures. But they do not offer even five or six *bilva* leaves to Eshvara in order to derive eternal happiness culminating in the attainment of salvation. This is the feeling of a true devotee.

#### **A Rare Miracle of Shiva**

In the ancient days, to uplift and confer His grace on the devotees, Parameshvara used to emerge on the midnight of *Maha Shivaratri*, first as Light in the form of *Linga (Jyotirlinga)*, and from the middle of that *Linga*, the devotees could see the form of Parameshvara. Now, Parameshvara, on every *Shivaratri*, appears first as Sri Sathya Saayeshvara in Prashanthi Nilayam, and then emerges from His mouth as pure resplendent *Linga*, conferring His grace at the same time to thousands of devotees. This is indeed a rare and a very great event.

## 12 Establishing Righteousness

### *Dharmo Vishvasya Jagathah Prathishttha*

Righteousness (*Dharma*) is that ordained by the Vedas, and the great epics, written by the ancient sages in a way that can be easily understood by men and women of this world. Righteousness represents the sum total of actions which are prescribed by the scriptures; it confers happiness to all beings both here and hereafter. *Purva Meemamsa* states the essence of Righteousness. According to the definition of righteousness (*dharma*), it is the One which protects the world: ***Dharathi Vishvam Jagath Ithi Dharmah.*** And that is why, the *Smrithi* says, ***Dharmo Rakshathi Rakshithah.*** That is, if people conduct themselves in righteous ways and adhere to it, then they will be protected by righteousness. Also, the *Shruthi* says, ***Dharmo Vishvasya Jagathah Prathishttha.*** Righteousness is the basis for the entire universe and it is the refuge.

It is only righteousness that can remove the sorrow of all beings and give them happiness by regulating their lives, governed by morals, with rules for proper behaviour. *Dharma* and no other principle is basic to the governing of the Universe.

*Brihadaranya Upanishad* says:

In the beginning, Brahma alone existed.

***“Brahma Vaa Idhamagra Aaseedheka Meva  
Thadhekam Sannavyabhavath Thra Cchreयो Ruupa  
Mathyasrijatha Kshathram”***

***“Sanaiva Vyabhavath Savisha Masrijatha  
Sanaiva Vyabhavath, Sashaudhramvarna  
Masri Jatha Puushanam”***

***“Sanaiva Vyabhavath, Thacchreyoruupa  
Mathyasrijatha Dharmam, Thadhethath Kshathrasya Kshathram***

## *Yaddharmah Thasmaath Dharmath Param Naasthi"*

The Creator of this universe, Brahma, to ensure that the world created by Him goes on smoothly and its inhabitants remain united, enjoy and experience all happiness, created *Brahmanas* first, in order that they educate the people in the world.

Later, in order the people taught by the *Brahmanas* practise good deeds and actions, and to make them adhere to righteous conduct, Brahma created the ruler (*Kshathriya*) so that he can rule the people, and through the king, the commands of Eshvara (God), and the various good actions prescribed by the *Shrutis*, *Smritis* and other scriptures are performed. Brahma, not satisfied with this, in order to procure all the material things necessary for all the beings, created the Vaishya class, whose foremost duty is to obtain all material things, and supply them to people through buying and selling of goods. Brahma still felt that there was some deficiency for conducting the affairs of the world. Brahma then created the fourth class of people – the Shudras. The word Shudra conveys the meaning of fostering for the welfare of the world. Shudra also means the one who nourishes society.

This is how, in the beginning of creation Brahma created the four communities as four clusters of forces, with a clear purpose for serving the society. Even after this, Brahma was dissatisfied, because, in spite of the society being established with clear demarcation of functions, if everyone acts in his own way without concern or regard for the others, what can the king do? Or if the king himself violates rules and acts as he pleases, what can the poor people do? In order to see that the world is free from chaos, Brahma felt it necessary to create a more powerful entity to regulate the affairs in the world

With that view, he created *Dharma* or righteousness. That *Dharma* or righteousness also applied to the king or ruler, who must abide by righteousness. There was no other better regulator than *Dharma*. The *Kshathriyas* are to be ready to enter even the battlefield and be prepared to offer their lives in protection of *Dharma*. If these forces were to revolt against their own king, what can the helpless king do to them? It is

*Dharma* which tells them that they should not do so, since they are under the ruler's establishment and hence should obey his command. In the same way, *Dharma* is the regulator in all aspects. If there was no regulator like *Dharma*, this world would have been reduced to pieces and destroyed completely. Therefore, there is no doubt that *Dharma* is the basis for the entire world.

That *Dharma*, which is all powerful, is worshipped by all those who desire the welfare and happiness of everyone in all the three worlds. Whenever that *Dharma* is respected and followed, there is victory, auspiciousness, and wealth, and all the *purusharthas*, the goals of life — *artha* (wealth), *kama* (desire), *moksha* (salvation) — flourish. Man, under any circumstances — leveled by desire, fear, miserliness, craving for living, or under severe calamity, - should not discard *Dharma*. Happiness or sorrow are transient. *Dharma* is eternal. *Dharma* goes with the subtle body and gives happiness, even after the physical body ceases to exist.

**“Sajaathu Kaamaannabhayanna Lobhaath  
Dharmam Jahyaajjeevithasyaami Heath  
Dharmo Nithyassukha Dukkhe Thvanithye”**

This *Dharma* or code of conduct is of various kinds. There are the codes of conduct applicable to different categories like *Brahmanas*, *Kshathriyas*, *Vyshyas*, and *Shudhras*, applicable to different stages and phases in the life of human beings; the code of conduct normally applicable to one and all; the code of conduct prescribed for women, etc., The rules and regulations prescribed for the different communities constitute the code of conduct for the various categories of communities (*Varna*).

The four phases of life are: the phase of celibacy, the phase of married life, the phase in the evening of one's life, and finally the phase of renunciation in life. Scriptures have prescribed certain rules and regulations for each of these phases, and they constitute the code of conduct (*dharma*) for each phase. The code of conduct common to all communities (*Varnas*) and to all phases of life are called the normal code of conduct. These include non-violence, self-control, compassion, charity, truthfulness, cleanliness, devotion to God, faith, tolerance, etc. Serving

the husband; worshipping the teacher (Guru) and God, respecting and worshipping guests constitute the code of conduct for women.

Further, *Dharma* is of two types. The codes of conduct described earlier belong to the first type. Some times in certain situations, the code of conduct apparently seems to be conflicting. This is the gross code of conduct (*sthula dharma*). The second type is the one interpreted by righteous scholars according to the scriptures. This is known as the subtle code of conduct, (*Sukshama dharma*) i.e. Draupadi having five husbands.

### **The Essence of *Dharma***

The *Maharshis*, who propounded the various rules which constitute the body of knowledge called *Dharma*, have catalogued and grouped these rules and regulations. It means that whatever actions performed by humans are appreciated by great men of wisdom, those actions are regarded as righteous ones, and those actions which they despise are treated as unrighteous ones. These men of wisdom are those who are *na paadha paani chapalo nanethra chapalo bhaveth nachavaa ganga chapalah* — steady, free from restlessness of hand, feet, eyes, speech, other limbs i.e. those who have sense control or conquered their senses; such men are considered to be good.

*Dharmennaadhigathoyaisthu Vedassapari Brimhanah  
Theshiptaah Braahmanaagnyeyaah Yechaathmagunnamyuthaah*

Further, one who has studied all the six branches of the Vedas without aspiring for the fruits or results; they are the ones with patience, compassion towards all beings, purity of mind, absence of envy and jealousy, desire to perform always good and auspicious deeds, absence of greed, spitefulness or vengeance. These are the ones who possess all the above eight qualities of the self (*aathma*) and are known as the good ones (*Shishtah*). So whatever actions are acceptable to such good persons constitute the practical essence of *Dharma*.

### **Supreme *Dharma***

Due to the influence of the present Kali age, in spite of having sincerity and desire, some find it beyond their capacity due to various difficulties to perform *yagnyas*, *yaagas* and similar *Dharmic* actions. But some others do have the capacity to perform such religious deeds as *yaagas* and *yagnyas*. There is, however, one supreme *Dharma* for both these categories, which is the most beneficial one, and that is uttering the name of Hari, contemplating on Lord Parameshvara. *Nama Japa* is considered to be the supreme *Dharma* and is the essence of all types of code of conduct, according to *Shrutis*, *Smritis*, and all other scriptures. One has to learn the names of Vishnu such as Keshava, Narayana, etc., from the teacher and or scriptures, and always contemplate on those names. Reciting the name of Parameshvara always is the supreme *Dharma* according to the Vedas.

And in Mahabharata, Yudhishtthira asks the old grandsire Bhishmaacharya, who is knowledgeable in all the subtleties and intricacies of *Dharma*: "Of all forms of *Dharma*, which one do you consider to be the supreme *Dharma*, which is logically sound and contributes to the welfare? Please tell me that supreme *Dharma*". Then Bhishma tells Yudhishtthira:

***Esha Me Sarva Dharmanaam Dharmodhikatham Mathah I***  
***Yath Bhakthyaa Pundaree Kaaksham***  
***Sthavairarchennarassadhaa II***

Worshipping always Sri Maha Vishnu, who shines in the hearts of one and all as *Pundarika*, with devotion and praising His qualities and forms and singing His glory is the supreme *Dharma*. The reason for saying that this is the supreme *Dharma* is that recitation of the names of Maha Vishnu, with the mind concentrating on Him, does not require any help from others in any form — cash or kind — and there are no restrictions as to time and place. It does not hurt anyone. It will serve the ultimate purpose. Therefore, reciting and singing the glory of Parameshvara is considered to be the supreme *Dharma*.

All forms of *Dharma* which are found in *Shrutis*, *Smritis*, and epics, have received a set back due to the influence of Kali. That this will happen is

indicated by the word in the *Shruti*, since the word (*askandah*) is another name for Kali.

*Askandah* means: when all forms of *Dharma* are weakened, that age is said to be the Kali age. ***Sarva Dharmaanaam Shoshanam Yasmin Yuge Sah Askandah.*** Of all the four yugas, in Kali Yuga there will be deterioration of *Dharma* or righteousness. Therefore, in the present age some deterioration of *Dharma*, but not total destruction of *Dharma*, is indicated in the scriptures. So the time has come to make the tree of *Dharma* flourish once again. For this, we have to water this tree and fertilize it with sound advice drawn from the *Shrutis*, *Smritis* and other scriptures.

In the Bhagavad Gita, Lord Krishna has declared that under such circumstances, i.e. when *Dharma* receives a set back, He will incarnate.

***Yadhaa Yadhaa Hi Dharmasya Glaanirbhavathi Bhaaratha  
Abhyuthhaanam Adharmasya  
Thadhaa Aathmaanam Shrijaamyaham ..."  
"Dharma Samsthaapanaarthaaya Sambhavaami Yuge Yuge"***

Whenever righteousness (*Dharma*) declines and unrighteousness increases, then in order to re-establish righteousness, I incarnate in every age (*yuga*). The Lord has assured this world that He will protect *Dharma*. He has done so in earlier ages (*yugas*). And He is doing so now. He will also do it in the future. In the *Devi Bhagavatham*, it is said that the incarnations of Parameshvara are infinite.

***Vishnorasya Avataaraannaam Samkhyam Jaanaathikah Pumaan  
Vithathesmimsu Samsaare Uttamaadhama Yonishu***

For protecting *Dharma* at different times, can anyone count the infinite incarnations Lord Vishnu has undertaken from both the noble and not so noble wombs? The *Srimadbhagavatham* also says:

***Avathaaraahyasankhyoyaah Hareh Sathva Nidhe Dhviyaah I  
Yathaa Vidhaa Shinah Kulyaah Sarasasya Sahashrashah II  
Rishayo Munayo Dhevaah Manuputhraa Mahojanah I***

Just as several canals flow from a great river and make the land fertile, purifying and protecting the people, in the same way Sri Hari, the embodiment of *Saathvik* qualities, through His incarnations as *Rishis*, sages, and deities, is fostering righteousness (*Dharma*) and protecting the people of this world. All of them are endowed with the elements of Sri Hari. So, now righteousness has to be established by such noble souls. It will be done without any doubt. Reestablishing *Dharma* means averting injustice and unrighteousness through discourses and teachings of *Dharma* and always practising these lessons. In other words, protecting the *Vedic* way of life by establishing righteousness.

Those who have predominantly *Sathvic* qualities and good character, well versed in the Vedas and scriptures, have to undertake this mission without aspiring for any reward. According to *Suta Samhita*, this is their duty:

*Sthaapa Yaddhava Mimama Maargam  
Prayathe Naapi He Dviijaah  
Sthaapithe Vaidike Maarge Sakalam Susthitam Bhaveth*

“Oh Brahmanas! Make an effort deliberately to establish the *Vedic* way of life in this world. By establishing the *Vedic* way, the entire world will enjoy peace and happiness. And it is also said that something untoward will happen, if they do not establish the *Vedic* way.

*Yo Hi Sthaapayithum Shaktho Na Kuryaan Mohitho Narah  
Thasya Hanthaa Na Paapeesyaath Ithi Vedhaantha Nisehayah*

If one, having the capability, does not endeavour to establish the *Vedic* way of life, there is no harm in punishing him.

Even if one lacks capability, but sincerely believes in the *Vedic* way of life and makes strong efforts to establish the *Vedic* way of life, he will be rid of all sins and will become known as a *Brahmajnani*.

**Yasdh-saa Payithu Mudhyuktah Shraddha Yaivaa Kshamopisan  
Sarva Paapa Vinirmukthah Shaakshaath Gnyaana Mavaapnuyaath**

The great intellectual, Chanakya, who was an authority on economics and political science, also declared that a country which is devoid of *Dharma* as laid down by the Vedas, will never progress. It can progress only if it follows the way of life governed by *Dharma*.

*Vyavasthitha Aarya Maryaadha Krutha*  
*Varnaashrama Sthithih* I  
*Thrayyaahi Rakshitho Dheshah*  
*Praseedhathi Na Seedhathi* II

A country in which the way of life of the *Maharshis* is followed without crossing the limits, a country where the system of four-fold categorization (*varna*) and the duties ordained for them are scrupulously carried out with mutual respect and regard, and the country in which the Vedas and *Vedic Dharma* are fostered, such a country will flourish and progress and will become the refuge for all people of all faiths, since they can enjoy peace, happiness and good health together.

We have to make the mission of establishing *Dharma* by Sri Sathya Sai Baba, who incarnated in our midst, successful and thereby let all of us prosper and enjoy happiness now and hereafter.

## 13 Bhajan Songs

1

*Jaya Jaya Bhagavan! Sathya Sai Shiva,*  
*Chinmaya Mangala Muurthe. I*  
*Jaya Jaya Paavana Paahimaam Vibho!*  
*Vibudhaanutha Amala Keerthe. II*

Summary: Oh Sri Sathya Sayeesa! You have all the six forms of wealth, You are the form of self-illumination, You are the form of Shiva bearing the name Sathya Sai, You are the most sacred being, You are praised by scholars, and You have unblemished reputation, and You are all pervading. May You be always remain adored by all, and may You protect me always!

2

*Shamadhama bhuushitha nirvikaara bhara,*  
*Saagara thaarana dhaksha. I*  
*Nirupama vaibhava vedha viprago,*  
*sajjana rakshana dheeksha. II*  
*Jaya Jaya ... II*

Summary: You are the one to control the inner and outer senses, You are the one not attracted by worldly allurements, You are capable of uplifting the devotees from the sorrows of the world, You have unparalleled wealth, and You are determined to protect the Vedas, Brahmins, cows, and good persons. May You be praised by one and all!

3

*Yovaa Viharathi Nirgune Nije,*  
*Brahmani Nithyaanandhe. I*  
*Dhvaadheesham Sathya Saayinam,*  
*Tham Iha Sadhaa Hridhi Vandhe II*  
*Jaya Jaya ... II*

Summary: I salute Sri Sathya Sai Bhagavan in my heart, who is attributeless (*niraguna*), who is the form of the Supreme Self, and who always enjoys the supreme bliss form of Paramatma.

4

*Mandhasmitha Mukha Pankaja Prabhaa,*  
*Nirjitha Puurna Sudhaamsho. I*  
*Vandhana Shathamayi! Kalpayaamithe,*  
*Maayaa Thimira Kharaamsho II*  
*Jaya Jaya ... II*

Summary: Oh Lord! Sathya Sai! Your face is ever smiling and shining like the full moon, and You are like the radiant sun at noon dispelling the darkness of ignorance. I offer my salutations to You.

5

*Vaagathi Madhurima Bhuushithaa Hi The*  
*Madhurima Puurna Svaantha I*  
*Aagama Nammatha Dhivya Charitha Bho,*  
*Sadhguna Bhuushana Kaantha II*  
*Jaya Jaya ... II*

Summary: Oh Lord! Sathya Sai! Your voice is very sweet, Your heart is full of sweetness. Your divine story is in accordance with Vedas and scriptures. Your rare qualities of control, compassion, etc., adorn Your most beautiful and divine personality. I offer my salutations to You.

6

*Chandhana Sheethala Maanasaamburuha,*  
*Mandha Hasitha Vadhanaabja. I*  
*Nandhitha Janagana Kundhadhantha Budha,*  
*Vandhitha Dhivya Padhaabja. II*  
*Jaya Jaya ... II*

Summary: Your heart is as cool as sandal paste. Your face is ever smiling, You always make all those around contented and satisfied, Your

teeth are like white jasmine, and Your lotus feet are worshipped even by scholars. I offer my salutations to You.

## 14 Our Duty

This land called Bhaarath flourished with peace and happiness for all for a long time in olden days, and it achieved a high level of spirituality and morality, because great sages and also good, noble and gentle persons lived here. But in recent years, either because of the influence of other countries or the influence of the age of Kali, or due to the declining number of great men preaching and practising good traditions and righteousness, immorality, injustice, unrighteousness and corruption are now sweeping the nation. This all of us are aware. As a result, there is restlessness, ill-health, poverty, and helplessness, and such other sorrows prominently visible among the people now. It is the most essential duty of every individual to find a way out in order to get liberation from this sorrowful state.

The foremost reason for the growing injustice, unrighteousness, and violation of ancient traditions, that were sustained for thousand of years for the good of mankind, is due to the direct governance from an outside country till recently, although at present we are no longer under alien rule. It is futile to go on regretting for the past, but their imprints have permanently caused damage to our ancient traditions. The country, as a whole, is thereby weakened and exposed to the censure of some of our countrymen. However, after all this may not be so dangerous.

The second is the influence of the Kali age. Its span is 432,000 years. So far only 5,070 years have elapsed, but all the bad things of the Kali age mentioned by the great seers in the scriptures are now visible to some extent. However, there is no need to imagine that some of the good traditions and righteousness will cease to exist. Even now there are still some righteous people in this world. Although sometimes some decline of righteousness is seen, due to the presence of some good people, righteousness continues to have place. Thus, although there will be ups and downs, righteousness will continue to prevail. So we need not fear that *Dharma* (righteousness) will completely cease to exist. Further, failing to follow *Dharma* can be the cause for great danger.

In order not to evade and ignore the good traditions and adherence to righteous ways, and in order to lead a life of morality, we have to first understand which are the right traditions and which are the righteous ways. Because of gradual disappearance of right traditions over the years, we are at present unaware of what is righteous and what is not. We are also now seeing *Dharma* as *Adharma*, and *Adharma* as *Dharma*; we are not even hesitating to show *Adharma* through ingenious ways. The most important reason for all these things happening is the lack of awareness of our traditional righteous behaviour. If people are aware, I strongly believe that they will not hesitate to follow the righteous ways. Because our land is sanctified by the great rishis for a long time, Kali will not be anxious to exert His influence in a hurry.

So what is required at present is to preach and foster the principles of righteousness (*Dharma*). Since this is deficient all over, injustice and corruption is prevailing everywhere. That means we can infer that the third reason, namely that the intellectuals are not engaged in preaching righteousness, is responsible for the increasing decline of righteousness.

In olden days, i.e. until about hundred years ago, learned scholars used to read, explain and interpret the ancient epics like Ramayana, Mahabharatha and Bhagavatha Puranas in a meaningful way, in villages as well as towns. They dealt with good tradition, righteous ways (*Dharma*) prescribed for different categories of people (*Varnas*), different phases in the life of human beings (*Aashramas*), and for women; morals; consequences of pious and sinful actions; relations between king and his subjects and how a king should rule, miracles of the trinity, Brahma, Vishnu, Maheshvara; the paths of action, devotion, and knowledge, and many other aspects. People used to listen with faith and devotion, and tried to cultivate and follow them in their daily lives. Thereby they were able to live peacefully with amity and brotherhood. Now since those traditions have been destroyed and shattered, people do not know what is right and what is wrong and are leading a licentious life.

It is only Parameshvara, the all-knowing and all powerful who can rescue this world from this danger; it is impossible for others. That Parameshvara, now incarnated as Sri Sathya Sai, is preaching ceaselessly

to all people in this world on all aspects of righteousness, devotion-action-detachment, and morality. His discourses are tinged with very simple and sweet language, which gushes out from His mouth in a continuous flow. Through His discourses, He explains even the most intricate and subtle aspects in a very simple way, and thereby He is uplifting the people from the sea of ignorance and sorrow.

His knowledge of our scriptures and culture is infinite and enormous. The secrets in the scriptures – *Shruthis*, *Smrithis*, and *Puranas* – are within His easy reach as and when He explains them. People listen to the sweet words coming out from His mouth as an eternal flow. Assimilating the various aspects of righteousness (*Dharma*), good action, and right traditions, will lead to a contented and moral life conferring mental peace and happiness. In course of time, there is no doubt that this world will be gradually rid of sinners, thieves, immoral atheists, and other unrighteous people; people tend to become more loving towards each other, and live united, in peace and happiness.

There are two main reasons for Swami's discourses on *Dharma*: (1) the abundant love Swami has towards all beings, and (2) the good deeds of the people in their previous births. Swami's discourses on *Dharma* are like what Lord Krishna had preached to this world in His Gita discourse, making Arjuna an instrument. He does not expect anything in return. They are only for the benefit of this world. He does not even desire a flower or a fruit. He does not accept any fee in the form of "Guru Dakshina". He fulfills the aspirations and desires of devotees according to what they deserve and satisfies them. He does this as His duty and is happy in doing so.

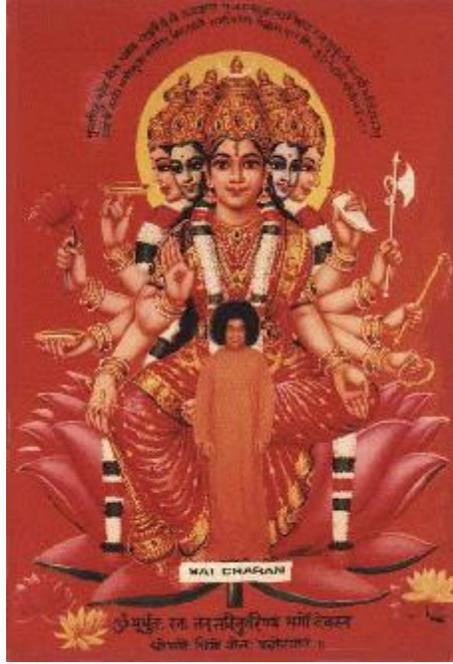
This kind of charity tinged with love was not there among the kings in olden days, or the rich at present. The only thing He desires is this: "Whatever I teach you, you should remember and practise according to your capacity. That '*Sadhana*' (effort) you have to make. That is your '*Guru Dakshina*' (offering to the Guru in gratitude), and that is your worship. I don't desire anything else from you."

Our duty is to follow unhesitatingly His preachings in thought, word and deed. This must be our vow and we should endeavour to fulfill this vow. This is what pleases Him: it is like flowers, camphor and all those normally offered during worship. This is what gives Him satisfaction, and we can have His complete Grace. It gives sustenance and salvation to us.

Endowed with all powers, He is clarifying all doubts. The principles of eternal truth and righteousness, constituting our culture, are explained vividly with clarity in such a way that they are firmly imprinted in the heart of one and all, scholars and non-scholars. Sri Sathya Sai Bhagavan is the only one who, appearing before this world in physical form, is exhorting them to follow Dharma. Sai enriches the people ceaselessly through His discourses which are sweet and simple. This is indeed our great good fortune.

This is truly the experience of all those who have seen Him at least once in their life. We should never lose this rare occasion of hearing His discourses and sound advice. It is our duty to follow them. By this, our life will be extremely happy both in this terrestrial and the transcendental world.

## 15 The Vision Of Sai Gayathri



### (Summary of a talk given in Brindavan in the presence of Baba)

That is “Brindavan”, the abode Swami of in Whitefield, Bangalore. There, in the middle of the aashram, the most beautiful Shyama Sundara (another name of Sri Krishna), with flute in His hand, stands smiling. That day was Christmas festival day, 1977. It was the time of dawn. The early morning amber sky appeared as though decorating Brindavan and its surroundings with golden yellow and red colours.

Sri Sathya Sai Paramathma, wearing a saffron colour robe, ascended the chair, which is like a throne studded with precious jewels, in the same way as Sri Maha Vishnu was surrounded by Sanaka, Sanandha, Narada and other devotees, in the days of yore. Devotees, teachers, intellectuals, eminent scholars, sacred minded mothers, seekers of salvation and students graced that assembly.

Sri Swami, most affectionately, blessed me with His compassionate looks, called me as “*Bangaru*” and commanded me to speak. That single nectar-like word was like an electric current flashing in my mind. And this vision of Sai Gayathri *Mantra* is the result:

*Om Sayeeshvaraaya Vidmahe*      I  
*Sathya Dhevaaya Dheemahi*      II  
*Thannah Sarvoh Prachodhayaath*      III

This is how the Sai Gayathri *Mantra* was revealed! Devotees! The meaning of the *Mantra* is as follows:

**From my own experience, and from the evidence of shruthis, smrithis, and other scriptures, and the words of great teachers, I realize that Sri Sri Sri Sathya Sai is truly God, Parameshvara.**

**I pray to the eternal Truth form of Parameshvara, the Supreme Light of Sri Sathya Sai, to make our intellect shine and be ever engaged in good thoughts and good deeds, and give the inspiration to follow good and noble traditions.**

**I meditate with all sincerity, by establishing in the core of my heart Sri Sathya Sai, who is the form of Truth, the form of all deities, and the all-pervading Entity.**

This Sai Gayathri *Mantra* is very powerful, like all other Gayathri *Mantras*. This is like a *Vedic Mantra*. There are twenty four letters in this *Mantra*, and there are three lines in the verse; each line has eight letters. In all, there are twenty four letters; this is the characteristic of the Gayathri Metre.

There is one aspect in this *Mantra* which is superb. According to the principle of Vararuchi, the total number connoted by the letters of the *Mantra* comes to one hundred and nine. Like ascending the last step of the Meru mountain, after reciting this *Mantra* for one hundred and eight times, the fruit is indicated by the number one hundred nine. This is the key *Mantra* for receiving the grace of Sai Bhagavan.

For every Gayathri *Mantra* there is a revealing 'Rishi' or sage. That rishi is this Ghandikota Subrahmanya Sastry. For each Gayathri, there will be one presiding deity. Sri Sri Sri Sathya Sai Eshvara is the presiding deity of this Gayathri *Mantra* which is specifically dedicated to Him.

In this context I wish to clarify one another aspect. In the third line of Sathya Sai Gayathri *Mantra*, there is a word '*Sarvah*', which means 'all'. Some scholars may doubt, because only when the word 'Sai' appears in the third line, only then the title Sai Gayathri for this *Mantra* would be appropriate. But instead, the word 'all' appears. Then, how can it be called Sai Gayathri?

Respected scholars! There is no need to doubt this. There is evidence to this in the scripture called '*Mantra Maharnava*'. In that, there are several Gayathri *Mantras* addressed to various deities. For instance, in the Hayagriva Gayathri, it reads as follows:

*Om Vaageeshvaraaya Vidhmahe,  
Hayagreevaaya Dheemahi,  
Thanno Hamsah Prachodhayaath.*

In the third line of this *Mantra*, the word 'Hayagriva' is not found; there is the word 'hamsa', meaning swan. Yet, it is called Hayagriva Gayathri *Mantra*. So, even though there is the word 'all' in the third line, to treat this *Mantra* as 'Sathya Sai Gayathri' is permissible according to scriptures.

Let me elaborate on another aspect. The word 'All' in this *Mantra* represents Parameshvara. The *Mantra* in Taithiriya Narayana Upanishad, Sarvebhyah Sarva Sharvebhyah is explained in the commentary of Vidyananya as follows:

*"Thath Srushtva Thadhevaanupravishah" ithi sthruthyaa  
Sarvaantharyaamithvena Parameshvara  
Samyuktham Sarva Ruupathvam.*

In other words, the meaning of the word 'All' (*Sarvah*), is the Truth – Awareness – Bliss – Pure – Formless Parabrahman.

Therefore, Oh! Men of wisdom! Sri Sathya Sai Gayathri *Mantra*, emerging out of pure consciousness, conveys that Sri Sathya Sai is in fact Parameshvara, and the manifestation of Paramathma.

To understand and easily realize this Sai Gayathri *Mantra*, it can be stated in the form of a verse (*shloka*) as follows:

*YodhevasSathya Saayinah,  
Buddhim Dharmaadhi Gocharaam. I  
Prarayeth Yath Thasya Ya Thejah,  
Thadhvarenyam Upasmahe II*

**Let Sri Sathya Sai Parameshvara, who is the form of light, illuminate  
our intellect so that we follow truth,  
righteousness, peace, love, and non-violence;  
Let Sri Sathya Sai reside always in the inner core of our heart and  
nourish us with Love!  
This is how I worship Sri Sathya Sai.**

This greatness of Sri Sathya Sai is something very extraordinary, uniquely good, and the most beneficial one. This is nothing but eternal Truth and pure Consciousness encased in His body! Let this great Consciousness always protect the world!

## 16 *Thamasoma Jyothir Gamaya*

(Lead Us O Light Out Of Darkness)

*Chithram Chithraavathee Theere,  
Sathyam Chithrashra Vasthamam. I  
Jyothischethah gatham nruunaam,  
Hanthi raathrim dhivam dhivam. II*

On the banks of the Chitravathi River, the Embodiment of Truth, an effulgent Light, with extremely good fame and reputation, has incarnated to dispel the darkness of ignorance smothering the minds of the people. That Light shines in their minds.

Sunshine can only remove darkness in the daytime. But this Light of Truth, regardless of day or night, radiates at all times, is removing the darkness of ignorance and *thamas* accumulated over many births from the hearts of the people, and filling them with Light. This indeed is quite wondrous!

We pray that this Light of Truth remove the hardened shells of ignorance, accumulated over many births, from our hearts, and fill them with Light Supreme. Let that Light of Truth take us from the ignorance born out of identification with our bodies, towards the Self-Illuminating Light.

**OM SRI SAI RAM!**