

Sathya Sai Baba • The World-Avatar
Death, Meantime, New Beginning



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SATHYA SAI BABA

The World-Avatar

Death, Meantime, New Beginning

A compilation by:

Annrose Künzi



Om

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The continuity of the esoteric teaching about the Timeless Truth and Wisdom

The teaching planned by the Hierarchy to precede and condition the New Age, the Aquarian Age, falls into three categories:

1. Preparatory, given 1875-1890 Written down by Helena Petrovna Blavatsky
2. Intermediate, given 1919-1949 Written down by Alice A. Bailey under the command from the Master Djwhal Khul
3. Revelatory, emerging after 1975 to be given on a world-wide scale and will carry on this teaching.

In large parts of the world one can listen the speeches of Sathya Sai Baba, the World Teacher, via satellite, and the work is in progress, that this should be possible in all countries.

It will be under the same „impression,“ for my task is not yet completed and this series of bridging treatises between the material knowledge of man and the science of the initiates has still another phase to run. The remainder of this century, as I told you elsewhere (*Destiny of the Nations*), must be dedicated to rebuilding the shrine of man's living, to reconstructing the form of humanity's life, to reconstituting the new civilization upon the foundations of the old, and to the reorganizing of the structures of world thought, world politics, plus the redistribution of the world's resources in conformity to divine purpose. Then and only then will it be possible to carry the revelation further. (*TB 18, 255*)

Man's steady Awakening to better Understanding

The general effect of these clashing ideologies and the result of the war among the world religions have started men thinking in every land. Men are emerging out of the mental lethargy which has characterized them for so long. The man in the street is today thinking, pondering, wondering, planning and deciding. In past centuries, it was only those who had benefited by education and those in the „upper brackets“ who thought and planned. This tendency to thought indicates the coming

into activity of a new and better civilization, and this is preparatory to spiritual events of major importance. The spirit of man, usually unconsciously, is driving onwards towards a more spiritual civilization and culture. I did not say towards a more religious expression of truth. A more spiritual interrelation is on its way and the establishing on a worldwide scale of right human relations indicates this. We shall have eventually a spiritual focussing which will be divorced from the present orthodox religions, but which will be in tune with the hidden, spiritual factor in all religions. Men are not, in reality, looking for the Christ to come as a religious leader; they look for him to come to them in the field of their greatest need, to point the way to resurrection and the revelation which will inevitably follow man's renunciation of the material values.

The prevalent spirit of expectancy and of a truly divine discontent are the guarantees that this second spiritual event is a real factor in our time. Many factors contribute to this awakening. In most countries, through the radio, through the newspapers, through books, magazines and travel, through lectures and forums and simplified human intercourse (to which the automobile and the airplane have greatly contributed) men everywhere are free to know and to understand. This is, of course, not true of those countries where the freedom of the human spirit is attacked. *(TB, 18-748/749)*

Sathya Sai Baba, whose body was born in 1926, had already said during young years, that up to the age of 30, he will belong to his village, up to the age of 60 to India and up to the age of 60 to the whole world. In some parts of the world, one could hear his teachings via satellite, and working is in progress that tis would be possible in all countries.

Extract from a statement by the Tibetan

Published August 1934

Suffice it to say, that I am a Tibetan disciple of a certain degree, and this tells you but little, for all are disciples from the humblest aspirant up to, and beyond, the Christ Himself. I live in a physical body like other men, on the borders of Tibet, and at times (from the exoteric standpoint) preside over a large group of Tibetan lamas, when my other duties permit. It is this fact that has caused it to be reported that I am an abbot of this particular lamasery. Those associated with me in the work of the Hierarchy (and all true disciples are associated in this work) know me by still another name and office. Alice.A.Bailey knows who I am and recognizes me by two of my names.

I am a brother of yours, who has traveled a little longer upon the Path than has the average student, and has therefore incurred greater responsibilities. I am one who has wrestled and fought his way into a greater measure of light than has the aspirant who will read this article, and I must therefore act as a transmitter of the light, no matter what the cost. I am not an old man, as age counts among the teachers, yet I am not young or inexperienced. My work is to teach and spread the knowledge of the Ageless Wisdom wherever I can find a response, and I have been doing this for many years. I seek also to help the Master M. and the Master K.H. whenever opportunity offers, for I have been long connected with Them and with Their work. In all the above, I have told you much; yet at the same time I have told you nothing which would lead you to offer me that blind obedience and the foolish devotion which the emotional aspirant offers to the Guru and Master Whom he is as yet unable to contact. Nor will he make that desired contact until he has transmuted emotional devotion into unselfish service to humanity, - not to the Master.

The books that I have written are sent out with no claim for their acceptance. They may, or may not, be correct, true and useful. It is for you to ascertain their truth by right practice and by the exercise of the intuition. Neither I nor A.A.B. is the least interested in having them acclaimed as inspired writings, or in having anyone speak of them (with bated breath) as being the work of one of the Masters. If they present truth in such a way that it follows sequentially upon that already offered in the world teachings, if the information given raises the aspiration and the will-to-serve from the plane of the emotions to that of the mind (the plane whereon the Masters can be found) then they will have

served their purpose. If the teaching conveyed calls forth a response from the illumined mind of the worker in the world, and brings a flashing forth of his Intuition, then let that teaching be accepted. But not otherwise. If the statements meet with eventual corroboration, or are deemed true under the test of the Law of Correspondences, then that is well and good. But should this not be so, let not the student accept what is said.

Only I'd like to know:
When we die, where our soul then goes?
Where is the fire that went out?
Where is the wind already gone?
(Heinrich Heine)

DEATH - MEANTIME - NEW BEGINNING

Foreword

We know that our age means the start of a new era. There is a great deal changing in our environment at the moment. Old views and errors must be rethought and corrected.

The concept of what happens when we die is one such element. Our physical body is a dual body. We need one to be active in the material world and to learn. The other one is fine matter and it is our actual living body and it is the complete plan for our earthly body.

We are not this coarse-matter material body, not the intellect and not the mind; we are immortal, divine beings. We know this deep inside ourselves. Therefore, what dies?

If we travel to an “unknown” country, it is useful to have a travel guide. It is also imperative to know the destination. There are different details about the journey to this place depending on the religion, although the objective is the same for everyone and we will meet members of all religions there.

We Christians also have to deal with the fact that teachings on reincarnation were taken away from us by the church leaders at the Council of Constantinople in 553 AD. This was a heavy burden for us as Christians, for how were we to understand the various stages, lives, fates and lifetimes of people?

We were doubly deceived at that time. Firstly, of the knowledge that we will come back. Secondly, of the knowledge that we should live in such a way that we do NOT have to come back.

Christianity is the only religion with this limitation. We could all have discovered the truth of this if we had paid more attention to certain words in our bible. There is the example of the episode *when Jesus healed the blind man*: he was asked by his disciples: “Who has sinned, he or his father?” That his father might have sinned is clear but when would the man born blind have sinned if not in an earlier life? Our bible states other proofs that reincarnation was not an issue in Jesus’ time.

Let us also assume that we come back. If this is the case, it also becomes clear to us that we do not go to an unknown place and that it is also possible to meet the loved ones who have gone before us. They might be the required address for us.

As already mentioned, we are not coarse-material bodies, not the intellect and not the mind; we are immortal, divine beings. Deep inside us we know this. Therefore, what dies? When we die, we simply discard the tired, sick, coarse-material body, just as though we are changing clothes. Our divine self was incorporated into this body as in a prison, so that we could learn our lessons in the schoolhouse of earth. Death therefore comes as a liberator. We thus say to the great teacher: “you call the conclusion of a life death; we call it life”.

However, there is one thing we should know: we live in several bodies. Every evening when we go to sleep, we take possession of a fine-material body so that we can relax the earthly body during sleep. In this body we enjoy incredible freedom. We may be active on the other side or in training. However, there is one thing of which we should be aware: if we are located in a fine-material body, each of our thoughts is embodied for a moment. If we are thinking of New York we are there and if we are thinking of Rome we are there. If we know nothing of this fact at our moment of death, we might be confused by it. As “hell” is an invention by religious leaders, *we might think of hell or even purgatory at the moment of death. Then we arrive in a place formulated in our own thoughts and our thoughts suffer accordingly.* I know the example of a friend of many years, indeed my only true friend, a catholic priest. His doctor told me that, according to medical criteria, he should have died years before. The doctor asked me: “why was he frightened of dying?” How could I give a response to a catholic priest? However, he insisted on a response as he knew me through my letters to this friend, which latterly he had to read out to him. I gathered all my courage and said: “He was the most wonderful person I knew on earth but he feared purgatory! As a young priest he was sent on a compulsory placement to Cameroon. Three times he was summoned by the Pope. The first time because he expressed his opinion that the naked Africans do not look naked at all. The second time because he dared, as a qualified art historian, to place a superb carved mother and child figure in the church as the “Black Madonna”. The third time because as a trained musician he recognized that the Africans made countless different moves when dancing, while we can only do three different ones at once. He was also friendly with the chief and facilitated the construction of a museum for African art. Yes, I knew he feared purgatory!”

Therefore, it is important for dying people to be aware of an “address”. If we inform them that somebody they know and love and who is “over

there” is waiting for them and is thinking about them at the moment of death, then they are momentarily with them and in the right place. This might be Mary, Jesus or a relative who has gone before them.

Therefore, the transition from one body to another is not new for us and we have a daily experience of it. So what is different when we die? A teacher from the spiritual world hypothesizes, that we are just “making a longer journey”. We are taking a holiday. A holiday to heaven. We may spend as much time there as we have earned from leading a good life. However, what about the acts in our life which are not so good? Do we then go to hell? No, no! For we come back to earth to correct errors we have made. And these corrected errors are the cause of our more or less good fate. There is therefore no avenging, punitive God above us. God is pure love, Jesus said. We learn from our errors and will avoid them more and more in the future. We repeat this until our evolutionary objective as a human has been attained.

For more than 50 years I have sought information about the “other side”. When I heard for the first time that we return, I was disappointed. I was disappointed that everything would repeat itself once again. I am very sceptical. Since my childhood I have not simply wanted to believe, I have wanted to know. It was wartime when I was a child. Thus, I had no belief in authority from the start. When I first learned that we are not the body, that some people leave it consciously and go travelling, I absolutely wanted to experience this myself. Without any instructions I began to experiment. I considered that I would have to come close to death. One day I realized that I was on the ceiling of the room and could look down onto myself, onto my body, which plainly lay next to my husband. At this moment my husband became aware of something peculiar and he grabbed at my body and asked: “what’s going on?” And then I was abruptly and painfully pulled back into my coarse-material body. I became more careful in the experiments I carried out at night. But many times I found myself consciously outside my body. I didn’t want to leave, I just wanted to know. I concerned myself with two great philosophical teachings. The more I discovered, the more I recognized and the happier I became. I took the decision to ensure that the teachings were also available in book form and would remain so in German. The further teaching about “timeless truth and wisdom” is now complete. But my most sincere wish is that as many people as possible hear about it.

(Annrose)

DEATH - MEANTIME - NEW BEGINNING

The great sages who realized the Divine by their penance have declared that they have been able to see the infinite effulgence of the Supreme Person beyond the darkness of ignorance. Their declaration is the first message they give to the world in the Vedas: „We have known this Supreme Person, effulgent like a thousand suns, beyond all darkness“. The divine shines in splendor beyond the darkness of ignorance.

Jesus also set no value on wealth or position. Once a rich man came to Jesus when he was in the house of Martha and Mary. The rich man told Jesus that despite all his wealth and possessions he was not having peace of mind. He was harassed by many worries and appealed to Jesus to show him a way out. Jesus told him: „There is a simple way but will you follow it? You have been accumulating riches and your worries have grown with them. What are you going to do with all this wealth, which some day you will have to leave behind? Distribute it among the poor and the needy and all your worries will go. Accumulate instead the wealth of God's grace through love of your fellowmen.“

This is the message that has to be understood today. What people should seek is the earning of God's love. All other forms of wealth, including the wealth of scholarship, are valueless.

By chastising the rich and ministering to the poor and the diseased, Jesus taught his disciples a new way of life based on faith in God. Starting his ministry as a Messenger of God, Jesus finally declared: „My Father and I are one.“ St. Paul, who was in the beginning an inveterate critic of Jesus, became the first propagator of the Christian faith after having a vision of Christ in a dream in which Jesus told him: „Every man is a spark of the Divine. When you hate me, you are hating yourself and hating God.“ Paul had to face many ordeals in propagating Christ's message. (*Sai, 25.12.1987*)

„We are not aware of the consequences of our actions when we do them. We grieve over our calamities when they occur. Behind every good or bad event there is a cause, Dharmaja! People talk about Yama, the God of Death. He comes in innumerable forms to take life at the

appointed time. Yama is called Time or Destiny, Dharmaja! Actions are responsible for everything. (*Sai, 21.2.1988*)

Do not go after wealth and possession, Oh Man!
With good sense, control your desires.
What you get is the result of your actions.
With right means regulate your mind.
Chant the name of Hari and Govinda
O dull-witted man!
When Death knocks at the door
Kindred and scholarship will avail nought.
(*Sai, 29.5.1988*)

The only wealth one can carry with him after death is the love of the Lord. One should strive to earn that wealth during his life. This can be done only by selfless devotion and love. To earn God's love, one has to dedicate one's time, Body and actions to the service of the Lord. This was the realization that came to Arjuna after listening to the message of Sri Krishna. He declared: „I shall carry out whatever you say. Arjuna, who was an exceptionally intelligent person, came to this conclusion only after every kind of argument with Krishna.

Today, men argue in various ways, forgetting that the source of the reasoning power is itself God. Men should depend not on their physical or intellectual strength, but on the power of God. Only the man who relies solely on the power of God can experience true peace and bliss.
(*Sai, 7.4.1989, Brindavan*)

For accomplishing anything in the world, three things are essential: one, mastery over the senses; two, control over the mind; three, maintaining perfect bodily health. It is only when all these three requisites are present, that man can achieve his aims. If today man fails to achieve even petty objects, it is because he is deficient in all these.

To acquire these three, man has to practise *Dharma*, as laid down by the sages. The Veda declares: „That which is conducive to one's well-being here and the hereafter is righteousness“. This means that in this world that which gives happiness and relieves sorrow here and the hereafter is *Dharma*. This calls for unity in thought, word and deed. This is true righteousness. Where there is no accord between what one

thinks, says and does, his life is meaningless. It is by the harmony of thought, speech and action, that the true worth of man is manifested. (Sai, 15.6.1989)

Man's life is like a garland, with birth at one end and death at the other. Between the two ends are strung together flowers of all kinds-troubles, worries, joys, sorrows and dreams. Few men are aware of the string that runs through all the flowers. Without the string there can be no garland. Only the person who recognizes the string can become a real man. This string is called *Sutra* or *Brahma-Sutra* (The Divine String). The Divine Atman principle is the string which is found in all human beings and which is the source of all the potencies in them. (Sai, 24.6.1989)

Rama and his brothers are said to belong to the Solar Race. The sun exists as an objective physical phenomenon. The moon and the earth are there. The earth has come from the sun. The moon has come from the earth. Both the earth and the moon have come from the sun. They are fragments of the sun. When you enquire deeply, you will realize that without the sun the world cannot exist; there can be no birth or death. Nothing can exist without the sun. This was the reason why the ancients worshipped the sun as Divine. Elements of the sun are present in every human being. Everyone has originated from the rays of the sun. The light within each one is derived from the sun. As his light is present within us, we are a fragment of the sun. (Sai, 6.10.1989)

All living beings flourish on the earth. Birth and death go on the earth. The phenomena of birth, growth and death testify to the manifestation of God in the form of the earth. Man secures all the things needed for living from the earth. Hence the earth must be regarded as a manifestation of God. As God cannot be experienced in any specific form, He must be recognized in manifestations like the earth. (Sai, 8.2.1990)

Socrates was condemned to death for turning the minds of the youth away from worldly concerns to spiritual matters. Socrates preferred to end his life by drinking poison received from the hands of his disciples rather than die at the jailor's hands. This means that more value was attached to spiritual purity than to the physical life.

Today, only sensual pleasures, which are transient and unreal, are valued. Those who imagine that they are deriving pleasure through their senses do not realize that it is the senses that are enjoying them and weakening them. (Sai, 29.4.1990)

Whoever comes between the devotee and God - whether he is the father, the mother, friend, husband or wife, or guru - should be given up. God is the eternal protector before birth and after death. To realize the eternal and ever-present Lord, one should be prepared to ignore the objections of transient persons. (Sai, 3.9.1990)

Time is the true form of God. Time encloses the birth and the death. Everyone should consider time as divine and use it in a holy wise. Don't waste a single moment. Wasted time is wasted life. (Sai, 1.1.1991)

Many kinds of relationships between one person and another arise in the course of one's life. They are not born with him. Before one's birth, who was the mother and who was the child? Before marriage, who was the husband and who was the wife? The relationship of husband and wife occurs only after the marriage. It is only after one's birth that the relationship of mother and child occurs. These relationships are intermediate occurrences in one's life, which appear and pass away.

Only the Divine is present with you, in you and around you before your birth and all through your life's journey. Bear in mind this basic and permanent truth. Birth and death relate only to the body and not to the Atman. Temples may go up or decay, but God is unchanging and imperishable. The eternal Divine is dwelling in the temple of the human body.

(...)

The term „*Devi*“ thus represents the Divine power which has taken the *Rajasic* form to suppress the forces of evil and protect the *Satwic* qualities. When the forces of injustice, immorality and untruth have grown to monstrous proportions and are indulging in a death dance, when selfishness and self-interest are rampant, when men have lost all sense of kindness and compassion, the *Atmic* principle, assuming the form of *Sakti*, taking on the *Rajasic* quality, seeks to destroy the evil elements. This is the inner meaning of the Dasara festival. (Sai, 18.10.1991)

The consciousness that is present in the body is called Atman. It is called Conscience. The distinction between the Conscience and the Universal Consciousness should be noted. Conscience is a reflection of the Consciousness. When the Conscience ultimately leaves the body, it merges in the Universal Consciousness and becomes one with it. This process may be likened to the oneness that occurs when the air within a balloon joins the atmospheric air outside. This is the process of the many merging with the One. The individual self confined within a body is like the air confined within a balloon. When the individual self sheds its attachments relating to the body and develops universal love, it overcomes the confines of the body. This merges in the vast, infinite Love. This merger is described as Liberation (*Moksha*). The correct name for this consummation is oneness with the Universal. It is comparable to the merger of a river in the ocean from which it had its origin. Once this merger of Consciousness takes place, there is no reversal of the process. The individual self has become the Universal, as when a drop of water is put into the ocean and becomes one with it. As long as the individual self is attached to the body and maintains its separateness from the Universal Self, it cannot escape the succession of birth and death. But once it casts off its separateness and becomes one with the Omni-Self, there is no further return to the cycle of birth and death. This awareness of the Divine cannot be got from any external source. It exists within every one. Once the delusion of separateness in which the individual is enveloped goes, the resplendent Awareness manifests itself. All other knowledge relates to the external world. This external knowledge is only „a reflection of the Inner Being.“ It is entirely wrong to imagine that one can acquire knowledge of the Inner Reality by exploring Nature. The Omni-Self is not to be realized through the understanding of the phenomenal world. You have come from the Omni-Self. This truth has to be understood. The fountain-source of all knowledge is within you. The wise one is not the one who has a great deal of book knowledge or knowledge of the physical universe.

The true wise one is one who is aware of the Self within and lives accordingly. Many who discourse elaborately on the glories of God do not lead a Godly life. Of what use is their scriptural knowledge? What right have they to exhort others, when they themselves do not practise what they preach? This was the message of Jesus when he saw a woman being stoned by a crowd for her sinful conduct. He told the crowd: „If there is anyone among you who has not sinned mentally, let him cast the stone at her.“ (*Sai, 2.3.1992*)

What is the meaning of human life? It is an interlude between birth and death. In this interlude, men are victims of a variety of desires. There is no harmony between men's thoughts, words and actions. What is the reason? Man's actions are not in accordance with his thoughts.

Man's thoughts are full of ideals. But he makes no effort to live these ideals. He thinks in one way, speaks in another way and acts in a different way. Consequently, he is subject to all kinds of sorrow and disorder. This is because he fails to satisfy his conscience. A man without self-satisfaction can have no peace. When can self-satisfaction be realized? When there is unity and harmony in thought, word and deed: To speak as you feel and to act up to your words. (*Sai, 10.5.1992*)

It is necessary to find out why the doctrine of action has been given primary place, both in the Vedas and the Upanishats. The entire gamut of human life - birth, growth and death - is governed by actions. All the joys and sorrows man experiences, all his sins and merits, all the praise and blame he gets, flow from his actions. Man is thus bound by the Operation of action. Not realizing the relationship between cause and effect, man indulges in actions which give pleasure for the moment. When he reaps the consequences of his bad actions, he is immersed in misery. (*Sai, 29.8.1992*)

God is eternal-existing before man's birth and continuing after his death. The Divine is without a beginning or an end. True love means the Love of God. When a man and woman wed, we call it „marriage“. But when the individual Self unites with the Omni-Self, it is called merger. (*Sai, 4.10.1992*)

Can one remember the name of God in his last moments,
When the messengers of Death are waiting
And all one's relations are weeping,
If he has not been devoted to God all his life?

Only when there is dedicated devotion from early in life can it remain steady and unchanging. The devotion of selfish and self-centered persons will be vacillating. Those with total love for God will never change. That is unwavering devotion. Where there is such yearning for God, the

heart melts. God is moved by such firm devotion. That is the mind of devotion everyone should cherish. (*Sai, 6.10.1992*)

In this world, birth and death, happiness and sorrow follow each other in ceaseless succession. However, Sumathi, an exemplar of chastity, could stay the sun from rising to prevent the death of her husband. In order to restore her husband to life, Saavithri confronted successfully the lord of Death. Such extraordinary power is given only to human beings.

In this creation, both Righteousness and Unrighteousness are prevalent. At one time righteousness is predominant. At another time unrighteousness reigns. Only a man filled with devotion can attain the triune embodiment of the Divine Truth, Auspiciousness and Beauty. (*Sai, 19.2.1993*)

Astrologers make their predictions on the basis of the relative position of the planets. The sun is expected to confer valor. The moon is said to confer prosperity. Rahu is expected to confer inner strength. Rohini will confer happiness. Saturn will confer physical fitness. But during this year, the results will be contrary to these beneficial effects.

One of the consequences is the thinning of the Ozone layer above the earth. As a result, there is the threat of fire disasters. There are also threats from bomb blasts of the kind you have noticed in newspaper reports. The country is faced with such dangers from man-made calamities.

These dangers can be averted if men realize the sacredness of human existence. People have to ask themselves how they are using the time that is given to them. In a year there are 31'536'000 seconds. How is man using these precious moments? How many seconds is he devoting to respecting elders and honouring his parents? How many seconds does he spend for earning his food? And how many is he wasting on useless activities? How many is he devoting to seeing films and T.V? How many is he spending on reading meaningless novels? And how many on studying worthwhile books? How many does he devote to God? How many to rectify his inner feelings?

If this sort of enquiry is made it will be found that the average man spends most of his time on mundane activities. Not even ten minutes or ten seconds are devoted wholeheartedly to spiritual enquiry or self-

examination All are ostensibly engaged in the pursuit of truth, all are devoting their time to God. They go on pilgrimages. But even in these trips, they do not concentrate their thoughts on God for a few moments. They don't make any internal enquiry.

To seek the Truth and experience God, there is no need to go out anywhere. By going to a forest or visiting temples, the inner being is not purified. Renouncing all worldly things, one must explore his inner life. This prescription of sacrifice is what the Vedas recommended for attaining immortality. (...)

The first step is for each one to comprehend his true Self. In many cases, as they grow in years and study more and more books, they develop doubts. Apart from filling their minds with bookish lumber, of what use is all their studies? There is no difference between books without consciousness and minds filled with bookish knowledge. Both are equally sterile. It is a case of „living death“ for both. Book knowledge without practice may be useful for teaching others, but is of no value to the man himself. A man who does not practise what he preaches is wasting other people's time. To begin with, make right use of your time. In this context, I repeatedly advise students and others to reduce their talk. Engage yourselves in spiritual enquiry and practise at least a fraction of what you learn. (*Sai, 24.3.1993*)

The father, has to teach the child the truth,
May chide, reprove or beat.
The mother may pinch the cheek
To make the child drink the milk.
Forget not at any time
These marks of paternal Love.

Doing good deeds, one will never reap bad results;
Wickedness will never yield good fruits;
Will the neem seed produce mango fruits
Or the mango seed yield neem fruits? (...)

By study alone, a man does not get rid of his lowly ways. Through scholarship, one learns only to engage himself in controversy but does not acquire complete wisdom. Why pursue studies which end up only in death? One should study that which frees him from death. Only spiritual knowledge can lead to immortality. It is enduring. Worldly knowledge is temporary. For earning one's livelihood, worldly education is necessary. But this education should be acquired only to lead an independent

life, with limited desires. Therefore, while pursuing studies, embark also on the spiritual quest. *(Sai, 6.5.1993)*

You see before your eyes many persons dying, being cremated or buried after death. In spite of this, everyone has a desire, „I must live for ever.“ What is the inner meaning of this desire? You are eternal and the idea of immortality arises in you because of this. The body is impermanent, but you are eternal. This truth has to be properly grasped. Whatever one may see, one always declares to himself: „I must live, I must live,“ and does not say: „I too must pass away one day.“ Even if this idea occurs, it is followed by the desire to live a little longer. Even a hundred-year old ailing man tells the doctor: „Please give the injection gently and don't cause any pain.“ The mind perpetually seeks comfort. *(Sai, 22.5.1993)*

Though the body is transient, it is given only to righteous deeds and reach the goal. The body is essential for realizing righteous. Birth and death go together. Death follows birth like a shadow. One cannot say when, where and how death will occur. It may be in childhood, youth or old age, in a house or outside, in a town, or a forest, on the ground, in water or in the sky. One should realize that death is natural phenomenon and avoid worrying about it.

Since you are provided with the faculty of discrimination, you should use it in the right way and not with selfish motives. When you use it for collective benefit, with social awareness, it is very beneficial. It is because man is using his intellect for selfish purposes, he is not happy. If it is used for the common benefit of all, one can enjoy real happiness. (...)

A really virtuous human being will see divinity in himself and also in others. Human life is nothing but a reflection of Divinity. It is ignorance to consider God as living elsewhere in a remote place. When you are yourself the embodiment of Divinity, of what avail is it to seek the Divine elsewhere? You are the Supreme Brahman. Forgetting the truth of man's inherent Divinity, worrying themselves about what is happening somewhere, people lose their moorings. These worries are not natural, but acquired from outside. All have to realize that death is the end of everyone who is born. Birth is what is important. When the meaning of birth is realized, one transcends birth and death. Therefore, in human

life, one should understand this transcendental truth and seek to realize the Divine. That is the main task of the aspirant. (*Sai*, 3.7.1993)

The Goddess of Wealth flourishes at the tip of the tongue.
Friends and kinsfolk grow from the tip of the tongue;
Bondage and realization emanate from the tongue;
The tip of the tongue makes death certain.

Embodiments of the Divine Atman! Speech constitutes the wealth of the world. Speech promotes friendship and kinship. It is speech that lends sweetness and affection to all relationship. Speech, again, leads the way to death.

Speech is endowed with immense power. The power and potentialities of speech represent the Divine feelings of man. Hence, one has to be very vigilant in speech. (...)

Man's foremost task is to recognise the unity that underlies the multiplicity. If one enquires into the matter with a pure and unselfish mind, one will see what is common to all beings. Birth and death are common to all men. Hunger and thirst are experienced by every person. These are truths that apply to all persons, whether they are destitute or millionaires, whether they are scholars or ignorant men.

Every human being has a body and a Spirit. Consequently everyone enjoys a certain degree of freedom. This is described as „Free Will.“ Not comprehending the nature of this freedom, men tend to stress the differences rather than the unifying factors. (...)

For God, every place is a temple. „His feet and hands, his mouth and eyes and his ears are everywhere. Encompassing all, he remains pervading everything.“ (*Stanza from the Bhagavadgita*).

When things are seen with this broad perspective, it will be recognized that anything can happen to anyone at any place or any time. No one is competent to determine where a certain thing should take place. Life may end in a town, in water or in a forest. Each one's life will end in the place, the manner and at the time prescribed for him. This is inescapable. This is according to the operation of Nature's law based on the pairs of opposites in life - the concept of duality. There is a continual conflict between these opposites: Pleasure and pain, birth and death, etc. (...)

Death however, is born together with birth. And death must come in the way it is bound to come. The Lord, however, is a witness to all happenings. In some instances, he gives prior indications and warnings.

When these are heeded, the person concerned gets sanctified. When one disregards them, he forfeits his sanctity. One, therefore, should do his duty. The Lord's heart is boundless. He is concerned about the collective well-being of all.

Man, however, tends to have a narrow and limited perspective. A narrow outlook can lead only to a limited result. God makes no distinction between one group and another. He loves all equally. He blesses all. He wishes good for every one. „Let the whole world be happy“ is his benediction. Whatever people's desires are, they will be fulfilled by God only according to their deserts. One cannot go to the Ganga with a small tumbler and hope to get more than a tumbler full of Ganga water. But when one acts according to the Lord's command, the capacity of the Container may get enlarged. *(Sai, 21.7.1993)*

Over the ages, the wicked have behaved in the manner of the Kauravas and have met with the fate they deserved. There is no escape for anyone from the consequences of his actions. Death may come at any time, in any place, in any form. No one can tell time or manner of anyone's death. It is pre-ordained. There is no meaning in analyzing the pros and cons of such happenings. Even good devotees sometimes develop doubts and argue over trifles. *(Sai, 10.8.1993)*

Students must have studied the drama of Shakespeare in which a character was always filled with jealousy and finally met with his own end as his own jealousy made him very wreck and forlorn. Bhasmasura got a boon from Lord Shiva after doing severe penance that the person whose head he keeps his hand will be reduced to ashes. Finally, he himself brought his end by keeping his hand on his own head. Buddha was once confronted by a woman who was full of jealousies against Buddha because of his great popularity. When Buddha came towards her she expressed her wish to attack him with a knife and kill him, but Buddha smilingly told her: „I love you too demons.“ This surprised the demons who thought nobody would love her and changed her heart instantly. She became a loving and surrendered at his feet. Anger begets larger and jealousy begets jealousy. The only way to conquer this is the sense of unity and love.

Happiness and sorrow have to be experienced in the worldly life as they are inevitable like the sunset and sunrise. *(Sai, 1.1.1994)*

Embodiments of Divine Atman! It is the duty of everyone born as a human being to engage himself in service to mankind, which is the only sure way to cross the ocean of worldly life and attain liberation from the cycle of birth and death. (*Sai, 30.1.1994*)

People should realize that there is nothing closer to them than the Divine. Even one's mother may occasionally be remote from the child, but the Divine is never far from anyone at any time. This means that everyone is Divine. But each one must strive to recognise this indwelling Divinity that is the eternal Reality. Most people waste their lives in the observance of external rituals and forms of worship. Together with external observances, people should also try to achieve internal purity. How long should one waste his life in external forms? All knowledge and skills are of superficial value and effect no internal change.

Embodiments of the Divine Atman! Time is passing. You are forgetting your obligations. Your life has been given to you to fulfill your duties. Do your duty. For years you have been listening to Sai's teachings. You are meeting many noble persons. You are performing various kinds of spiritual exercises. What is the bliss you have derived from all these? When you put this question, there is no answer. Are you going forward at least in any one aspect of spirituality? Are you able to concentrate your mind on a single sacred act? What is it you have accomplished? What are you seeking? What is the inner significance of the fruits you seek?

There is no meaning in your quest. You seek the fruits of good actions, but you indulge in bad acts. If one seeks the fruits of good deeds, he must do good deeds. Bad actions can only yield bad results. Man desires the fruits of meritorious deeds, but performs no meritorious acts. Man wants to avoid the fruits of sin, but indulges in sinful deeds.

What kind of results can one have if from dawn to dusk he engages himself in untruthful, unrighteous and evil actions? To the extent possible, one should try to practise at least a few sacred teachings. Otherwise, one will be overtaken by death with the passing of time and the wastage of the body. All your achievements amount to nothing. It is your primary duty to practise one or two of the sacred teachings. (*Sai, 11.3.1994*)

God is omnipresent. He was there before your birth and he will continue to be there after your death too. Therefore you should make efforts to

keep close connection with God alone. Do your duty with a feeling of dedication, leaving the results in the hands of the Divine. Then you can always be happy. *(Sai, 11.4.1994)*

Trees are helpful even when they become dead and dry, serving as firewood. Trees are the best example of the attitude of sacrifice. They are the greatest teachers of the quality of sacrifice. But human beings, who get all the benefit from trees, are not having the same spirit of sacrifice. They are attached to their bodies and spend their energy and time to provide comforts for the body. How long will the body last? It is a bundle of diseases, a repository filth and foul excreta. It cannot help one to cross the ocean of worldly life. It is subject to changes such as childhood, adolescence, youth, adulthood, old age and finally death. One does not know when, where and how death will occur. Man neglects his rightful duty and relies on this transient body, behaving like a beast. He does not make any effort to realize that in the changing body there is the changeless and eternal Spirit. This Divinity is the same in all beings and changeless through all the stages of life. *(Sai, 14.4.1994)*

The power of thoughts is immense. Thoughts survive unchanged the death of a man. Therefore, everyone should foster noble thoughts. Bad thoughts should not be allowed to enter the mind. *(Sai, 26.6.1994)*

When one receives education
that is based on truth and eternal values,
He will be able to achieve liberation
without having to go through
the process of submergence in Samsara.
Therefore, come forward to get
the benefit of such education.
(Sai, 21.7.1994)

Love and sacrifice constitute devotion to God. There is nothing superior to this. Knowledge of the Self is essential. This was the main teaching of Adi Shankaracarya throughout his life, as he was preaching and following the Vedhic dictum: „The one Atman is present in all beings. The one Truth is described in many ways by the wise“. He was also preach-

ing that knowledge of the Self was nothing but vision of Non-duality. But, during his last days, Adi Shankaracarya realized that devotion was greater than Non-duality. In his famous Bhaja Govinda, Adi Shankaracarya emphasizes that only the path of devotion will help you to get over the cycle of birth and death.

There is no path superior to that of devotion. Devotion does not mean doing puja, bhajayas, Going on pilgrimage to holy shrines etc. Devotion means diverting the pure and unsullied mind towards God. People do not know the real meaning of Love. The love you have for other beings is only temporary. God is the only one that is eternal. Love of God is devotion. All other love may be termed as bondage, while love of God leads to liberation. (*Sai, 9.9.1994*)

All education today is related to the physical world. It will not serve to reveal the Divine. It was this which impelled Adi Shankaracarya to teach a pandith who was learning by rote Panini's Grammar that at the moment of death only the Lord's name will save him and not the rules of grammar. (*Sai, 9.10.1994*)

True renunciation consists in the transformation of one's qualities and not in a change of garb. The mind must change, not the apparel. A true renunciant is one who has mastery over all his senses and has given up all desires. Renunciants today have more desires than householders. Why have these desires? For whose sake? Not for the sake of the body, which is a perishable leather bag filled with nine holes. He is a renunciant who seeks the feet of the Lord, giving up all attachments to the body, which is subject to disease and decay. He must treat life and death, pleasure and pain alike. (*Sai, 14.1.1995*)

You must remember, however, that these desires only bind you the more you cherish them. The bonds get reduced when desires are reduced. There must be a limit to desires.

Similarly there must be restraint in developing attachments. There is grief when a person dies in a family. Is death the cause of grief? No. It is the attachment to the dead person that is the cause of grief. The process of getting rid of attachment has been described in Vedantic parlance as vairagya. Gradually attachments should be eliminated. In the

journey of life the less luggage you carry the greater the comfort you will experience. (Sai, 14.1.1995)

The tongue is the cause of prosperity or poverty. The tongue is responsible for promoting friendship and kinship, for attachment and bondage, and for death and liberation. It is essential to keep the tongue under control. The manner in which the tongue is employed . determines one's fame or ignominy. The tongue determines your friendships and relationships. (Sai, 28.2.1995)

If you go on concentrating on your family alone till death, what do you derive finally? None of these people will come with you on your final journey. It is the love of God that will come with you even after death. Develop love and sanctify your life with that Love principle. (Sai, 6.5.1995, *Brindavan*)

Man is seeking happiness from birth to death. The search starts with education. But education does not confer happiness. He desires a job, but that does not make him happy. He then seeks marriage as the means to happiness. Happiness eludes him because the wife claims equal rights. Then he declares: „My life is a total darkness.“ What is the reason for this feeling? It is the ego that is the cause. As a man grows, his egoism also grows. One after another, desires go on increasing. Their fulfilment does not bring him the happiness he seeks.

Where is this Bliss to be found? It does not exist in material objects. It is not to be found in physical pleasures. The truth in man is the embodiment of bliss. He is searching for it outside himself. This is the mark of ignorance. When he is the embodiment of bliss, how can he secure bliss outside himself? Today, in spite of all his wealth, man is unhappy. He is perpetually racked by lack of peace. (...)

Today man is forgetting his essential humanness. The first requisite is for man to realize human values: Truth, Righteousness, Peace and Love. For a bulb to burn, you need a connecting wire, a switch and electric current. For man, that current is Truth or God. It is energy. This divine energy has to flow through the wire of Righteousness reach the bulb of Peace and produce the light of Love. Love is God. Live in Love. Love is everything. Without love, life is a living death for man.

Love expresses itself in many forms in relation to different persons, but is essentially one. Today love is tainted by selfishness, whether in relation to the mother, the spouse or the children or others. Man's selfishness is polluting the entire society. Attachment to others is natural. But there should be a limit to it. When this limit is exceeded, it becomes a disease. This is true in every case. Because of man's excessive desires, he is prone to diseases of every kind. (*Sai*, 3.6.1995)

People today do not recognise the value of being human and the preciousness of time.

You spend the whole day in hectic activity.
Do you call this living?
You eat three times a day.
Does this constitute living?
Do you think that living consists
In sleeping comfortably?
Do you regard indulgence in
Gossip as the aim of life?
Did God give you life for these purposes?
Knowing what is merit and what is sin,
You are indifferent to them.
Is this the way you spend your life-time?
At least from now on,
Learn to lead a truly human life.

The cosmos is a creation of the Divine. It is surcharged with energy. This energy is not localized at a particular point in space or in time. Though this energy is allpervading, man is not able to recognise its divine nature. As he cannot recognise it, he presumes that it does not exist. Electrical energy is all the time in the electrical installations present. But its presence is recognized only when a bulb is switched on. Likewise, though God is omnipresent. His divine effulgence will shine only in those who adore him with a pure heart.

Man today is unable to understand what is life, what is its goal, what is one's duty and what should be one's aim. Time is moving fast like a whirlwind. Man's allotted span of life is melting every moment like a block of ice. Man's life ends even before he is aware of his duty. What is his duty? Every individual has some aspirations, some Ideals to be realized and some sacred paths to be trodden. He makes no effort to

pursue these aims. What is the goal and purpose of one's life, what is its secret? Man hardly puts these questions to himself. He is content to devote himself to sensuous pleasures. This is not what he should do; it is not the aim of life. (...)

Man today should reflect on his true nature. The Lord declares in the Bhagavadgita: „The individual on earth is a Fragment of my Eternal Self.“ The import of this declaration is: „Oh foolish man! Don't think you are only composite of the five elements. You are an Fragment of Myself.“ (Sai, 18.6.1995)

Every man takes birth as result of past actions. Action is the cause of birth and death. Every action has an effect. In any action done by man, its consequence is present in a subtle form. Action thus is related to its fruits. Moreover, time is also related to action. Action and time are inextricably inter-related. (Sai, 18.12.1995)

How are we to recognise unity in diversity? Birth and death are common to all beings. Whether one is a millionaire or a pauper, both are brought forth from their mothers' wombs. Hunger and thirst are common to all. The kind of food that is eaten may vary, but hunger is the same for all. Likewise thirst is common to all. These basic common experiences point to the unity that underlies the diversity. The Upanishaths have emphasized the spiritual oneness of all beings. The life force is one and the same in all. The Atman is the same in all. How, then, it may be asked, there are differences in the bodies? These differences are the results of differences in the thoughts, feelings and actions of the individuals concerned. The indwelling spirit is the same in everyone. (Sai , 20.3.1996)

Despite all the myriad scientific and technological achievements of man, it should be realized that human life is impermanent. Death may overtake anyone at any time. Man has all the potencies in him. This truth should be realized by all. Man is the maker of his country or the cause of its ruin. Men promote the prosperity of their nation or bring about its degradation. When humanness is fostered the nation will be prosperous.

Men have achieved many things in various fields, from atom bombs to space travel. They have acquired great destructive power. But it is not

realized that by its very nature the physical body is impermanent. The truth should be recognized while the body lasts. You have to have a sacred life. *(Sai, 28.3.1996)*

Keep your minds always fixed on God. That is the true meaning of fast. Not observance of a so-called fast, followed by a sumptuous feast. Never forget God. Do not believe in the world, which is perpetually changing. Don't fear death. If you learn to observe these three maxims, you can accomplish anything. Sai will take care of you. *(Sai, 31.3.1996)*

Those who adhere to Truth and Righteousness will have no fear of death. The message declared that for the one who adhered to Truth and Righteousness there was no fear of rebirth. This means that such a one need have no fear of death again after this life because he will have no re-birth. Without birth there can be no death. *(Sai, 29.5.1996)*

In the presence of evil actions, the Godly man should not remain a silent spectator. He has to stand up for truth. Because of their failure to do so when the Kauravas were attempting to disrobe Draupadi, Krishna accused Bhishma, Dhrona and other Acharyas of being accomplices in Dhuryodhana's sinful act. Because of this grievous lapse on their part all these preceptors came to a sad end. *(Sai, 31.7.1996)*

To realize the Supreme, the path of devotion is the only royal road. It is the panacea for all worldly ailments and for the disease of birth and death. Devotion is the most effective means for awakening the spiritual urge. *(Sai, 17.8.1996)*

If people today wish to achieve spiritual bliss, they have to follow three principles:

First, they must know what has to be known.

Second, they must give up what has to be renounced.

Third, they must reach the goal that has to be attained.

By observing these three, bliss can be realized. What is it that has to be known? What is this world? How long will I live? We see many pass-

ing away. Coming and going are continually happening. When the transient nature of the physical world is understood, bliss will be realized. Next, what is it that you have to give up? The delusion under which what is unreal is considered real and what is real is treated as unreal. People consider that they are in the grip of ignorance and that they are caught up in misery. Misery has no limbs to hold you. It is you who are hugging misery. This is due to your ignorance. When you get rid of this ignorance you will experience bliss.

What is the goal you have to reach? You have to go back to the Source from which you came. You have come from the *Atman* and you have to return to the *Atman*. This is what the Upanishats sought to convey when they declared: „Lead me from the unreal to the Real.“ Where there is truth, untruth exists as its shadow.

„Lead me from darkness to light.“ What is darkness and what is light? Light alone exists. Darkness is only the absence of light. Discovering the light leads to the elimination of darkness.

„Lead me from death to Immortality.“ Birth and Death are incidental to the body alone. Your Self has neither birth nor death. What is born, the body, dies. Death relates to the body and not to the *Atman*. The *Atman* is eternal. It is the truth. You have to acquire this awareness to experience lasting bliss. To experience permanent bliss one has to develop firm faith in God. (*Sai, 4.9.1996*)

From birth to death, man is haunted by twelve kinds of worries. By worrying about God all other worries can be got rid of. You must seek to know that, by knowing which all else can be known, by attaining which everything else can be attained. The Upanishads have declared: „If you knock, the door will open. If you ask, he will answer. If you seek, He will give you what you want.“

Every one knocks at the door and asks. What does he ask? He does not knock at the right door. You must knock at the door leading to liberation. Man today knocks at the door leading to hell. Man, who should seek the Bliss of the Spirit craves for earthly pleasures. Instead of seeking the presence of the Lord as the supreme bliss, man is distancing himself from the Divine.

You must pray to the Divine and redeem your life. You must enter the door leading to spiritual liberation. Today people are not seeking the

grace of the Divine but are appealing to the devil for favours. How can divinity be experienced by such people? You need not go anywhere in this quest. All that you have to find out is what belongs to you. (*Sai, 13.2.1997*)

Conduct your bhajans with a pure unsullied heart, oblivious to all worldly desires. When you chant the Lord's name with a pure heart, you will experience the Divine. „If a man devotes one moment of the time devoted to thoughts of family, friends, business and wealth, to thoughts on the Lotus Feet of the Lord, he will have no need to fear the messengers of death.“ Men's thoughts today are wholly concerned with acquisition of material possessions, power and pelf. How much happier would they be if they devoted a fraction of their time to contemplate the glories of God. Hours, days, years are wasted in the pursuit of things of the world. One moment devoted to the thought of God will make all the difference. (*Sai, 8.3.1997*)

In human life, there are two attitudes to the objects with which one has to deal. There are things for which one is only a temporary guardian by virtue of one's position in relation to them. There are things which belong to one and which one can take along with him and use as he pleases. But men should cultivate the attitude that nothing belongs to them and that everything comes from God.

All are gifts of God. You must treat all possessions in that spirit. You must take good care of them as long as you have the responsibility for their proper use and maintenance. That is your duty.

As long as you live in the world, you have the responsibility to take care of your family and possessions. But you must regard this as an obligation imposed by God. You must not get attached to them as your possessions. Most people in the world, however, are deeply attached to kinsfolk and properties. How lasting are these possessions? You can never know when you may have to leave all of them behind. Hence, the proper attitude for men is to recognise one's duty towards others and consider everything as a gift from God. (*Sai, 25.8.1997*)

Today there-are many incurable diseases, but these relate not to the body but to the mind. In a sense, all diseases get into the body through

the mind. Even ordinary ailments like a head ache or a stomach ache have their origin in the mind.

Whatever influences the mind affects the body also. But unaware of this profound truth, man attributes all ills to the body and not the mind. Most ailments are really mental and not physical. Because of this we witness a wide prevalence of psychic disorders. We know that mental illness are on the increase all over the world. The reason is that there is too much of mental tension and worry.

The mind is subject to varying moods - sorrow or joy, anger or fear, love or hate. For all the diseases arising from the mind the basic causes are two: Attachment and aversion. The mind is filled with these twofold feelings. Consequently, it tends to forget its basic human nature. The mind in this state considers the six basic enemies of man - lust, hatred, delusion, greed, envy and pride - as virtues. These six vices can poison a person's entire being. He then forgets his inherent divinity and ceases to be human. He is a victim of infamy. But a person filled with good feelings enjoys peace and happiness. (*Sai, 7.10.1997*)

The ancient Indian sages practised self-control, entertained good thoughts and led a blissful life. When a man's inner self is filled with love, his life becomes full of bliss and he is always hale and hearty. Today man suffers from numerous ailments the root cause of which is a diseased mind. There is no death for the mind, though when the body is facing death the mind thinks it is dying. The mind it has been said, is the cause of one's bondage or liberation. Bad thoughts beget bondage. Good thoughts lead to liberation. Hence, everyone should develop good thoughts and perform good deeds. Such good feelings can arise only out of love. Today all man's actions are governed by mundane desires. To achieve liberation man has to go beyond the vagaries of the mind. He should follow the Inner Voice. (*Sai, 7.10.1997*)

Bodies come and go in this manner. They are transient like passing clouds. No physical body is permanent. In human existence you must be prepared for the end at any time. (...)

You cannot know when the call will come. Unfortunately in the world today few care to listen to the voice of God. They are guided by the promptings of their ego. This is the mark of the Kali Age. All are victims of egoism. So much so, they have doubts about every word of the Di-

vine. They don't listen even to good counsel and therefore suffer evil consequences. *(Sai, 8.10.1997)*

It is unfortunate that the vast majority of mankind lead mundane lives forgetting God. Make God the foundation of your life. Carry on your normal duties. Duty is God. Work is worship. Spiritualize all your actions and treat whatever pens as actions for your good. Learn to experience perineal bliss by seeking union with God. Never forget God. Do go after the things of the world. Have no fear of death. When your life is rooted in these three maxims, you will realize the Atman. *(Sai, 9.10.1997)*

You must offer everything to God without any desire. Dedicate all yours to God. This was the teaching of Jesus. He considered everything as an offering to God. When he was being nailed on the cross, people around were weeping. At that moment an ethereal voice declared: „All are one, my dear son! Be alike to everyone.“ Jesus declared: „Death is the dress of life.“ Just as you change your clothes, you also change your bodies. The bodies are vestures for the indwelling Spirit. Hence bodies should be regarded as mere vestures. You should not worry about the body. *(Sai, 25.12.1997)*

Every man is in search of liberation. For whom is this liberation sought? Is it for the body? Is it for the mind or the intellect or the senses? When these questions are examined, the answer is that at the outset, liberation has to be secured for the mind, the intellect and the senses. Man has to liberate himself first from the vagaries of the mind. Freedom from illness is one kind of liberation. Man loses peace of mind on account of various troubles. To get rid of this condition and secure peace of mind is another kind of liberation. Consuming food to get rid of the pangs of hunger is another kind of liberation. To be rid of the trials and tribulations of daily life is another aspect of liberation. All these types of liberation have to be secured while one is still alive. It is wrong to imagine that liberation is a state that is to be attained after death.

The various kinds of liberation to be secured today relate to the physical. These troubles are bound to exist as long as one is attached to the body. All of them arise from the „negative“ thoughts in man. The liberation men should seek is peace of mind. If peace is got, all else can be got easily. How is peace to be got? By leading a godly life.

All forms of worship are no avail if your heart is full of „negative“ feelings and your mind is filled with „negative“ thoughts. (*Sai, 25.2.1998*)

You are born as human with the goal that you should not be born again. You must live within the frames of secular and spiritual pursuits. Then only you will be attaining liberation. The six bad qualities lust, anger, greed, desire, pride and jealousy are on one side, and good qualities like truth, right conduct, peace, love, non violence and sacrifice are on the other side. The game is between these two teams. Another lesson we learn from the game is that the football is kicked as long as it is inflated with air. If it is deflated, you take it in your hands.

You should say to yourself: „I am not man, I am divine, I am not body, I am Atman. „The body is like a dusting of all foul matter and flesh and bones. You are „awareness“. The instruments are negative and work through positive divinity. Tread along the divine path so that you can get peace. Let us experience peace and share it with others. Then we will be liberated and the world will be happy. (*Sai, 18.4.1998*)

You should worship the Lord with love as love is God and God is love. This gives you real happiness. Today people pretend as if they love while their inner feeling is not filled with love. „As your feelings are, so will be the result.“ Now we find that feelings are different from expression. You do not know when this body will cease to function - whether in childhood, youth or old age. Death is certain. Though the body is like a garbage dump full of faecal matter, you have to maintain it in good condition because it is also the temple of God who resides therein. The body by itself cannot help you to cross the ocean of life. You have to surrender to the Lord. From dawn to dusk one is engaged only in pursuit of ways and means to fill the belly. People waste their life in this way without making effort to have vision of the Divine. They stand in queue for a long time to buy a ticket for a movie or travel in bus but they don't like to stand in the queue for Darshan of the Divine who can confer such great bliss on them as nothing else can. (...)

One has to pray and worship God in order to get released from the bondage of birth and death. (*Sai, 20.4.1998*)

Man considers his body as everything and spends his entire life in the pursuit of bodily comforts and conveniences. Body is bound to perish.

Though 100 year life-span is stipulated, you cannot take it for granted. Death can occur either in childhood or in youth or in old age. Nobody can say when one would die. Then why should you take such great pains for the sake of your body, which is like a water bubble? Having taken a human birth, you should lead an ideal life and make everyone happy. You should not give undue importance to the body; treat it only as an instrument. (*Sai, 27.9.1998*)

You have to offer yourself completely to God. Only then you can become one with him. All your thoughts should become divine. Man is Nara and God is Narayana. Both should become one. Nara means the Atmic Principle. So, you are human only in form, but your nature is divine, it is only the Atman that moves about from top to toe. Whatever is thought, said or done is only due to the presence of the Atman. That is why Krishna said: „You are the eternal sparks of Myself.“ You are the reflection of God. The purpose of the spiritual pursuits lies in the unification of man with God. (*Sai, 11.10.1998*)

Ignorance is the cause of birth and death. One with ignorance is born again and again. But, the one with wisdom has neither birth nor death. (...)

It means, once you are unified with God, there is no question of separation. How can this unification take place? For this you need not do any spiritual discipline. It is enough if you have total and pure love. All the worldly spiritual discipline are only to sanctify the time. Time is God. Do not waste time. Be happy. This is the spiritual discipline you should do. Never be narrow-minded. Expansion of love is life; contraction of love is death. Expansion of love is possible only if you have love for God. God can confer anything if you have love. There is nothing that he cannot give. God is always ready to give himself. „Ask and it shall be given. Knock and it shall be opened.“ But man does not ask, does not knock. He calls only demons and knocks at the doors of hell. You should call out to God whole-heartedly. You should knock at the door of liberation. The attachment has to be reduced in order to attain liberation. To reduce attachment, renunciation is very important. (...)

All your material and secular knowledge is no use in the field of spirituality. Give up materialistic thinking. Develop spiritual knowledge. (...) Pray to God, saying: „Lead us from darkness to light,“ and: „Lead us from death to Immortality. What is the way to Immortality? Removal of

Immorality is the only way to Immortality. Give up all bad qualities such as lust, anger, greed, etc. and install God in your hearts. Do as I say. (*Sai, 19.10.1998*)

The enquiry into the fact whether that which is applicable to others is applicable to individual self also constitutes search for Truth. One may ask why there should be a search for Truth, when Truth is all-pervasive. In each human there is the dual aspect of truth, untruth; righteousness, unrighteousness; and non-violence, violence. There is an example to illustrate this. Suppose you have pure 24 carat gold with you. After some time, you add copper to it. Later you add silver to it and then aluminium and brass. As and when new metals are added to the gold, its true nature undergoes a change and it loses its value. Today man also is undergoing such a change. When he is a child, he is pure. As he associates himself with others he acquires violence and non-violence, righteousness and unrighteousness, truth and untruth. This is the root cause for the cycle of birth and death.

When you are one with the Self, there is no scope for birth and death. Body attachment, educational and monetary attachment reduce the Self to the present state of man. Man thus forgets his true nature. Man has to be cleansed by the process of refinement to get rid of all the bad qualities and regain his resplendent pristine purity.

Man has been acquiring evil qualities such as jealousy, hatred and ego. Due to such a tendency, man destroys his very human nature. Do not let it be debased by evil tendencies. You have to foster out faith firmly. Only pure gold should be mixed with pure gold and truth should be mixed with truth. Similarly, one should join good company and run away from the bad company, which is harmful. Run away from bad company; join the good. Do meritorious deeds day and night and ponder over what is permanent and what is transient.

Some may appear very pious through their words and deeds, but if you observe their behavior, it would be demonic in reality. Do not have faith in such people and do not lose your purity. Impure gold of this nature is increasing. You must become pure gold. Even a small quantity of pure gold is better than amount of debased gold. Quality should be preferred over quantity. Half an acre of fertile land is better than ten acres of barren land, so that you can grow crops on it.

Man today is proceeding on the wrong path. You need not follow anybody. You should follow your conscience, which is your master. (*Sai, 24.11.1998*)

Having taken birth as a human being, one has to realize the divinity within. The primary duty of every individual, as a messenger of God, is to practise and propagate the principles of truth, love and peace, and experience the bliss and share it with others. The one, who propagates the worldly, fleeting and ephemeral matters, cannot be called a messenger of God. (...)

The one who loves God is the Messenger of God. The one whom God loves is the Son of God. The one who understands the principle of unity becomes one with God. Today, there are only a few who are propagating the message of God, but the majority of the people are doing just the opposite. Having been the recipient of divine love, man should propagate the same principle to his fellow men. This is what Jesus proclaimed at the time of leaving his mortal coil: „All are one, my dear son! Be alike to everyone.“ Give up body attachment. The body is bound to change and will perish ultimately. God is the embodiment of Truth. Truth is that which does not change in all the three periods of time. One has to follow the path of truth to propagate the Principle of Truth and Divine Love. God loves those who follow the path of truth. Jesus propagated the divine message of Love. He said: „Death is the dress of life.“ So, he said, one has to give up body attachment and develop attachment to the spirit. Body is like a water bubble. It is merely a vesture of the individual soul. Divinity assumes human form in order to show the Path of Truth to man. Just as the son is the rightful heir to the father's property man has equal claim to the Gods property of love, truth, forbearance, peace and empathy. The principle of love is supreme. Love is the underlying principle of all human values. Love is God, live in love. (...)

Twenty years ago (1978) when Christmas was celebrated for the first time in Prasanthi Nilayam, I sang a song:

Love is My form,
Truth is My breath,
Bliss is My food,
My life is My message, expansion is My life,
No reason for Love, no season for Love,
No birth, no death.

If anyone asks you to tell about Sathya Sai Baba, sing this song. It will convey the whole message. Tell him, Love is his form and his life is his message. Develop the feeling of brotherhood of man and fatherhood of God. (*Sai, 25.12.1998*)

Buddha attained Nirvana by controlling his five senses and making proper use of them. What is Nirvana? It is nothing but merger in bliss. Water bubble is born in water, is sustained in bliss and ultimately merges in it. Bliss can be experienced by controlling the five senses. This is the true spiritual discipline. Mere chanting of Lord's name will not suffice. First and foremost, the senses have to be controlled. At the time of attaining Nirvana, Buddha saw his Cousin, Ananda, shedding tears. He called him near and said, „Ananda, true to your name, you should experience bliss (ananda). You should never shed tears of sorrow. You are the embodiment of Ananda. All of us are embodiments of Brahma.“ Saying so, Buddha put his hand on Ananda and attained Nirvana. (...) Truly speaking, the Himalayas is within you. In fact, the whole world is within you. The Divinity within you has neither birth nor death. The body may undergo change, but the Divine Principle remains the same. Love never undergoes any change. It remains love always. The quality of sugar is sweetness. It does not change whether it is added to coffee, tea, water or rice pudding. That which remains changeless is referred to as Sath (Being). This Sath is within you. Love is its sweetness. You have to turn this love towards God, but not towards sensual pleasures. Sath can be compared to sugar, Chith to water. When sugar is added to water, it becomes syrup. Likewise, when Sath and Chith come together, what results is bliss (ananda). Sath is associated with the Atman and Chith with the body. The Atman is Brahman (Purusha) and the body is Prakriti (Feminine Principle). The unity of Brahman and Prakriti is human life. So, every human being is androgynous. The Principle of Shiva teaches the unity of Prakriti and Brahman. This is the true meaning of Sivaratri. Forgetting this principle, man considers this physical body to be made up of merely blood, flesh and faecal matter. No doubt, it has these constituents, but one should not forget the fact that divinity permeates this body. To set an ideal to this world, the body is very important. (*Sai, 15.2.1999*)

In fact, everyone is divine. But because of attachment to the Body, man is not able to understand his divine nature. Man can experience and

enjoy divinity only by treading along the path of love. Love is God. God is love. So, live in love.

The cause for man's suffering is that he has constricted his love to himself and his family. He should develop the broad feeling that all are his brothers and sisters. Expansion of love is life; contraction of love is death. All are children of God. All are sparks of the Divine. Lord Krishna declared in the Bhagavadgita: „The eternal Atman in all bodies is a part of My Being.“ So, man should have the broad feeling to identify himself with everybody. Humanity can never progress without broad feelings.

See no evil, see what is good.
Hear no evil, hear what is good.
Talk no evil, talk what is good.
Think no evil, think what is good
Do no evil, do what is good.
This is the way to God.

When there is such an easy path to divinity, why do you trouble yourself by undertaking rigorous spiritual practice? Divinity cannot be attained by all these austerities. How easy it is love everybody! (*Sai, 25.3.1999*)

Life is like an ocean with the waves of joy and sorrow. Spirituality is the lighthouse to the people who are travelling in the ocean from birth to death. Spirituality does not mean rituals and worship alone. Spirituality is that which demonstrates unity in multiplicity. God is love personified, and is installed in the heart of every man. That is why since time immemorial, the Bharatiyas have prayed for the welfare of all the people in the world. Spirituality has a certain discipline. Nothing noble and great can be achieved without discipline. (*Sai, 14.4.1999*)

Since times immemorial, Bharat has been the treasure house of spirituality and has been radiating peace and serenity to all the other countries. But, today people do not understand even the sacredness, significance and uniqueness of the human body. Many people are under the false impression that the body is meant to eat, drink, sleep and make merry. You can understand the purpose behind God gifting you this body only when you understand the sacredness and mystery of human birth. The primary goal of man is to recognise the Truth in daily life. (...)

Right from early age you should develop devotion to God. It will be of immense help in old age if you undertake eat practice right from your childhood. It is impossible to think of God in your old age if you squander your precious time in worldly matters in the early stages of your life. The divine feelings that you develop from your childhood are your true treasure. Thoughts based on Truth are your true wealth. But, you are giving up such sacred wealth and are hankering after the transient and ephemeral wealth. Start early, drive slowly and reach safely. It is impossible to remember God and contemplate on him in old age unless you think of him right from your childhood. It is easy to remember him in your old age only when you practise contemplating on him in your childhood.

When the messengers of death
start dragging you away,
when the relatives make hurry
to shift you outside the house
saying there is no hope
and when the wife and children
start weeping and wailing bitterly,
is it possible to think of God at that moment?

(Telugu Poem)

If man cannot recognise the uniqueness of humanness, what is the use of taking the human birth? Among all beings human birth is the rarest and noblest. Having got such a sacred human birth, man should turn his senses Godward from his early age. From early age, man should contemplate on God and win divine grace. Those that start thinking of God only in old age have no sense of shame.

Today man is wasting his youth by misusing his senses. He is seeing and listening to unsacred things and indulging in talking ill of others. In the early age, the five senses are like delicacies. Your life will be sanctified, only when you offer them to God. Otherwise better to be a deaf, dumb and blind! For what purpose are the eyes given to you? Is it to see anything and everything? No. eyes are given in order to see God. The eye, which is not even an inch in size, is able to see the stars millions of miles away. Such a powerful and sacred eye is being used for seeing unholy things? Why don't you use your eyes, for seeing the omnipresent God, the beautiful panorama of Nature and having the Darshan of holy men? (...)

Today students are becoming highly educated acquiring degrees and occupying positions of authority. They think they are great intellectuals. What is the use of education and intelligence if they are misused? Why study and die ultimately. Study to be immortal. Books knowledge may feed your stomach, but will not help yo attain Divinity. You should experience the bliss of your life after offering everything to God. The Vedas declare: „Whatever you do, do it with a desire to please God.“ It is enough if you have God with you. (...)

If the people could take even a fistful of mud with them when they die, there would have been ration for mud also! No one can take anything. Only good and bad follow you. (...)

Today injustice, unrighteousness and falsehood are on the rise because faith in God is on the decline. The nation can attain peace only when people think of God. God is always with you, in you, around you, behind you, above you and below you. Today some people are prepared to give up God for the sake of worldly relations. But, how long will the relations last? This body is only a doll, which may perish at any moment of time. Bliss cannot be attained as long as one has body attachment. This body is auspicious as long as there is the divine breath of life in it. It becomes corpse once it loses the divine breath. (Sai, 15.4.1999)

It is cyclic in nature. You feel hungry, you eat something, the food gets digested and again you feel hungry. This can be compared to the cycle of birth and death.

Adi Sankaracarya said:

The cycle of birth and death is repetitive.
World is an ocean of woes;
win the grace of God and transcend it.
Oh fool! Chant the Lords name instead of
memorizing the rudiments of grammar.
Grammar would not come to your help
at the time of death.
(Sanskrit verse)

As long as you are awake, you aspire for many things and indulge in many activities. You are also subject to manifold experiences. But, you forget everything while sleeping. The state of sleep can be compared

to a short death and death can be compared to a long sleep. It is not easy to understand the true meaning of birth and death. You forget in sleep state what you experienced during the day. So, sleep state can be considered as a short death.

Similarly, waking state can be considered as long life. However, the waking state and the sleep state are temporary. But, in both the states witness-consciousness exists, which experiences everything.

Here is an example. During waking state you move around with the help of the body, listen to many things and experience happiness. When questioned, you claim that it is you who is experiencing all this. But, in dream state, who is experiencing the dream? It is you only. In deep sleep state, you forget everything and enjoy bliss. Here who is experiencing bliss? Again, it is you only. So, in all these three states - waking, dream and deep sleep - you do exist and it is you who experience everything. Truth is changeless in all the three periods of time). You remain the same in all the three states. So, you are the very form of Truth. Time undergoes change. Waking, dream and deep sleep states are subject to change. matter, worldly things and bodies composed of the five elements also undergo change. Mind, intellect, feelings and senses too undergo change. Senses are afflicted with various diseases. So, they are all transient. But you are permanent and you experience everything. Do not brood over the past. Past is past, forget it. Future is not certain. It is beyond your perception. So, live in the present as it is permanent. It is not ordinary present. It is omnipresent. How? Past is in the present as the present is the result of past actions. Future is also in the present as it depends on the present actions. So, you should pay attention only to the present. Instead of giving importance to the ephemeral pleasures, you should follow the right path. (*Sai*, 26.4.1999)

When somebody asks why you don't think of God, you say, there is still time for it; you can do so after retirement. Even after retirement, some people run after re-employment.

What is the use of all your earnings,
When your end is near?
You fool, think, who will follow you in death.
It is folly to forget God while striving to live.
Look after your family, perform your duties,
but hold in your heart always God.

(*Telugu Poem*)

That is the real meaning of human being (*Manava*). What does *Manava* imply? *Ma* means ignorance, *,Na'* means *,without'* and *,Va'* is to act. Thus, *Manava* is one who acts without ignorance. There is another interpretation of *Manava*, viz., *Ma-not*. *Man* is not new. He has had several previous lives. He has not become a human being all of a sudden. So, it is quite natural for him to know how to lead a worthy and noble life as a human being. Here is a small example. A cow gives birth to a calf. The new-born calf instinctively goes to the udder of the cow to drink milk. Who has taught the calf? Similarly, a new born babe seeks mother's milk. All this is only carryover from several previous births. Any new-born animal needs no training to seek milk from its mother. You must realize from this that you are not a brand new creation, but one in fact truly ancient.

You have taken several births, but you are yet to realize God. Merely repeating *Krishna*, *Rama*, *Govinda* is of no use. You must have full faith in God. Only then can you attain salvation. You should consider faith as your lifebreath. Without lifebreath, you cannot live. (*Sai*, 27.4.1999)

The *Bhagavadgita* says that a woman has seven qualities, whereas a man has only three. So, never look down upon women. They are most virtuous. They are the very embodiments of Nature. Some women may think that they would have enjoyed greater freedom had they been born as men. This is a wrong notion. In fact, women are more powerful than men. With all the sacred feelings in your heart, respect women and be respected. Respect your mother, obey her commands. Mother protects her children in many ways. Even after death, she comes back and helps you in various ways. Never disrespect your mother or disappoint her. Do not hurt her feelings. Try to satisfy her in all respects. Only then the seed of devotion will sprout in you. (*Sai*, 6.5.1999)

People think that money is everything. Just as the earth revolves around the sun, people go around money.

Some people take to corrupt ways to earn money.

They may cheat others,

But can anyone hoodwink God?

They will certainly reap the

Consequences of their misdeeds.

(*Telugu Poem*)

This was the teaching of Buddha. Character is important, not money. Bliss can be attained only through control of senses, not through penance or meditation. Neither by penance nor by going through scriptures nor by having a dip in holy rivers can one attain liberation. It is only by serving noble souls can one cross the ocean of cycle of birth and death. There is no easier path to peace and bliss other than controlling one's own senses.

But, man today has given up this easy path and is craving for sensual pleasures, which confer only misery and grief. Even the birds and beasts enjoy sensual pleasures. The happiness that results from sensual pleasures is no happiness at all. So, first and foremost man should try to control his senses. (*Sai, 30.5.1999*)

The five human values of Truth (*Sathya*), Righteousness (*Dharma*), Peace (*Santhi*), Love (*Prema*) and Non-violence (*Ahimsa*) can be compared to the five life principles of man. A true human being is one who practises the five human values. Today man is afraid of speaking truth, lest it should bring him harm, and he does not practise Righteousness as he does not know what it really means.

Under no circumstances should you give up human values. Losing any of the five human values amounts to committing suicide. If you do not speak the truth, you lose one of your life principles. Truth is your Atman. So, till your last breath uphold truth. The culture of Bharat teaches: „Speak the truth and follow righteousness“. These values are the same for one and all.

People all over the world are praying for peace. How can peace be attained? It is only through the practice of Truth and Righteousness. Today man is leading a life bereft of Truth and Righteousness. This has resulted in lack of peace, which in turn has led to the absence of Love. How can Non-violence exist in the absence of these four values? Violence is rampant everywhere, be it home, bazaar or factory. Man, bereft of these five principles, has become a living corpse. Life has to be infused into man today, for which faith in God is very essential, where there is faith there is love. Where there is love there is peace. Where there is peace there is truth. Where there is truth there is God. Where there is God there is bliss. Human life has to begin with faith to achieve bliss. (...)

The culture of Bharat declares: „Immortality can be attained only through sacrifice; neither wealth nor progeny nor good deeds can confer it.“ All the activities and rituals you undertake must be for the welfare

of the society. You must inspire your children to work for the progress of the country. It is only sacrifice that confers Immortality. Participate in every good work according to your capacity. Select a few deserving students and give them free education.

Education is not for worldly progress. It is to set an ideal, experience happiness and share it with others. All the elders, the educationists, the rich and the students should come together and strive for progress in the field of education. Just as a thread binds flowers of different hues to make a garland, likewise the feeling of love and sacrifice should bring you all together. Flowers are many, but the thread is one. The flowers may fade away, but the thread remains changeless. A bud changes to become a flower. Similarly, with the passage of time, the child becomes man, man becomes father and father becomes grandfather. But, the feeling of love is changeless. It is true and eternal.

Man should never lose any of the five values. Leaving the values amounts to committing suicide. But, man today is no better than animals. The spirit of sacrifice that is found even in animals is not visible in man today. The cow partakes of grass and yields milk. But, man partakes of sacred milk and indulges in wicked deeds.

What is the use of all the education he has acquired
if man cannot give up his evil qualities?
All the worldly education will only lead him
to vain argumentation, but not total wisdom.
It cannot help him to escape from
the clutches of death.
So, man should acquire that knowledge
which will make him immortal.

(Telugu Poem)

Education should enable you to cultivate sacred qualities. Worldly education is negative and spiritual education is positive. What is the use of having a bulb without electric current? Secular knowledge is like the bulb and spiritual knowledge like the current. Both are essential for the progress of man and the world at large. Make proper use of the knowledge you have acquired. The parents should take active interest in the education of their children. Never desire that your son should become a Great person; instead pray that he should become a Good person like Bharata. That is true human life. (...)

So, all that originates from the heart is essentially divine. Therefore, let all your thoughts, words and deeds originate from your heart. Do good,

be good and see good. This is the way to God. Accept both pleasure and pain as gifts of God.

In order to get cured of Malaria, one has to take a bitter mixture. Likewise, one has to face hardships in order to attain happiness. That is why it is said, pleasure is an interval between two pains. Light has no value if there is no darkness. Similarly, pleasure has no value without pain.

Students! To the extent possible serve the society. Of course, you need to take up jobs and earn your livelihood. But, do not be avaricious. Be satisfied with what you get. Alexander conquered many kingdoms and amassed a lot of wealth. When his end approached, he realized that he could not take even a single penny with him. He asked his ministers to keep his hands out of the bier during his final journey, so that people would know that even the mighty emperor Alexander had to leave the world empty-handed. Likewise, everyone has to leave this world empty-handed. Even a millionaire has to partake of only food; he cannot eat gold. So, be satisfied with the basic necessities of food, clothing and shelter. Do your jobs properly and undertake service activities in your leisure time. Develop faith in God. If you do not have faith in God, you will not have fear of sin. Then you will become a demon. So, fear of sin and love for God are very essential. If you have these two, you will be successful in all your endeavours. Consider every good work as God's work. (*Sai, 26.7.1999*)

Truth, Righteousness and Sacrifice constitute humanness. Truth is Morality, Righteousness is the Code of conduct and Sacrifice is Reputation. The combination of all these three is the Human race. But, all these are missing in modern man. So, we find only the Human in form, but not the Human in practice. Today man is restless due to the vagaries of the mind. But the mind is essential for man. Only the one with the mind is a man. Bereft of the mind, he is not man. Therefore, man should conduct himself fully aware of the divinity within. Unfortunately, many do not believe in the existence of God. Where is God? He is all-pervasive. With hands, feet, eyes, mouth, head and ear he pervading everything, he permeates the entire universe. (...)

You should make every effort to understand the nature of the mind. Mind exists even after Death. Purity of man depends upon the purity of his mind. If the mind is polluted, it pollutes all his life.

Though the mind of modern man is highly polluted with negative thoughts, he aspires to live in peace and happiness. But, how can he

expect positive results without giving up negative thoughts? The peace and happiness that he experiences in the world are only temporary. In fact, real happiness is not in the world outside, it is within. Mind is the cause for everything, good and bad, happiness and misery. The Vedas declare: „The mind is responsible for both bondage and liberation of man“. Man follows the dictates of the mind, he becomes worse than an animal and ultimately ruins his life. His life will be sanctified only when he follows the dictates of the Intellect. He who goes by the vagaries of the mind can never be steady in life. How can he then attain permanent happiness?

So, first and foremost man should make his mind steady and sacred. Before undertaking any activity, he should discriminate whether it is good or bad, right or wrong. But, man is using his power of Discrimination only to suit his selfish ends, which is individual discrimination. What is needed today is fundamental Discrimination, that which is based on the sacred principles like truth, love and righteousness. Truth is God, love is God. So, live in love. Truth is one and the same for all countries in all periods of time. Truth originates from the Heart. The mind can be controlled, once you have total faith in truth and follow it implicitly. The primary effort of man should be to control the mind. This is not possible unless the desires are put under check. But, today man is filled with excessive desires. (Sai, 25.8.1999)

Lord Krishna has said that Action is responsible for man 's Birth as well as Death. Man is bound by action in his daily life. Right from birth to death, man spends his time in performing some activity or the other. The path of action is very dear to God. In fact, he is the very embodiment of action and he is present in every activity.

*It is Action that is responsible for birth,
Sustenance and death of every being in this world.
Action is God for all beings.
It is the cause of both pleasure and pain.
(Telugu Poem)*

While Action is responsible for pleasure, pain, birth, death, etc., Time is also very essential for every action. Without these two, man cannot live even for a moment. However, action is the cause for everything. (...)

Thus, the time gap between action and reaction may vary depending on the nature of action. But, know for sure that none can escape the consequences of his or her actions. It is impossible to say when, how and where one will face the consequences of one's actions. In that case, why should one pray, meditate, contemplate on God or engage in good actions when one is anyway bound to face the consequences of one's actions? You may not be able to see the transformation that comes within you by your good actions and prayer. You may not even be able to visualize it with your mind. Yet this transformation in you is sure to attract God's grace. The benefits derived from prayer or good actions may not be visible to the naked eye. Yet the benefits do accrue in the form of God's grace. (*Sai, 3.9.1999*)

Students, Young Men and Women! First and foremost, make efforts to understand your true nature. The difference between God and man is very subtle. As long as you do not understand the Truth, you remain a human being. Once you recognise it, you are God. Service is the best way to understand your innate divinity. Service should be for self-satisfaction, not for name and fame. Experience the bliss that you derive from selfless service. Share it with others. Before serving others, serve yourself by making your mind broad and pure. Get rid of the narrow feeling of 'I' and 'mine' and extend your love to one and all. Love is the binding force that brings together the entire world as one family. I wish that you develop love and live like brothers and sisters. This body has been engaged in service right from birth. You should also spend your life in serving others. This is my message. I practise whatever I preach. I love all and serve all and exhort you to do the same. You are not able to understand my love as your feelings are narrow. That is your mistake, not mine. Today conflicts are on the rise as there is no proper understanding and adjustment among people. Adjustment will be possible only when there is proper understanding.

Embodiments of Love! Only love has been constantly with you right from birth. It is love that remains with you all the time, not your relatives or friends. This love is God. Enjoy the bliss of love and share it with others. Absence of love is the root cause for all the unrest in the world. Develop love and uphold truth. Truth does not mean describing what you have seen, heard or done, as it is. *Truth is that which is changeless in all the three periods of time.*

Just as you change your dress, you have to change your body one day or the other. That is why it is said, „Death is the dress of life.“ Therefore,

you should have no fear of death. Life is not permanent. It is like a passing cloud. So long as there is life in the body, use it for the service of others. Engage yourself in service till your last breath. Service to man is service to God. Have control over your senses, because loss of sense control engenders demonic qualities in man. Service without sense control is an exercise in futility. (*Sai, 18.11.1999*)

Embodiments of Love! This world, with its movable and immovable objects, is nothing but the Cosmic Dance of Shiva. This blissful Shiva is full of awe and wonder and is beyond human comprehension. The dualities of night and day, pleasure and pain, birth and death are endless. Just as birth and death are natural, so also is the existence of righteousness and unrighteousness. When righteousness is on the rise, unrighteousness is on the decline and vice versa. (*Sai, 19.11.1999*)

You can experience the eternal bliss only through love. There is no bliss greater than love. Divinity is omnipotent, omnipresent and omniscient. The Vedas declare: „Divinity is Truth, Wisdom and Eternity. This infinite wisdom is latent in man, but he fails to understand this truth. He has become weak-minded due to wrong food and bad habits. He is totally ensnared in his body attachment. All his thoughts, words and deeds are engulfed in body attachment. He should get rid of body attachment and develop attachment towards the Self to realize his innate divinity. Body is not permanent. It is bound to perish one day or the other. None can predict with any degree of certainty when one would leave one's mortal coil. This physical life is but a dream. So, do not develop undue attachment to the body. So long as you are alive, discharge your duties sincerely. Suffuse your thoughts, words and deeds with divine feelings. Then you will verily become God. Modern youth should recognise this fundamental truth. (...)

If you do not know the purpose of your birth, you will become a burden on mother earth. The purpose of human birth is to experience divinity. Try to understand your true nature. Do not compare yourself with others. Follow your own conscience and enjoy bliss. (...)

You are asking God for peace, happiness and liberation. But what are you giving to God in return? Offer your love to him and receive his grace in the form of peace happiness and liberation. Everybody has this right. But you have to give first to earn it. Only through love and service will you earn this right to ask. There is no other way. (...)

Every human being is essentially pure, divine and without attachment. But due to the impact of Kali Age, even young children are getting enamoured of worldly life. If you get caught in the web of worldly life, even God may not come to your rescue. Once you get carried away by the sleep of attachment, you will certainly get dreams of bad thoughts. If you have chosen the worldly path, enter the family life and be happy. Gradually develop detachment and devotion. Discharge your duty sincerely. Having chosen family life on your own, it is sheer ignorance on your part to blame God for your suffering. *(Sai, 14.1.2000)*

One may be wealthy but wealth is useless if one lacks character. After death, are you able to carry your bank balance with you? No. It will remain in the bank only. You cannot carry even a fistful of sand with you. So, character is most essential, not money. True education is that which removes the pollution of the mind and develops character. It is not enough if the students get good marks; they should take care that they do not get bad remarks. Only then will their marks have value. *(Sai, 25.9.2000)*

Every man is prone to birth and death. The period between birth and death is man's life-span. The individual grows and wears away but his inner spirit does not undergo any change. It is only the body which undergoes changes. A child grows up to become an adult and a old man. Descriptions are different, but the individual is the same. In the same manner, God has many names and forms but divinity is only one. Truth is one but scholars refer to it by many names. Realizing this truth, you should respect and love all and give joy to all. Then you come God yourself. *(Sai, 23.11.2000)*

Be fearless. Do not be afraid even if a thunderbolt were to land on your head. Death comes only once and not twice. It is bound to come one day or the other. So do not be afraid of death. Be ready for anything. Do not be afraid to follow truth. Fill your life with love. Only then will your life be sanctified. No spiritual practice can redeem your life if you do not adhere to truth and love. Let anything happen; hold on to these values. These values alone can give happiness and prosperity to the entire world. Develop love more and more. Do not pay heed to the criticism of others; because you are not committing any mistake. What mistake

can there be if one loves God? Having unflinching love for God till your last breath. Do not entertain conflicts or doubts.

Everyone has to face the consequences of his actions. None can predict when and how, but you are bound to face them. However, when you constantly think of God, you will never be put to suffering. He will always be with you, in you, around you, safeguarding you. You may worship God by any name - Jesus, Rama, Krishna, etc. But remember that God is one, goal is one, truth is one and love is one. Love is God. Enshrine this unity principle in your heart and have firm faith in it. Then God will certainly take care of you wherever you are - in a forest, in the sky, in a city, in a village, on a mountain top or in the middle of deep sea. No one has the right to deny your God. Due to the impact of Kali Age, people are taking to evil ways in pursuit of money. They even go to the extent of killing others for the sake of money. *(Sai, 25.12.2000)*

What is your Righteousness? Does everything that pleases you constitute Righteousness? Not at all. True adherence to your conscience is righteousness proper. You abandon the dictates of your conscience and become a victim of delusion. You see your reflection in a mirror, but is the image real? In fact, it suffers from lateral inversion. How can such erroneous images become true? In the same manner, the entire external world is a reflection of your inner reality. Your inner reality should be the basis. When you have a firm grip on the principle, all external delusions and illusions vanish. From birth to death, man neglects his inner fundamental basis and dissipates his life and energy on the objects of the external world. This is not the purpose of life. You must realize the truth your inner source and ultimately attain it. You must experience the life of truth. Being born, growing, eating and indulging in other mundane activities and dying not the purpose of your birth. However, these days such concerns have increased manifold. Because this man has not increased his stature for several ages. *(Sai, 26.3.2001)*

Immortality is not attained through action, progeny or wealth. It is attained only by sacrifice. This immortality is true Nirvana. (...)

God is the embodiment of supreme bliss, He is wisdom absolute, the One without a second, beyond the pair of opposites, expansive and pervasive like the sky, the goal indicated by the eternal, pure, unchanging and the witness of all functions of the intellect. Instead of experiencing such eternal bliss, modern man is getting carried away by sensual plea-

asures. What is the use of being born as a human being if you get carried away by sensual pleasures like dogs and monkeys? A monkey also experiences the same type of sensual pleasure that you indulge in. Then why should you be born as a human being at all? You should not behave like a monkey. You belong to mankind. You should have kindness and compassion. You are born to experience eternal bliss, not to indulge in fleeting pleasures.

At the time of birth, every human being cries: „Allas! I am born in this world again. I have become distant from bliss due to my separation from God“. What is the use of human birth if man cries at the time of both birth and death? First of all, man should understand the purpose of life. What is it that he has achieved during the course of his life if he cries at birth, and also at death? Having been born crying, man should leave the world smiling. It is possible only when he puts his senses to proper use in the course of his life. What is death? It is just the change of dress. Death is the dress of life. Body is like a dress. After death, you change over to another dress.

Every man aspires to attain Nirvana (liberation). What is the effort that he is putting in? He has deposited the merits accrued over the past lives with God. God even gives 'interest' over the 'principal amount'. All that you need to do is to submit the cheque of sacrifice with the signature of love. Sacrifice bereft of love is useless. Only when these two come together can man attain the desired result.

God is showering his love and grace on everybody, but the unfortunate ones are unable to receive them. What is the reason? Their feelings do not match with God's feelings. They do not understand God's Will. God is the embodiment of love and the ocean of compassion. But you are unable to receive God's love and compassion because you have filled your mind with worldly feelings. If you want to receive something sacred, give up all that is unsacred. If the head is empty, it can be filled with anything. But if the head is already stuffed with worldly desires, how is it possible to fill it with sacred feelings? First and foremost, empty your head of all worldly feelings. Only then can it be filled with divine love. For this, you have to cultivate sacrifice. That is true Yoga. (...)

You can achieve anything with sense control. Today man has become weak because he lacks sense control. Instead of ascending to Divinity he has degenerated to the state of helplessness. He gets angry even at the slightest provocation and becomes miserable at the smallest problem. Then, how can he expect to experience Divinity? He should treat pleasure and pain alike. You are happy when you beget a son and become sorrowful when he dies. Who is born and who has died? What

is marriage? Marriage is like a mirage. Can a mirage ever quench your thirst? Prior to marriage, who is wife and who is husband? Prior to birth, who is mother and who is child? Today man is developing undue attachment towards his family. Parents, friends, relatives, house and wealth are all temporary. Be aware of this truth. All the worldly relationships are like passing clouds. They come and go, but morality comes and grows. Do your duty sincerely. Duty is God. Work is worship. Never differentiate between work and worship. *(Sai, 7.5.2001)*

I always encourage those who dedicate themselves to service. I am prepared to establish any number of hospitals like this and give all the help needed. I am not interested in money and I have nothing to do with it. You may wonder as to how Sai Baba gets money for his projects. You may think that he creates money. No, not at all. I don't indulge in such bad practices, because money is related to government. I can create any object, but I don't create money. Whenever need arises, someone or the other will get the noble idea to donate the required amount. Just one word from Swarni is enough; there are many Indian and overseas devotees who will do the needful at once. (...)

There is no dearth of rich people in the country. But of what use is wealth if it is not used for sacred purposes? No one can carry even a fistful of dust at the time of departing from the world. Otherwise, there would have been rationing even for dust in the country. So, money should be utilized for the benefit of society. *(Sai, 10.6.2001)*

Everyman must necessarily know the significance of the Elements. He alone is truly blessed and meritorious who understands their significance and acts accordingly. In fact, he would have achieved the objectives of human. It is the bounden duty of every man to recognise the import of these elements. The five elements are the cause for man's pleasure and pain, good and bad. The five elements confer on man happiness or misery depending on how he makes use of them. Their names and forms may appear simple, but they are highly powerful.

Having been born, man lives for a few years and ultimately gives up his body. The five elements are responsible for man's birth, growth and death. The five elements are spread right from both microcosm and macrocosm. They are present in man from top to toe. So, it is imperative that man should know the secret of these elements. *(Sai, 5.7.2001)*

Happiness is the fructification of difficulties. You want all the comforts and happiness, but this will not give you Peace. If you want to have a taste of happiness and peace, obstacles are necessary.

As long as it is alive, the tree bears fruits for others.
Even after it dies, by splitting itself,
it becomes useful as firewood.
(Telugu Poem)

Tree is the very symbol of sacrifice. For the ideal of sacrifice, trees are the best exemplars. In this human life, sacrifice is very essential. Without sacrifice, you cannot enjoy the state of bliss anytime. You should cultivate the spirit of sacrifice right from now onwards. *(Sai, 22.8.2001)*

While the body perished, the mind remained eternal. Body is like water bubble, mind is like a mad monkey; don't follow the body, don't follow the mind; follow your conscience. This is the lesson of Bali's life.

Conscience is deathless.
The universal consciousness
has neither birth nor death.
It has no beginning, middle or end.
He is omnipresent as the Atman of everything.
(Telugu Poem)

How can you comprehend such an entity? All your conceptions are mere reflections of this reality.

The sounds that you think you produce are allpervading. All the fine things that were spoken here and the sweet songs that were sung had reverberated through this hall. Where have they all gone? They are all parts of the divine vibration. They are pervading and existing in every soft or hard article or object here. Occasionally, you hear some words or music from here or there, but the divine vibrations are eternal and omnipresent. This divine vibration pervades all of us from top to toe. Only if you practise consistently the proper use of your speaking faculty, divine vibrations will fill you and you will feel divine bliss.

What is the source of all the violence and disturbance in the world? Individual's existence is a reflection of the world's condition. If each individual is good, then the world is peaceful. Speak well and act well. Transform your life into a sacred one. In this manner, distribute good-

ness all around. Talk with love. Sing with love. This is what the Gopikas sang.

In this barren land without love
For the seeds of love to sprout
With all the emotions and the downpour of love,
For the incessant flow of rivers of love,
Oh, Krishna! sing for us.
(Telugu song)

Music is a reflection of love. All phenomena are reflection, reaction and resound. Life is a reflection, heart is the reality. When the reality is clear, the reflection and the resound will be true representations of that inner reality. Therefore, today you should fill your hearts with love. Love is a loose word. It means many things.

There is worldly love, there is physical love, etc. Love is one. All others are transient. Spiritual love that emanates from the hearts is true love. The spiritual love flowing out of the heart alone is positive and all other kinds are negative. Even the rituals you perform, meditation and worship are all in fact negative. You are sitting in meditation rotating the beads of your rosary, but your mind is doing purchases in the market. Control of the mind is true worship. Letting your mind wander while your hands are performing the motions of worship, is no worship at all. Mind alone is responsible for both bondage and liberation of man. Your mind should be focused on God. Consider this as lock and here is the key. Put the key in the lock and turn it to the right and the lock opens; turn it to the left and it is locked. Your heart is the lock and your mind is the key. Turn your mind to God and you are free. Turn it to the world and you are bound. Your mind is constantly turned towards the world. It is obsessed with the world. You are not directing it towards spirituality. Of course, the world is there, but your experience there is impermanent, ephemeral. There is only one truth and that is spiritual. To become spiritual is to 'merge'. (...)

For the sake of filling this belly, you enter into studies, acquire professional qualifications and engage in business activities, all for the sake of accumulating wealth - endless accumulation of properties and possessions. Is there anybody who has taken any bit of it along with him after death? A certain amount of money is necessary for leading a good life. Money is a double-edged weapon which can be used for good or for bad. Money comes and goes, but morality comes and groves. Therefore, it is necessary to acquire a stock of morality, first of all. Students

today are keen to acquire wealth, strength and friendship, but show little interest in developing character. Without character, wealth, strength and friendship are worthless. A true man is one with a sound character. For their physical needs, animals have reason and season, whereas man has no reason or season. What is the use of such unrestrained life? (...)

Do not get too much attached to your body. So long as you are alive, you must keep your body in a healthy condition. For Action, body is the basis. For meditation and worship, mind is the basis. For realization, heart is the basis. You must recognise the unity of all these three. (...) What is the proper offering to God? It is said, a leaf, a flower, a fruit and water. What are these? Your body is the leaf; your heart is the flower, your mind is the fruit and the tears of bliss is the water. Instead of attaching undue importance to this ephemeral body, emphasise on the Atmic principle. The body is also to be surrendered unto God. How? By acts of worship and other sacred deeds.

It is not necessary to go in search of temples and shrines for worship. Your body itself is a temple. The body is the temple and the indwelled is the eternal God. God is not to be found in the temple or in a palace. Find him in your heart. All of you are embodiments of Divinity. As the Rig Veda says: „With thousands of heads, thousands of feet and thousands of eyes, Divinity pervades everywhere.“

Keep this thought in your mind: „I am not a mere man, I am the embodiment of God.“ Keep this conviction firm in your mind and you will realize this truth. As it is said: „The knower of Brahman becomes verily Brahman.“ If you perceive yourself as Divine, you become Divine. If you consider yourself a human being, you will remain so. While your form is that of human being, there is the Atmic principle in you. To recognise this Atman, you have to keep your heart pure and empty. (*Sai, 31.8.2001*)

Love is the common principle in all of you. It is sacred and changeless. But you are directing such sacred love on the physical world and subjecting yourself to blame and censure. Undertake sacred activities and earn a good name for yourself. Your body is sustained by God. So, utilise it for noble causes.

See no evil, see what is good;
hear no evil, hear what is good;
Talk no evil, talk what is good;

Think no evil, think what is good;
Do no evil, do what is good;
This is the way to God.

Sanctify all the limbs of the body in selfless activities. But it is not that easy to practise. There is always some self-interest in whatever man does. Self-interest is also necessary, but it should be within certain limits.

God is the ocean of bliss. As is the size of your container, so is the amount of water that you can collect from an ocean. If you want to collect more bliss from the ocean of bliss, i.e., God, you have to increase the size of the container, which means you have to cultivate expansion love. Expansion love is life; contraction love is death. Develop love in you and share it with others. (*Sai, 9.10.2001*)

When Jesus was being crucified, he heard an ethereal voice: „All are one my dear son, be alike to everyone.“ When Mother Mary was shedding tears, Jesus told her: „Death is the dress of life.“ Death is like changing of dress. Do you find anybody wearing the same dress every day? Just as you change your dress every day, you change the body from birth to birth. The body has death, not the life principle. The Spirit is immortal and non-dual. To realize the non-dualistic nature of the Spirit was true wisdom, said Jesus. Perception of the One without a Second is true wisdom. (*Sai, 25.12.2001*)

The body and the mind are only instruments. They are under your control. Do not identify yourself with these instruments. You are the master. Master the mind and be a mastermind. When you explain to a highly educated person in this manner, he will realize the truth and give the correct answer, „All these days I was deluded with body attachment. Now I realize that I am the Atman which transcends the body; which is beyond time and which cannot be comprehended by worldly education.“

It is the unseen Atman which makes the body function. People forget the Master, the Atman and get deluded by their attachment to the body. All that is related to the body, i.e., name, profession and education are temporary. Truth is your name. You are the divine self, which is eternal. Hence, give up body attachment and live in Atmic consciousness. So long as one is attached to the body, one can never attain the knowledge

of the Atman. You may be able to quote from the scriptures but that corresponds to only bookish knowledge which cannot lead you to your true Self. You are the Atman, which is the source of all powers. In order to understand the power of the atman, first of all enquire into the nature of the mind. The effects of the mind cannot be described in words. The mind is responsible for birth, death, action, family, childhood, old age, happiness, sorrow, success and failure. The entire life is based on the mind. Once you understand the nature of the mind, you will know the nature of matter. To understand the nature of the mind, you should have control over your senses. How can you control others when you cannot control your own senses? You should have sense control in order to become a good Leader.

The mind is very powerful. Without understanding its power, man feels proud of his limited knowledge. It is utter foolishness. He feels he knows everything. He is diverting his mind on trivial objectives without trying to know the atman. This is the reason why man is subjected to difficulties and misery. You are responsible for your happiness or misery. You should not blame others for your condition. As you are unable to realize your true Self, you are experiencing the dualities of pleasure and pain. Once you know your true Self, you will not be affected by them. It is a sin to blame others for your suffering. You suffer because of lack of morality in your feelings and of improper conduct. Your destiny is based on your character. Character is based on actions. Actions are based on thoughts. Therefore, cultivate morality and sacred thoughts. None can escape the law of action. It is based on the mind. You cannot exist without the mind. The mind is with you always. You can be called a human being only when you know the nature of the mind. This is the teaching of the Vedanta. Vedanta is the essence of the Vedas. (...)

Body attachment is like the wall that separates one from the other and which comes in the way of realizing the Self. Once this wall is broken down, you will realize the infinite and immortal Self. Instead of realizing the infinite and immortal Self, you are developing attachment to the body over a number of births. Develop detachment at least from this birth. You claim something as „mine“ but it will be yours only so long as your body exists. After your death, what you earlier claimed as yours will belong to somebody else. Such being the case, why should you develop attachment to worldly possessions? Human life is based on „I“ and „mine“. „I“ refers to the atman and „mine“ refers to matter. The mind has originated from the atman. Matter is the effect of the mind. Once you know the nature of the mind and matter, everything else will be known. (Sai, 14.1.2002) Man cannot be called a human being unless

he practises the human values. Truth (*Sathya*), Righteousness (*Dharma*), Peace (*Santhi*), Love (*Prema*) and Non-violence (*Ahimsa*) can be compared to the five life principles of man. Each one is responsible for his own downfall. Man kills himself by not practising these human values. (*Sai, 12.3.2002*)

Everything is possible by the power of love. Love is everything in this world. The world cannot exist without love. Do not entertain bad desires. They will bring about your ruin. Those having bad desires cannot have a peaceful death. We must keep the mind peaceful and sacred. We can acquire peace of mind only by love for God. (*Sai, 26.5.2002*)

Man has death but the mind has no death. Whatever he does during his lifetime are imprinted on his mind and get carried over to the next birth. None can understand the nature of the mind. Some people think that suicide is the only way of putting an end to all their troubles. They think: „It is the mind that is responsible for our suffering. Let us put an end to it.“ It is the worst of sins. The mind cannot be killed so easily. One should never entertain such low ideas. One should be prepared to face any difficulties with fortitude and strive hard to sanctify one's life. (...)

For many people, money is God; politics is God. Will the money or politics follow them after their death? What are they going to achieve? What is the purpose of life? Having attained human birth, do not waste it in trivial pursuits. Take part in activities that are beneficial to society. Do not misunderstand me when I say this. Politics is the root cause of pollution of the world. Conflicts and agitations have become the order of the day. There is no Unity. (*Sai, 24.7.2002*)

Name and form are his choice. In fact, all forms are his. Hence, respect and love everybody. Expansion of love is life. Do not give scope for narrow-mindedness. Out of all the living beings, the human birth is the rarest. God takes the form of man. You may not believe in these axioms if you take only the physical form into consideration. God, the inner reality is important, but not the physical form. (*Sai, 21.8.2002*)

After a while, Jesus started facing obstacles and Opposition to his preachings. Anyone donning a physical body cannot escape such vicissitudes of life. Without hardships man cannot exist. Death follows birth and with the same certainty misery follows happiness. One should remain equal-minded in happiness and sorrow, gain and loss, victory and defeat. Pleasure is an interval between two pains. Human life is for the purpose of investigating the supreme reality and not merely for eating, drinking and procreation. Every human being must make an effort to know his inner nature and understand his true identity. Jesus was preaching such sacred truth and, therefore, he became very popular among his contemporaries. Becoming popular in the world automatically begets jealousy and envy. Jealousy, pomposity and egoism are evil traits which will ultimately lead to ruin. None will pardon people with such traits.

You should not rebuke or ridicule others. Humanness will blossom in man only when he develops equal-mindedness. Today man is subjected to untold suffering because he lacks human values. That which has the innate capability to burn is called fire. In the same manner, only the one with human values is a human being. One bereft of human values is not a human being at all. You may be highly educated and occupying an exalted position, but if you lack human values, you will be considered inhuman. Hence, drive away evil qualities in the first instance. (*Sai, 25.12.2002*)

The Duality of birth and death is experienced in nature, which is the presiding deity of life principle. World attracts man and deludes him. Matter is the basic for the world. World is a combination of matter. The sum and substance is, it is the matter which attracts man. Matter is not permanent, it does not symbolise truth. How can the ephemeral objects confer an you eternal peace? All that is seen is bound to perish. Whatever is seen by the eye will undergo change with the passage of time. Such transient objects cannot give you everlasting happiness.

„I am not this.“ This is the fundamental principle of wisdom. The atmic principle has no specific form. In Vedic parlance: „I am not the body which is momentary and ephemeral. The Letter „I“ symbolizes the eternal atmic principle. You see various objects in this world and you are deluded that they are permanent. It is a grave mistake. Whatever is seen by the eyes is impermanent. Even your body is seen by the eyes; hence, it is also not permanent. It is a sign of ignorance to identify yourself with the body. Since ages, man has been under the delusion that

physical and ephemeral objects will give him happiness. True happiness results when man recognizes the underlying eternal principle of Atman in this ephemeral world.

Lord Krishna declared in the Bhagavadgita: „All beings are a part of My Being. Hence, every man is a spark of divinity. Such being the case, how can man be called a mere mortal? (...)

Oh man! Examine and enquire for yourself
what great happiness you have achieved by spending all the time
from dawn to dusk in making efforts
to fill your belly while forgetting God.

(Telugu poem)

The physical body of man is bound to be afflicted by disease and suffering at some point of time in his life. One should not be unduly worried about it. In fact, the body is born and brought up through various difficulties. It cannot escape difficulties. But you should not care for them. Difficulties and suffering are but natural to the human body. Bliss is natural to the Atman. Follow the nature of the Atman and not of the body. Give up body attachment.

This body is a den of dirt, and prone to diseases;
it undergoes change from time to time.

It cannot cross the ocean of birth and death.

Oh mind! Do not be under the delusion that the body is permanent.

Instead take refuge at the Divine Lotos Feet.

(Telugu poem)

Why do you worry about such an ephemeral body? Instead, think of God. The physical suffering comes and goes like a passing cloud. That is the nature of human body. The nature of atman is to treat dualities of life with equanimity. Troubles of the body come and go. (...)

The body is made up of five elements
and is bound to perish sooner or later
but the indweller has neither birth nor death.

He has no attachment whatsoever

The indweller is verily God Himself

who is in the form of the Atman.

(Telugu poem)

The indweller is Atman which is your true identity. Hence, do not be worried about your body. (Sai, 2.4.2003)

Man has to take to a newer path. Years have rolled by, but man has not given up his old and mean feelings. He has to purify his heart. Humanness will blossom only when there is transformation of the heart. Merely putting on new clothes is not enough, man has to change his character and behavior. His conduct should be based on truth and righteousness. He has to understand the principle of Transcendental Truth. It is present in everyone. In fact, man is not a mere mortal, he is God. The Vedas say: „God pervades everything in the form of essence. God moves about in the form of essence in every limb and every cell and protects the body. If God does not protect the body, who else can? Body is not permanent.

This body is a den of dirt, and prone to diseases;
it is subject to change from time to time;
it cannot cross the ocean of Birth and Death.
It is nothing but a quiver of bones.
Oh mind! Do not be under the delusion
that body is permanent.
Instead take refuge at the Divine Lotos Feet.
(Telugu poem)

Body is like a water bubble. Mind is like a mad monkey. Do not follow the body; do not follow the mind. Follow the conscience. Conscience is your God. You are forgetting God who is present in you in the form of conscience. (Sai, 14.4.2003)

Contemplation of God is the greatest spiritual practise. You should give utmost satisfaction to your parents. **Consider it as your bounden duty to offer water to your parents at the time of their passing away.** Pay obeisance to them everyday. Having been born as son or daughter to them, you have to do your duty and show respect to your parents. Only then will you attain fulfilment in life. Even when you are not seeing your parents physically, you should feel that they are with you. After their departure from the world, you perform the ceremony in memory of the parents. Performing the formal ritual of feeding Brahmins is not enough. You should shed tears of gratitude. Remembrance of your par-

ents with gratitude is the most important thing that you should do. This is the greatest act of merit. (*Sai, 2.6.2003 in Brindavan*)

Should you confine your entire life to birth and death only? In fact, both birth and death are unreal. Where there is birth, there is death surely. The twin stages of life, i.e., birth and death are only for the body, not for the Atman. You have to direct your love towards the eternal, not to the body which is subject to birth and death. I often address you as „Bangaru“ (Gold). What is the underlying meaning in addressing you in that manner? Gold as a metal does not perish. Its shape changes when it is melted and made into different types of ornaments. You, as gold may take different forms, but your Atman does not undergo any change. You have to strive to attain the changeless principle of Atman, not the changing forms. (*Sai, 28.10.2003*)

Today, people attribute various names and forms to God like Rama, Krishna and Jesus, and celebrate their birthdays. Truly speaking, can there be a birthday for God? No. To think that God took birth on a particular day in a year is a sign of ignorance. God is in the form of breath in every man. 'Soham', this symbolizes the process of inhalation and exhalation. 'So' means 'That' (God), 'Ham' stands for „I“ (individual). Though there are two words, namely, God and individual, there is no difference between them. They are one and the same. God in fact has no birth. He does not need to achieve any goals. However, in order to instill faith in the minds of people, he incarnates. If there is birth, there has to be death too. But, God is beyond birth and death. He has neither a beginning nor an end. To think there is a birthday for God is only your imagination. Devotees limit God to a physical frame, worship him and celebrate his birthdays. That is all a figment of their imagination and does not correspond to the truth.

Every day, in this world, many are born and many die. What is meant by birth and death? To assume a body is birth and to cast off the same is death. It is out of illusion that man experiences the dualities of birth and death, whereas God transcends both. With hands, feet, eyes, head, mouth and ears pervading everything, He permeates the entire universe. It is out of ignorance that man is caught in the cycle of birth and death. Birth and death are caused by the Will of God.

God is the very personification of love. He is present in all beings in the form of the life-breath. Since ancient times, people have made concerted efforts to understand the mystery of birth and death. One need not go that far to understand this mystery. The body which you have assumed makes yours experience it every moment. The process of inhalation symbolizes birth and exhalation death. Man is unable to understand the inner significance of this breathing process. What is it that man is supposed to do, to escape from the cycle of birth and death? He should develop love more and more. But, today man does not love his fellow human beings even. That does not mean that he lacks love. There is love in him, but he is unable to experience it. He should attach value to the principle of love and not merely to individuals.

When you inhale, the life principle enters our body and when we exhale, it goes out. Every moment, this process of inhalation and exhalation reminds you of your inherent divinity (I am God). So long as there is life-breath, the body is considered to be auspicious. Once the life-breath ebbs away, it becomes corpse. Both birth and death are related to the body and not to the life principle. Many changes take place between birth and death in a mysterious way. It is God who is responsible for all these. But, some people deny the existence of God and waste their time in vain argumentation. God does exist. He neither comes nor goes. He is present everywhere at all times. Man experiences birth and death because of his body attachment. He will be released from the cycle of birth and death only when he gives up body attachment and surrenders himself completely to the Will of God.

Oh God, I offer the sacred heart to you
which you have given me.
What else can I offer at your Lotos Feet?
I pray that you accept my humble offering.
(Telugu poem)

Birth and death arise out of illusion. Every day in this world, many beings are born and many die. Birth and death happen according to the time and circumstances. Between birth and death, man gets deluded by the physical body and develops various relationships at the physical level. He identifies himself with the body and gets carried away by the feeling of I and Mine. This is a grave mistake. So long as the body lasts, you are related to so and so. Once the body perishes, what happens to your relationship? True relationship lies at the atmic level and not at the physical level. Prior to birth who is related to whom? What happens after

death? In fact, both birth and death are the results of delusion, because of which you are unable to realize Brahma, the divinity. As you are enmeshed in this worldliness, you are unable to comprehend the transcendental principle.

True spiritual practice lies in understanding your true identity. You should enquire: „Who am I?“ All the spiritual practices are meant to make you realize who you really are. Everyone uses the term „I“ while introducing himself. It means that the principle of „I“ (self) present in you is the same as the one in others. But man is unable to understand this oneness. He is carried away by the differences based on physical body. Consequently, he is giving room to conflicts and unrest.

Embodiments of Love! Birth and death are related to the body and not to the individual soul. Mind is responsible for both. Everything is man's own making. Life is a dream. How can anything that appears in a dream be true? It is all a mere illusion. So long as you are immersed in this delusion, you cannot have the vision of God. It is only when you break the shackles of illusion, can you experience the reality.

You can understand your true identity by observing your breathing process. But man is not interested in such an easy and simple path. He is taking to rough and difficult paths and is ultimately getting frustrated. So long as there is a thorn in the flesh, it hurts. Body attachment is like a thorn which is the cause of all suffering. Once you give up body attachment, you will know your true self. You suffer because you identify yourself with the body. It is but an illusion. That is why Adi Sankaracharya said:

„From birth to birth
From death to death
From womb to womb
Tarrying a while
Such is the sojourn
Of this transient life,
Oh destroyer of the demon Mura,
Be my boatman
On this turbulent ocean
By your bounteous grace.“

You need not undertake intense spiritual practices to cross the ocean of birth and death. All that you has to do is to contemplate on God incessantly. Though God is within, man is unable to realize him. In the dream state, man may experience death and feel sad about it. When

he wakes up, he will heave a sigh of relief realizing that what he saw was only a dream. Then who was the one who died in the dream? It was just a creation of the mind. Similarly, even in the waking state, whatever man experiences is a creation of the mind. My father, my mother, my wife, my children, etc., all such feelings arise out of illusion. They do not correspond to the reality. It is because of illusion that man develops physical relationship and ultimately subjects himself to suffering. When man develops pure and unsullied love, he will not experience pain or suffering. Love for the physical body is false and fleeting. Love for the Self is true and eternal. In order to understand the truth of your identity, you should enquire within. (...)

Pleasure and pain are your own making. They are not given by God. You are the cause of your suffering, none else. Understand this truth. From the spiritual point of view, pleasure, pain and the worldly relationships are illusory. They are not real. Right from dawn to dusk, man is leading a life of delusion. Having been born as a human being, man should experience the truth. The physical body grows for a certain period and later on becomes weak and decrepit. Birth and growth are related to the body which is unreal. But man considers body to be real and thereby suffers. When you see with your eyes wide open, you are able to see many people. But, when you close your eyes, you cannot see anybody. From where do so many people come when you open your eyes? Where do they go when you close your eyes? You do not know. In fact, you do not know the place of your origin and also your destination. That is why you suffer. Once you realize that you are not the body and nothing in this world belongs to you, you will not suffer. Everything in this world is of your own making. Nothing is real.

It is only God, the embodiment of love, who is with you and in you always. Bereft of love, man cannot exist. Love is your life. Love is the light that dispels the darkness of ignorance. One who does not cultivate love will be born again and again. Whoever is born will die one day and whoever dies will be born again. Birth and death are the effect of the objective world.

Worldly love is transient; it cannot be called love at all. True love is immortal. You should cultivate such love. Physical body grows and decays. How can you consider it to be real? In fact, nothing in this world is real. Body attachment is the cause of delusion. Hence, gradually reduce your body attachment. This is the most important spiritual practice you have to undertake. Chanting, penance, meditation, practice of yoga, etc., do not constitute true spiritual practice. Whatever you consider to be real is in fact unreal. Whatever is unreal has to be given up. This

truth has to be understood in the first instance. It is very easy to give up body attachment. I wonder why people are not able to do so! (Sai, 25.12.2003)

One should enquire what the purpose of human birth is? The goal of human birth is to work for release from the cycle of birth and death. This body is a den of dirt, and prone to diseases; it is subject to change from time to time; it cannot cross the ocean of the cycle of birth and death. The body should be used as an instrument to rise from the level of humanness to divinity. Human life is sanctified only when you experience divinity. There are many people who are making efforts in this direction. But only a few are able to realize the truth and achieve the goal. One may undertake any type of activities, but one should always aspire to attain peace of mind. Without peace of mind whatever enterprise that man undertakes will only add to his restlessness. (Sai, 23.8.2004)

Nowadays students are reading a wide variety of books. But there is little use in studying a book, if the head is filled with rubbish. Students are filling their heads with useless information and in the process are misusing their energy. There is no point in going through a number of textbooks over and over again. They cannot save you from the cycle of birth and death. You should acquire such knowledge, which will make you immortal. Present day students have become proficient in bookish knowledge. They have the intelligence to answer any question from the textbook. But they are not making efforts to translate their bookish knowledge into practical knowledge.

One may acquire a high academic qualification such
as M.A. and B.A. and attain exalted position;
One may amass wealth, perform acts of charity and
attain name and fame;
One may have physical strength and enjoy
a long and healthy life;
One may be a great scholar studying and preaching the Vedas,
But none can equal a true devotee of the Lord.
(Telugu poem) (Sai, 9.4.2005)

These days people are confronted with several difficulties and worries in their life since their awareness is limited to bodily relationship. Such body consciousness is artificial. It does not reveal their true Self. One has to strive to realize the fundamental „I“. Human body is ephemeral and is bound to perish one day or the other. When you speak of „I“, it should not be limited to the ephemeral human body, but to the fundamental „I“.

The body is made up of five elements
and is bound to perish sooner or later
but the indweller has neither birth nor death.
The indweller has no attachment whatsoever and is the eternal witness
(Telugu poem)

The human body with which you identify yourselves saying „I“ is subject to birth and death again and again. But, the indweller, is the eternal Paramatma. While the vesture of body has birth and death, the Atman is beyond birth and death and is omnipresent.

Consciousness has neither birth nor death.
It has neither beginning nor end.
It is present in all beings as the eternal witness.
(Telugu poem) (Sai, 3.9.2005)

Man has not brought anything into this world at the time of his birth. Property, wealth, bank balance, etc., are all acquired in the middle, during the course of his life's journey from birth to death. He cannot take these along with him while departing from this world. Then why should man worry over losing them in between?

You are not born for shedding tears. Hence you should also leave this world happily. Why should you have to worry about the ephemeral things like wealth and property which are physical, fleeting and impermanent? Such an attitude is unbecoming of a human being. These are all gifts from God. There are four concepts which you must always keep in mind - the individual, society, creation and God. (...)

You are making any efforts to shed tears for the sake of God? No. You are worried about passing clouds, which are ephemeral. This is not the true nature of a human being. You might have noticed that when thick clouds gather in the sky, the sun or the moon is obscured by them. It should not bother you. Just wait for a few minutes. The dark clouds

move away and the sun and the moon are back shining brightly. What is required is a little patience. (*Sai, 15.1.2008*)

Words from the Tibetan Master Djwhal Kuhl and Alice A. Bailey

He who treads the Probationary Path and the Path of Holiness is he who has counted the cost, whose sense of values has been readjusted, and who therefore judges not as judges the man of the world. He is the man who is attempting to take the „kingdom by violence,“ and in the attempt is prepared for the consequent suffering. He is the man who counts all things but loss if he may but win the goal, and who, in the struggle for the mastery of the lower self by the higher, is willing to sacrifice even unto death.

At the first initiation, the control of the soul over the physical body must have reached a high degree of attainment. „The sins of the flesh,“ as the Christian phraseology has it, must be dominated; gluttony, drink, and licentiousness must no longer hold sway. The physical elemental will no longer find its demand obeyed; the control must be complete and the lure departed. A general attitude of obedience to the soul must have been achieved, and the *willingness* to obey must be very strong. The channel between the higher and the lower is widened, and the obedience of the flesh practically automatic. (TB, 1-83/84)

The second initiation forms the crisis in the control of the astral body. just as, at the first initiation, the control of the dense physical has been demonstrated, so here the control of the astral is similarly demonstrated. The sacrifice and death of desire has been the goal of endeavor. Desire itself has been dominated by the soul, and only that is longed for which is for the good of the whole, and in the line of the will of the Ego, and of the Master. The astral elemental is controlled, the emotional body becomes pure and limpid, and the lower nature is rapidly dying. (TB, 1-86)

By the time the fourth initiation has been reached, the work of destruction is accomplished, the solar angel returns to his own place, having performed his function, and the solar lives seek their point of emanation. The life within the form mounts up then in triumph to the bosom of its „Father in Heaven,“ just as the life within the physical body at the moment of death seeks its source, the Ego, and this likewise in four stages:

1. By the withdrawal from the dense physical body.
2. By the withdrawal from the etheric body.
3. By a later vacating of the astral body.
4. A final leaving of the mental body. *(TB, 1-138)*

Each human being enters into life equipped with a physical and etheric body of certain constituents, those constituents being the product of a previous incarnation; they are virtually the body, reproduced exactly, that the man finally left behind him when death severed him from physical plane existence. The task ahead of everybody is to take that body, realize its defects and requirements, and then deliberately set in and build a new body that may prove more adequate to the need of the inner spirit. This is a task of large dimensions and involves time, stern discipline, self-denial and judgment. *(TB, 2-103)*

A Master of the Wisdom has progressed always by means of the sacrifice and death of the form. Always it is recognized as imprisoning; always it must be sacrificed and must die so that the life within may speed ever on and up. The path of resurrection presupposes crucifixion and death, and then leads to the Mount whence Ascension may be made. *(TB, 2-162/163)*

When these four requirements are attended to adequately a definite process of elimination proceeds, and in the course of a few years the whole physical body shifts its polarization gradually up until ultimately you will have a body composed of atomic subplan matter. This may take several incarnations, but it should be borne in mind that at each fresh incarnation a body is taken of the exact quality as the one previously discarded at death. Hence time is never lost in building. Eventually two other methods will be available by which more rapid refining may be effected. *(TB, 2-336)*

There are three aspects of man's organism which are symbols, and symbols only, of the three aspects of being.

1. The energy, or activating principle, which withdraws mysteriously

at death, partially withdraws in the hours of sleep or of unconsciousness, and which seems to use the brain as its main seat of activity and from there to direct the functioning of the organism. This energy has a primary direct relation with the three parts of the organism which we call the brain, the heart, and the breathing apparatus. This is the microcosmic symbol of spirit.

2. The nervous system, with its complexities of nerves, nerve centers and that multiplicity of interrelated and sensitive parts which serve to coordinate the organism, to produce the sensitive response which exists between the many organs and parts which form the organism as a whole, and which serve also to make the man aware of, and sensitive to, his environment. This entire sensory apparatus is that which produces the organized awareness and coordinated sensitivity of the entire human being, first, within itself as a unit, and secondly, its responsiveness and sensitive reaction to the world within which it plays its part. (...)
3. There is finally what might be described as the body, the sum total of flesh, of muscle, and of bone which the man carries around, correlated by the nervous system and energized by what we vaguely call his „life“.

In these three, the life, the nervous system and the body mass we find the reflection and the symbol of the greater whole, and by a close study of these, and a comprehension of their functions and group relation, we can arrive at an understanding of some of the laws and principles which direct the activities of „God in nature“. The three aspects of divinity, the central energy, or spirit, the coordinating force or soul, and that which these two use and unify are in reality one vital principle manifesting in diversity. These are the Three in One, the One in Three, God in nature, and nature itself in God.

Carrying the concept, for the sake of illustration, into other realms of thought this trinity of aspects can be seen functioning in the religious world as the esoteric teaching, the fundamental symbology and doctrines of the great world religions and the esoteric organizations. (...) In education it is the will to learn, the arts and sciences, and the great esoteric educational systems.

In philosophy it is the urge to wisdom, the interrelated schools of thought, and the outer presentation of the teachings. Thus this eternal triplicity runs through every department of the manifested world, whether viewed as that which is tangible, or as that which is sensitive and

coherent, or that which is energizing. It is that intelligent activity which has been clumsily called „awareness“.

It is the capacity of awareness itself, involving as it does sensitive response to environment, and the apparatus of that response, the divine duality of the soul.

It is finally the sum total of that which is contacted and known. It is that of which the sensitive apparatus becomes aware. This, as we shall see later, is a gradually growing realization, shifting ever into more esoteric and inner realms.

These three aspects are seen in man, the divine unit of life. First he recognizes them in himself; then he sees them in every form in his environment, and finally he learns to relate these aspects of himself to the similar aspects in other forms of divine manifestation. *(TB, 4-19/22)*

There is an ebb and flow in all nature, and in the tided, of the ocean we have a wonderful picturing of an eternal law. As the aspirant adjusts himself to the tides of the, soul life he begins to realize that there is ever a flowing in, a vitalizing and a stimulating which is followed by a flowing out as sure and as inevitable as the immutable laws of force. This ebb and flow can be seen functioning in the processes of death and incarnation. It can be seen also over the entire process of a man's lives, for some lives can be seen to be apparently static and uneventful, slow and inert from the angle of the soul's experience, whilst others are vibrant, full of experience and of growth. This should be remembered by all of you who are workers when you are seeking to help others to live rightly. Are they on the ebb or are they being subjected to the flow of the soul energy? *(TB, 4-63)*

All that in the earlier races held paramount place in the lives and thought of the peoples is now approached skeptically, and discussions are preceded by a question mark. But progress has been made and much has arisen out of the war. The question, for instance, is rapidly changing from the formula „Is there a life after death?“ to the enquiry „Of what nature is the future life?“ and this is a portent of much encouragement. *(TB, 4-84)*

Let us confine our attention therefore to man and more particularly to average man, and see whence come the waves of fear which sweep him so constantly off his feet.

The Fear of Death is based upon:

- a. A terror of the final rending processes in the act of death itself.
- b. Horror of the unknown and the indefinable.
- c. Doubt as to final immortality.
- d. Unhappiness at leaving loved ones behind or of being left behind.
- e. Ancient reactions to past violent deaths, lying deep in the subconscious's.
Clinging to form life, because primarily identified with it in consciousness.
- g. Old erroneous teaching as to Heaven and Hell, both equally unpleasant in prospect to certain types.

I speak about Death as one who knows the matter from both the outer world experience and the inner life expression: There is no death. There is, as you know, entrance into fuller life. There is freedom from the handicaps of the fleshly vehicle. The rending process so much dreaded does not exist, except in the cases of violent and of sudden death and then the only true disagreeable are an instant and overwhelming sense of imminent peril and destruction, and something closely approaching an electric shock. No more. For the unevolved, death is literally a sleep and a forgetting, for the mind is not sufficiently awakened to react, and the storehouse of memory is as yet practically empty. For the average good citizen, death is a continuance of the living process in his consciousness and a carrying forward of the interests and tendencies of the life. His consciousness and his sense of awareness are the same and unaltered. He does not sense much difference, is well taken care of, and oft is unaware that he has passed through the episode of death. For the wicked and cruelly selfish, for the criminal and for those few who live for the material side only, there eventuates that condition which we call „earth-bound“. The links they have forged with earth and the earthward bias of all their desires force them to remain close to the earth and their last setting in the earth environment. They seek desperately and by every possible means to re-contact it and to re-enter. In a few cases, great personal love for those left behind or the non-fulfillment of a recognized and urgent duty holds the good and beautiful in a somewhat similar condition. For the aspirant, death is an immediate entrance into a sphere of service and of expression to which he is well accus-

tomed and which he at once recognizes as not new. In his sleeping hours he has developed a field of active service and of learning. He now simply functions in it for the entire twenty-four hours (talking in terms of physical plane time) instead of for his usual few hours of earthly sleep. As time progresses and before the close of the next century, death will be finally seen to be non-existent in the sense in which it is now understood. Continuity of consciousness will be so widely developed and so many of the highest types of men will function simultaneously in the two worlds that the old fear will go and the intercourse between the astral plane and the physical plane will be so firmly established and so scientifically controlled that the work of the trance mediums will rightly and mercifully come to an end. (...)

There is a technique of dying just as there is of living, but this technique has been lost very largely in the West and is almost lost except in a few centers of Knowers in the East. More of this can perhaps be dealt with later but the thought of the needed approach to this subject can rest in the minds of the students who read this and perhaps as they study and read and think, material of interest will come their way which could be gradually assembled and published. (*TB, 4-300/303*)

Just as long as a man identifies himself with his emotional body, just as long as he interprets life in terms of his moods and feelings, just as long as he reacts to desire, just so long will he have his moments of despair, of darkness, of doubt, of dire distress, and of depression. They are due to delusion, to the glamour of the astral plane, which distorts, reverses and deceives. There is no need to dwell on this. If there is one factor aspirants recognize it is the need of freeing themselves from the Great Illusion. Arjuna knew this, yet succumbed to despair. Yet in his hour of need, Krishna failed him not, but laid down in the Bhagavadgita the simple rules whereby depression and doubt can be overcome. They may be briefly summarized as follows:

- a. Know thyself to be the undying One.
- b. Control thy mind, for through that mind the undying One can be known.
- c. Learn that the form is but the veil which hides the splendour of Divinity.
- d. Realize that the One Life pervades all forms so that there is no death, no distress, no separation.

- e. Detach thyself therefore from the form side and come to Me, so dwelling in the place where Light and Life are found. Thus illusion ends.

It is his astral polarization which lays a man open to his many emotional reactions and to waves of mass feeling of any kind. This is the cause of his being swept into that vortex of uncontrolled energy and misdirected emotional force which eventuates in a world war, a financial panic, a religious revival, or a lynching. It is this also that raises him to the heights of hilarity and of spurious happiness in which the „light deceptive“ of the astral plane uncovers to him false sources of amusement, or the mass hilarity - owing to his sensitivity - sweeps him into that hysterical condition which finds its vent in unrestrained merriment and which is the opposite pole of unrestrained weeping. I refer not here to true merriment nor the proper sense of humor, but to those hysterical outbreaks of hilarity which are so common among the rank and file of humanity and lead to reactions of fatigue. (*TB, 4-309/310*)

In the continuity of revelation, Christianity enters upon its cycle of expression under the same divine law-which governs all manifestation - the Law of Cyclic Appearance. This revelation passes through the phases of all form-manifestation, or appearance, then growth and development, and finally (when the cycle draws towards its close) crystallization and a gradual but steady emphasis of the letter and the form, till the death of that form becomes inevitable and wise. But the spirit remains to live on and take to itself new forms. (*TB/AB, 22-6*)

The Crucifixion is called the Great Renunciation, in the Orient, with its lesson of sacrifice and its call to the death of the lower nature. This was the lesson which St. Paul knew and the goal towards which he strove. „I die daily,“ he said, for only in the practice of death daily undergone can the final Death be met and endured .

The Resurrection and Ascension, the final triumph which enables the initiate to sing and to know the meaning of the words: „Oh death, where is thy sting? Oh grave where is thy victory?“ (*TB/AB, 22-24*)

We must remember to think in terms of the whole and to realize that the great expansions of consciousness to which we shall constantly refer have their universal parallels. Some of these unfoldment in the race lie in past racial history. Some lie ahead. One lies immediately possible in the present. As man's physical and mechanical equipment develops to meet his expanding consciousness, he is gradually led to experience more and more of the divine Immanence, to perceive more of the divine Transcendence, and to register with an increasingly illumined awareness the revelation which is sequentially presented for his education and his cultural growth.

Today we stand at the very verge of the birth hour of the racial Christ, and out from the darkness of the womb of matter the Christ child can enter into the light of the Kingdom of God. Another crisis is upon us, and for this Christ has prepared the race, for when he was born at Bethlehem, it was not simply the birth of another divine Teacher and Messenger, but the appearing of an Individual who not only summed up in himself the past achievement of the race, but who was also the forerunner of the future, embodying in himself all that it was possible for humanity to achieve. The appearance of Christ in the cave at Bethlehem was the inauguration of the possibility of a new cycle of spiritual unfoldment for the race, as well as for the individual.

Finally, we shall consider these unfoldment from the standpoint of the individual, and study those episodes related in the Gospel story which vitally concern the individual human being who, approaching the end of the long and weary way of evolution, is ready to re-enact the same drama in his own experience. To him there comes the opportunity to pass from the stage of the new birth to that of the final resurrection, via the steep path of Mount Golgotha. In his innermost nature he must learn to understand the words of Christ, „You must be born again,“ and to express the death unto life which is the outstanding message of St. Paul.

Each of us must sooner or later prove this for himself, because „living religious experience is the only legitimate way to the comprehension of dogmas.“ Only by following the example of those who have achieved can we ourselves learn the meaning of achievement. Only by our living divinely can our hidden divinity find true expression. This involves a practical self-application which brings its own reward but which must at first be entered upon blindly.

The history of humanity is therefore the history of this individual search for divine expression and light, and for the ultimate achievement of the

New Birth which releases a man into the service of the Kingdom of God. Down the ages, individuals throughout the world have passed through these five expansions of consciousness, and have entered into a deeper life of fuller, richer service. Step by step, their sense of divinity has grown, and their awareness of the divine Life, immanent in nature, has led them to the recognition of the paralleling truth of God transcendent. God in the individual, and God in Christ. God in all forms, and God the informing life of the cosmos, and yet a God who consciously informs a universe as well as a man and the minutest atom of substance. The evolution of this recognition of divinity in man has been gradual and slow, but at certain points in racial history (as in the history of the individual man) critical moments have been reached, and crises have emerged and have been transcended, each definite initiation leaving the race with an expanded understanding. Today mankind is being prepared for just such a transition, and for the refocusing of the human consciousness in a higher dimension and in a richer field of experience. Humanity is ready to step on to a higher rung of the evolutionary ladder. Faced with a situation so peculiar and an experience so unparalleled, our present chaotic bewilderment need cause no surprise. We are trembling on the verge of another step forward; we are ready for another Initiation; we are on the point of widening our horizon, and passing through an open door into a larger room. All that is transpiring is no indication of failure, of senseless confusion and blind upheaval. It is rather a process of temporary destruction for further rebuilding, and is but a correspondence in the racial life to those tests and trials which are always the lot of the disciple preparing for Initiation. For this, Christianity has prepared numbers of the race. The new interpretation and the next revelation are imminent.

This coming revitalization of the essential and inner nature of humanity, with the consequent reorganization of world affairs and of human life, is already sensed and awaited by the thinkers of the race, and they constantly isolate the present, opportunity. The expectancy in the race is assuming vital proportions. (*TB/AB, 22-35/37*)

The voice of those who have achieved, the clarion call of those who are initiate in the mysteries of the Kingdom of God, make the new step possible. The moment is unique and urgent. The call is to the individual but also, for the first time in history, it is sounded in the ears of the crowd, because the crowd is ready to respond.

Such is the situation now. The voices of these individuals who have entered into the Kingdom call to the multitude today in no uncertain terms, and the issue is sure, though to some the initiating of humanity may seem a slow process. Old truths enunciated by the world Teachers and Saviors are in process of re-interpretation, to meet the ancient needs in new terms and in a more vital way. Those Leaders who mould the spirits of men are holding the doors wide open, and through them mankind will be obliged to pass, rapidly if it will listen, but inevitably, whether it now hears or no.

Our theme therefore gradually emerges in our consciousness. We can see that it must be approached from two major angles. We shall study these five initiations of Jesus from the angle, first of all, of the individual aspirant, so that it may become apparent that, as children of God, we can all participate in what the Christ went through. One of the interesting things which appear as we study the life of Christ and note how the divine Plan for that life was progressively registered in his consciousness, is that at first he only dimly sensed what he had to do. The ideas developed as he grew older. After the first Initiation, the Birth at Bethlehem, his words to his mother were, „Wist ye not that I must be about my Father’s business?“ He knew that he was ordained to work and to serve, but the specifications of that work were only later made clear to his mind. He simply recognized a Plan, and to that Plan he dedicated himself. This must also be done by those who follow in his steps.

The Second Initiation, that of the Baptism, then took place. Christ had achieved manhood, and this attainment was followed immediately by a definite and conscious rejection of evil. Recognition of work to be done must be succeeded St. Luke, II, 49. by the purification of the one who must thus work, and a demonstration must be given of that purification and freedom from evil. This, Christ gave in the victory of the three temptations. Then, only after this evidenced preparation, do we read that he proceeded to teach. Recognition and preparation for participation in the divine Plan was next followed by dedication to that Plan. After the Transfiguration he entered into a full realization of what lay ahead for him, and he defined it clearly to his disciples, saying: „. . . the Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.... If any man will come after me, let him deny himself, and take up his cross daily, and follow me.“Then we read later in the same chapter that „He steadfastly set his face to go“ up to the place of suffering and of sacrifice.

Finally came the realization that he had accomplished what he had set out to do. Finally came the realization that He had fulfilled the Plan; the

Father's business had been done and the „many things“ undergone. We read that even on the Cross the Plan still engrossed his attention, and with his final „It is finished,“ He passed through the gates of death to a joyful resurrection. The gradual revelation of the Plan and its service always accompanies the initiation process; the individual learns to subordinate his life to the Will of the Father, and to become - as Christ became - the servant of that Will. (TB/AB,F 22-47/49)

Christ Himself laid no emphasis upon the death on the Cross as being the apex of his life work. It was the result of his life work, but not that for which he came into the world. He came that we might have „life abundantly,“ and St. John tells us in his Gospel that the New Birth is dependent upon belief in Christ, when power is given to us to „become the Sons of God, even to them that believe on his name, which were born, not of *blood*, nor of the will of the flesh, nor of the will of man, but of God.” Is it not reasonable for us to gather from these words that when a man reaches the point of recognizing and believing in the Cosmic Christ: „the Lamb slain from the foundation of the world”, then the New Birth becomes possible, for the life of that universal Christ, animating every form of divine expression, can then consciously and definitely carry the man forward into a new manifestation of divinity? The „blood is the life,“ and it is the living Christ that makes it possible for all to become citizens of that Kingdom.

It is the life of Christ in each of us which makes us sons of the Father, not his death which makes us sons. Nowhere in the Gospel story does an opposite statement find support. Christ, at the communion service, gave his disciples the cup to drink, saying: „This is my blood of the new testament, which is shed for many for the remission of sins.” But these are his only references to blood in its remedial aspect, so strongly emphasized in the Epistles, and he himself nowhere correlates blood with the Crucifixion. He speaks in the present tense, and does not relate the blood to the New Birth or to the Crucifixion, or make it a factor in the exclusiveness which has so deeply colored the presentation of Christianity in the world.

It is the Christ life in all forms which constitutes the evolutionary urge. It is the Christ life which makes the steadily unfolding expression of divinity possible in the natural world. It is deep within the heart of every man. The Christ life brings him eventually to the point where he transits out of the human kingdom (when the work of normal evolution has done its part) and leads him into the Kingdom of Spirit. The recognition of

the Christ life within the form of man makes every human being, at some time, play the part of the Virgin Mary to that indwelling reality. It is the Christ life which, at the New Birth, comes to fuller expression, and from crisis to crisis leads on the developing son of God until he stands perfected, having achieved „the measure of the stature of the fullness of Christ.“ (TB/AB, 22-162/164)

Let me state here, briefly and succinctly, what it would appear really transpired when Christ died upon the Cross. He rendered up the form aspect and identified himself as Man with the life aspect of Deity. He thereby liberate us from the form side of life, of religion and of matter, and demonstrated to us the possibility of being in the world and yet not of the world, living as souls, released from the limitations of the flesh, while yet walking on earth. To the very deeps of its being humanity is tired of death. Its only rest lies in the belief that the ultimate victory is over death, and that some day death will be abolished. (TB/AB, 22-162/164)

Today it is the risen Christ who is emerging into the forefront of men's consciousness, and because of this we are on our way towards a period of greater spirituality and a truer expression of religion than at any other time in the history of man. The religious consciousness is the persistent expression of the indwelling spiritual man, the Christ within; and no outer earthly happenings, and no national situations, no matter how temporarily material they may appear to be in their objectives, can dull or obliterate the Presence of God in us. We are learning that Presence can be released in us only by the death of the lower nature, and this is what Christ has always proclaimed to us from his Cross. We are realizing increasingly that the „fellowship of his sufferings“ means that we mount the Cross with him and share constantly in the Crucifixion experience. We are coming to the knowledge that the determining factor in human life is love, and that „God is love.“ Christ came to show us that love was the motivating power of the universe. He suffered and died because he loved and cared enough for human beings to demonstrate to them the Way that they must go - from the cave of Birth to the mount of Transfiguration, and on to the agony of the Crucifixion - if they too are to share in the life of humanity and become, in their turn, saviors of their fellowmen. (TB/AB, 22-201/202)

Christ's major task was the establishing of God's Kingdom upon earth. He showed us the way in which humanity could enter that Kingdom - by subjecting the lower nature to the death of the cross, and rising by the power of the indwelling Christ. Each one of us has to tread the way of the cross alone, and enter God's Kingdom by right of achievement. But the way is found in service to our fellow men, and Christ's death, viewed from one angle, was the logical outcome of the service which he had rendered. Service, pain, difficulty and the cross - such are the rewards of the man who puts humanity first and himself second. But having done so, he discovers that the door into the Kingdom is flung wide open and that he can enter in. But he has first to suffer. It is the Way. It is through supreme service and sacrifice that we become followers of Christ and earn the right to enter into his Kingdom, because we do not enter alone. This is the subjective element in all religious aspiration, and this all the sons of God have grasped and taught. Man triumphs through death and sacrifice.

That superhuman Spirit, Christ, did this perfectly. In him was no sin because he had perfectly transcended the ephemeral lower self. His personality was subordinated to his divinity. The laws of transgression touched him not, because he crossed no boundaries and infringed no principles. He embodied in himself the principle of love and therefore it was not possible for him, at the stage in evolution which he had reached, to hurt a human being. He was perfectly balanced and had achieved that equilibrium which released him from all lower impacts and set him free to ascend to the throne of God. For him there was no holding on to the lower and to that which was humanly desirable but divinely rejected. (*TB/AB, 22-207/208*)

In the coming Aquarian Age we shall see humanity producing a culture which is sensitive to the finer and higher spiritual values, a civilization which is free from glamour and from much of the illusion which today colors the Aryan peoples, and a racial life which will be embodied in those forms which will bridge the gap at present existing; it will be free from what we now know as disease of the worst kind, though death and certain forms of bodily breakdown which may eventually end in death will, of course, still be prevalent. The overcoming of death is not contingent upon the elimination of bodily ills, but upon the establishing of that continuity of consciousness which carries over from the physical plane of life to the inner subjective existence. (*TB, 13-45/46*)

This world crisis, with all its horror and suffering, is - the last analysis - the result of successful evolutionary processes. We are ready to recognize that when a man's life cycle has been run and he has learnt the lessons which the experience of any particular life has been intended to teach, his physical body and the inner form aspects (making the sum total of his personality expression) will begin to deteriorate; destructive agencies within the form itself will become active and eventually death will take place, resulting in the liberation of the indwelling life in order that a new and better form may be built. This, we perforce accept either blindly or intelligently, regarding it as a natural and unavoidable process, but normal and inevitable. We are apt, however, to forget that what is true of the individual is true of humanity. Cycles of civilization such as that we call our modern civilization are analogous to a particular, individual, human incarnation with its inception, its progress and growth, its useful maturity and its ensuing deterioration and subsequent death or the passing away of the form.

Forms are ever open to attack. A strong subjective life and spiritual detachment are the two safeguards. Where the form is more potent than the life, danger is imminent; where attachment to the material aspect or organization is present, spiritual values are lost.

Today we are watching the death of a civilization or cycle of incarnation of humanity. In all fields of human expression, crystallization and deterioration had set in. Worn-out religious dogmas and the grip of theology and the orthodox churches have no longer sufficed to hold the allegiance of the potent, inner, spiritual life; humanity is deeply spiritual and innately religious but needs today a new form with which to clothe the ancient verities. Old political schools have been deemed inadequate and new ideologies bear witness to the strength of the life which is seeking more adequate expression; the educational systems, having served their purpose, are fast being recognized as inadequate to meet the need of the demanding life of the race; there is everywhere a cry for change and for those new forms in the religious, political, educational and economic life of the race which will allow of freer and better spiritual expression. Such a change is rapidly coming and is regarded by some as

death - terrible and to be avoided if possible. It is indeed death but it is beneficent and needed. It is this realization of the passing of a civilization which gives rise to the recurrent and foreboding cry, „This is the death of civilization; it must not be“; „This is the end of the order, and the old order must be saved“; „This is the destruction of the old and loved values, and it must not be permitted.“

That humanity is bringing about this needed change in unnecessary, cruel and painful ways is indeed true, just as it is true today that human beings by their wrong thinking, foolish habits of physical living and undesirable emotional attitudes do precipitate a final, physical breakdown and eventually death. Nevertheless, for the progress of the soul of the individual and the soul of humanity, death is inevitable, good and necessary; it is also a practice with which we are all most familiar in our own experience and in watching it in others. But we need to remember that the worst death of all (as far as humanity is concerned) would be if a form of civilization or a body form became static and eternal; if the old order never altered and the old values were never transmuted into higher and better ones, that would indeed be a disaster. (*TB, 13-114/116*)

We need to bear in mind also that the forces of destruction or death are two-fold: first, the rapidly emerging and developing life with its demand for more room for expression and fuller experience, and its spiritual aspiration for change and progress; and secondly, the reactionary forces and the conservative attitudes which adhere to the well known and the familiar, and which hate the new, the untried and the unknown. Both of these produce the great and divine transition from the past into the future, and from the old into the new, from experience into fruition and then into experience again. The realities are eternal and undying; the forms are ephemeral and temporary; the soul is persistent and deathless; the form is changing and doomed to die. The processes of evolution have in the past and will in the future prove successful in bringing forms to birth, to maturity and to death.

But (and this is the interesting and significant point) humanity is for the first time, aware *of* process. It has for the first time chosen intelligently to observe what is going on and to relate it to experience and to environment. This in itself indicates a stage of true and much to be desired development. Reasoning, analysis and the presentation of differing viewpoints are going on in every country on a large scale with varying results, based on differences of temperament, of tradition, of development and of training.

This stage of death and of birth (for the two are proceeding simultaneously) can be easily grasped by the esotericist as he studies the world war in its two distinctive periods: 1914 to 1918, and 1939 until 1942. The first stage (if you could see the situation as it truly is) was most definitely the death stage; the second stage, in which we now find our-

selves, is literally the stage of birth - the birth pangs of the new order and of the new civilization. through which humanity's sense of life can express itself. The mother dies in order that the child may live; the form is sacrificed to the life. But today, the form aspect, the Mother or matter aspect, is dying consciously, and just as consciously the child, the infant civilization, is coming into being. This is the new thing and it is in this that we are all participating. It is the *death of the personality of humanity and the coming in of the soul.* (TB, 13-116/117)

It is for this reason that the esoteric teaching emphasizes the fact that the soul of man is a Lord of Sacrifice and of loving persistent Devotion - the two outstanding qualities of the Shamballa Lives, sustaining life and giving. This is lasting devotion to the good of the whole or the expression of the spirit of synthesis and sacrifice in order again that all lesser lives (such as those embodied in the personality of man) may rise to the „resurrection which is in Christ,“ through the crucifixion or sacrifice of the soul upon the Cross of Matter.

It is this thought again which gives significance to the life of Christ on earth for He re-enacted for us an eternal process, externalizing it in such a way that it became the symbol of the motive of the entire manifested universe and the impulse which should direct each of us - crucifixion and death, resurrection and life, and the consequent salvation of the whole.

It is this thought which is embodied in the challenge of this fourth phrase of the Great Invocation, and means literally, „May all men everywhere respond to the keynote of the universe and give themselves for others.“ And, is not this in a faint and dim manner, the present keynote of human effort? In spite of a real inability to think truly, effectively and intuitively, the mass of men in all lands are responding clearly and definitely to this note of sacrifice. Leaders of the great nations everywhere are using this note and call to sacrifice in their appeals at this time to their peoples. (TB, 13-167/168)

The death of the physical body is a lesser evil than the setting back of civilization, the thwarting of the divine purposes of the human spirit, the negating of all spiritual teaching, and the control of men's minds and liberties. War is always evil, but it can be the lesser of two evils, as is the case today. (TB, 13-181)

The Hierarchy is very different . Pacifism, as interpreted by you, has no place in its ranks. The destruction of form in battle (which causes so much fear to many of you) is of small importance to those who *know* that reincarnation is a basic law of nature and that *there is no death*. The forces of death are abroad today, but it is the death of liberty, the death of free speech, the death of freedom in human action, the death of truth and of the higher spiritual values. *These* are the vital factors in the life of humanity; the death of the physical form is a negligible factor in relation to these, and one easily righted again through the processes of rebirth and fresh opportunity.

I would say to those who preach a passive attitude in the face of evil and human suffering and who endorse a pacifism which involves no risks: With what do you propose to fight the forces of aggression, of treachery, evil and destruction which are today stalking over our planet? What weapons do you bring to this combat? How will you begin to stem the onslaught and arrest the whirlwind? Will you use prayers for peace, and then patiently wait for the forces of good to fight your battle and for God to do the work? I tell you that your prayers and your wishes are unavailing when divorced from right and potent action. Your prayers and petitions may reach the throne of God, symbolically speaking, but then the reply comes forth: The Forces of Light will strengthen your arms and turn the tide in your favor *if you* stand up and fight for that which you desire. Who will arrest the progress of aggressive selfishness if the men and women of goodwill rest back upon their idealism and do naught that is practical to justify their hope or aid in the materialization of the desired ideal.

There are those in the world today who (despite past national selfishness and wrong) are fearlessly and with true insight fighting humanity's battle, and with them the Hierarchy stands, as it has ever stood on the side of liberty, right understanding and correct attitudes in human affairs. I would say to those who cry: „Peace, peace when there is no peace“: Are you going to profit by their death and sacrifice when the ultimate triumph of the Forces of Light comes to pass? Are you going to take the position that you can then live in a safe world because others gave their lives that you might do so? Are you going to issue forth from the safe security of your pacifist alibi and gratefully acknowledge what they have done and grasp your share of the gains which they have purchased at such a cost? I would warn you not to be glimmered by the false premise that you must stand by your hard-earned convictions, even at the expense of other peoples lives and the downfall of nations, forgetting that fear and false pride will make this argument of importance

to you. Are the peace-minded people of the world going to reap the benefits of a peace for which they have paid no price? It is the people who value peace above all else who are today seeking by every possible method to stop Germany. (*TB, 13-233/234*)

„We shall use all our influence when the time comes in the *building of a new world* in which the nations will not permit insane armed rivalry to deny their hopes of fuller life and future confidence nor be forever overborne by grim foreboding of disaster. The new world that we seek will enlist the *cooperation of all peoples* on a basis of human equality, self-respect and mutual tolerance. We shall have to think out many things that lie on the route of international contacts - social, political and economic - and find means of reconciling the necessity of change in a constantly changing world with security against the disturbance of the general peace through resort to violence. To this order that we shall create, *all nations have their contribution to make*, and a great responsibility both in thought and action will rest upon our people. We, not less than others, have our lesson to learn from past failures and disappointments.“

I would have you note the recognition, by this spokesman for the Allies, of the need of change, the realization of the coming world order and the humble statement anent past mistakes. (*TB, 13-239*)

The law of *Cause and Effect*, called *Karma* in the East, governs all this. Karma must be regarded in reality as the effect (in the form life of our planet) of causes, deep-seated and hidden in the mind of God. The causes that we may trace in relation to disease and death are in reality only the working out of certain basic principles which govern - rightly or wrongly, who shall say? - the life of God in form, and they must ever remain incomprehensible to man until such time as he takes the great Initiation which is symbolized for us in the Transfiguration. (*TB, 17-16*) Nowhere in human thought is the darkness greater than in connection with the laws concerning disease and death. (*TB, 17-23*)

Death, brother of mine, is a great and universal heritage; all forms die, for such is the law of life, to speak in paradoxes. The time had arrived when the race could be taught the lesson that death can either be the ending of a cycle and an automatic response to the great Law of Cycles

which continually institutes the new and ends the old, or it can be brought about by the misuse of the physical body, by misapplied energy and by the deliberate action of the man himself. The man who deliberately sins, and who is psychologically wrong in his attitudes and consequent actions, commits suicide just as truly as the man who deliberately blows out his brains. This is seldom realized, but the truth will become increasingly apparent. (TB, 17-234)

Death has been present upon our planet from the very night of time itself; forms have come and gone; death has overtaken plants and trees, animals and the forms of human beings for untold aeons, and yet our planet is not a charnel house as it well might be in the face of this fact, but is still a thing of beauty, unspoiled even by man. The processes of dying and of dissolution and the dissipation of forms goes on every moment without producing contagious contamination or the disfiguring of the surface of the earth. The results of dissolution are beneficent in effect. Ponder on this beneficent activity and on the beauty of the divine plan of Death and Disappearance.

With man, death takes on two aspects of activity; the human soul differs from the soul in the non-human forms in that it is itself a full and - on its own plane - an effective expression of the three divine aspects; it determines within certain limits - based on time conditions and spatial necessity - its entrance into human form and its exit therefrom. Once this exit has been made and the soul has withdrawn the thread of consciousness from the brain and its life thread from the heart, certain life processes still persist; they are now under the influence of the planetary life, however, and to these the physical elemental (the subtotal of the living atoms of the body nature) is responsive. I would have you note the occult paradox that death is the result of living processes. Death, or the death-producing energy emanating from the planet, brings about the complete disruption of the bodily organism and its reduction to its essential elements - chemical and mineral, plus certain inorganic substances which are susceptible of absorption into the soil of the planet itself. Death, as the result of soul activity produces, therefore, the withdrawing from the body of the „light body and of the subtle bodies,“ leaving the dense form and its component parts to the benign processes of planetary control. This dual activity produces death - as we know it from the human angle. (TB, 17-246/247)

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It is necessary here to point out that this ability of the planetary Logos to extract the life essence innate in each atom, produces what might be called deterioration in the structure of the form at any point from whence this life essence is emitted. This brings about conditions which eventually become apparent visually; thus disease and the „tendency to die“ become recognizable. Therefore, the withering of a flower, death from old age in an animal or a tree, and the many diseases of the human being are all brought about by the pull of the powerful life of the planet, speaking esoterically; this is an aspect of what is called, erroneously, the Law of Gravitation. This law is - again speaking esoterically - an aspect of the Law of Return, which governs the relation of a unit of life in form to its emanating source. „Dust thou art; unto dust thou shalt return“ is a statement of occult law. In the curious evolution of words - as any good dictionary will show - the word „dust“ comes from two roots, one meaning „wind“ and the other „falling to pieces.“ The significance of both these meanings will be apparent and the sequence of ideas is arresting. With the withdrawing of the wind or breath, a falling to pieces eventuates, and this is a true and significant statement. As the greater life absorbs the lesser life, the disappearance of that which the life has informed takes place; this is true of all forms in the subhuman kingdoms as they respond to the drag or pull of the planetary life; it is true also

of the human form as it reacts to the call of the soul to return its life principle to the soul, via the sutratma, and to return as consciousness to its registering source.

In this process and interaction, the form shows the results of being either the receiver of the tide of life from the planet or as the releaser of that life, under cyclic law, to its general reservoir of living energy. Upon these two reactions depends the health or the disease of the form in various stages and states of response and under the action of other contributing and conditioning factors. *(TB, 17-246/248)*

As you well know, the great distinction between the human kingdom in the three worlds and the other kingdoms in nature is the factor of free-will. In the matter of death, this freewill has, in the last analysis, a definite relation to the sou. The will of the soul is either consciously or unconsciously followed, where the decision of death is concerned, and this idea carries with it many implications which students would do well to ponder. *(TB, 17-249)*

Death, therefore, is referred to as an episode, and as a transitional point in a vast series of transitions. When this attitude of the soul is grasped, our entire technique of living, and incidentally of dying, is utterly altered. *(TB, 17-352)*

Some few are now beginning to live in the world of meaning, whilst disciples and those functioning in the world of the Hierarchy are aware, or are steadily becoming aware, of the causes which produce the effects which meaning reveals. It is for this reason that we can now start considering the basic requirements which man must meet before he can move forward along the path of future enlightenment. This enlightenment will most necessarily remove all fear of death and deal with that subject which has for so long a time driven humanity into the depths of despair and of fear. *(TB, 17-385)*

If people but knew more, birth would be the experience which they would dread, and not death, for birth establishes the soul in the true prison, and physical death is only the first step towards liberation. *(TB, 17-393/394)*

I seek not here to impose upon you a theological discussion. I seek only to point out that the present fear of death must give place to an intelligent comprehension of the reality and to the substitution of a concept of continuity which will negate disturbance, and emphasize the idea of one life and one conscious Entity in many experiencing bodies.

It might be stated, in order to sum up my general proposition, that the fear and horror of death is founded upon the love of form - our own form, the forms of those we love and the form of our familiar surroundings and environment. Yet this type of love runs counter to all our teaching anent the spiritual realities. The hope of the future, and the hope of our release from this ill-founded fear, lie in the shifting of our emphasis to the fact of the eternal soul and to the necessity for that soul to live spiritually, constructively and divinely within the material vehicles. Into this concept again enters the thought of restitution. Wrong concepts are therefore forgotten; the idea of elimination also enters in so that right focus is attained. Integration demands consideration, so that absorption in the life of the soul will take the place of absorption in the life of the body. Sorrow, loneliness, unhappiness, decay, loss - all these are ideas which must disappear as the common reaction to the fact of death also vanishes. As men learn to live consciously as souls, as they also learn to focus themselves on soul levels and begin to regard the form or forms as simply modes of expression, all the old sorrowful ideas anent death will gradually disappear, and a new and more joyful approach to that great experience will take their place. (*TB, 17-394/395*)

The question which the theme of death arouses is: Where is the „I“ the occupying tenant of the body, when that body is relinquished and disintegrates? Is there, in the last analysis, an occupying tenant? Human history records the endless search for assurance upon this subject; this search culminates today in the numerous societies which are occupying themselves with the attempt to prove immortality and to penetrate into those fastness of the spirit which apparently give sanctuary to that „I“ which has been the actor on the physical plane and which has hitherto baffled the most earnest seeker. The incentive of fear lies behind this frantic search; it is an unfortunate fact that the majority of the people (apart from a few enlightened scientists and similar intelligent seekers) who engage in the usually questionable techniques of the seance room, are emotional types, easily convinced and only too ready to accept as evidence that which the more intelligent seeker would immediately repudiate. (*TB, 17-398/399*)

The problem of death, needless to say, is founded upon the love of life which is the deepest instinct in human nature. The determination that nothing is lost under divine law is a recognition of science; eternal persistence in some form or another is universally held to be a truth. (TB, 17-401)

The field of experience (in which is death, as the average person knows it) is the three worlds of human evolution - the physical world, the world of emotion and desire, and the mental plane. This world is, in the last analysis twofold, from the angle of death, and hence the phrase „the second death.“ This I have earlier applied to the death or destruction of the causal body, in which the spiritual soul has hitherto functioned. It can be applied, however, in a more literal sense, and may be referred to the second phase of the death process in the three worlds. It then concerns form only, and is related to those vehicles of expression which are found below the formless levels of the cosmic physical plane. These form levels are (as you know well, for the knowledge constitutes the a.b.c. of the occult theory) the levels on which the concrete, lower mind functions, the emotional nature reacts to the so-called astral plane, and the dual physical plane. The physical body consists of the dense physical body and the etheric vehicle. (TB, 17-409)

Death comes to the individual man, in the ordinary sense of the term, when the will-to-live in a physical body goes and the will-to-abstract takes its place. (TB, 18-164/165)

This evolutionary pushing forward along the Lighted Way, out of darkness into light, from the unreal to the real, and from death to immortality, is an inherent urge in all forms. It constitutes one of the most subtle and one of the least understood laws of the universe, being related to the Life principle, of which we know as yet naught; it underlies the Law of Evolution as well as the Law of Karma and is, in reality, the Law of the Life Purpose of the planetary Logos. It is an expression of his dynamic intention as it forces all substance in manifestation and in time and space to act and react in conformity to His Will. He thus enables his form - the planet which is a compound of all the seven kingdoms in nature - to express logocic intention for the „duration of the Great Breath“; of this breath, time and space are the two aspects. It affects the tiniest

atom and the most exalted Being within the sphere of his consciousness and the scope of his livingness. It affects the subhuman kingdoms, unconsciously to them, and is (in relation to them) sometimes spoken of as „the Law of Life of the Sun.“ The human family, after the stage of personality integration is reached, reacts with increasing consciousness of the divine purpose. Once the Antahkarana is constructed and the higher Initiations are taken, the initiate then cooperates with that purpose in full understanding and intention. He no longer simply reacts to his own interior urges, which force him ever to invoke the higher aspect of life and of consciousness which he senses on ahead. He now knows. He sees. He participates in the Plan. He relates himself to the divine Intention through an understanding of the doctrine or Science of Tension. He makes the divine Intention his, as far as he can grasp it. This reciprocal interplay produces the mutability of form and the immutability of the divine nature which is distinctive of, those liberated Consciousness which have freed Themselves from the prison of form. (TB, 18-519/520)

The time is not yet, but a great awakening is in process; men, however, will only see correctly when this Principle of Conflict is properly evaluated as a spiritual necessity and is used by humanity as an instrument to bring about emergence from the wrong controls and principles. Just as the individual disciple uses it to emerge out of the control of matter in the three worlds. beginning with the emergence from the control of the physical body, passing out of the control of the emotional nature, and formulating for himself a spiritual ideology which enables him to pass out of the control of the three worlds of forms, and so begin to function as a soul-infused personality, so mankind also has to do the same in mass formation. This whole process culminates when the Fourth Initiation, the Great Renunciation, is taken by man today, and by humanity in some distant future. This „point of emergence“ is reached by right decision and as a result of a right use of the Principle of Conflict. It will be obvious to you that this Principle of Conflict is closely related to death. By death, I mean extraction from form conditions - physical, emotional or mental. I mean cessation of contact (temporarily or permanently) with physical form, with astral glamour and with mental illusion. I mean the rejection of Maya, the name of that all-inclusive effect which overwhelms a man who is immersed in materialism of any kind, and is therefore overcome (from the soul angle) by life in the three worlds. It is the Principle of Conflict, latent in every atom, of substance,

which produces, first of all, conflict, then renunciation, and finally emancipation; which produces war in some form or another, then rejection, and finally liberation. This principle is, as you can well see, closely linked to the law of Karma. (TB, -18-607/608)

The concept of sacrifice has permeated all the teaching anent the Crucifixion or the Renunciation Initiation, both in the East and in the West. This is a sacrifice idea associated with the concept of pain, agony, suffering, patience, prolongation and death. Yet the true root of the word remains the same and gives the true significance: „Sacer,“ to make holy; that is what in truth happens to the initiate; he is „made holy“; he is „set apart“ for spiritual development and service. He is separated off from that which is natural, material, transmitted and handicapping, trammeling and destructive, and from that which lessens right activity for that which is new. He learns to define the Wholeness which is his divine right and prerogative.

The beauty of the interpretation of the Crucifixion, the Fourth Initiation, and the reward to those who attempt to penetrate to its true meaning and significance are untold. It requires, however, the teaching of the East and of the West to arrive at the true understanding of the experience. The concept of a clean break with the old life in the three worlds of experience which has characterized the work of the soul for so long is obvious. It is death in its truest and most useful form. Every death, as it takes place today and on the physical plane, is therefore symbolic in nature, pointing to the time when the soul finally „dies“ to all that is material and physical, just as the human being dies to all contact in the three worlds before resuming incarnated living. (TB, 18-699/700)

The Science of the Antahkarana

As a Preparation for what students need to master, I would like to emphasize certain points by tabulating the information already given. *The Science of the Antahkarana* is not an easy one to learn because of the following points. These emphasized points must be accepted by students as a working hypothesis prior to all attempted work:

1. The Science of the Antahkarana is connected with the entire problem of energy, but peculiarly with the energy handled by the individual and with the forces by which the individual relates himself to other individuals or to groups. For the sake of clarity, we will give the name of
 - a. ENERGY: to all forces pouring into the individual form from whatever direction and source. To these major energies, the names of „sutratma“ or „life thread“ or „silver cord“ have frequently been given.
 - b. FORCE: to all the energies which - after due manipulation and concentration - are projected by the individual or group in any direction and with many possible motives, some good and many selfish.

2. The Science of the Antahkarana, technically speaking and for group purpose, is especially the science of light manifestation with its results of revelation and consequent changes. It should be remembered that:
 - a. Light is substantial, and from the angle of the spirit is a sublimation or higher form of material matter.
 - b. Light is also the quality or major characteristic of the soul in its own realm, and of the etheric body (a reflection of the soul eventually) in the three worlds of human evolution.
 - c. The object of the science with which we are dealing is to fuse the lower and the upper lights, so that one light shines forth in physical manifestation and a synthesis of light is consequently brought about.
 - d. Technically speaking, two light bodies exist - the vital or etheric body and the soul vehicle. One is the result of aeons of in-

carnating life and becomes in time a powerful repository of energies gathered out of a wide range of contacts, though conditioned by the ray type in its three aspects. The etheric body exists and is today functioning powerfully. The soul body is in process of being slowly constructed, and is that „house not made with hands, eternal in the heavens“ to which the New Testament refers (II Cor. 5: 1) . It is interesting to note that the Old Testament refers to the etheric body

(Ecc. 12:6-7) and its construction, and the New Testament deals with the building of the spiritual body.

3. The Science of the Antahkarana must be studied in three ways:
 - a. *Concretely* and in relation to the etheric body, which is a substantial, tangible form, and is being so considered (though not as yet universally admitted) by modern science.
 - b. *Egoically* and in relation to the soul and to the „light body“ through which the spiritual man must function in the world of souls, and which - when blended and fused with the etheric body - produces the manifestation of divinity upon earth to a greater or lesser degree, according to the extent of fusion and *the conscious recognition by the individual* of the attained fusion.
 - c. *Abstractly* and in relation to knowledge-wisdom, which are two words used in relation to force and energy, and their use by the individual in his environment and contacts. Ponder on these words. You will realize how necessary it is that there should be some capacity for abstract thinking before the true implications of this new science can be understood.
4. The Science of the Antahkarana is concerned with the problem of the continuity of consciousness and with the problem of life and death. Keep these two themes clearly in your mind for they are basic and important.
5. The Science of the Antahkarana deals with the three fold thread which connects:

- a. The monad, the soul and the personality, linking all three periodical vehicles and unifying all seven principles.
 - b. The triple personality and its environment in the three worlds of human enterprise, and later in the other two worlds (making five) of superhuman expression.
 - c. The consciously creative man and the world of ideas. These he must contact and express through creative work, thus bridging with the light:
 1. Between the world of souls and the world of phenomena.
 2. Between the realm of subjective beauty and reality and the outer tangible world of nature.
 3. Between himself and others.
 4. Between group and group.
 5. Later, when the divine Plan has become a reality to him, between the fourth kingdom (the human) and the fifth kingdom (the Kingdom of God).
 6. Finally, between humanity and the Hierarchy.
6. The Science of the Antahkarana is the science of the triple thread which exists from the very beginning of time and links individual man with his monadic source. The recognition of this thread and its use, consciously, as the Path and the means of ever expanding contacts, comes relatively late in the evolutionary process. The goal of all aspirants and disciples is to become aware of this stream of energy in its various diversification's and consciously to employ these energies in two ways: interiorly in self-unfoldment, and in the service of the plan for humanity.
7. The Science of the Antahkarana teaches certain fundamental truths about the thread, some of which might be enumerated as follows:
- a. The *life thread* comes directly from the monad or the ONE. This thread is anchored in the heart during incarnation. There is the seat of life.
 - b. The *consciousness thread* comes directly from the soul. It is anchored in the head. There is the seat of consciousness.

- c. The *thread of creative activity* is initiated and constructed by the human being. It is anchored, when sufficiently constructed, in the throat. This thread is an extension or synthesis of the two basic threads.

The creative thread itself is triple in nature. It is slowly constructed down the ages by the man. As he becomes truly alive, from the standpoint of intelligent awareness and the desire fully to express himself, the process is materially hastened. These three self-created lesser threads which constitute the third thread of the antahkarana extend eventually:

1. From the physical body to the etheric body, passing from the heart to the spleen, and thence to the body of prana, the vital or etheric body, *unites with force from the egoic will petals.*
2. From the etheric body to the astral body. This thread passes from the solar plexus to the heart and from thence to the astral body, picking up the energy of the thread mentioned above, *unites with force from the love petals.*
3. From the astral body to the mental vehicle. This thread passes from the ajna centre to the head centre and from thence to the mind body, picking up the energy of the other two threads mentioned above, *unites with the force from the knowledge petals.*

Though these three energies are woven into one thread finally, yet they remain distinct. It should be borne in mind that the soul body is constructed of pure white light, whilst the light out of which the etheric body is made is golden.

8. The Science of the Antahkarana deals, therefore, with the entire incoming system of energy, with the processes of usage and transformation and fusion. It deals also with the outgoing energies and their relationship to the environment and is the basis of the science of the force centres. The incoming and the outgoing energies constitute finally two great stations of energy, one characterized by power and the other by love, and all directed to the illumination of the individual and of humanity as a whole, through the medium of the Hierarchy composed of individuals. This is basically the Science of the Path.

The Antahkarana, therefore, is the thread of *consciousness*, of intelligence, and the responsive agent in all sentient reactions. The interesting point to bear in mind, and where we must now lay the emphasis, is that this thread of consciousness is *evolved by the soul* and not by the monad. The World Soul pours its gossamer thread of sentient consciousness into all forms, into all body cells and into all atoms. The human soul, the solar angel, repeats the process in relation to its shadow and reflection, the personality. This is part of the creative work of the soul. But, in its turn, the human being has also to become creative in the mental sense of the term and must repeat the process, for in all points the microcosm resembles the macrocosm. Therefore, through the life thread, the soul creates and reproduces a personality through which to function. Then through the building of the antahkarana, the soul first of all develops sentience down upon the physical plane, and later bridges the gap - through meditation and service - between the three mental aspects. It thus completes the creation of the path of return to the Center, which must parallel the path of outgoing.

I have now completed my introductory presentation of the fundamentals which will in the future age dominate the educational systems. It was necessary for all of you - and for those who will later study these instructions anent the new education - to have some grasp of past foundational implications and basic tendencies and also some ideas, however vague, of the line along which major changes can be expected to come. You can begin, therefore, to work intelligently and with as little loss of time as possible.

It remains now to make the teaching which I have given practical in its implications. The New Education now must take the place of that which is old and which has proved so wrong that it could not prevent the universal holocaust which distinguished the years 1914-1945. It must be superseded. The next stage of human evolution will emerge as a result of the purificatory action of the World War. There are steps which humanity must take, and only a new type of education and a different attitude to the educational processes (imposed upon the very young of every nation) will enable mankind to take them.

A new cycle of experience, of psychological development and of new educational processes is imminent. What I have given here and elsewhere on the Science of Meditation, of Service and anent the Antahkarana gives method, mode, promise and point to it all. (*TB, 12-144/150*)

The Bodies of Man

The etheric body

We will now continue with the discussion of the etheric body, and take up the consideration of its function and its relation to the physical body. The two may wisely be considered together, for the inter-relation is so close that it is not possible to discuss them separately. Primarily the functions of the etheric body are three in number:

1. It is the receiver of prana.
2. It is the assimilator of prana.
3. It is the transmitter of prana.

1. The receiver of prana.

The etheric body may therefore be described as negative or receptive in respect to the rays of the sun, and as positive and expulsive in respect to the dense physical body. The second function - that of assimilation - is strictly balanced or internal. As stated earlier, the pranic emanations of the sun are absorbed by the etheric body, via certain centers which are found principally in the upper part of the body, from whence they are directed downwards to the center which is called the etheric spleen, as it is the counterpart in etheric matter of that organ. The main center for the reception of prana at present is a center between the shoulder blades. Another has been allowed to become partially dormant in man through the abuses of so-called civilization, and is situated slightly above the solar plexus. In the coming rootrace, and increasingly in this, the necessity for the exposure of these two centers to the rays of the sun, will be appreciated, with a corresponding improvement in physical vitality and adaptability. These three centers,

1. Between the shoulder blades,
2. Above the diaphragm,
3. And the spleen

make, if one could but see it, a radiant etheric triangle, which triangle is the originating impulse for the later pranic circulation throughout the

entire system. The etheric body is really a net-work of fine channels, which are the component parts of one interlacing fine channels cord, one portion of this cord being the magnetic link which unites the physical and the astral bodies and which is snapped or broken after the withdrawal of the etheric body from the dense physical body at the time of death. The silver cord is loosed, and this is the basis of the legend of the fateful sister who cuts the thread of life with the dreaded shears. The etheric web is composed of the intricate weaving of this vitalized cord, and apart from the seven centers within the web (which correspond to the sacred centers, and of which the spleen is frequently counted as one) it has the two above mentioned, which make - with the spleen - a triangle of activity. The etheric web of the solar system is of an analogous nature, and likewise has its three receptive centers for cosmic prana. The mysterious band in the heavens, which we call the *Milky Way*, is closely connected with cosmic prana, or that cosmic vitality or nourishment which vitalizes the solar etheric system.

2. The assimilator of prana.

The process of assimilation is carried on in this triangle, and the prana which enters into either center, circulates three times around the triangle before being transmitted to all parts of the etheric vehicle and from thence to the dense physical body. The main organ of assimilation is the spleen-the etheric center and the dense physical organ. The vital essence from the sun is passed into the etheric spleen, and is there subjected to a process of intensification or devitalization, according to the condition, healthy or not, of that organ. If the man is in a healthy state the emanation received will be augmented by his own individual vibration, and its rate of vibration will be keyed up before it is passed on into the physical spleen; or it will be slowed down and lowered if the man is in a poor condition of health. (*TB, 4-98/100*)

The etheric or energy body, therefore, of every human being is an integral part of the etheric body of the planet itself and consequently of the solar system. Through this medium, every human being is basically related to every other expression of the Divine Life, minute or great. The function of the etheric body is to receive energy impulses and to be swept into activity by these impulses, or streams of force, emanating from some originating source or other. The etheric body is in reality naught but energy. It is composed of myriad's of threads of force or tiny

streams of energy, held in relation to the emotional and mental bodies and to the soul by their co-ordination effect. These streams of energy, in their turn, have an effect on the physical body and swing it into activity of some kind or another, according to the nature and power of whatever type of energy may be dominating the etheric body at any particular time.

Through the etheric body, therefore, circulates energy emanating from some mind. With humanity in the mass, response is made unconsciously to the rulings of the Universal Mind; this is complicated in our time and age by a growing responsiveness to the mass ideas - called sometimes public opinion - of the rapidly evolving human mentality. Within the human family are also found those who respond to that inner group of Thinkers Who, working in mental matter, control from the subjective side of life the emergence of the great plan and the manifestation of divine purpose. (*TB, 11-3/4*)

It is a fact that omnipresence, which is a law in nature and based on the fact that the etheric bodies of all forms constitute the world etheric body, makes *omniscience possible*. The etheric body of the planetary Logos is swept into activity by his directed will; energy is the result of his thoughtform, playing in and through his energy body. This thoughtform embodies and expresses his world Purpose. All the subhuman forms of life and the human forms up to the stage of advanced man are governed by divine thought through the medium of their energy bodies which are an integral part of the whole. They react, however, unconsciously and unintelligently. Advanced humanity, the mystics and the knowers, are becoming increasingly aware of the mind which directs the evolutionary process. When this awareness is cultivated and the individual mind is brought consciously into contact with the mind of God as it expresses itself through the illumined mind of the Hierarchy of adepts, we shall have the steady growth of omniscience. This is the whole story of telepathic interplay in the true sense. It portrays the growth of that oligarchy of elect souls who will eventually rule the world, who will be chosen so to rule, and who will be recognized by the mass as eligible for that high office through the co-ordination that they have- established between:

1. The universal mind.
2. Their individual mind illumined by the soul consciousness.

3. The brain, reacting to the individual mind, and
4. the group of those whose minds and brains are similarly tuned and telepathically related.

In connection with disciples and aspirants to discipleship, it is presumed that their minds are somewhat attuned to the soul; that they are also so aligned that the soul, mind and brain are co-ordinated and are beginning to function as a unit. This is the individual responsibility. Now comes the task of learning to be responsive to the group and to find and contact those minds which are energized by similar thought currents. (TB, 11-8/9)

Three Types of Telepathy

Let us now discuss in some detail the three types of telepathy enumerated above: instinctual telepathy, mental telepathy, and intuitional telepathy. These three produce differing modes of activity and tap (to use a familiar word) differing areas of communication.

1. *Instinctual telepathy* is based upon those impacts of energy which come from one etheric body and make an impression upon another. The medium of communication employed is, as we have seen, the etheric substance of all bodies, which is necessarily one with the etheric substance of the planet. The area around the solar plexus (though not in direct relation to that centre as it exists as an instrument differentiated from all other instruments or centres) is sensitive to the impact of etheric energy, for this area in the etheric body is in direct „touch“ with the astral body, the feeling body. Also, close to the solar plexus is found that centre near the spleen which is the direct instrument for the entrance of *prana* into the human mechanism. (...)
2. In our race, the Aryan, instinctual telepathic work is still the major expression of this spiritual possibility, but at the same time *mental telepathy* is becoming increasingly prevalent. This will be more and more so, as time goes on. It is most difficult in this transition period to define, or differentiate, the peculiar areas involved, because the solar plexus is still exceedingly active. What we have today is a mixture of instinctual telepathy and the beginning of

mental telepathy. This manifests, however, very seldom, and then only in the educated classes. With the masses, instinctual telepathy is still the mode of contact. The throat centre is primarily involved where mental telepathy is concerned; there is also sometimes a little heart activity and always a measure of solar plexus reaction. Hence our problem. Frequently the communicator will send a message via the throat centre, and the recipient will still use the solar plexus. This is the most frequent method, and I would ask you to remember this. The sending out of a message may involve, and frequently does in connection with disciples, the throat centre, but the recipient will probably use the solar plexus centre. The throat centre is *the* centre, par excellence, or the medium, of all creative work. The heart and the throat, however, must eventually be used in synthesis. I stated the reason for this earlier in the words: „Only from the heart centre can stream, in reality, those lines of energy which link and bind together. (...)

3. *Intuitionnal telepathy* is one of the developments upon the Path of Discipleship. It is one of the fruits of true meditation. The area involved is the head and throat, and the three centres which will be rendered active in the process are the head centre, which is receptive to impression from higher sources, and the ajna centre which is the recipient of the idealistic intuitionnal impressions; this ajna centre can then „broadcast“ that which is received and recognized, using the throat centre as the creative formulator of thought, and the fa actor which embodies the sensed or intuited idea. (TB, 11-17/19)

Revelation is a generic term covering all the responses to the activities of the eye of the mind, the eye of the soul, and the „insight“ of the Universal Mind which contact with the Monad gives. Sight is the greatest of all the developments in this world period in which the Logos is seeking to bring the subhuman kingdoms to the point where *human* vision is theirs, to bring humanity to the point where *spiritual* vision is developed and hierarchical insight is the normal quality of the initiate sight, and to bring the Members of the Hierarchy to the point where *universal* perception is Theirs. (TB, 11-57)

The Science of Contact will not only reveal quality, but is revealing the lines of relationship which underlie all manifestation and of which the etheric body is the symbol. It is also rendering man sensitive to ideas as the unfolding intellect of man permits it. (TB, 11-66)

Here again you can grasp the necessity of a *factual alignment* so that a direct channel is created, along which the impression (directed by some higher source than the personality) can descend into the brain. At first, this channel and alignment must be established between the brain and the soul. This will involve all the three aspects of the personality - the etheric body, the astral vehicle and the mind nature. Basically, this aligning process should be started and developed upon the Probationary Path and brought to a relatively high state of effectiveness upon the earlier stages of the Path of Discipleship. Later, as the disciple consciously creates the *Antahkarana* and becomes a functioning part of the Ashram, he learns (whilst practicing alignment) to by-pass - if I may use such a word - two aspects of himself which have hitherto been of major importance: the astral vehicle and the soul body or causal body. The astral body is thus by-passed before the fourth initiation, and the soul body before the fifth; the entire process of „by-passing“ takes much time and must be worked at with intensity, first of all with the focus upon the emotional nature through conscious discrimination, and finally upon the soul nature under the inspiration of the Spiritual Triad which is eventually substituted for the soul. All this will take many incarnations. For the registration and the interpretation of the higher impressions is a basic occult science and takes much learning and application to perfect. (TB, 11-108)

Today, an evolutionary alignment is taking place. The planetary center which we call Humanity is active and vibrant, and it is now possible to „progress along the Upward Way and create the line which links the lesser with the higher, permitting thus an interplay.“ Men are rapidly moving out of the human center into the hierarchical center; the mass of men *are* responding to spiritual impression.

At the same time, the heart center of the planetary Logos, the Hierarchy, whilst it is being responsive to the invocation of the throat center, Humanity, is becoming increasingly evocative and is itself attaining a much higher contact and alignment with the head center of the planetary Logos; it is, therefore, capable of receiving a constantly developing dynamic *impression* from Shamballa. (TB, 11-133/134)

It is therefore literally and eternally true that the same energetic Life pours through the planetary centers, into and through the three peridical vehicles of the incarnated Monad, and finally into and through the three centers in the human etheric body which correspond to the three major centers of the planetary Logos. There is, therefore, nowhere to be found any basis for separation or any possible point of separation or of essential division. Any sense of separateness is due simply to ignorance and to the fact that certain energies are as yet unable to make adequate impression upon the human consciousness, functioning in time and space. The essential synthesis exists and the end is sure and inevitable; unity is attainable because unity exists and the sense of separateness is simply the Great Illusion.

It was in order to hasten the dispelling of this great illusion of separateness in the minds of men, and to bring about the emergence of the basic existing unity, that the new world prayer was given to men and its use on a world wide scale inaugurated. Elsewhere I have told you of the origin and the impulsing of the Great Invocation. Here I am simply placing it before you as a fitting conclusion to this portion of my labor of love in the presentation of truth, and as a possible starting point in yours.

From the point of Light within the Mind of God
Let light stream forth into the minds of men.
Let Light descend on Earth.

From the point of Love within the Heart of God
Let love stream forth into the hearts of men.
May Christ return to Earth.

From the center where the Will of God is known
Let purpose guide the little wills of men -
The purpose which the Masters know and serve.

From the center which we call the race of men
Let the Plan of Love and Light work out
And may it seal the door where evil dwells.

Let Light and Love and Power restore the Plan on Earth.

(The Reappearance of the Christ)

(TB, 11- 139)

The etheric body is primarily composed of the dominant energy or energies to which the man, the group, the nation, or the world reacts in any particular time cycle or world period. (TB, 11-142)

Mental body

The stage, which embraces the second type of impression in its earliest forms, can be quite a long one, for it covers a very definite period of transition from the astral plane to the mental plane. The *time equation* varies according to ray and the age of the soul. (TB, 11-89/90)

This magnetic aura begins to form itself from the first moment he makes a contact with his soul; it deepens and grows as those contacts increase in frequency and become eventually an habitual state of consciousness; then, at will and at all times, he is en rapport with his soul, the second divine aspect.

It is this aura which is in reality the reservoir of thought-substance upon which he can spiritually rely. His point of focus is upon the mental plane. He is no longer controlled by the astral nature; he is successfully constructing the *Antahkarana* along which the higher impressions can flow; he learns not to dissipate this inflow but to accumulate within the aura (with which he has surrounded himself) the knowledge and the wisdom which he realizes his service to his fellowmen requires. A disciple is a magnetic center of light and knowledge just in so far as the magnetic aura is held by him in a state of receptivity. It is then constantly invocative of the higher range of impressions; it can be evoked and set into „distributing activity“ by that which is lower and which is demanding aid. The disciple therefore, in due time, becomes a tiny or minute correspondence of the Hierarchy - invocative as it is to Shamballa and easily evoked by human demand. (TB, 11-96/97)

All of us, therefore, carry around with us a subjective mechanism which is a true and perfect picture of our peculiar point in evolution. It is the aura which a Master watches, and this is a factor of major importance in the life of the disciple. The light of the soul within the aura and the condition of the various aspects of the aura indicate whether or not the disciple is nearing the Path of Discipleship. As the emotional reactions

lessen, and as the mental apparatus clarifies, the progress of the aspirant can be exactly noted. I would have you distinguish carefully between the astral and the mental bodies and that which they emanate. The bodies (so called) are substantial in nature; the aura is essentially radiatory and extends from each substantial vehicle in every direction. This is a point which should be most carefully noted. *(TB, 11-99/10)*

Even when the mental body is active, no urge arises until the man has run through many changes and many lives, has tasted the cup of pleasure and of pain through many incarnations, has sounded the depths of the life lived entirely for the lower self and found it unsatisfying. Then he begins to turn his thought to other things, to aspire to that which is unknown, to realize and sense within himself the pairs of opposites, and to contact within his consciousness possibilities and ideals undreamed of hitherto. He has come to a point where success, popularity and diverse gifts are his, and yet from their use he derives no content; always the urge within persists until the pain is so severe that the desire to reach out and up, to ascertain something and someone beyond, overcomes all obstacles. The man begins to turn within and to seek the source from whence he came. *(TB, 2-11)*

The man has control of the physical body and each life he builds a better; he has a desire body of more refined requirements; he realizes the joys of intellect and strives ever for a mental body of greater adequacy; his desires turn upward instead of downward, and become transmuted into aspiration, - at first aspiration towards the things of mind, and later towards that which is more abstract and synthetic. The indwelling egoic Flame or Light now radiates from an inner center to the periphery, lighting the causal body and giving indication of burning. To the on-looking Hierarchy it is apparent that the divine fire is permeating and warming and radiating throughout the causal body, and that the Ego is becoming ever more conscious on his own plane, and ever more interested in the life of the Personality. *(TB, 2-27/28)*

In coming days as the mental body develops, one may expect perhaps to see more of it. Mental obsession involves the displacement taking place on the mental levels - hence its rarity. The physical body and the emotional body remain as a unit, but the Thinker is left in his mental

body, whilst the obsessing entity (clothed in mental matter) enters the two lower vehicles. In the case of emotional obsession the Thinker is left with his emotional body and his mental body but with no physical. (TB, 2-125)

The ability to still the mental body so that thoughts from abstract levels and from the intuitional planes can find a receptive sheet whereon they may inscribe themselves. (TB, 2-341)

Bhurloka, Bhuvarloka, Suvarloka

What greater misfortune can there be
Than the failure of Bharathiyas to know
The unigite greatness and sacredness
Of Bharath's ancient culture?

Embodiment of Divine Atman! In ancient times, the spiritual culture of Bharath spread the message of peace and harmony to various countries in the world. Then, as well as now, the Aryan tradition has proclaimed to the world the benediction: „Let all the world be happy!“ (*Loka samastha sukhino bhavanthu*). This tradition was upheld even at the sacrifice of their lives by the ancient kings, the savants and the noble women of the land.

Today the rulers as well as the citizens are caught up in worldly concerns and are forgetting this great cultural heritage. In the sphere of the physical and the material, man has achieved many significant victories. But he has not made the slightest progress in the fields of morality, spirituality and wisdom. What is the reason? It is the deep-rooted selfishness in human beings. (*Sai, 15.8.1993*)

You toil day and night for this World (*Loka*); how many minutes do you devote for the Master of the world (*Lokesh*a)? The *Lokesh*a is the witness of all the worlds. He is to be remembered with gratitude and reverence and wonder. Vyasa spread the glory of *Lokesh*a and made men aware of the debt they owed to God. His day is fixed as a holy day, on the Full Moon Day, for he fills the dark heart with cool, comforting light, the Light that is transmitted from God. It does not emanate direct from him. So, it is moonlight and his Day is on a Full Moon Day. (*Sai, 23.5.1967*)

Loka is *Lokesh*a (the Universe is the Universal Principle) manifested in multifarious particulars. Man is God in miniature. The human body has been acquired as a gift in return for the meritorious lives spent by you in the past. The nature of man is genuinely Divine, in the past, present and future, for ever. There was never a time when it was not. (*Sai, 11.5.1971*)

Suryaprakasha Shasthry said that the worlds this side of *Suvarloka* are all inhabited by beings that are subject to life and death, to the processes of involution and evolution and that the world on the other side are inhabited by beings that are free from these aspects of change. He also asked, who can give us the secret of transcending the barrier that divides the *region of death from the region of immortality*? Of course, the Lord has often sent Messengers to tell humanity about it and he has himself come down in human form to communicate it and save mankind from perdition. It is because the task of guiding man has gone on so consistently that today in India there is at least this quantum of earnestness to achieve it and to escape from the *cycle of birth and death*. You can gain that victory only by rigorous Spiritual Discipline (*Sadhana*) is more arduous than physical discipline. (*Sai, 20.2.1964*)

Every individual is a spark of the effulgence of God. God is dancing in every cell of every being. Do not doubt this, or ignore this, or dispute this. This is the Truth. This is the entire Truth. This is the only Truth. The Universe is God. (*Loka is Lokesh*). All this is He, His Body. To run away from the place which you have been assigned is cowardice, it is foolish, it is fruitless. Don't honour such men as heroes. You can be engaged in any profession, employed in any job - for all professions are his, all jobs are his. He is the Universal Master, the Universal Provider. And when troubles pile up or disappointment confronts you, be thankful for the toughening it gives to your character for the trial which you are privileged to face. You overcome the distress of the heat by resorting to a cooler; you overcome the distress of freezing cold by resorting to joy. Be happy when grief strikes you. Be calm when anger tries to inflame you. How can you put down fire with fire? Reason out and convince yourself that tolerance, forbearance, love and sweetness can alone ensure peace for yourself and for society. (*Sai, Hyderabad, 4.4.1973*)

„He is sweetness“. So, the Universe, which is his creation cannot but be sweet for those who recognise it as his handiwork. The Universe has to be used to instruct you on the glory and the power of God, so that you may seek him and reach him. There are four stages in the journey towards this goal; each one is called a *Loka*, a region which you reach. The first is the region (*loka*) of ignorance and delusion from which you start, prompted by the chain of grief and pain it inflicts on you. The

second is the intellectual (mental) plane, where you penetrate into the the intellectual plane and are able to distinguish between the true and false, the kernel and the husk. The third is the *Ananda Loka*, where you are immersed in bliss, at the glimpse of the eternal source of power and peace. And, lastly, you have the *Go-loka*, where the Gopala (Krihna) reigns, and all the sparks from the Divine, waves of the ocean of love are One in ecstasy and enlightenment!

Unless you have love, you cannot claim kinship with the votaries of God. Mere ritualistic exactitude or pompous adoration, or loud acclamation will not entitle you to enter the portals of *Go-loka*! They are as tin and trash before the treasure-chest of love. (Sai, 13.8.1971)

Love is the bridge which helps passage from Birth to Death to Deathlessness, from Death to Birthlessness.

When you rise from the human-ness to God-ness, then, there is no more birth or death.

Liberation happens when you love every being so intensely that you are aware of only One. Soak your heart in love, soak your acts in righteousness, soak your emotions in compassion; then you attain God soonest. (Sai, 13.8.1971)

The spiritual sciences lay down the lines along which man has to direct his thoughts and activities. Sincere adherence to these laws and limitations alone can guarantee spiritual wisdom. Otherwise, man drifts aimlessly along the crosscurrents and whirlpools of life and ends up ignorant, both of the nature of world (*Loka*) and the glory of God (*Lokeshwara*). (Sai, 23.11.1974)

„Immortality can be attained, not by ritual deeds, nor by birth, nor by wealth, but only by sacrifice and renunciation“. This is the declaration of the Vedas. The service into which you are initiated is the first step in the training for this sacrifice. Service (*Seva*) is the highest Spiritual Discipline (*Sadhana*) for, God himself takes human form and comes down to serve mankind and lead it to the ideals it has ignored. Therefore consider how delighted God will be when man serves man! (...)

But, you are not concerned with the world; you are now concerned with the Lord of the world - not the *Loka* but the *Lokeshwara*. Obey the command of the Lord, that is enough. You need not worry that you have no time,

for Spiritual Discipline or Darshan or Prayer. Adi Shankaracarya, the great Acharya, had four chief pupils Thotaka, Hasthamalaka, Suresh-wara and Padmapadha. Of these, Padmapada was intent only on service to the *Guru* Adi Shankaracarya, he could not pay attention to the lessons. The others used to sneer at him for his backwardness in studies. But his deep reverence for the Guru made up for it. One day, he washed the clothes of his Guru and dried them on a rock in the middle of the river; but, even as he was folding them, the river rose fast in a swirling flood; and he had scarce a foothold on the top of the rock. It was getting late; the Guru would need the washed clothes soon; so Padmapada resolved to walk across, over the raging waters. He knew that the blessing of his Guru would save him. And it did. Wherever his foot was planted, a sturdy lotos bloomed and bore it on its petals. That is why he came to be called, Lotos-footed (*Padmapada*). The Grace of the Guru enabled him to master all knowledge and shine as a brilliant exponent of the ancient wisdom. Life is short, it is liable to be cut short any moment. The body may fall and release you, without notice. (8.3.1967)

The *Puranas* speak of fourteen Regions (*Loka*); seven higher and seven lower regions. People have adopted the superficial meaning of the names given to these and they classify them as „sacred“ *Lokas* and „condemned“ *Lokas* (*Deva Lokas* and *Pathala Lokas*). But, all these *Lokas* do exist, in our own bodies, the bodies which we carry about and care for, seven in the upper part and seven in the lower part.

Which is the upper part of the human body? It is the head, the crown, the higher region. Seven *Lokas* are situated therein. They are the *Garuda Loka*, the *Gandharva Loka*, the *Yaksha Loka*, the *Kinnara Loka* and the *Kimpurusha Loka*. They are all situated in the head. The *Garuda Loka* is the nose, the seat of inhalation and exhalation. The *Gandharva Loka* is in the eye. The *Yaksha Loka* is in the tongue. *Kinnara Loka* is the ear. and the *Kampurusha*, on the skin, seat of the sense of touch. Though the names of the *Lokas* are five, there are seven regions to which the name applies. The nose is the first, the eyes are the second and the third, the tongue is the fourth, the ears are the fifth and the sixth and the **skin is** the seventh. These are the Upper *Lokas*.

Those who sanctify these *Lokas* by recognising the respective organs as instruments for higher ideals can be deemed worthy of human existence. That is to say, inhaling unpolluted air, seeing auspicious sights,

hearing heartening sounds, etc. These *Lokas* when properly cultivated, can make man divine.

Does thou know why you are given eyes?
To see whatever can be seen? No! No!
To fill the eyes with the Vision of God
Who resides on Mount Kailash.

We have to cast our looks at sacred sights. We must visualise in every one only the good and the godly. That is the purpose for which God has equipped us with eyes. He has not gifted them to us to observe and judge others, to follow people into the bazaar or to see unsightly films.

Dost thou know why you have a tongue?
To despatch tasty foods in?
No! No!

The prime purpose is not to enable us to swallow our meals. The object is to utter holy words. Now, when some one is narrating some good incidents, the ears show no inclination to listen. But when one whispers something confidential to another, the ears jointly seek to overhear. Is it for this that God has blessed us with ears?

Therefore, the seven higher *Lokas* have to be utilised for Divine ends. When that is done, one becomes divinised, one is liberated. The rest of the *Lokas* are intended for the maintenance of the physical frame in which we are enclosed. The stomach, so to say, is the petrol tank. When that is filled, every limb and cell of the body is supplied with energy and activated, to execute the beneficial duties assigned to each. With the two hands and the two legs, these make five *Lokas*. The two others are the anal and the urinal parts. These seven lower *Lokas* maintain the physical body.

Both the higher seven and the lower seven are necessary; they complement each other. The lower *Lokas* are the *Pathala Lokas* according to *the Puranas*. They form the foundation, the base. Those who long for flowers and fruits have to feed the unseen roots. *Pathala* too should not be neglected merely because they are described as „low“. Joy has to be churned from grief. Pleasure is a product of pain. (*Sai, Sathya Sai Institute of Higher Learning, 28.5.1982*)

The senses are object-bound, outward-bound. The Atman is the prime instrument for all activity and knowledge, the inner motive-force behind

everything. This delusion of manifoldness, variety, multiplicity, many-ness, has to die. It is born of Ajnana. The „many“ is a mirage caused by "circumstances"; the feeling that you are separate from the One is the root of all this seeming Birth and Death, which the individual appears to go through. (...)

The roots of a tree are invisible; they are hidden underground; but their effect is evident in the flowers that are visible, is it not? This is true of this Samsaravriksha, the Tree of Life. From that experience, you have to infer that the root, Brahman, is there as sustenance and as support. The Tree of samsara (cycle from birth to death) is like the magician's mango tree; it is just an illusion. (...)

He who has purified his intellect can see in it, as in a fine mirror, the Atman, in this very life. Brahman is the Jneyam, the thing known to the seeker of knowledge; it is the Upasyam, the thing attained by the seeker of attainment. The aspirant is liberated by his visualisation of Brahman, but the wise reaches Brahmaloaka after death. (*Sai, Upanishad 18/19*)

It has three sections, with two chapters in each. In the first section, the A-paravidya, and in the second, the Paravidya and the means of mastering them are dealt with. In the third, the nature of the Reality and of the release from bondage, is defined. The Karma that helps attain the Brahman is denoted in the mantras. That is why this Upanishad is respected as very sacred.

The spider, as already indicated, spins out the web from itself without any extraneous agency; it also takes in the web it has spun. So too, Creation was effected without an agent and the Universe emanated. This Nature or Prakrithi is but a transformation of the basic Brahman, like pot from mud, cloth from cotton, jewels from Gold. So Brahman is called the Upadana cause of Prakrithi. It is also the Nimitthakarana, or the Nimitththa cause. For, this Universe can only be the result of a High Intelligence, an Intelligence that is all-comprehensive. Nirvana is the highest attainable stage through action (karma). (*Sai, Upanishad 23*)

The birth and death of a man, as wanderings in space and from one Loka to another, are all unreal. It is appearance, not reality. (*Sai, Upanishad 29*)

The contemplation and worship of Prajapathi in this universal aspect is referred to as "Jnana" itself. He who is endowed with this Jnana and who has mastery over the senses as well as faith in the Vedas, can easily convince himself that he is the very Atman; pursuing the Uttaramarga or the Northern Path, he reaches the spiritual stage known as *Suryaloka*. That Loka is the refuge of all living beings. Only those who worshipfully engage themselves in their daily duties, without any desire for the fruits thereof, can enter that Loka. (*Sai, Upanishad 45*)

The Atman transcends all the worlds. It is uncontaminated. He who is aware of only the Atman is ever in Bliss. The Brahmacharya stage is an important step for attaining Atmaic Wisdom. Sacrifice, fasts and other vows are also equally helpful. The solar energy surges through the countless nerves of the body; the senses merge in the mind at the moment of death; the Individual who has realised that it was all this, while limited by the mind, then escapes into the Hridayakasa through the nerves. At last, on the point of death, the Individual moves out of the Sushumna into the solar rays and from thence to the *Suryaloka* itself. The journey does not end there. It reaches out into Brahmaloaka too. But, the Individual who is caught in the mire of Ajnana, who is identified with the mind and its vagaries, escapes through the ear or eye or other senses and falls into Lokas, where Karma rules. (*Sai, Upanishad 61*)

All that is caused, everything that is a result, is shortlived; this is evident from the Sastras as well as experience and reason. The Sastras speak of aspirants who discarded even higher regions like Heaven, which are attainable by persons who perform the prescribed rites; for Liberation is beyond the reach of those who dwell therein. Heaven and Hell are results of actions, they are created objects and so they cannot be eternal; they are conditioned by birth, growth, decay and death. They do not exist from the very beginning; they were made; before that act, they were not. That which once was not and later will not be is as good as „not“ even in the present. The fruit of Karma shares this quality and so, it cannot grant eternal joy.

No effort can result in the creation of Akasa now; nothing can produce anew what already exists. Liberation (*Moksha*) exists and is there self-evident. It cannot be produced anew by any Karma. The moment the A-jnana which hides it from experience disappears, that moment you are liberated and you know your Reality; you are free from bondage.

Prior to that moment, you were free, but imagined you were bound and you behaved as if you were bound. How then are you to get rid of this idea that you are bound? (*Sai, Upanishad 71*)

Death is pictured by some as a terror-striking God who rides a monster-buffalo, and pounces on you with a noose. No, the noose is of your own making. He does not pounce; he gives advance notice of his arrival to take you - notice **in** the form of intimations like grey hair, falling teeth, falling vision, deafness of hearing, folding of the skin etc. He does not ride any beast; he is only another name for Time. It **is** Time that creeps steadily towards you and shears the cord of life. So, utilise the capacity for *Karma* with which you are endowed to liberate yourself from the clutches of Time. The law of *Karma* holds out hope for you; as the *Karma*, so the consequence. Do not bind yourself further by seeking the fruit of *Karma*; offer the *Karma* at the Feet of God; let it glorify Him: let it further his Splendour. Be unconcerned with the success or failure of the endeavour. Then, Death can have no noose to bind you with. Death will come as a liberator, not a jailor. (*Sai, The inward Path, 54*)

We who are crossing the ocean of the Chain of birth and death (*Samsara*) need to cultivate the art of swimming through Meditation on God. However learned we may be, if we do not have the training and cultivation, we are bound to sink. Life is a boat which enables us to cross the ocean of the Chain of birth and death with the aid of meditation on God. Detachment does not imply renunciation of family ties and fleeing into the loneliness of the jungle. It means our giving up the feeling that things are permanent and capable of yielding supreme joy. (*Sai, The inward Path, 74/75*)

The perpetual Cycle of Birth, Death and Rebirth

The *Vedas* form the very foundation of this heritage. Sage Vyasa has collated the voluminous Vedic scripture under three headings of *Vedas*, dealing with sacrificial rites (*karma*), divine adoration and spiritual wisdom. These are three paths that lead from one to the next. Sacrificial rites are activity, action, deed. The *Veda* insists on rites, rituals, ceremonies, etc., but not as mere reward oriented acts. Such acts are resorted to by birds and beasts. Man, who is endowed with the intelligence to pick and choose, to benefit from the past and prepare for the future, must utilise every activity of his to purify his mind from the dross of low desire. Sacrificial rites has to be for him an act of worship, an offering to God, a fulfillment of duty.

Sri Krishna has declared in the *Bhagavadgita*:

„He who is the same to foe and friend,
because he has no preference or prejudice,
He who is unruffled by honour and dishonour,
who is unaffected by cold and heat,
by pleasure and pain, who is free from attachment,
such a man of devotion is dear to Me.“

India is described as the *Karma Kshetra*, the land where action is sublimated into a holy uplifting Spiritual effort. The only reward one must look forward to is the victory over selfishness achieved by the development of detachment. Selfish desire, to appropriate for oneself the gains of actions, breeds pride, greed and hatred. Activity (*karma*) as dictated by duty and the higher impulses is the primary step in the journey to one's Reality.

School stage which equips one for the *divine adoration* (*upasana* or *Bhakti marga*), the High School and the College, for the spiritual wisdom (*Jnana* path). *Jnana* alone can help for the awareness of Reality. But, present day education has only a means of livelihood as its aim. It is Job-oriented, not Truth-oriented, ore God-oriented. Life has to be lived in love, peace and bliss. Therefore, even while in schools and colleges, boys and girls have to know about the ever-peaceful, ever-blissful, ever-loveful Atman. The body, the senses, the mind, reason and intellect, are all „unreal“ in the sense of temporary existence. Raising the standard of living is not as important as raising the level of consciousness.

Accumulation of things is highlighted through education today. But, giving up is equally needed. Renunciation is not a loss; it is highly profitable, for you acquire joy thereby. For, renunciation means freedom, surrender to freedom, surrender to God and love. God is love. he can be known only through the expansion of Love. When students leave schools and colleges and involve themselves in families, societies, communities and countries, they must set examples of simplicity, humility and mutual service. They must anchor their lives in virtue (*dharma*) and divine adoration. (Sai, 8.2.1987)

There is no point in dwelling on the past and gloating or grieving over what is dead and gone. It is futile to think about past successes or failures, pleasures or pains. The past should not become an incubus on the present.

As regards the present, one should act on the principle that he should conduct himself towards others in the manner he would like them to behave towards him. If he desires that others should respect him or honour him, he should behave likewise towards others. You cannot expect courtesy or regard from others if you don't show courtesy or regard to others. There can be no oneway traffic in life. (...)

To be concerned only about one's own happiness or comfort and be indifferent to the happiness and needs of others is a form of selfishness which creates bondages in the present. Bondages for the future are created by your actions in the present. When you entertain bad thoughts and indulge in wrong actions, they lead to bad consequences in the future. Peace of mind is lost and one is caught up in perpetual worry. The way out of this vicious circle is to turn the mind towards God and refrain from causing harm to others. Contemplation of God and leading a godly life will confer peace and bliss that is beyond measure. (...)

Paths of selfless action, metaphysical wisdom, devotion and inner communion-qualities such as forbearance, calmness, fortitude, love and compassion have to be cultivated. Without these qualities, the spiritual practices alone will be of little avail.

One who is engaged in the battle of life, needs the armour of spirituality. With it, he can face any situation anywhere. If instead of wearing the spiritual armour, people are enveloped in ignorance, they will be haunted by fear and anxiety. Man cannot experience bliss until he gets rid of the cloak of ignorance. He must welcome whatever happens as good for him. He must develop the quality of forbearance. Through forbear-

ance and spiritual efforts, gradually the shackles resulting from past actions must be broken. (*Sai, 1.5.1987*)

The circumstances of one's birth are a result of past actions. Action (*Karma*), birth (*janma*), righteousness (*dharma*) and the secret of life (*marma*) are all connected with *Brahman*. They are like the four walls of a building. The first wall is action. One should not act as his fancies dictate. Before doing anything, one should consider whether it is proper or improper. Nothing should be done in haste on the impulse of the moment.

Very often people who experience troubles in life complain : „Why is the Lord subjecting me to trials like these?“ The truth is, the Lord neither punishes nor rewards anyone. The devotee has only to do his duty and leave the results to God. If the actions are good, the fruits will also be good. If the actions are bad, the results will be equally bad. Hence without examining the nature of one's actions, there is no meaning in blaming God for what one experiences. (*Sai, 3.5.1987*)

Seeking liberation, if man worships
A myriad deities, he will not get
Freedom from affliction.
If he destroys the ego in him
He has no need to seek liberation.
He will be Liberation itself.i

Embodiments of Divine Love! The phenomenal Universe that we perceive is the product of the Three Gunas (Satwa, Rajas and Tamas). It is sustained by the Three Gunas. The gunas again account for its dissolution. The Gunas are the life-breath of the Cosmos. They are responsible for all that happens in the Cosmos.

Only through service to the Divine, cultivation of devotion and detachment can man transcend the three Gunas. For this purpose, man has to acquire three qualities: Desirelessness, detachment and equanimity. Desirelessness is the absence of all desires except the desire of God. All other acquisitions are to be given up and one should rely only on the Divine. Detachment does not mean renunciation of hearth and home and be-taking oneself -to the forest for penance. Giving up of bad thoughts and feelings is true renunciation and leads to Yoga. You may

enjoy worldly things, but there should be no sense of possessiveness of „mine“ and „thine“.

Equanimity is the absence of concern for the future. It is the freedom from expectations and hopes.

The desire for worldly objects can plunge one in endless misery. Desires are like a green pumpkin which will sink in water. A desireless man will be like a dried pumpkin which will float in water. He will be able to overcome the pulls of the mundane world and even aspire for a Godly life. He may not be keen about liberation but he will not give up devotion. God Looks after progress and welfare of such a person here and in the hereafter because being desireless and detached, his thoughts are centred on God. To secure the grace of the Divine in this way is itself a kind of yoga. To preserve that grace is to ensure one's well-being. This is known in Vedantic parlance as „securing what is attainable“. It can be got only through grace-filled human effort. Some spiritual exercises are necessary for this purpose. (...)

Adherence to the Law of the Spirit is beneficial. It will protect one from any kind of danger. It will ensure peace.

What is Para Dharma? Para means that which is responsible for good and bad actions, namely, the body. Para Dharma means all actions based on the body-consciousness. All such actions have consequences which have to be gone through in successive lives. Men are caught up in this perpetual Cycle of Birth, Death and Rebirth. They do not know what is in store for them at any moment or place. This is the perilous state of man. (*Sai, 7.1.1988*)

The edifice of man's life is erected on four walls: Birth, Actions, Duties and Supreme Reality. These four walls are interdependent and inextricably connected with each other. What for does birth take place? To perform actions. How are actions to be done? Actions should be filled with Righteousness (dharma). Through righteous actions one should realise the Brahman. Man has forgotten this goal. Today actions are related to physical needs and Dharma is concerned with getting on in the world. There is no awareness of the Supreme. Without four bare walls, even a cottage cannot be erected. The mansion of life has to be supported by the four essential walls. Action is the cause of birth. It is the life-sustaining force. The body is the instrument of this vital force. Action sustains life in the body, through the body. Every action done by man is described as Karma (action). Man performs actions for the fruits thereof. He takes birth again to experience the results of his ac-

tions. That is why, it is declared in the Bhagavadgita: „Man's life in the world is bound by his actions. It is not possible to get away from action, but it is essential to perform actions properly.

Our condition in life is determined by our actions. Our habits are governed by our actions. Habits determine conduct. And conduct determines our future. Hence it is supremely important how we act. Good and evil in life are determined by the nature of our actions. To claim that „I am the doer, I am the experiencer and I am the enjoyer,“ is a sign of egoism. Good and evil result from actions, whether one is aware of their consequences or not. (...)

It is not easy to explain in what form and in what manner Karma follows a person. Hence one must bear with whatever troubles that may come, treating them as the consequences of past actions. But the effects can be mitigated or removed by earning the grace of the Divine. Men today do not view things in this manner. Considering some person as the author of his misfortunes, they tend to abuse him, without thinking about their own actions. They should realise the Truth of the saying: „As you sow, so shall you reap“. Your present state is the result of your past actions. Therefore, by doing good acts in the present, you must ensure beneficial results in the future. Everyone should realise that for happiness or sorrow, profit or loss, his own actions are responsible.

Of all actions nothing is so reprehensible as the ignoring of the Divine's injunctions. The Vedas have emphasised the important role of actions and urged that due regard should be had for its operation. (...)

Do not be concerned whether someone is watching your actions or not. God is certainly watching your actions. Therefore you must take care to act righteously at all times and in all situations. (...)

Students! Your actions are responsible for your good or ill, your fame or disgrace, your joy or grief. Do not get excited over petty demands and desires. Fix your minds on permanent ideals. (...)

Recognising the supremacy of action, you must see that everything you do is pure and holy. Action is not limited to what you do with your hands. What you hear, what you see, what you speak and even what you think—all of them constitute action. This means that the things you see, the words you hear, the thoughts you think and the speech you make should all be pure. All that you take in through your five senses should be wholesome and pure, and not merely your food alone. Devotion is not confined to bhajans and exhibiting a yearning for Swami. Everyone of your action should be filled with devotion. Each one is the architect of his destiny. No one can avoid the consequences of his actions. What he

can do is to pray to the Lord and show him how he can atone for his wrong doings.

It is essential to suffuse all our actions with righteousness. The actions should be dedicated to the Divine. When this happens, life becomes sanctified. There may be no Rebirth at all. Therefore, build your lives on the four pillars of Birth, Actions, Duties and Supreme Reality. This is my benediction for all of you. (*Sai, 21.2.1988*)

Attachment and hatred lead to the experience of the consequences of one's actions. These actions in their turn are the cause of birth in a body. It follows that the root cause of human birth is action. When your actions are good, you obtain a good birth. Your birth is the result of your actions. The nature of one's birth determines one's attachments and aversions. The attachments of a good person (by birth) are to God and the godly way of life. He yearns for God, adores God and worships God. (*Sai, 13.3.1988*)

There are various reasons for the advent of the Divine in human form. For the human being, his past karma is the cause of birth. The circumstances of each one's birth depend on his past actions. „Man is bound by the consequences of his actions“. It may be asked what is the karma that accounts for the advent of Avatars. For Divine incarnations karma is not the cause. The evil deeds of the wicked and the good deeds and yearning of the righteous are responsible for the advent of Avatars. (...) The descent of the Divine is in response to the yearnings and actions of people and not because of any karma of the Divine. This may be understood from a simple illustration. Crops grown on the ground look upto the skies for rain. They cannot reach up to the clouds. The clouds come down in the form of rain to provide water to the crops. To cite another example: There is a child on the floor. It wants its mother. It cannot jump upto the mother. The mother has to bend down, take the child and fondle it. In the same manner, to offer relief to devotees, to protect them and foster them, the Divine comes in the human form. This is described as the descent of God as an incarnation. God comes down from his high level to give joy to his devotees. Man does not try to understand the inner significance of such incarnations.

There is nothing greater in the world than Devotion. Once the sage Narada demonstrated to his disciples how devotion is greater than anything in the world, including the Divine. While the Divine was greater

than the cosmos, which the Lord as Vamana could measure in two steps, the Lord himself is held in his heart by the devotion of the devotee. „Devotion bestows the highest benefits. Devotion alone is the means to Realisation. Devotion alone confers Sitpreme peace.“ Devotion is the panacea for all ills. There is no Veda or sastra superior to devotion. Divine love encompasses all sacred acts. To achieve oneness with the Divine, one will have to be prepared to sacrifice everything. (*Sai, 15.9.1988*)

Past deeds are the seeds for human birth. Your present life is a reaction, resound and reflection of your past actions. Therefore, you are advised to „Be good, see good and do good.“ When you perform any action you do not think about the long-term consequences. You are preoccupied with the concerns of the moment. But when the final results come you are frightened. Whether results are pleasant or unpleasant they are inescapable. If sugar is dissolved in water, even if you think it is poison, it will only do you good. But if poison is put into water and you drink it, thinking that it is sugarcane juice, it will be fatal. If you regard something bad as good and act on it, the results are bound to be bad. The results are based on your actions and not on your fancies.

It is his conduct that is most important for every person. Conduct is determined by the state of the mind. Instead of giving way to promptings of the senses, every action should be done as a sacred offering to the Divine. You should be indifferent to censure or praise. Such equanimity can come only from faith in God. Lacking this faith and filled with the conceit that he is the doer of everything, man gets immersed in sorrow and trouble. The one who boasts about his achievements should recognise equally that he is the author of his misfortunes. He cannot claim to be the doer and at the same time deny responsibility for the consequences of his actions.

In all your actions whether good or bad, do your duty, leaving the results to God. The flowers that you may offer in your puja may not please Sai. It is what you offer from the lotos of your heart that will please Sai. Consider everything in Nature as gifts of God. And when you offer anything, have the sacred feeling that you are offering God what he has given to you. When you feel and act in this way, your life will be filled with peace and joy. Have the firm conviction that the cosmos and God are not different. Look upon creation as the manifestation of the Divine and make proper use of your opportunities to experience the Divine. (*Sai, 2.10.1988*)

The only wealth one can carry with him after death is the love of the Lord. One should strive to earn that wealth during his life. This can be done only by selfless devotion and love. To earn God's love, one has to dedicate one's time, body and actions to the service of the Lord. (...) Today, men argue in various ways, forgetting that the source of the reasoning power is itself God. Men should depend not on their physical or intellectual strength, but on the power of God. Only the man who relies solely on the power of God can experience true peace and bliss. Such a person need not mind the criticisms of others. He can defy the opinions of a multitude of persons and stand up for what he holds to be true. Unmindful of praise or censure, you have to cultivate firm faith in God. Do not worry about the world; concentrate on God. (...)

A true devotee will not give up his faith, whatever may befall him. The basis of that faith is not reason but instinctive conviction like the child's love for its mother. Students and young men who profess devotion to God, must be prepared to declare openly that they adore and love Sai for no reason except that he is God. „My experience is the basis of my faith,“ should be their answer. For devotion to God, only two things are needed: faith and experience. Both these are rooted in love. (*Sai, 7.4.1989*)

The primary cause of sorrow for man is birth itself. Past actions are the cause of birth. Desire is the impelling cause for all actions. Desire is prompted by attachment, which proceeds from lack of understanding. Ego is the cause of this ignorance. When ignorance goes, the ego subsides. Absence of egoism leads to right understanding. The desires abate. With the decline of desires, actions get sanctified. Then life becomes meaningful. Thus ignorance is called that which covers or envelops an object. (...)

All actions done as an offering to God can be regarded as Sat-karmas. Through such actions, the mind is purified. This means the elimination of the accumulated impurities in the mind resulting from impure thoughts and actions in the past. (...)

Attachment to the world (*Loka Vasana*) prompts one to achieve name and fame, seek power over others and aspire for honours and distinctions. As a result, one develops a narrow egoistic outlook and fails to realise the impermanence and transient nature of all worldly pleasures and possessions.

Attachment to the body impels one to seek physical strength and health and an attractive physique. All the efforts to make up one's face will not

serve to alter the natural features of persons. Only that which has been given by the Lord will be enduring. You must be content with that. While taking as much care as the body as is essential, you should not have excessive attachment to that which is inherently perishable and temporary. The body must be taken care of only for realising the Divinity within. The time spent on costumes and make-up is a sheer waste. It is no doubt necessary to maintain good health as long as one lives, but obsessive concern for the body is misconceived. (*Sai, 4.10.1989*)

What is the reason for the prevalence of animal qualities in man even after reaching the human level? It should be noted that it is after passing through many lives in other species of beings that one gets a human birth. Because of this fact, animal qualities appear in human beings. One person may be found leading an unsteady life, with his mind wavering all the time. He may make many efforts to achieve steadiness. But his fickleness and unsteadiness continue to grow. When you enquire into the reason for this, the answer is provided by the Veda. The man concerned had been a monkey in a previous birth and has inherited some of the simian qualities of fickleness. (*Sai, 6.10.1989*)

The cosmos is permeated by the Divine. Hence it is the field of all actions. Action means the Life Force. Human beings are instruments of this Life Force. The human body is made up of action. Consequently the scriptures described man as born as a result of action. All actions performed by man with his limbs and organs are rendered possible by the Divine. Hence man should regard all actions as sacred.

But whatever man does is motivated by ego, self-interest, and desire for the fruits thereof. To enjoy the fruits of the actions done with expectation of reward, man is reborn. The Bhagavadgita says: „Karma is the bond in this world of human beings“. Man is bound by action. When actions are performed as offerings to the Divine, they get sanctified. All actions that are natural to man should be converted by the spiritual aspirant into Karma Yoga. The distinction between Karma and Karma Yoga should be clearly understood. Actions performed selfishly with egoism and desire for reward are Karmas that bind. Actions done unselfishly, without ego and any expectation of reward, become Karma Yoga. Each one can determine for himself whether he is a Karma Yogi or a Karma-Brashta, a wrong-doer or a Karmadhikari (competent to perform karmas). Every man's life is filled with actions. But together with

activities associated with self-interest, every man should also take part in service activities. Every man's primary aim should be to devote himself to selfless activities. Man has been endowed with the human body for rendering service to others. This is an ancient maxim. Through service to others, divinity can be experienced. *(Sai, 19.11.1990)*

Karma, one's deeds, are responsible for birth. Every man is a child of Karma. Born on account of Karma, Dharma (Righteousness) becomes one of the primary goals of human life. Righteousness governs all worldly and other-worldly actions in life. *(Sai, 21.11.1990)*

God, in fact, has no birth and no death. No change is there in God, who is changeless and permanent. The Atman within is but a reflection of God and it is the same in all beings as an eternal witness. Birth and death pertain only to the body. It is not correct to worship the body. Through the transient body man has to merge in the ultimate Supreme Reality. *(Sai, 25.12.1992)*

The human body is not easily acquired. The end of man's life should not be to waste his precious human birth without realising its primary purpose. It is the duty of every man to realise the purpose of life and utilise his time in the performance of his duties to sanctify his existence. Given the will, there is nothing that man cannot achieve in this world. But before embarking on any enterprise, man should recognise his abilities and endowments. Today's man, who claims to know everything and engages in exploring space, is unable to experience bliss. If one acquires the ability to explore the stars or walk on the moon, but is unable to understand his own true nature, he misses his integral consciousness. This consciousness is not related to knowledge of the external world. It can be experienced only by turning one's vision inward. *(Sai, 1.1.1992)*

When the individual self sheds its attachments relating to the body and develops universal love, it overcomes the confines of the body. It merges in the vast, infinite Love. This merger is described as Liberation. The correct name for this consummation is „oneness with the Universal“. It is comparable to the merger of a river in the ocean from which it had

its origin. Once this merger of Consciousness takes place, there is no reversal of the process. The individual self has become the Universal, as when a drop of water is put into the ocean and becomes one with it. As long as the individual self is attached to the body and maintains its separateness from the Universal Self, it cannot escape the succession of Birth and Death. But once it casts off its separateness and becomes one with the Omni-Self, there is no further return to the cycle of Birth and Death. (*Sai, 2.3.1992*)

Although people have been taking birth after birth because of their attachment to worldly pleasures, they have not been able to get rid of their involvement with worldly concerns. Hence they are unable to experience the bliss of oneness with the Divine. All the bad thoughts and bad actions which they have experienced in previous lives continue to prevent them from experiencing the Divine. It is only when one gets rid of these impure thoughts that he can experience Divine feelings. (*Sai, 21.8.1992*)

The intellect is limited in its capacity and is motivated by Self-interest. Hence the power of discrimination is used by man for selfish purposes. All actions are based on self-interest and not on higher values. Actions which are free from self-interest lead to Liberation. Actions based on self-interest lead to mortality. The difference between these two should be properly understood. All actions based on the Athmic feeling lead to liberation. (*Sai, 5.10.1992*)

It is the duty of everyone born as a human being to engage himself in Service to mankind, which is the only sure way to Cross the ocean of worldly life and attain liberation from the cycle of Birth and Death. (*Sai, 30.1.1994*)

Students! Teachers! Today men have invented many types of machinery by their experiments and researches. Science has been pursued with relentless energy. But, being unable to experience peace or happiness, they have become strangers to both. Despite his acquiring the sacred human birth, man is immersed in the pursuit of transient worldly pleasures, forgetting his Divine destiny. Concentrating on scientific in-

vestigations, inventing all kinds of mechanical gadgets, man is content to lead a proud but purposeless life. To understand the basic purpose of life, you do not have the right type of education now. Mere worldly knowledge will not promote the cultivation of spiritual and moral values. This secular knowledge does not serve to teach you the secret of human life. (Sai, 3.2.1994)

Embodiments of the Divine Atman! Time is passing. You are forgetting your obligations. Your life has been given to you to fulfill your duties. Do your duty. For years you have been listening to Sai's teachings. You are meeting many noble persons. You are performing various kinds of spiritual exercises. What is the bliss you have derived from all these? When you put this question, there is no answer. Are you going forward at least in any one aspect of spirituality? Are you able to concentrate your mind on a single sacred act? What is it you have accomplished? What are you seeking? What is the inner significance of the fruits you seek?

There is no meaning in your quest. You seek the fruits of good actions, but you indulge in bad acts. If one seeks the fruits of good deeds, he must do good deeds. Bad actions can only yield bad results. There is a Sanskrit saying: „Man desires the fruits of meritorious deeds, but performs no meritorious acts. Man wants to avoid the fruits of sin, but indulges in sinful deeds.“

What kind of results can one have if from dawn to dusk he engages himself in untruthful, unrighteous and evil actions? To the extent possible, one should try to practise at least a few sacred teachings. Otherwise, one will be overtaken by death with the passing of time and the wastage of the body. All your achievements amount to nothing. It is your primary duty to practise one or two of the sacred teachings. (...)

Life is one long series of worries from birth to death.

But all worries can be overcome by the love of God.

Cultivate this love at least from now onwards.

Turn your minds towards God.

Limit your worldly desires.

Why waste all your life in the endless pursuit of wealth?

(Sai, 11.3.1994)

If you want to lead a meaningful life, you must know wherefrom you have come and the destination or goal which you want to reach. Right from the time of birth you are asking the question: „Who am I?“. One's entire life is spent without getting an answer for this question. When you say „This is my mind, my body,“ you are different from your mind, body and senses. You are the master. The body, mind and senses are just instruments. (...)

You need not go anywhere searching for God. Divinity is within you. Just as there are many limbs in the body which are activated by one heart inside, the same God is the Life-force for all beings. The entire Universe is a reflection of the Supreme Being. Your attitude is the cause of your suffering or happiness. With whatever feeling you see an object, the same is reflected back. Vision determines your view of creation. (*Sai, 11.4.1994*)

The twofold nature of Love has to be understood. One is the love associated with the body. The other is Divine love. It is the identification with the body that accotints for all sufferings and miseries. It is portentous and produces inauspicious results.

Divine love, on the contrary, is sacred and leads to auspicious and enduring well-being. Grief and trouble are allen to divine love. Divine love sustains itself and is lasting. Bodily love depends on others and is evanescent.

Every man should seek to acquire this divine love. The body, however, is an impediment in the way. The entire world is caught up in the vast riet of attachment. This attachment is an amazing delusory phenomenon. There is no connection between the body composed of the five basic elements and the transcendental Atman, the Self. But the delusory power of Maya in the form of attachment brings about a link between the two. If this were not the case, what is the relationship between one person and another? Who is a wife and who is a husband? Who is a mother and who is a child? All these relationships have been brought about by attachment, born of desire and not by love. There is no attachment between mother and child before the child is born. But after birth, maternal affection arises. This affection is based on bodily relationship and is by its nature temporary. Divine love exists before birth, after birth and continus forever. No effort is by men to understand this true and anduring love. (*Sai, 21.8.1994*)

The primary purpose of human birth is to manifest the Divinity within. When man is filled with ego, he indulges in wicked thoughts and actions, while he will do good deeds when he is conscious of the Divinity within. Human life is made up of virtue and vice, hatred and love. The root cause for all troubles is attachment and hatred. This has plunged humanity into misery since time immemorial. Good and bad always co-exist. Without pain one cannot have the enjoyment of pleasure. Without darkness one cannot feel the value of light. Man should learn to enjoy the dualities of good and bad, pain and pleasure, in moderation. (*Sai, 16.9.1994*)

The purpose of human life is to realise the Divine. It is, in this context, that human birth becomes the rarest among all living beings. The ancient sages, recognizing this truth, pursued different kinds of penances to experience the Divine. Some of them, feeling that the task was beyond their powers, gave up the quest in the middle. Some others, recognizing that this was the sole purpose of human life persevered in their efforts with determination. When man sets his heart upon achieving anything, there is nothing impossible for him. But, immersed in worldly pleasures, man becomes a prey to weakness and forgets his Divine nature. Few care to enquire into the real value of these mundane pleasures or their ephemeral nature. (...)

The ancient sages, however, regarded realisation of the Divine as their main goal and practised various austerities. Thereafter, they went out into the world and proclaimed: „Oh man! We have experienced the effulgent, all-pervading Supreme Divine.“ Where did they experience him? They declared: „We have found him beyond the darkness, beyond the mind and the senses, in our hearts.“ Man is a combination of the body, the mind and the Spirit. He is thus the embodiment of these three. But, forgetting the mind and the Atman, when man identifies himself solely with the body, he reduces himself to an animal. When he forgets the Atman and the body and identifies himself with the mind alone, he becomes a demon. When one forgets the body and the mind and adheres only to the Atman, he gets divinised. (*Sai, 9.10.1995*)

The body is no doubt essential up to a point. It has been given for the performance of right actions and to discover the secret underlying action. Body, action, righteousness together signify the purpose of human birth. Today men are not aware of righteousness or the role of action. Of what use is human existence? (*Sai, 25.12.1994*)

Man is seeking happiness from birth to death. The search starts with education. But education does not confer happiness. He desires a job, but that does not make him happy. He then seeks marriage as the means to happiness. Happiness eludes him because the wife Claims equal rights. Then he declares: „My life is a total darkness.“ What is the reason for this feeling? It is the ego that is the cause. As a man grows, his egoism also grows. One after another, desires go on increasing. Their fulfilment does not bring him the happiness he seeks. Where is this bliss to be found? It does not exist in material objects. It is not to be found in physical pleasures. The truth is, man is the embodiment of bliss. He is searching for it outside himself. This is the mark of ignorance. When he is the embodiment of bliss, how can he secure bliss outside himself? Today, in spite of all his wealth, man is unhappy. He is perpetually racked by lack of peace. (*Sai, 3.6.1995*)

Man today is unable to understand what is life, what is its goal, what is one's duty and what should be one's aim. Time is moving fast like a whirlwind. Man's allotted span of life is melting every moment like a block of ice. Man's life ends even before he is aware of his duty. What is his duty? Every individual has some aspirations, some ideals to be realised and some sacred paths to be trodden. He makes no effort to pursue these aims. What is the goal and purpose of one's life, what is its secret? Man hardly puts these questions to himself. He is content to devote himself to sensuous pleasures. This is not what he should do; it is not the aim of life. (...)

All of you who are here have come from different parts of India and the world. After your stay here, you have to go back to your native places. Likewise human beings have come to the planet earth as pilgrims. They have to return to their original home. You have come from the Atman. You have to go back to the Atman. You have come from the Brahman, the Supreme Self. You have to merge in the Brahman. You have incarnated as a spark of Brahman. You have to become the Brahman. In between there may be many impediments. You should ignore them. Have unshakable faith. That is true devotion. (*Sai, 18.8.1995*)

At birth all are pure and innocent. But as they grow, they develop arrogance, pride and ostentation. But this is not proper. People should cultivate humility and discipline, which are the hall-mark of humanness. Humanness means harmony in thought, word and deed. The absence

of this harmony is degrading. Men should learn to respect one another. The divine is present in everyone. Strive to make others happy as far as possible.

Everyone should manifest his divine essence as a spark of the Divine. It is a fruit of many lives to be born as a human being. Man must lead an exemplary life. Education and wealth are good in themselves, but when they are misused they become harmful. The fault lies in the conduct of the persons concerned. Humanness consists in leading a life free from egoism and acquisitiveness. (*Sai, 1.10.1995*)

All devotional exercises today appear to be a kind of business. This is not the way to relate to the Divine. Whatever you do, regard it as an offering to the Divine. „Who am I? I am yours“ - this should be the attitude towards God. There should be no taint of self interest in your actions. Men are dominated by the feeling of possessiveness. But what is it that really belongs to them? They are only trustees for their properties. Nothing really belongs to them. You imagine that the body belongs to you. But how much control have you over it? Can you live as you please? No. The body is not yours. Everything belongs to God. One can become a true devotee only when he has this feeling. „Nothing is mine. All belongs to you God.“ This should be the feeling of the devotee. (*Sai, 14.10.1995*)

Born as human beings, growing as human beings, men have forgotten the value of human existence. Developing religious differences, fostering demonic tendencies, they are destroying peace. What is the state of human life today? The foremost thing that should exist is respect for Human Values. However great an intellectual may be, however great one may be as a scholar or a man of learning, one has also to acquire humanness. With out humanness, scholar-ships and intellectual eminence are of no value.

It is only when men cultivate humanness that society will shine with radiance and the nation and the world will progress. Humanness can be promoted only through spirituality and not by any other means. (...)

Stupidity is the cause of egoism. Egoism gives rise to attachment. Attachment leads to hatred. Hatred gives rise to action. Action is the cause of birth. The original cause of the chain of processes leading to birth is ignorance.

What is ignorance? It is the state of divisiveness. To regard „That“ as different from you is ignorance. To differentiate God from yourself is ignorance. All are fragments of the Divine, sparks from the same flame. When the sparks are near the fire, they retain their heat and light. But when they are away, they turn into charcoal. Likewise, when one is near God, bliss will be in him. When he is remote from God, he will lose the attributes of the Divine. He will be immersed in ignorance. It is not mastery of books and scholarship which makes a person a knower of the Supreme Truth. To perceive the One without a Second is Knowledge. (Sai, 18.1.1996)

Every man is endowed with a mind. The mind is a mysterious thing. It can appear totally stationary and yet move faster than the speed of light. Whatever births a person may undergo and whatever changes in name and form may occur, the mind remains unchanged. It follows one from birth to birth. It is the mind's peculiar behaviour. In this context, how is one to manifest his humanness? Man must follow the example of the honey bee which sucks the sweet honey even from a bitter flower. Likewise one must seek the good even in what is apparently bad. There is something good in what is bad. (Sai, 28.3.1996)

The term Sthri should not be treated lightly. The Bhagavadgita lists seven attributes to the feminine principle: Fame, Wealth, Speech, Wisdom, Intelligence, Fortitude and Determination. The Mother principle, which embodies these seven potencies, is highly sacred. Wherever you turn, you will see manifestations of the feminine principle in Nature. When any person goes abroad, the first question that is put is: „What is your Mother-tongue?“ No one asks, „What is your Father-tongue?“ This shows how much importance is attached to the role of the mother. The mother fosters the child in the womb and goes through all travails to protect the child. There is no greater love in the world than maternal love. (...)

It is in her role as mother that there is the highest expression of a woman's strength. Every child that is born owes its existence to the mother. Hence everyone should be extremely grateful to one's mother. The mother is the symbol of the Universal mother and father of the Divine Lord. (Sai, 6.5.1996)

All the violence in the world today is due to the fact that people do not lead righteous lives. People do penance and perform various kinds of rituals, but they have secured no peace. Why? Because they have not sought to find out who they really are. This enquiry should lead to the realisation that one is the Divine in human form and deeming the body as the basic reality, men are misusing the body and the talents and qualities given to them. They are failing to recognise how to use their endowments for re-deeming their human birth. (...)

Men should act according to the dictates of their conscience, which can discriminate between right and wrong. They should rise above animal tendencies and realise the glory of human birth. Men should lead ideal lives, manifesting their inner divinity. Everything they do, their speech and their manners, should be exemplary. Even the smallest act should cause no harm to others. (*Sai, 15.5.1996*)

In the Bhagavadgita, the Lord has indicated the qualities which a devotee should possess to enable him to earn the love of the Lord. Among these qualities, Krishna declared desirelessness as important. Today there are few without desires of one kind or other. All sensual pleasures are ephemeral. But most people are content with them. Greater than the sensual is the transcendental path which confers lasting bliss.

When one does any action as an offering to God, it gets sanctified. Such an act becomes a desireless act. Every selfless act of devotion becomes an action free from the taint of desire.

The second quality is purity. What is required is both internal and external purity. God cares only for internal purity of the mind.

The third quality is detachment. This means that the devotee should be steadfast and unwavering in any situation. With his mind firmly rooted in God, he should engage himself in service to others and perform actions in a spirit of detachment. Only such a devotee is eligible for God's love. He is unaffected by pleasure or pain, gain or loss or what happens in the mundane world. The fourth quality is indifference to external happenings. The fifth quality is freedom from egoism and possessiveness. One should get rid of the idea of doership and ownership and surrender everything to God.

Human life is precious, noble and virtuous. It is a pity human beings do not realise this. The whole purpose and goal of human life is to know one's true nature. Forgetting one's true nature, man is caught up in

worldly concerns and plunged in misery. The ancient sages indicated the path to be pursued for the redemption of mankind. (...)

Today all spiritual exercises are ostensibly undertaken for realising God. But there is no need for undertaking them. Human birth itself is a mark of Divinity. What is essential is to recognise the indwelling Divinity and live on that basis. Where is God? Not in temples or pilgrim centres or other places. He dwells in the heart of everyone. To experience the Divinity within, one has to see the Divine in all others and render them service in that spirit. (*Sai, 3.10.1996*)

For the realisation of the Su-preme, devotion is the royal road. The Lords name has been offered to man to cscape from the cycle of Birth and Death and the diseases incidental to human life. (*Sai, 22.9.1997*)

Take note of the fact that the rapid passage of time is consuming man's life-span at a rapid pace like the melting of an iceberg. The end comes even before man realises his role in life. It would be a shame if human life is wasted in this manner. (*Sai, 23.9.1997*)

The Atmic principle is the basis for the body. All activities in life should be linked to the Atmic principle. Man should discard attachment to transient worldly pleasures and pursue what is eternal and everlasting. When man constantly remembers that he is the embodiment of bliss (Sat-Cit-Ananda), in due course he will experience that bliss. Man is covered by five sheaths. The first is a gross sheath and each following sheath is subtler than the preceding one. Man has to proceed from the gross to the subtlest sheath of bliss.

The gross sheath is the body. It is perishable, but as long as one lives, the body should be kept in good health. The duties relating to the physical have to be carried out. What keeps the body going are the vibrations from the vital sheath. These vibraticms are controlled by radiations from the mind. Beyond the mind is the sheath which accounts for „constant integratcd awareness“ in man. When this state is reached, man can proceed next to bliss, without much effort. Experience of bliss will be automatic.

It should be evident from this that humanness has been conferred on man so that he may ascend towards his divine destiny instead of wal-

lowing in mundane pleasures and miseries. Thereby he will demonstrate his superiority over beasts and birds. (...)

Today human life is wasted in the pursuit of sensuous desires. All of them are negative in nature. Instead, men should entertain positive desires, which are natural to human beings. Divinise every desire and every action.

Mundane pursuits, which have been with men over many lives, have to give way to divine pursuits at least in this life. Many do not realise the Divine Potencies that are in them. They have the capacity to do good or bad actions. By doing good acts they will experience bliss. (*Sai, 25.2.1998*)

When thoughts are good and based on the Divine, the state of man will be good. That state does not mean worldly or physical comforts. It comprises of good inquiry and good thoughts. Such good thoughts based on the changeless Truth will come only from merits acquired in previous lives. This human birth itself is attained after innumerable lives of lower species. While so, why should you venture to commit sinful deeds? It is your bad vision of the external world which makes you commit sins. So you should develop a good vision. You should look upon the world as the manifestation of the Divine. World is the effect for which cause is God. The whole universe is a phenomenon of cause and effect. It is foolish to look only at the external world considering it as mere matter. You must see the reality behind the entire creation. If you see with divine vision everything will be divine. (*Sai, 21.4.1998*)

For the human body the mother, father and preceptor are to be deemed as divine. But, for the pursuit of life the Divine is the only God. There is another Sanskrit saying which hails. God as mother, father, kinsman, friend, wealth, knowledge and in fact the Supreme Lord of everything. This means that for the spiritual life, God is everything. The mother and father are residents of the home. The preceptor dwells in his Ashram. But God is the indweller of the heart. Only God can reside in the heart. It is true that mother, father and preceptor are divine, but they are not entitled to dwell in the heart. They have to be revered, adored and made happy. God alone deserves to be worshipped.

God is nearer to man than his mother,
closer than even the father.

To give up such God is a heinous sin.
This is the truth proclaimed by Sai. (...)

In those days, what the mother declared proved prophetic. Whenever a mother conferred her blessings on her son, the Divine was present there to declare: „May it happen so.“ Besides mother's blessing, Divine grace is also necessary. (*Sai, 6.5.1998*)

Man has four primary objectives in life. They are Righteousness, Wealth, Desire and Liberation. These objectives give you worldly comforts and bring peace and enjoyment in your life. There is, however a fifth objective of life called Supreme Love. It is the principle of love that makes you love God intensely. One who understands and follows this sacred principle of love will attain liberation. What is liberation? Liberation is that which would put an end to external pursuits. What is to be offered to God? This body which is the Temple of God should be offered to God. Offering from the body to God is liberation. It only means, all the actions that you do with your body should be offered to God. This is the fifth objective of human life. The sacred ideal of love. To teach this sacred rule of love, to pass on the sacred love, to propagate this love, to make people drink the nectar of love, the Formless God descends in human form. The day of descent of God on earth is celebrated as the birthday of God. Why does he incarnate? God descends on earth to make humanity drink the nectar of love and enjoy the sweetness of Divinity. One who drinks this sweet nectar forgets himself and identifies himself- with God and enjoys the blissful state thereafter. The body is gifted to perform sacred actions. You have to discharge your duties, and sacrifice the fruits of your actions. You have to cultivate the principle of sacrifice and be far off from worldly pleasures. God is the embodiment of bliss. The bliss which you get out of sacrifice is truly Divine. Those who want to enjoy the blissful state of God must give up the body attachment and turn inward. (*Sai, 14.8.1998*)

It is only the body that has Birth and Death, but the Atman has no birth and no death. It has no beginning and no end. It is the all pervading eternal Brahman. Who is Brahman? He is not the one with four heads as described in books. Brahman is vastness. You find only Brahman wherever you see. This expansion of love is God. The feeling of „my body“ is contraction of love, which is death. So, you should expand your

love. Your love should not be limited to your family and relations. (*Sai, 25.9.1998*)

Human life is the rarest. Such a sacred and noble life should not be wasted. Having taken birth as a human being, you should set an ideal. A dancer always keeps the rhythm in her mind, while dancing. Similarly, you should always remember your innate divinity in whatever you do. (...)

Many people aspire for the vision of the true Self. Westerners say that they want Liberation. But they do not know what it really means. If you want to see your Self, you should give up body attachment and develop attachment towards the Self. At birth, you cry: „Who am I? Who am I?“ You should not die with the same question on your lips. When you die, you should be able to assert cheerfully: „I am God.“ Finding out the answer for the question, „Who am I“ is true Liberation.

Today you have endless worries such as birth, death, old age, losses, failures, family life etc. All these are of your own making. They arise because of your attachment and delusion. God does not give them. Who is the giver and who is the receiver, when you are God yourself. So long as you have delusion, you cannot attain God. Just as ash covers the fire, likewise delusion conceals your true identity. Fire is seen when ash is blown away. Similarly, you can have the vision of the Self, when you give up body attachment. (*Sai, 26.9.1998*)

*Whether one is a great scholar in the Vedas and sacred texts,
Or a hero who has won great victories,
Or a destitute grueiling in poverty,
Without devotion he is worthless.
.A serrvant with devotion in his heart
is worthier of veneration than a king bereft of devotion.
(Telugu Poem)*

Right from the beginning of the creation, human life has been the rarest and most valuable of all living beings. Having such a noble birth if one fails to know one's innate divinity, life becomes meaningless. When the diamond is cut repeatedly it shines with added brilliance and its value also increases. Similarly, in order to experience divinity within, one has to face many obstacles. So, devotees naturally face all types of trials

and tribulations. But the devotion should never diminish. (*Sai, 12.10.1998*)

The Divine power has neither birth nor death. I do not elated when praised nor depressed when blamed. I treat the dualities of life with equanimity. I am happy both in pleasure and pain. There is only love in me. My love lives by giving and giving. It never receives. This is the difference between my love and the worldly love, which believes in receiving alone. That is why my love is ever expanding. (...)

Students! Boys and Girls! You are the emancipators of Bharat and the world. You are the leaders and pleaders of the future. Develop the quality of leadership. „Let the whole world be happy“. (*Sai, 23.11.1998*)

As long as you are awake, you aspire for many things and indulge in many activities. You are also subject to manifold experiences. But, you forget everything while sleeping. The state of sleep can be compared to a short death and death can be compared to a long sleep. It is not easy to understand the true meaning of Birth and Death. You forget in sleep state what you experienced during the day. So, sleep state can be considered as a short death.

Similarly, waking state can be considered as long life. However, the waking state and the sleep state are tempo-rary. But, in both the states witness-consciousness exists, which experiences everything. (*Sai, 26.4.1999*)

Since ancient times, this land has been the birthplace of sages, seers and saints who propagated the sacred culture of Bharat to the rest of the world and earned name and fame; but such noble souls are forgotten today. You should recognize the basic truth that Bharat relies on its spiritual wealth and nothing else. Just think for yourself the plight of present day Bharat, which once upon a time spread the light of divinity to the rest of the world. In this sacred land, many men of nobility and virtue had to face hardships and criticism, yet they remained firm in their resolve to set an ideal to humanity.

Today you have to remind yourselves of the ideals Jesus stood for. From time to time, many noble souls, endowed with immense spiritual power, have taken birth to propagate sacred teachings to the world. They struggled hard to make the world a good place to live in. But with-

out understanding their noble intentions, foolish people tried to ridicule and persecute them. Right from his birth, Jesus had to face many trials and tribulations. When the name and fame of noble souls spread far and wide, many people become jealous.

The history of Bharat is replete with many examples that bear testimony to this truth. Jealousy has three sons, namely, desire, anger and hatred. The evil forces of desire, anger and hatred put the people to a lot of trouble. Jesus was also put to suffering in every possible way, though he strove tirelessly for the peace and welfare of society. He was the epitome of compassion and the refuge of the poor, needy and forlorn. But many people tried to create troubles for Jesus as they did not like his sacred teachings and activities. Their hatred for Jesus increased day by day. Even the priests turned against Jesus as they became jealous of his growing popularity. But the fishermen held Jesus in high esteem. They started following his teachings and became his followers. As he became more and more popular, many people, out of jealousy, raised obstacles in his path and even tried to kill him. Jesus had twelve disciples. Judas was one of them. But he betrayed Jesus. At that time, there was only one Judas, but today there are many such 'Judases.' Today the world is engulfed in unrest because of the rise in the number of treacherous people like Judas. They are mean-minded and are easily tempted by money. Judas betrayed just for a few pieces of silver. Even two thousand years ago, money was the primary temptation of man. Because of their greed for money, people resorted to evil and unjust ways, destroyed truth and indulged in false propaganda. This was the case then, and it is the same even today. No one needs to be afraid of such false allegations. Why should one be afraid of the mistake that one has not committed? In the past, many evil-minded people were jealous of the divine personalities who attained worldwide fame through the teachings of truth and righteousness. Even today there is no dearth of such wicked people.

Today many people are jealous of Sai as his name and fame are spreading far and wide. Neither they undertake any good activity themselves nor do they tolerate someone else doing good. The Rayalasila region suffered from scarcity of drinking water right from the time of British rule. There were many leaders and wealthy people, but none of them took up the task of providing drinking water to lakhs of people of Rayalasila. (Sai, 15.12.2000)

Man today resorts to many evil ways for the sake of power and pelf. But how long do they last? They come and go. Do not be proud of your wealth, progeny and youth; all will be destroyed in due course of time. Presuming such a transient world as true, you waste your life in such pursuits. You are born so that you may fulfil the purpose of your life. The body is solely intended for the pursuit of righteousness. What is your Dharma? Does everything that pleases you constitute Dharma? Not at all. True adherence to your conscience is righteousness proper. You abandon the dictates of your conscience and become a victim of delusion. You see your reflection in a mirror, but is the image real? In fact, it suffers from lateral inversion. How can such erroneous images become true? In the same manner, the entire external world is a reflection of your inner reality. Your inner reality should be the basis. When you have a firm grip on the principle of the fundamental basis, all external delusions and illusions vanish. From Birth to Death, man neglects his inner fundamental basis and dissipates his life and energy on the objects of the external world. This is not the purpose of life. You must realise the truth of your inner source and ultimately attain it. You must experience the life of truth. Being born, growing, eating and indulging in other mundane activities and dying is not the purpose of your birth. However, these days such concerns have increased manifold. Because of this man has not increased his stature for several ages. The name of this New Year is Vrusha. Lot of people are making all kinds of predictions of the events in the coming year. What is bound to happen will happen. Carry on doing what you have to do. During all this, your mind should be centred on your original source. If you neglect this, all your efforts are useless. As a consequence of this only, humanity is faced with so many distressing and calamitous events. One should not say unpleasant things, but I am obliged to say some unpleasant things. The coming year is likely to face far more difficulties, than the past year, in fact a lot more. The political arena is likely to face greater problems. There are likely to be more earthquakes. What is the cause? It is the consequence of man's wrong actions. The good or bad events of the world are a consequence of the activities of mankind. There is conflict even between brothers; and in the field of politics human values have been forsaken. It is no in any one country but all over the globe. (Sai, 26.7.2001)

Man is the embodiment of the five elements. He is their master. They are highly potent. But man, out of his ignorance, considers himself very

weak and mean. God, who is the embodiment of creation, is present in microcosm as well as macrocosm. On this basis, the Vedas declare: „God is subtler than the subtlest and vaster than the vastest.“ Such divinity is present in man. How can man comprehend his innate divinity? It is possible only when he turns his vision inward. But today man's vision is always directed to the external world. All that is seen outside is also a manifestation of divinity, but man fails to realise this. He is a fool who sees yet does not recognise the reality. All that man sees and experiences in the world is divine. But man is not able to understand his divine nature.

God has no distinctions or differences. No one can stipulate dos and don'ts for him. He can do anything, as he is in everything and is everything. He has no master above him. If man wants to visualise God, he will see him only in the form of a human being far superior to him in all respects. It is said: „Out of all the living beings, human birth is the rarest“. It is also said: „God is in the form of man.“ So, man should know the nature of a human being to begin with. All the sacred texts have described God as having human form. It does not mean that God is confined to a human form. All forms are his. However, man cannot but visualise God in any form other than a human being. (...)

You are the embodiment of wisdom. It is not worldly or secular knowledge. This true knowledge is within you. It is not something that you acquire after you are born. It is with you right from your birth. This knowledge is with you always and it shows you the right path. But you have forgotten this truth and consequently, you suffer from delusion. In this world everything is an illusion, nothing is permanent. All are passing clouds. Atman, the higher self alone is true and eternal. You have to carry on with your life's sojourn and discharge your duties keeping in view the eternal Atmic principle.

Today you conducted the Paduka worship. What is the significance of the Padukas? Head is the most important part of the body. That is why it is crowned. Such a precious head cannot go anywhere without the help of the feet. The feet bear the weight of the head. Moon is the presiding deity of the mind and Sun is the deity presiding over the eyes. Eyes are very important in the body. Without the Eyes you cannot go through the sacred text. Without vision one cannot see the creation. But all these limbs are mere instruments. The fundamental basis for all this is the Atmic principle. Man ignores this fundamental basis and attaches importance to the instruments. As a result, he is subjected to misery. It is the delusion that is responsible for one's misery. So long as one is engulfed in delusion, one cannot attain Brahman. The term delusion

means vastness. Similar is the meaning of the term Vishnu. So, God symbolises vastness and broad-mindedness. But he appears narrow-minded to the narrow minded. As you think, so you become. God is filled with broad feelings. It is not possible for anybody to comprehend God's Will. Unable to understand the Divine Will, people forget the reality and lead themselves into difficulties. They are carried away by worldly objects and ignore Divinity. Take Divinity as the fundamental principle. Do not repose your faith in the physical world. However, you have to play your role well in this drama of life. You have to discharge your worldly responsibilities. To that extent, you can keep the world in your mind. If you have firm faith in God, you will perceive divinity everywhere, no other thought will enter your mind. Once you understand the principle of the five elements, you will understand divinity. (*Sai, 9.10.2001*)

To be born as human being is the greatest blessing. Out of all the living beings, human birth is the rarest. It is the result of merits accrued over many previous lives. Such a sacred life should not be misused. Speak sweetly and offer your respects to all with a smiling face. You call yourself a devotee. But there is no truth in this statement if you lack these noble qualities. Fill your mind with noble thoughts and perform meritorious deeds. There lies the glory of human life. You should earn the respect of everybody by your behaviour. Do not consider yourself a mere mortal. The man is divine. This is the fundamental teaching of Indian philosophy. God is the Indweller of all beings. Fill your hearts with such noble feelings, put them into practice and sanctify your lives. Remember that you are born as a human being. Live up to your stature as a human being. Spirituality does not mean doing worship, going on pilgrimages or doing bhajans alone. Spirituality lies in destroying the animal tendencies and rising to the level of divinity. So long as there are animal tendencies in man, he cannot rise to the level of divinity. Day by day, animal qualities are increasing in man. You are neither a wild animal to cause fear in others nor a docile domestic animal to be afraid of others. You are born as a human being with noble human qualities. So, recognise your humanness and divinity. But man today is not able to realise this truth and consequently he is wasting his life.

It is most important for you to take note of these teachings, which I am repeating time and again. Never neglect them. The divine power latent in you is limitless. Divinity is subtler than the subtlest and vaster than the vastest. Therefore, it is impossible to estimate the nature of divinity.

Words are inadequate to describe it. Whatever description you give is only for your own satisfaction. It is a great mistake to try to gauge the infinite power of divinity with your limited mind. However, the microcosm and the macrocosm differ only in quantity, not in quality. (*Sai, 24.2.2002*)

From time immemorial, Bharat demonstrated the pristine values of friendship and harmony. Bharat is the very birthplace of spirituality, virtues, charity and righteousness. It is the land of peace and prosperity. In the ancient times Bharatiyas made intense efforts to establish these values upon the earth.

There is no country equal to the land of Bharat in proclaiming and propagating Truth. There are many in Bharat who have made great progress in the field of spirituality. This is the sacred land which was ruled by Rama. This is the very land where Krishna taught the Bhagavadgita. This is also the land where sage Vyasa taught the Vedas and scriptures. It is the land where sage Valmiki composed the Ramayana and taught the principles of truth and righteousness to mankind. There is absolutely no equal to this country in spiritual values. Having been born in the sacred land of Bharat, and having been called Bharatiyas the people of Bharat are now not coming forward to propagate the ideals that this country stands for. Bharatiya should respect and revere their culture. They should follow their culture and set an ideal to others. (*Sai, 19.11.2002*)

Students! Wherever you are, develop divine feelings and a steady mind. Divinity pervades the entire universe, verily all this is Brahman. God is not confined to a particular place. He is with you, in you, around you. Just as the eyelid protects the eye, He protects you always. How is it that you have lost faith in such divine power? Having attained human birth, you are supposed to develop human values. On the contrary, you have lost them. Consequently, you have become weak in body and mind. (*Sai, 14.1.2003*)

The duality of Birth and Death is experienced in Nature; which is the presiding deity of life principle. World attracts man and deludes him. Matter is the basis for world. World is a combination of matter. The sum and substance is, it is the matter which attracts man. Matter is not perma-

ment, it does not symbolise truth. How can the ephemeral objects confer on you eternal peace? All that is seen is bound to perish. Whatever is seen by the eye will undergo change with the passage of time. Such transient objects cannot give you everlasting happiness. „I am not not this“. It is the fundamental principle of wisdom. The atmic principle has no specific form. In Vedic parlance: I am not the body which is momentary and ephemeral.“ The letter „I“ symbolises the etemal atmic principle. You see various objects in this world and you are deluded that they are permanent. It is a grave mistake. Whatever is seen by the eyes is impermanent. Even our body is seen by the eyes; hence, it is also not permanent. It is a sign of ignorance to identify oneself with the body. Since ages, man has been under the delusion that physical and ephemeral objects will give him happiness. True happiness results when man recognises the underlying eternal principle of Atman in this ephemeral world. Lord Krishna declared in the Bhagavadgita: „ All beings are a part of My Being“. Hence, every man is a spark of divinity. Such being the case, how can man be called a mere mortal? Our ancients used to contemplate on God and worship him with the total faith that he is all-pervasive. According to our ancient scriptures, gods are 3 crores in number. Who are they? Can there be so many gods? The truth is that the population of the world was 3 crores when those scriptures were written. This declaration was made considering each individual a divine being. The declaration: „God has thousands of heads“ was made prior to this when the population of the world was in thousands. Today the world population is 580 crores. Every one of them is a manifestation of divinity. Every human being is a divine incarnation. Why is man wasting such a sacred and precious human birth? You should not think that God exists separately with a specific form. God is one, but the wise refer to him by various names. The principle of Atman that is present in all of us, is God. So, every individual is God Himself. (*Sai, 2.4.2003*)

Birth and death are related to the body and not to the individual soul. Mind is responsible for both. Everything is man's own making. Life is a dream. How can anything that appears in a dream be true? It is all a mere illusion. So long as you are immersed in this delusion, you cannot have the vision of Brahman. It is only when you break the shackles of illusion, can you experience the reality. (*Sai, 25.12.2003*)

Right from the time of Birth, all activities of man are centred round the process of learning and acquiring wisdom. It is absolutely necessary to teach the spirit of idealism to our students so that they fill their hearts with love and give happiness to one and all. Today, there are a number of educational institutions all over the world, but, nobody seems to have understood what education really means. Students fill their heads with mere bookish knowledge, write examinations, secure pass marks and claim that they are educated. Modern education leads only to argumentation, not to total wisdom. What is the use of acquiring education which cannot lead you to immortality? Acquire the knowledge that will make you immortal. Wisdom does not mean worldly intelligence. True education is that which develops inner vision and makes you experience everlasting bliss. In what way are the students benefited by the present educational system? They are merely acquiring degrees and earning the appreciation of the authorities, but they do not understand the real significance of education. Modern students are unable to realise the true spirit behind their participating in sports and cultural events. In all events of sports and games, you have a winner and also a loser. People are interested only in the outcome of the events and not in enjoying the spirit of sports. The aim of sports and games is not to produce a decisive result but to inculcate the spirit of sportsmanship in the participants. Life is a game, play it. Life is a dream, realise it. Life is love, enjoy it. It is only he who understands the import of these statements and realises them in his daily life is a true student.

Modern system of education, instead of developing the power of discrimination in students, is making them narrow-minded. It neither bestows true wisdom nor does it help them to become broad-minded. The present-day education has become meaningless. The textbooks that are prescribed for students do not contain the essence of true education. I wonder why the government promotes such meaningless textbooks! May be, even the government is unaware of the realities. It appears as though someone at some low level is taking these decisions without consulting the higher authorities. It is bringing a bad name to the government, but nobody seems to be concerned about it. Such an unhealthy trend is on the rise. Nobody is making efforts to understand the sacredness associated with the ancient system of education. Students are interested only in bookish knowledge, not in the essence of education. Only their textual knowledge is tested, but not practical knowledge. Students think that degrees are meant to earn a livelihood. Education is for life, not for a living. (*Sai, 15.1.2004*)

Whether it is love or truth or peace or divinity there is no duality. They are all one. Only when you fortify the spirit of unity, will you be able to realise the truth. Love is not something that is acquired from outside. It emerges from within. When you share such love with everybody, you will be able to realise the truth that all are one. (*Sai, 21.3.2004*)

It is said God incarnates in the form of human being. That is why human birth is considered to be highly sacred. God incarnates in human form to redeem mankind. Do not be under the mistaken notion that God is confined to a specific form. Divinity is not a separate entity. It is immanent in humanity. The human form is a conglomeration of five elements, namely, earth, water, fire, air and ether. The divine power which makes the five elements function is referred to as the Atman. What is the form of atman? Many people often ask this question. In fact, it transcends name and form.

Merely having a human form does not make one a human being; it is the conduct and behaviour that matter. In the same manner, mere acquisition of bookish knowledge does not make one truly educated. Such worldly education is negative in nature. One must make a distinction between education and educare. Whereas education is information-oriented, educare is transformation-oriented. Education is limited to physical and mental levels. Just as the rivers like Krishna and Godavari have their source in the ocean, education has its roots in Educare. Physical and worldly knowledge corresponds to education. Educare is related to our inner feelings and purity of heart. Our speech, song and way of life should originate from the heart. That is the essence of educare. Even if you acquire a number of degrees, if you lack purity of heart, you cannot be called truly educated. Nowadays very few make efforts to understand what educare is. Only those endowed with practical knowledge and wisdom will be able to understand and appreciate the concept of educare. Others will be deluded by high academic degrees. They are interested only in acquiring bookish knowledge and disseminating the same. Such vain pursuits will not entitle them to be called really educated. It is common now-a-days for students to acquire various academic degrees. However, those who understand the real purpose of education and its inner significance are rare. Once you understand the purpose of education and act accordingly, your life will be redeemed. You should not entirely depend on what your teachers teach in the classroom. You have to understand the nature of your Body, mind, senses and intellect to be able to realise your inner self. (*Sai, 14.1.2006*)

You are not here for the first time. You are not new to this earth. You have gone through a number of Births before attaining this Human Birth. Give up all your old and mean qualities and start your life afresh. Human life is highly sacred and mysterious. Only God can unravel its mystery. The Lord of the universe permeates the entire universe. He transcends all description. He is present in you in the form of Atman. There is only one path for the realisation of Atman. Give up the feeling of 'mine'. You say 'this is mine and that is mine'. Once you get rid of such worldly attachment, you will develop purity, steadiness and selflessness. You will be free from suffering, worries and anxiety. Ultimately, you will attain liberation. Having attained humanness, you should make efforts to rise to the level of divinity. That is your goal. What is the use if you remain divinity forever? You should develop pure mind to rise to the level of divine. Unity confers purity which will in turn lead to divinity. Hence, all you must stand united. You belong to the human race. You belong to one family. Hence, you must conduct yourself like brothers and sisters. Absence of such spirit of unity will diminish purity and take you away from divinity. (Sai, 26.2.2006)

Immortality

No rebirth after reaching the solar region

You are children of immortality , not children of mortality, not falsehood. One who is an child of immortality is not affected by change and death. You verily are the embodiments of the changeless, eternal principle. (*Sai, 8.3.2005*)

The body, the mind and the senses are merely like the husk which encases the grain. When the husk is removed, the rice alone remains. As long as man is enveloped in this husk, he cannot escape birth and death. When the husk (in the form of the five sheaths) is cast off, man is freed from rebirth, just as the rice without husk cannot sprout. Even as you do not need a lamp to see the sun, there is no need to search for the Atman when it is omnipresent.. The Atman shines eternally. No other spiritual exercises are necessary to recognise it. (*Sai, 7.7.1990*)

The culture of Bharath is a hallowed one.
Everyone got up from bed with the name of God on his lips.
You are all aware that in Varanasi
there is the practice of reciting the name of Rama
in the ears of dying persons.
The idea is to remember the name of the Lord
at the time of death
because of the belief that one's rebirth
is related to one's thoughts before death.
(*Sai, 19.11.1996*)

Brahman is the One without a Second. It is only One. It is the One that exists before birth, after death and during one's lifetime. It does not change. God is the only one. All other things are diverse manifestations. A Guru is one who has recognised that the many exist in the One. Take for example, a banyan seed. It is one. Within this small seed exists the huge tree with branches and sub-branches with flowers and fruit. Roots are different, the branches are different, flowers and fruits are different. But, all of them come from the one seed. The tree is one but one person

may look at the branches, other at the leaf, another at the flower and yet another at the fruit. The Guru is the One. Who is it? It is God Himself. God is he One who never changes under any circumstances. The sun and the moon move and change, but he does not change. When some one is born he is a child, at 10 years he becomes a boy, at 30 a man and at 75 a grandfather. Thus man changes with time. But, he remains same in birth and death. In fact, God has neither birth nor death, neither beginning nor end. (*Sai, 14.7.1992*)

The body is a Temple in which the Divine dwells. The Bhagavadgita declares that both the body and the Atman are divine.

However great a scholar may be, however profound his knowledge of the scriptures, he has to learn all about the body, because it brings with it the consequences of the previous lives of the individual. The body is the basic instrument for all actions in this life and for the acquisition of all knowledge and skills. Everyone at the time of birth brings with him a necklace from the Creator made up of the results of his good and bad actions in past lives.

Everyone reaps only the fruits of what he sows. Only good actions can produce good results. Your happiness or sorrow is related to the nature of your actions. In a sense, all actions of man can be regarded as holy sacrificial rituals. To cross the ocean of the Cycle of Birth and Death all that is necessary is service to good people and no other religious observance. By such Service, one receives the grace of the Divine. All actions have to be done as an offering to God to secure this grace. They then become holy sacrificial rituals. (*Sai, 5.10.1997*)

Even the time and manner of one's death are dependent on the Will of the Divine. However, man should regard himself as an instrument of the Divine. (*Sai, 14.1.1993*)

All worldly pleasures are transient and temporary. Very often they result in sorrow and disappointment. God alone is the source of enduring bliss. The purpose of human birth is to realise the inherent divinity in man. (*Sai, 16.4.1988*)

Once a devotee totally surrenders to the Lord, the Divine goes to any extent to help the devotee. An insignificant little stick, by association with fire, burns brilliantly. A drop of water held in your palm evaporates in a trice. But when it is cast into the ocean, it becomes one with it. If man wants to achieve proximity to God, he has to merge in the Divine. Then he can manifest his true nature.

Not realising the true nature of the Divine Principle, man wastes his time on rituals and religious practices of various kinds. God cannot be realised through such practices. It is only by loving God and getting close to him that one can realise one's aspirations. Sai does not disapprove of practices. They are good activities for using time sacredly. But without service to Godly persons, they are of no use for realising freedom from the cycle of mundane existence. (...)

What does God need from any one when the whole Cosmos is contained in him? It is the Lord who protects one and all in innumerable ways. There is a simple way to secure the grace of God. You must get near to God. Surrender yourself to him. Become one with him. (...)

People aspire for Liberation. They have no idea what constitutes liberation. Man seeks liberation from the ills of the body, the senses, the mind, the intellect.. All these are no doubt necessary. But liberation in the ultimate sense consists in liberation from the Cycle of Birth and Death. This means that one should redeem one's present life so that one is free from rebirth. (...)

Many diseases are allowed to grow entirely due to mental factors. Men should pray to God for freedom from rebirth so that they will not have bodies which are bound to be afflicted with diseases. (...)

No one tries to find out how to surrender to God. The whole world belongs to you. You must declare to God: „I am yours.“ This is the truth you have to understand. You must be ready to offer to God whatever he asks of you. What is it that God asks from you? First of all, he says: „Give up your desires.“ You must give them up immediately. He calls upon you not to immerse yourself in worldly pleasures. Cultivate love for all. That will redeem your life. That is the sacred path you have to follow. That is the essence of the four goals of life. People have no clear idea of what the four goals mean? They think that liberation is something which you attain after death. But, in fact, liberation can be attained here and now. Liberation means the elimination of attachment. People are not ready to give up attachment to wife, children, property, etc. You have a duty to protect your family. But you must not be immersed in concerns about them. (*Sai, 29.3.1998*)

What is it one should do to secure redemption from the Cycle of Birth and Death, the worldly existence? Chanting the Lords' name or performing sacrifices or doing other rituals will be of no avail. You have to render service to your fellow human beings. Service is the highest form of worship and the best penance. (...)

Human birth is a rare privileg. It is highly sacred and sublime. Having been born as human beings, if men do not realise the preciousness of human life, what is the use of being born as human? Man is endowed with the gift of memory. Reflection is natural to him. The search for the meaning of life is an admirable quality. It is as a result of this search that man's creative faculties have resulted in great achievements in the fields of science and in other fields of knowledge. But, owing to their failure to use the intellect properly and on account of misdirected search, people are lost in different kinds of enquiry. One person sees a tree. He sees only the branches and not tree. Another sees the roots and not the branches. This is not the right way to find out the real truth about anything. (*Sai, 9.7.1998*)

The body is bound to perish one day or the other. The body die, but not the mind. Such a mind has to be controlled. That is the true spiritual practice. You will not have any troubles if you offer your mind to God. Mind is very fickle. It is not steady even for a minute. So, it should be ever engaged in work. On then can it be brought under control. (*Sai, 13.9.1999*)

Each one should realise that this all-pervading, all-powerful Divinity is within him. There must be realisation that the Principle that is Omnipresent in the subtlest form and in the grossest form is the Atman or Brahman. God is the eternal Reality, without birth, growth or death, without beginning, middle or end, and who is immutable. It is only the bodies that are subject to change. Making use of the body that is mutable, the immutable Divine has to be experienced. (*Sai, 23.11.1989*)

God, in fact, has no birth and no death. No change is there in God, who is changeless and permanent. The Atman within is but a reflection of God and it is the same in all beings as an eternal witness. Birth and death pertain only to the body. It is not correct to worship the body.

Through the transient body man has to merge in the ultimate Supreme Reality. (Sai, 25.12.1992)

Only through Devotion does man attain the supreme Truth. Through devotion alone does man get release from the disease of birth and death. Through devotion man seeks to realise God. Through devotion alone he achieves Liberation. Esteeming devotion as the supreme end and the highest goal of life. (Sai, 1.1.1996)

In the drama of life, there is a mixture of good and bad. Humanness is present in this mixture. Of the two - the good and bad - one implies that one acts on the basis that nothing belongs to him and that whatever words he utters or whatever action he does all belong to God and nothing is his own. He plays his role in this spirit, ascribing nothing to himself. The other represents the attitude of the actor, who is conscious of the role he is playing and does not forget his individuality in his actions. He does not consider himself as merely acting a part but regards himself as the doer. The difference between the two is that while the former realises the temporary nature of the part he is playing and is not attached to the things connected with the role, the latter develops attachment to the role he plays and does not wish to part with things connected with the role. (...)

In this context, people should constantly discriminate between „negative“ and „positive“ actions. All bad and unwholesome actions are „negative“ in character. They should be eschewed altogether. (...) Human birth is a God-given gift which should be used with due care. It should be filled with righteous acts. Unfortunately, today men misuse all their God-given talents for unholy purposes. The mind should be filled with good thoughts, the heart with compassion and the hands should be engaged in selfless Service. (...)

Mastery of the senses leads to „liberation2. Liberation is not something to be achieved in after-life. The striving for liberation must Start early in life and proceed continuously. (Sai, 15.2.1998)

You should not crave for worldly happiness. You should strive for eternal peace and everlasting happiness. You should not be caught up in the endless Cycle of Birth and Death. You should transcend birth and death and attain immortality. (Sai, 15.4.2003)

Only through devotion does man attain the supreme Truth. Through devotion alone does man get release from the disease of Birth and Death. Through devotion man seeks to realise God. Through devotion alone he achieves Liberation. (*Sai, 1.1.1996*)

Suryaprakasha Shasthry said that the worlds this side of *Suvarloka* are all inhabited by beings that are subject to life and death, to the processes of involution and evolution and that the world on the other side are inhabited by beings that are free from these aspects of change. He also asked, who can give us the secret of transcending the barrier that divides the *region of death from the region of immortality*? Of course, the Lord has often sent Messengers to tell humanity about it and he has himself come down in human form to communicate it and save mankind from perdition. It is because the task of guiding man has gone on so consistently that today in India there is at least this quantum of earnestness to achieve it and to escape from the *cycle of birth and death*. You can gain that victory only by rigorous Spiritual Discipline (*Sadhana*) is more arduous than physical discipline. (*Sai, 20.2.1964*)

The use of the term „immortality“ infers timelessness and teaches that this timelessness exists for that which is not perishable or conditioned by time. This is a statement requiring careful consideration. Man reincarnates under no time urge. He incarnates under the demands of karmic liability, under the pull of that which he, as a soul, has initiated, and because of a sensed need to fulfill instituted obligations. He incarnates also from a sense of responsibility and to meet requirements which an earlier breaking of the laws governing right human relations have imposed upon him. When these requirements, soul necessities, experiences and responsibilities have all been met, he enters permanently „into the clear cold light of love and life“ and no longer needs (as far as he himself is concerned) the nursery stage of soul experience on earth. He is free from karmic impositions in the three worlds, but is still under the impulse of karmic necessity which exacts from him the last possible ounce of service that he is in a position to render to those still under the Law of Karmic Liability. (*TB, 17-405/406*)

Birth - Rebirth - Liberation

Like the reflection that does not adhere to the mirror,
Like the water on the lotos leaf that is unattached to it,
Sins do not adhere to the man of devotion.
Birth and Death revolve together
Like the two wheels of a cart.
If one goes, Creation itself will come to a stop.
This is the secret of Creation on earth.

Students! Embodiments of Divine Love! „I am One; let me become manifold“.

By the divine will of Prajapathi, the Cosmic Progenitor, two pairs were created: The subtle and the gross, the inert and consciousness. By the union of the two, the entire cosmos, consisting of animate and inanimate objects, was created. After Kabandhi had heard from the sage Pippalada the secret about the origin of creation, he felt extremely happy and satisfied.

Then, Bhargava from Vidarbha approached the sage and asked him reverentially: „The Cycle of Birth and Death seems to go on endlessly. All the Sastras declare that death is inevitable for everyone who is born, and birth is inevitable for everyone who dies. If life is bound up with the Round of Birth and Death, when will this process end? What is the basis for it?“

Pippalada replied: „Son! God is without a beginning or an end. The entire cosmos consisting of moving and unmoving objects is illusory. Although there is the Real in the illusory universe, all that is perceived in the phenomenal world is liable to pass away.“

„The sun is responsible for the phenomena of night and day, of days, months and years. These are fragments of Time. All phenomena relating to Time are associated with the Cosmic Progenitor (*Prajapati*). Time is a manifestation of Prajapati. Time moves in two directions - *Uttarayana* and *Dakshinayana*. „*Ayana*“ means journeying. When the apparent movement of the Sun is northwards, the period is termed *Uttarayana*. When the apparent movement is southward, it is called *Dakshinayana*. The period of *Uttarayana* is marked by brightness, peace, rejoicing, fearlessness, and purity. *Dakshinayana* is characterised by darkness, peacelessness, fear and disasters. Spiritual aspirants who perform yagas and yajnas during *Dakshinayana* reach the moon. The moon is inert and those who go to the moon realise only physical plea-

tures and material possessions. They cannot realise God. They stay on the moon according to the merit earned by them and when it is exhausted, they return to the earth, as declared in the Bhagavdgita: „When their merit is exhausted, they enter the land. of mortals. This may be likened to the exit of an elected legislator from the legislature at the end of his five-year term. The man who has performed meritorious deeds spends the allotted time in the Land of the Moon and then is reborn on earth.

The one who performs spiritual actions during *Uttaraayana*, with concentration on the Brahman and devotion to the Absolute, goes to the land of the Sun after death. The Land of the Sun is Prana, the Life-Principle. *After reaching the Solar region, the person has no Rebirth. He does not return to the earth again.*

Pippalada told Bhargava: „Life redeems itself only when it merges in Prana, the Life-Principle. As long as one's life is immersed in delusion, life itself remains a delusion. As long as delusion remains, the Absolute cannot be realised. The Absolute is realised *by absorption in the Brahman and then there is no rebirth*". (...)

"The One willed to become the many." This process can be recognised in the manner in which a seed planted in the earth grows into a huge tree which yields fruits in which there are thousands of seeds from which many more trees come into existence. The same process can be seen in the proliferation of living creatures.

Creation has, therefore, no predetermined limits. It is an eternal process whose beginning or end cannot be known. In the process of Birth, Growth and Dissolution, besides the will of the Lord, the role of human effort can also be recognised to a certain extent. Man's destiny is determined by the nature of his actions, thoughts and desires. In this process, man forgets the Divine source from which he has come. Developing demonic tendencies and behaving like an animal, man wastes his human existence.

Pippalada told Bhargava: „Dear Son! Death exists as well as Birth. *But man has the capacity to free himself from rebirth.* He is the architect of his ultimate goal. Take, for instance, the example of a green-gram seed. When it is sown, it sprouts into a plant and produces numerous pods with green-grams peas. It does not know the origin of its existence as a green-gram seed or the history of its ancestors. But when you put a seed in your mouth and munch it, its life comes to an end. Likewise, we do not know our origin, but we can determine our future. No one can tell how man came into existence and the circumstances of his or-

igin. But his future is dependent on the spiritual exercises performed by him.

When life is given up during the Northward journey of the Sun, with your thoughts centred on Brahman, with love of Brahman in your heart, and with an awareness of the Brahman, you can become one with the Divine. *Freedom from rebirth follows the complete shedding of all desires.* It is like removing the husk from a paddy grain. Without the husk, the rice grain will not grow. But as long as the husk is there in the paddy seed, it can become a plant and continue the process of reproducing itself.

Man without desires has no Rebirth. As long as the mind is filled with desires, there can be no escape from the Chain of Birth and Death. When the desires are replaced by the Brahmic consciousness and the mind is emptied of all other thoughts, there will be no Rebirth.“

„Oh Bhargava! You think that Rebirth and Death are beginningless and endless. This is not so. *There is a way out of this recurring chain*“, declared Pippalada. (...)

One's status or condition in life is based upon one's actions. The scriptures, therefore, teach man not to succumb to difficulties or gloat over success but maintain equanimity in all situations. Neither difficulties nor successes are caused by others. Each one is responsible for his joy and sorrow. Out of mental weakness others may be blamed for one's condition, but in fact he alone is responsible for what he suffers or enjoys. One's own thoughts and actions are responsible for one's successes or failures, honour or ignominy, pleasure or pain. Whether one goes to heaven or hell or any other place, it is his own actions that are responsible. This is the function of the *Uttarayana*, vital air.

There are five kinds of vital airs or *Pranas* (life-breaths): *Prana*, *Apana*, *Samana*, *Udana* and *Vyana*. These five life-breaths are not only present in the body, but are cognisable in all the Panchabhuthas, the five basic elements. The Prana is in the Sun. Apana issues from the earth. Samana emanates from Akasa, the ether. Udana issues from Vayu, the Air. Vyana arises from Agni, the Fire. In these five elements, the five life breaths are immanent. Close to each one of these life-breaths, the reflections of man's actions are present. No one can easily explain the secret of creation. There is a shadow which closely follows every object. Likewise the reactions of each action of man closely follow the Prana. When the Prana, the life-breath leaves one body and enters another, the results of one's actions follow the Prana to the other body. The Prana enters another appropriate body in accordance with the results of the actions in the previous body. Hence, one can reach a worthy state in

life by doing good deeds and cherishing good feelings. "As you sow, so will you reap." You cannot get a mango fruit by planting a lemon seed. Man may fancy that he is capable of achieving anything. But his achievements are solely *related to the nature of his actions*. The Creator sends each one at Birth with a garland made of the results of his good and bad deeds in his previous birth. The scriptures exhort men to adhere to good thoughts and good deeds as the only way of realising a good life. The fruits of your actions will be reaped only by you and none else. You alone are responsible for your joys and sorrows. God is in no way responsible. He is only a witness. *But if you pray to him with all your heart and soul, the effects of all karmas will disappear like mist. Devotion will free man from the consequences of his deeds.* If man devotes a small fraction of the enormous time he devotes to his wealth, family and position, to thoughts of God, he need have no fear about the Lord of Death. If one does not think of God even for a moment, how can he hope for peace of mind?

Pippalada told the disciple: „The Prana, the Life-Principle) is the most important factor. You have to merge yourselves in the mind. Merge the mind in the Atman. Whatever you do, do it in a spirit of dedication to the Atman, the Divine. You can carry on your respective avocations. When you practise it in a spirit of dedication, work will be transformed into worship. When life is led in such manner, there is no Rebirth." The dedication to the Lord should not be merely verbal, but must emanate from the heart. When an offering is made in words, the response is also in words. When somebody tells me: „Swami! Why don't you come to our house?" I tell him: „Yes, I shall come to your house." For the invitation in mere words, the response also is in words only. When the invitation is whole-hearted, I come with all my hearth. (...)

All the conceivable doubts that could arise in any person were placed before sage Pippala by the young disciples and they got from him the right answers. (Sai, 27.5.1991)

