



SRI SATHYA SAI INTERNATIONAL ORGANIZATION

ARADHANA

mahotsavam

study guide



*With love
Baba*

Offered with love and gratitude at the lotus feet of
Bhagawan Sri Sathya Sai Baba

STUDY GUIDE FOR ARADHANA MAHOTSAVAM 2022 A DAY OF REFLECTION

ABOUT THIS STUDY GUIDE

The Structure

- Each of the five values is introduced by a Divine Name ascribed to Sri Sathya Sai Baba (in the Garland of 108 Names.) **Each Name describe Him as the embodiment of various values or qualities.** Learning about these Divine Names is of vital importance to one's spiritual practice because the names ascribed to Him reveal the Divine nature of the true Self that we all are. They represent the qualities we should contemplate and identify with in order to awaken our true reality, free from the delusion of separation from the Divine and each other.
- **The introduction is followed by excerpts** (from the Sathyam Sivam Sundaram, volumes 1, 2, 3 and 4) **describing how Sri Sathya Sai Baba articulated and encouraged the value-oriented mindset, behaviour and practice,** during His daily interactions with people.
- **Questions or Points to be considered.**

The Purpose

Devotees are invited to contemplate the core teachings of Sri Sathya Sai Baba on the five Human Values as an introduction to deeper inquiry into the nature of true Self. Such inquiry is intended to help them create a good daily habit of spending time in contemplation, in order to realize the Divinity within.

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TRUTH (SATHYA)

OM SRI SAI SATHYASWAROOPAAYA NAMAH

Who is the Embodiment of Truth

Sathya, says Sai Baba, consists of 3 syllables, 'SA', 'TH' and 'YA'. It means that 'SA' is to be gained by 'th' and 'ya' - the Saakshaatkaara - the self realization - is gained by 'thapas' (austerities; detatchment; self-denial and 'YA'-ma (regulation and sublimation of senses). Sathya is the Bliss of Realization; Baba is that BLISS. He is the Absolute, the Eternal, the Truth. Sathyam is Thrikaalaabaadhitham, that which is unaffected by time's current of the past, present or future. Baba has revealed Himself to His devotees as Niraakaara come as Naraakaara, even as He promised while at Shirdi. So, for bhakthas Sai is Sathya Swaroopa. When God comes as Man, His Divinity need not be affected or reduced or tarnished in the least. Look deeply into Him and discern if He is of the nature of truth, Sathya, the unchanging. `Fools consider me as only this human body' said Krishna. Baba warns us against such errors as He says, `However long you try, whoever seeks to know, by whatever means, you cannot grasp the mystery of My Majesty'. "Only intense study, with faith, of the scriptures can help you to catch a glimpse", He assures. Baba's will, His Word, has to come true, for He is Truth. `I never utter a word that is without significance.'

Source: Garland of 108 precious gems by Prof. Kasturi (Fourth Edition, 1979), p. 11-12.

Truth is Based on Strength: Physical, Mental and Spiritual

Baba is the Great Healer, the Restorer of drooping spirits, the Unique Reviver. He insists on truth because falsehood has cowardice as its root. **One hides the facts from a person only when he is afraid of him or hates him. Truth is based on strength. It is, according to Baba, against the essential nature of man to plead weakness or want of strength.** He does not permit people to say, "I am sin, born of sin, a sinful soul." When a devotee with contrition masses abuse on himself, Baba immediately lifts him. "When I have come for your sake, you should not feel this way", He says.

Baba equates strength with merit and weakness with sin (which literally means, "missing the mark"). That is, strength is holy, weakness is sin. **Physical, mental and spiritual strength are all three essential, but the greatest source of all three is faith in one's Self, in the soul within. Baba says, "Remember that and draw strength there from. My mission is to give you confidence in yourself, to give you the strength and endurance that comes out of that.** Despondency is the prime cause of decline. Therefore everyone should cultivate the quality of joyfulness. For the contented, life is one long festival. Envy eats the vitals, spreads like poison all over the body. Dedicate all, both joy and sorrow, to the Lord. That is the secret of gaining contentment, the most valuable of all treasures."

Source: Sathyam Sivam Sundaram Vol.1, Chapter 14, Page 190



Baba insists upon every one being told this truth about himself

His opening words at the discourse are "Divyatma Swarupulara!" Embodiments of the Divine Atma! That is the sum and substance of all His teachings. **Man has to realize that he is the Atma, unconquerable, indestructible, unlimited, the Existence-Knowledge-Bliss-wave of the ocean, that is God.** "The awareness of this truth is Bhakti," says Sankaracharya.

Baba insists upon every one being told this truth about himself, every one being given a glimpse of himself in the mirror so that he may live in strength, faith, courage and peace. He says that the tree of life, the banyan tree (asvattha), has its roots in the Atma. If that faith is absent we dry up and are wafted hither and thither by every wind of fortune - wayward whiffs of transience. The trunk and the branches, the leaves and twigs of the tree of life are the ramifications of our contacts and commitments with the outer world, the kith and kin, the I and mine, the plus and minus into which life proliferates. The flowers of the tree are words, thoughts and deeds of Love, and the Ananda derived is the fruit. But, Baba says the sweetness in the fruit is Virtue (seela), good, godly character. Without Virtue, which makes the fruit worthwhile, and the Atmic root which sustains the tree, life is a mere ploughing of sands, the body is but fuel, fodder for vermin.

Source: Sathyam Sivam Sundaram Vol.3, Chapter 4, Page 41

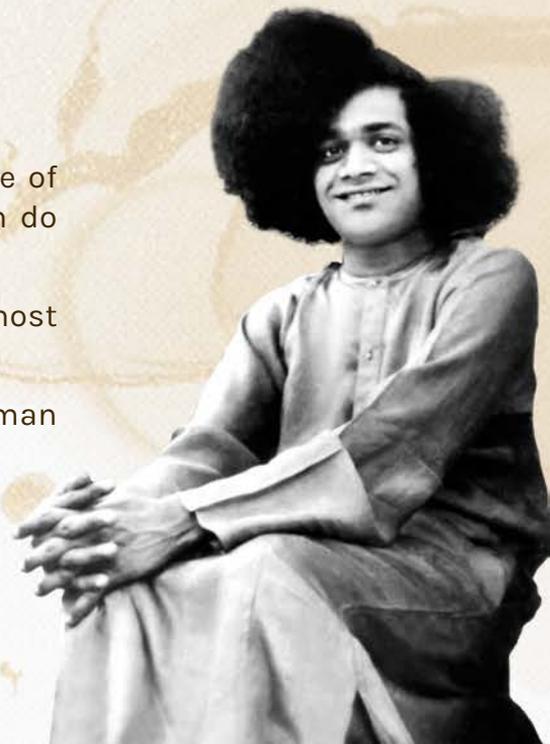
Sathya Sai sets an example of Truth

He rarely retaliated when he was handled roughly by playmates. Information of such ill-treatment came to the parents through other toddlers who witnessed the affair, never from Sathya, who seemed not in the least to suffer pain or discomfiture. He spoke the truth always and never resorted to the usual subterfuges by which ordinary children try to cover up their mistakes. So distinct was his behavior that a youngster once nicknamed him "the Brahmin child!" It was a fitting description. Little did this youngster know that, while in the previous body, this child, at whom he now laughed, had declared at Shirdi, "This Brahmin can bring devoted men onto the White Path and take them to their destination!"

Source: Sathyam Sivam Sundaram Vol.1, Chapter 2, Page 12

POINTS TO CONSIDER

1. After reading Sri Sathya Sai Baba's views on the value of Truth, what is one awareness and one action you can do differently in your own daily matters and interactions?
2. Which statement about Truth do you find to be most meaningful and inspiring?
3. What happens if you or others you know neglect the human value of Truth?



RIGHT CONDUCT (DHARMA)

OM SRI SAI SADHU VARDHANAAYA NAMAH

Who promotes the quality of piety, righteousness

(The word) “Sadhu” stands for virtue, righteousness, piety and perfection. Baba promotes - in those who have the good fortune to accept His guidance, seeking Him out as they think they do - all the virtuous qualities. He insists on Practice, Experience and Character as the fruit of Sadhana, and Virtue as the sweet juice that fills the fruit. He has said that the phrase in the Bhagavad Gita, chapter IV, Yoga of Knowledge, “Whenever there is decline of righteousness, and unrighteousness is in the ascent, then I embody Myself forth for the protection of the virtuous (sadhus), for the destruction of evil doers, and for establishing Dharma on a firm footing, I am born from age to age,” does not refer to Sadhus (monks) in ochre robes, but to good men who are detached from worldly pleasures and worldly objects.

Numerous are the instances where He healed the wounds caused by unrighteousness. Revere the parents, honour the teachers, respect the elders and scholars, seek out opportunities of service, spread joy and contentment, do not indulge in slander, ignore the faults of others, do not extol your own merits, fix your attention on the Sai that is in every other living being - these are the directions, He gives. These will develop the virtuous (sadhu) qualities in us. He loves and draws near to Himself good men of all castes, countries, and races. So, every one is persuaded to examine his faults and vices and become better in every way, and win His love. He sees through pretension and humbug. It is impossible to impose on His confidence by means of pomp or external signs of goodness or purity. He can be satisfied only by genuine, consistent sincerity.

Source: Garland of 108 precious gems by Prof. Kasturi (Fourth Edition, 1979), p. 16-17.

The Essential Duty

(Sathya Sai Baba said,) **“The elimination of harmful tendencies, impulses, and habits, and the building up of character, are, however, only preliminary to the practice of spiritual discipline. /.../ Now the wickedness is a universal feature, and I have to bring about a revolution in human character, attitude, and behavior, and teach people certain disciplines. People have to be put back on the road to unity, harmony and peace. The realization that everything in the universe is the manifestation of the Lord, is the very basis, the entire content, the warp and the woof, the yarn and the cloth of all. This is the right of every person, whatever be his race, creed, class, or caste. You of this generation are indeed lucky that you have the fortune of contact with Me and the chance to receive the guidance I have come to give.”**

Source: Sathyam Sivam Sundaram Vol.1, Chapter 14, Page 188



Show the Benefits of Your Faith

At Madras, while speaking to the members of the Young Men's Indian Association, Sathya Sai Baba pleaded with the elders present to become for the young men of today, better examples of integrity, efficiency, and selfless service.

"Prominent personages claiming to be great, declaim about freely quoting the similes and metaphors in the sacred scriptures. But by their conduct, their conceit, and their conflicts, they only diminish the luster of those treasures. There is no coordination between the speaker, the subject, and the subsequent conduct," He said.

At the Gokhale Hall, He said that man must seek the answers to four fundamental questions: **"Who am I? Where have I come from? Whither am I going? How long will I stay?"** He said that the ancient Indian scriptural texts are devoted to the discovery of the answers to these queries. He showed how the answers can be realized through science, but **He also said that the Lord's Grace, if won through constant contemplation and introspection, will reveal the answers to the aspirant in an instant.**

Analyzing the causes of the present crisis in the moral life of the community, He pointed out that cynicism and the urge to satirize are two main diseases of the age, and these lead to irreverence and the spread of disbelief. **A life lived in the constant presence of God is the safest and most satisfying, for the shafts of social criticism will not penetrate it and harm it. Religion and belief in God are being challenged now from all quarters. It is therefore the duty of all good men to meet this challenge by demonstrating to the critics how their lives have been made sweeter by religion; how the realization of the constant presence of the Lord has made them more efficient, more earnest, and more courageous for the task of living.**

Source: Sathyam Sivam Sundaram Vol.1, Chapter 11, Page 169

It is our Dharma to reflect and express His Nature

Baba declares that His Life is His Message. So, being in His presence, observing His compassion, His simplicity, His earnestness, His insight, His love, is itself a valuable opportunity for the aspirant to gain fullness and freedom. Every word of His is fraught with significance to the person He addresses. And He deals with each one as a separate, special problem. He does not vend cheap panaceas for the multifarious deficiencies of man; **the goal is within you; the cure is in your hands; where the illness is, there the remedy is provided. To achieve the goal is to open the eye, to awake, to light a lamp, to deny a nightmare. It is all so simple; seeing the truth is as simple as speaking it, He says.** "Why make the road long and then earn gratitude by recommending shortcuts?" The darkness of centuries will disappear when a lamp is lit; you need no gun to shoot it off, no book to argue it off, no tears to wash it off, no pugilistic prowess to push it off," He says.

For each, Baba has the remedy most suited, in an easily portable form, and He dispenses it with affection and sympathy. "Baba makes each one realize," says John Hislop, "that he is a reflection of His Reality. It is our Dharma, our duty, to reflect and express His Nature, which is



Truth and Love, for, that is our real nature also. And it is our primary duty to free ourselves from the illusion of separateness from God, to merge into God, just as the droplets of spray flung into the air by wind and storm fall back and are no longer separate from the sea.”

Source: Sathyam Sivam Sundaram Vol.3, Chapter 7, Page 89

Sathya Sai sets an example of Right-conduct

At the tender years of three and four, “this Brahmin” (as they referred to young Sathya Sai Baba) showed that he had a heart that melted at human suffering. Whenever a beggar appeared at the door and raised his cry, Sathya left his play and rushed inside to force his sisters to hand out grain or food. The adults were naturally irritated by the endless procession of outstretched hands. They easily lost their tempers and sometimes turned the beggar away before Sathya could bring relief. This made the child weep so long and loudly that only by bringing the dismissed beggar back could the elders stop the wailing. On occasion in order to put an end to what the elders thought was expensive and misplaced charity, the mother caught hold of Sathya, and with a finger raised in warning said, “Look here! You may give him food, but mind you, you will have to starve.” That did not daunt the child. He would run inside and bring out food to the hungry man at the door and later stay away from lunch or dinner himself. Nothing and no one could persuade him to come for his food which was left untouched!

/.../ When Sathya began running about in the streets, he sought out the maimed, the blind, the decrepit, and the diseased, and led them by the hand to the doorstep of his parents. The sisters had to secure from the store or the kitchen some grain or food and put it into the beggar’s bowl while the little master looked on happily.

Source: Sathyam Sivam Sundaram Vol.1, Chapter 2, Page 12

POINTS TO CONSIDER

1. In what way is the message of Dharma relevant to you on a personal level?
2. According to Sri Sathya Sai Baba, what does it mean to follow the human value of Right-conduct?
3. How do you include a focus on Right-conduct as part of your spiritual practice?

PEACE (SHANTHI)

OM SRI SAI SAANTHA MOORTHAYE NAMAH

Who is the Personification of Peace

Baba emphasises Peace (Shanthi), as one of the four pillars of individual and social happiness. He declares that every human being is an embodiment of Peace (santha swarupa) in essence. He and we are embodiments of Peace (Shanthi); since Baba is the Indweller, Peace is our Reality.

As the depths of the sea are unaffected by tides and whirlpools, as the depths of space are undisturbed by tornadoes and thunderbolts, our inner core is the realm of Peace, of Santhi. Baba insists that, "Peace is not the absence of agitation or unrest. It is the consummation of Sathya and Dharma, of adherence to truth and morality, at all levels!" Baba says that, "Peace can be earned only by rigorous control of the senses, which attract and distract and cause movements, forward and backward." Peace is fortitude in fortune and misfortune. It is equanimity, unshaken steadfastness. /.../

Baba addresses the vast numbers who gather to listen to Him as "Embodiments of Shanthi", for He visualizes the inner core of each. He is the Inner core and so, each one of us is of His nature, fundamentally. "In every one, Sai exists," He asserts. So, for everyone, Shanthi (Sai) is the core.

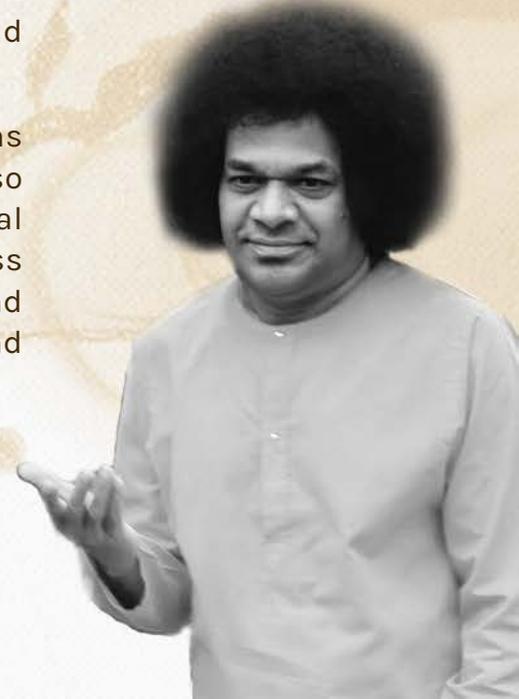
Source: Garland of 108 precious gems by Prof. Kasturi (Fourth Edition, 1979), p. 107-108.

People need Prasanthi and Prema

It is always richly rewarding to delve into the significance of the names that Baba sometimes gives to people or things. His residence at Puttaparthi, constructed in 1948-50, was named Prasanthi Nilayam, the Abode of Supreme Peace. All beings have to obtain it, sometime, somewhere. Each has to build it for himself with His guidance and grace. Baba has cautioned the humanitarians and the philanthropists of this era that people today do not yearn for toys and trinkets which feed avid appetites. They yearn rather for the glory of God, peace on earth and good will among men. They need calm contentment, rather than loud sensationalism.

Baba has been insisting that those who draw five year plans for dams, powerhouses, railway lines and factories, must also provide adequate correctives for the devastation of traditional values, which will follow the vast accession of pettiness and profit. People intoxicated with sudden prosperity and disheartened at the loss of traditions need Prasanthi and Prema to confer courage and equanimity.

Source: Sathyam Sivam Sundaram Vol.4, Chapter 3, Page 83



Restlessness is but the rise and fall of the wave on the ocean that you are

Mention can be made here of a small book, 'Dialogues with the Divine', brought out by an All-India Academy of Scholars and Sadhakas founded by Sathya Sai Baba. "This work has," as Baba writes, "blossomed out of the bliss that (the author) V.S. Page has earned and enjoyed in his inner-self," when he sat at the feet of Sri Sathya Sai Baba and questioned him with humility on various problems arising out of his studies and spiritual practices.

Baba tells him, "Nothing can be attained without ceaseless practice. **So every moment you should remember God and be happy in the thought. Then only will you be able to attain peace.** Are we not at peace when one thought ceases and another does not arise? You have to wait for that gap, be at one with that peace. Then that peace will become continuous and lasting.

Thoughts ever rise and subside as ripples on the surface of water. You have to look at the mass of water, not merely at the ripples. Similarly, the Atman ever dwells in peace, but man fails to realise this, and remains ever absorbed in the vacillations of the mind. Constant vigilance is needed to ignore the waves and watch the water... Restlessness is but the rise and fall of the wave on the ocean that you are."

Source: Sathyam Sivam Sundaram Vol.4, Chapter 3

Sathya Sai sets an example of Peace

In teaching and admonishing the devotees in relation to their troubles, He told them that they must concentrate on the recitation of God's Name, that it was the best means of earning Peace. Once He suddenly turned to a devotee with the question, "Don't you do recitation?" She started to say something in reply, but Baba did not wait to hear it. "Oh, you have lost your Japamala (rosary), haven't you?" He asked. Then, thrusting His Hand into the sand, He took out a rosary and said, "Here, come and take this." The lady rose reverently and came forward with folded hands to receive. Sai Baba signed her to halt, and told her with a smile illuminating His Face, "Wait! First, tell me whose rosary this is." She looked at it and gasped. "Mine, Baba! Or rather, my mother's". She was so happy to get back her rosary, the one given her by her dying mother. Baba told us all about her mother's piety, her brother's rigorous Tapas, austerity, and her own Sadhana, spiritual practice. He asked her when she had lost the precious rosary. We were all dumb-founded when she declared she had misplaced it four years previously at Bangalore.

Source: Sathyam Sivam Sundaram Vol.1, Chapter 10, Page 79

POINTS TO CONSIDER

1. Why does control of the senses matter so much? What could happen if you decided to neglect the advice that you should have control over your senses?
2. When you strive to live in accord with the human value of Peace, how does that actually transform your life?

LOVE (PREMA)

OM SRI SAI PREMA PRADAAYA NAMAH

Who grants Love

This name glorifies Him as the source of Prema, the granter of Prema, the Inspirer of Prema in all living beings. Baba often addresses gatherings as the 'Embodiments of Prema'. For He has come to help each one to recognize the spring of Prema. And, what is that spring? It is Himself, the Sai which is our Reality, the Anatharyami, the Inner Motivator. He grants the gifts of Love from within the Heart. Countless are the instances where through His Blessings, hearts hard as stone, have softened into sympathy with all those who suffer. That is the measure of His Grace.

His Prema has healed old sores in the families where His Picture is enshrined. Fathers and sons have come together again. Mothers have regained the love of their children. Brothers have embraced each other after years of estrangement. Family feuds have ended. Lawlessness has learnt the sweet taste of peace. Pride has become humble, palms have joined in prayer. He teaches mutual help and service. He assures us that He is in all and He encourages brotherliness and loving deeds of sympathy. Sathya is the current of electricity. Dharma is the wire that helps it flow. Santhi is the bulb which transmutes it and Prema, Baba says, is the light.

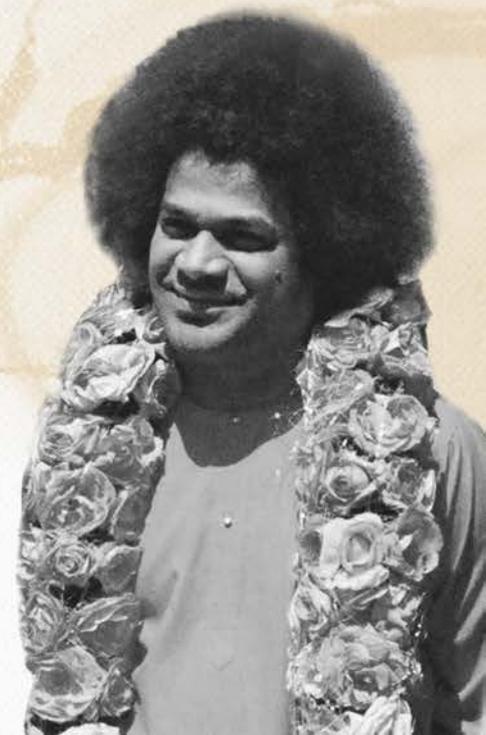
Source: Garland of 108 precious gems by Prof. Kasturi (Fourth Edition, 1979), p. 66-67.

“My mission is to grant you courage and joy, to drive away weakness and fear.”

He embraces everyone in his overwhelming love, and when He announces to a gathering: **“I do not discard anyone, I cannot; it is not My Nature to do so. Have no fear, I am yours, you are Mine,”** a beyond worldly intimacy is immediately established between Him and the seeker. As a result, His words sink deep into the consciousness, and striking root, slowly grow into good conduct and uplifting character. He addresses the gathering as one. His primary purpose is to awaken man from the sleep of ignorance and point out to him his real nature, the imperishable, immortal Divine Self.

He inspires with: “You are the invincible, unaffected by the ups and downs of life. The shadow which you cast while trudging along the road falls on dirt and dust, bush and briar, stone and sand, but you are not worried at all, because you walk unscathed. So too, as the spiritual substance, you have no reason to be worried over the fate of the shadow, the body.” Baba makes this point very clear by many examples and thus infuses an unshakable courage.

“My mission is to grant you courage and joy, to drive away weakness and fear.” He has said on many occasions. “Do not



condemn yourselves as sinners; sin is a misnomer for what are really errors. I shall pardon all your errors, provided you repent sincerely and resolve not to follow evil again. Pray to the Lord to give you strength to overcome the habits which had enticed you when you were ignorant.”

Thus He kindles the flame of hope and health in every heart. By His sweetness, His overpowering compassion, and His words of wisdom, He has corrected the steps of hundreds and turned them toward the path of serving and striving.

Source: Sathyam Sivam Sundaram Vol.1, Chapter 11, Page 172

The Way He Lived And Taught

Sai Baba also constantly emphasizes the need for meditation with the repeating of the Name of God as an essential discipline for everyone. He gives detailed instructions and guidance to everyone who is eager to practice. So there are at the Prasanthi Nilayam many devotees who engage in this type of worship for many hours a day.

While Sai Baba is at the Prasanthi Nilayam, He is engaged all the time in the task of blessing devotees, giving them chances of seeing His Grace, contacting Him, making obeisance, and conversing with Him. He eats the simple food of the poorest of the land, food cooked and brought with devotion by the devotees at the Nilayam. He sleeps on a bed spread on the floor. He sits on a chair placed generally on a platform in the west part of the hall, during the singing of songs of love to God, and He gives Darshan to all in the hall. He allows them to touch His Feet whenever He comes down to the hall.

Sai Baba gives to everyone hope and courage, contentment and faith, assurance and solace, because He says, “Why fear when I am here? Put all your faith in Me. I shall guide and guard you.”

Source: Sathyam Sivam Sundaram Vol.1, Chapter 7, Page 87

Sai Baba appeared happiest on that day



On the seventh day (of Dasara festival), the poor are fed and clothes are distributed to the maimed and destitute. Someone asked Sai Baba why news of this mammoth function, in which about four or five thousand persons are given clothes or saris, did not appear in any newspaper. Baba replied, “I wonder why it should! When your kith and kin come to you and you feed them, do you invite the press and crave publicity?”

Sai Baba appears happiest on that day of all days, and it can be said to be His busiest day. He examines the kitchen and the preparation of the dishes, and supervises the seating arrangements. Bending before the out-held leaves, He serves the sweets to almost everyone. He walks along the lane of the needy and

selects those to whom clothes are to be given. Tickets are issued and names are later called out. Those in need walk up to Baba and receive from His Hands the coveted present. It is an inspiring sight and a very heart-warming experience. He has a kind word for everyone. He treats the blind, the maimed, the very old, and the faltering with special consideration, asking the young to aid and guide them. He advises them to be careful and cautious in the dark and fashions kind inquiries about them. He makes the moment precious to everyone.

Source: Sathyam Sivam Sundaram Vol.1, Chapter 7, Page 95

Sathya Sai sets an example of Love

There is a small primary school in Puttaparthi which Sathya attended with his contemporaries for something nobler than learning to spell and write. The school at that time had a very harsh scheme of punishment to ensure punctuality. The lucky child who came in first and saluted the teacher, as well as the student who arrived next and also saluted, were exempt from punishment. Every other boy, for whatever reason, legitimate or not, who arrived late, was given a taste of the cane. The number of cuts across the hand depended on his place in the list of late-comers. In order to escape from this torture, the children gathered under the eaves of the schoolhouse long before sunrise in rain or in fog. Sathya saw the plight of, and sympathized with, his shivering playmates. He visited them under the eaves. Bringing shirts and towels from his home, he covered the boys and made them warm and comfortable.

Source: Sathyam Sivam Sundaram Vol.1, Chapter 2, Page 14

POINTS TO CONSIDER

1. What is the strongest impact that the human value of Love, as it is described here, has had on your own life?
2. What is one indication that you have actually adopted and practiced the human value of Love?
3. How can you strengthen your faith and trust in the power of Divine love?



NON-VIOLENCE (AHIMSA)

OM SRI SAI ANAATHA NAATHAAYA NAMAH

Who is the Guardian or Lord of the destitute

Aanatha means 'those without a Lord, a master, a guide, a protector, a guardian'. They are the orphans, the destitute, the forlorn, the refugee, the exiled, the outcast. For them all, Baba is the guardian, the Naatha, the master, the protector. The very first words that Sathya Sai Baba spoke when He threw off the paralysis that He had taken upon Himself for 8 days, in order to save a devotee who could not survive it, were: "The Lord is the only refuge for the forlorn. I had to take on this mortal stroke and save My Bhakta. That is one of the tasks for which I have come."

Baba insists that no one should be referred to as "Aanatha", because all beings are His children and so, they have a guardian, in Him. He never speaks disparagingly for the poor or the illiterate or the leprous or the mutilated and defective. He teaches us all to look upon everyone, however different from us, as Sai Himself, in that form. **"Do not hate, do not decry, do not discard, for, all those whom you hate, decry, and discard are as much Sai as you yourself.** You see fault in them", Baba says, "Leave all judgements to the Lord. He knows the past, present and future. He has allotted the role to each. Let His Will prevail. **See Sai in all. Revere all, love all.**" That is His command.

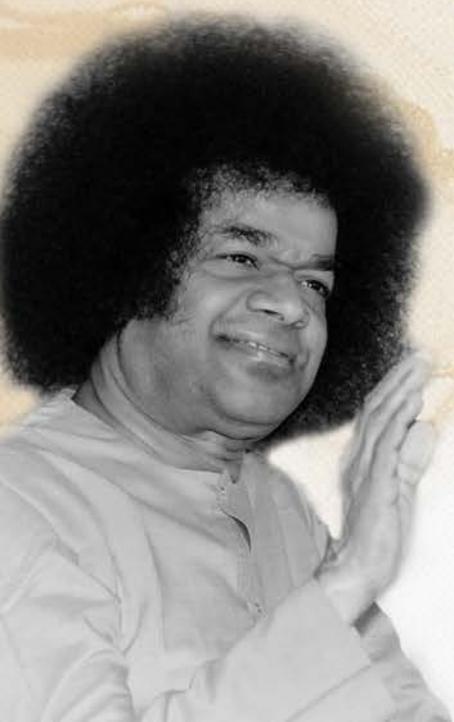
Source: Garland of 108 precious gems by Prof. Kasturi (Fourth Edition, 1979), p. 43.

One should have full faith in the divinity of man

Baba instills the spirit of service among His devotees, and during Dasara, a day generally devoted to social service, **He teaches the attitude of worship in which one should render service. He writes and speaks of the service to others as service ultimately to one's self, and injury to others as injury ultimately to one's self.** In His words, "When the Lord comes down in human form so that He maybe of service to man, how happy will He be if man engages himself in that service? Devote your time to the service of the world, irrespective of the results there of."

Baba is very particular about the vision which must inspire the devotee who takes up the path of service: **"Though the service of humanity is holy, unless it is merged in the higher ideal of the Lord, realizing the Lord immanent in all, adoring the Lord in the form of everyone, there is no profit at all. One should have full faith in the divinity of man and service should be offered in the uninterrupted contemplation of the Lord. Use the power, knowledge and attainments the Lord has endowed you with for the greater glory of the Lord, with sincerity and without any malingering. That is the service of the Lord, whatever be the field of activity or the region of duty where you are called upon to render service."**

Source: Sathyam Sivam Sundaram Vol.1, Chapter 14, Page 191



Sathya Sai sets an example of Non-violence

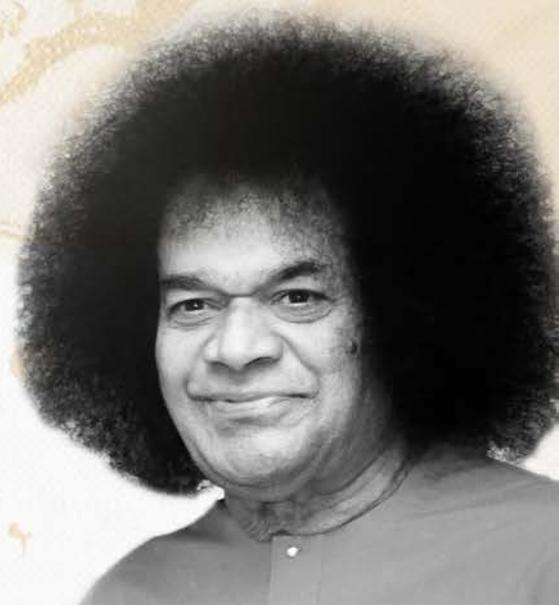
He kept away from places where pigs, sheep, cattle, or fowl were killed or tortured, or where fish were trapped or caught. He avoided kitchens and vessels used for cooking flesh or fowl. When a bird was selected to be prepared for dinner, little Sathya would run to find the bird, clasp it to his bosom and fondle it, as if the extra love he poured on it would induce the elders to relent and spare the fowl. He was called by the neighbors Brahmajnani, a “Realized Soul,” because of this type aversion to killing and this measure of love toward creation. At such times Sathya would run to the home of the village accountant nearby, for they were Brahmins and vegetarians; he would take the food offered by Subbamma, the aged lady residing there.

/.../ Even as a child, Sathya was against all sports and games which caused cruelty or pain. He would not allow his companions to witness the annual bullock cart race held on the sands of the river bed during one of the village festivals. He objected to the twisting of the tails of the bullocks and the flaying of their backs with sticks for the vicarious glory of the owner.

Source: *Sathyam Sivam Sundaram Vol.1, Chapter 2, Page 11*

POINTS TO CONSIDER

1. What do you have to “watch” in yourself, so that you do not cause harm to yourself or others?
2. How do you determine the directive of your conscience - that something is helpful or hurtful?
3. What personal qualities have you developed that help you be “non-violent” towards others?



For Further Contemplation

Commenting on His own biography, Baba said: “The title, Sathyam Sivam Sundaram, speaks of Me, as immanent in every one of you. For, Sathyam is Truth. You resent any imputation of untruth. The real ‘you’ is Sathyam. How then will it accept any other appellation? So too, you are Sivam; joy, happiness, contentment, auspiciousness. You are not Savam; dead, miserable, weak. You are Sivam. Then again, the real ‘you’ is Sundaram; beauty, harmony, melody, symmetry. You resent and very naturally so, when you are described as ‘ugly’. **You are the Atma, which is entangled in the body, a wave of Sathyam Sivam and Sundaram, playing on the Ocean of Sathyam Sivam and Sundaram, which is the Lord.** /.../ Getting to know Me, through this Book, or, more clearly through the Book of your own experience, is part of the destiny of mankind today. Each one of you has to be saved, and will be saved. I shall not give you up, even if you keep afar.”

Source: Sathyam Sivam Sundaram Vol.2, Chapter 2, Page 21

Additional questions to be considered by Study Groups

1. What do you consider the most important thing you’ve learned from Sri Sathya Sai Baba’s teachings on Human Values?
2. How do you relate your practice of meditation to Human Values?
3. What new insights does Human Values give you in regard to yourself and world around you?
4. What is the most meaningful and important teaching about Human Values, for you?
5. What is it about Human Values that changed you in a significant way?
6. Which advice, regarding all spiritual matters, do you consider to be most valuable and directly applicable to how you live your own life?

Hints For Daily Practice (Awakening the Values)

Each of the selected Divine Names is recommended for meditation. The hint for devotees is to focus on any of the Divine Names attached to the Human Values, and contemplate its meaning by quiet repetition during daily meditation, at least for 10 minutes.

The purpose of this practice is to help us focus and spend time with God and to awaken the same quality within us. Grasping more and more of the meaning and potency of these innate Divine qualities will make it easier for us to apply them on various levels and consequently our condition and character.



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