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The Teaching of Sathya Sai Baba

Translated from Russian by Anton Teplyy

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The Advent of Sathya Sai Baba

He was born in 1926 and named Sathya Narayana Raju.

In childhood, He was liked by everyone, because He was always kind, forgiving all offences from coevals, never “requiting evil with evil”. And more... during school years, He entertained His coevals by giving them sweets, which He took out from an apparently empty bag, materializing them.

At the age of 14, He once suddenly proclaimed to His parents that He would not go to school any more, because He knows everything. And that He is an incarnation of well-known in India Muslim saint Sai Baba (*Baba* means Father in Sanskrit) from the place called Shirdi, who had left His body 8 years before. And also that He wants to leave the parents’ home in order to dedicate His life to helping people, preaching the Truth about God, about the Way of attainment of the Highest Freedom in the Mergence with Him.

His years of childhood and adolescence were described in detail in a remarkable book of Samuel Sandweiss [5], therefore there is no sense in retelling this. I only want to notice, in order to help you understand the content of this book better, that Sathya Sai Baba, living in the shaivistic, partly pagan environment, did not oppose it. On the contrary, He “played” with people around Him, materializing, for example, attributes of the shaivistic symbolism.

Later on He explained it thus: “Each man begins cognition of the world through its forms. People cannot at once picture to themselves God as the Omnipresent Who is present in each object and in each individual. ... (There-

fore), idols are necessary in order to point to God. To those, who have not realized God, idols are necessary. After the realization of God, idols become unnecessary. ... Worshiping an idol and acquiring through such worship experience of Divinity, one will be able to describe to oneself the feeling of God.” [1].

All preaching activity of Sathya Sai Baba is accompanied by His demonstration of miracles.

He did this even in school years: He materialized sweets, pencils, rulers, and so on, and also won easily in running among His coevals by transporting instantly His body from the start to the finish.

In the following years, He converted adult atheists to believers, for example, by materializing in front of them, sitting at the table, the dishes which were “ordered” mentally by everyone of them.

And now, materialization of different objects is an everyday activity of Sathya Sai Baba, by which He helps people to strengthen their religiousness.

As the preaching activity of Sathya Sai Baba was developing, a group of faithful followers gathered around Him; an ashram was built, in which pilgrims could stay. Then financiers and entrepreneurs came to the business. This made it possible to develop in India a system of medical and educational institutions supervised by Sathya Sai Baba, to begin extensive publishing activity. Thanks to the books and films, the name of Sathya Sai Baba is now well-known on all continents; He has millions of followers.

He brings to people salvation from the darkness of atheistic ignorance and religious misunderstandings. Let us — as souls — approach Him!

Who Is Sathya Sai Baba

His body is of medium height; the skin is dark like as of all Indians; the orange monastic robes. A particular feature of his appearance is a shock of bushy, dark, curly hair.

But this is just His body, just a tiny part of Sathya Sai Baba...

In reality, He is completely different. He is the Oceanic Universal Consciousness, merely connected with the material body. And in every place, in every part of the planet, where it is necessary, It appears as a tongue of the Divine Fire, which rises above the surface of the Earth for kilometers. The tongues of this Fire emerge in every place, where He is helping His disciples. It is enough just to call Him.

Yes, this is It — the Divine Fire, Which makes sinners to tremble with fear, but Which does not have the quality of heat for the righteous men, Which is the most Subtle of the subtlest, Which is Tenderness, Bliss, Divine Love for all who have become like It and entered It. Or It enters them, giving the Love of God, a pattern for attunement.

Those souls, whom He touches in such a way, can hear His precepts, instructions, pieces of advice. They can do it if they, as consciousnesses, are clear and subtle enough, if they are capable of attuning themselves to the perception of Him forgetting about the problems of the material plane.

“There are 3 stages of concentration,” Sathya Sai Baba says. “At the first stage, you receive My messages in the form of mental waves. At the second

stage, you can hear My voice. And at the third, you can hear Me and also see. If you succeed in the purification of the consciousnesses, you will move from stage to stage.

“... When the mind is motionless and silent, one can hear the voice of God. Anyone who was able to purify the mind from anxiety, agitations, and thoughts can attune oneself to the voice of God inside.” [12].

... Sometimes He takes on another appearance — more condensed, of just several meters height. In this case, even people who have not purified themselves as consciousnesses to the necessary level are able to see Him.

But always — in any appearance — He can be recognized by His constant distinctive feature: a magnificent head of hair.

And let nobody think that while He is communicating, for example, with the author of this book, the rest of His disciples are left without His attention and supervision. No: in each moment, from His Abode come as many tongues of His Fire as necessary to satisfy the needs of all. Because He is an integral Part of the Primordial Universal Consciousness. And His Power is unlimited.

He speaks about Himself in such a way: “I am the Sai Baba of Shirdi come again; then, I was mostly engaged in preparing the meal; now I have come to feed you all with the strengthening, purifying repast” [8].

“I came to restore the Straight Path to God” [2].

His Teaching

He does not say that His Teaching is new. This Teaching is just one more manifestation, for these particular conditions on the Earth, of One Divine Teaching, which God constantly repeats through His Messengers. This Teaching is called in Sanskrit Sanathana Dharma — the Eternal Law. “Sanathana Dharma is the mother of all religions, all ethical codes, and all laws of the universe,” says Sathya Sai Baba [7].

At present, He — Sathya Sai Baba — is an Avatar. He says that although all conceivable powers of the universe are concentrated in His palm, He is not going to make happy everyone, without distinction. Because each man has his personal destiny (karma), which he created by his good or bad past thoughts and deeds. By our present deeds we also create for ourselves future destinies.

In order to escape from the abyss of earthly sufferings, it is necessary to live in love to God and all living beings, including creative love-service to other people. The service to people, consisting in help in their positive evolution, is service to God.

The main enemies of man, leading him to accumulation of negative karma, are his wrongly directed mind and uncontrollable emotional sphere with dominating egotistical or coarse emotions.

These obstacles can be overcome by strengthening one’s belief, by re-orientating one’s mind toward Divinity, and also with the help of spiritual practices, which, first of all, normalize the emotional sphere and help learn how to control the mind and consciousness.

But the mind, as such, is not at all an enemy of man. On the contrary, it is a beginning of wisdom (jnana) and should be developed in every possible way as the analyzing and creative function of the consciousness.

In order to clean one's path from the karmic impediments, it is important to repent all small or big crimes committed against any living being. "By sincere repentance all sins can be washed. God's mercy is responsive. If He has a wish to forgive, nothing can prevent this... In spite of past sins, if there is deep remorse and love to God, then all sins get washed, and the nature of man becomes clean. To be afraid that this will not happen is weakness. God has unlimited compassion; look for His love and you will find forgiveness." [3].

"The most important spiritual practice is the search of one's own imperfections and weaknesses, and making attempts on ridding oneself of them, becoming closer to the Perfection" [6].

In order to strengthen the orientation of the mind toward God, Sathya Sai Baba recommends using the technique of frequent repetition of the name of God and participating in divine worship with singing of God's praise.

To gain faith is the first step. The next step in this direction is love to God. But how can man love the One Whom he does not know yet? This is why Divine Teachers come to the Earth to help people; the Unmanifested reveals Itself in the manifested for people form. Love to the manifested, personified aspect of God is more convenient for embodied people.

But people should also understand that Sathya Sai Baba is not only in the body, but He is everywhere, where He is needed, that it is not necessary to go to His ashram in order to talk with Him, that it is possible to talk with Him right from your home. (But for this it is essential that the most part of the work on cleansing and refinement of the consciousness be done. Otherwise, you, being in coarse eons, will be hearing voices of their inhabitants — demons, devils, probably mistaking their voices for the voice of still too distant and unknown God).

All people have only one God, Sathya Sai Baba teaches. And they must not divide themselves because variations of beliefs. Let everyone worship One Universal God using their traditional variations of worship [1].

What really divides people is not the variations of faith, but the levels of the spiritual culture. Imagine for example, says He addressing the students of a man's college, that out of the principle of equality of all people, you married a Muslim girl, who is used to eating meat, according to her family traditions. What will happen? Conflicts and discord? [1]

But Sathya Sai Baba does not want that people be at enmity with each other because of differences in nutrition: let secular people eat meat. But if you walk the spiritual Path, then the ethical aspect of nutrition has to be observed strictly [3].

(But he, who intentionally caused pain to other living beings or at least took part in this, for instance, by buying their bodies for food, has no right then to feel resentment about his own pain!)

To come to God without perfect love is impossible, because He Himself is Love and lets in only those similar to Him. And the main, the first principle of Love is compassion for all living beings — from plants and animals to Divine Messengers. (The same was taught by Jesus Christ. But people even did not include His words about this into the New Testament.)

Concerning using fish for food, Sathya Sai Baba notes that these animals also die in suffering.

One day Sathya Sai Baba sent a group of His disciples to monastic seclusion in the mountains. The purpose of this seclusion was meditative training. And in order that disciples did not distract themselves from this training by seeking food, He gave them a jug in which, every day, they found enough food materialized by Him. What was in their “menu”? Rice, vegetables, beans, fruit, juices, and before night (before going to bed) everyone got a glass of milk.

Cruelty-free nutrition is favorable for cleaning of the mind and consciousness. If one gets up early and goes to bed early, it also helps to clean the mind and consciousness. The second thing that a neophyte in religion should do is to refuse to concentrate the mind on the negative traits of other people. Each person is potentially God. See God in everyone. Love everyone as the manifestation of God for you. I teach you by using the negative and positive traits of other people.

(Let me give an example. Those people who are entirely keen on sex and who give themselves, their love to each other through this — even if it is not the Straight Path to God, even if they do not think about God at all — yet, they are infinitely closer to God than these “believers” who hate them. While the former, saturating each other with love — though not Divine yet, can consolidate themselves in subtle emotional states and by this guarantee themselves paradisiacal abodes, the latter, “believers” and “church-goers”, living now in the hellish states of the consciousness, guarantee themselves continuation of the same life in hell in the future.)

People can be distinguished by the qualities of the personal “ego”, the “self”.

For example, there are deeply fallen, degraded souls who are keen on doing evil. (Krishna in the Bhagavad Gita says about them as about destroyers of the perishable world). They can do evil even without any payment. This is their nature: they are like a moth that gnaws and tears things no matter what they are; it equally gnaws a rag and an expensive sari [8].

But even for such people God finds appropriate usage in the general stream of Evolution of consciousness. From their example, other people can learn not to be like them; people can know both good and evil. And they will be able, by pushing themselves away from evil, to go the path of good, toward the Perfection, toward the Mergence with God. One should know both: what kind of person he must not be and what kind of person he must be. It will be difficult to know good if one does not know evil.

Evil people are also used by God for correction of the development of true sadhakas (spiritual warriors). In particular, in this way they receive a reminder about approaching death, and this allows them not to relax excessively on the Path.

Death and God are the most important landmarks for all embodied people, says Sathya Sai Baba.

Evil people prepare themselves for hell and for suffering in the next incarnations. But for them, too, a chance for salvation is provided: to understand and repent. Repentance is conscious remorse that leads to liberation from the vices.

Sathya Sai Baba gives us the precise, perfect, universal ethical Teaching [8]:

- 1. Prema, love, should be considered as the very breath of life.**
- 2. The love, (originally) manifested equally to all, is Divine.**
- 3. One God is present in every one, in the form of Prema.**
- 4. More than all other forms of Prema, man's first effort should be to fix his love for the Lord.**
- 5. Such love directed toward God is bhakti; it is the fundamental test and acquisition of man.**
- 6. Those who seek the bliss in the Atman should not run after the joys of sense objects.**
- 7. Sathya, the Truth, must be treated as life-giving, as breathing itself.**
- 8. Just as a body that has no breath is useless and begins to rot and stink, similarly, life without the Truth is useless and becomes the stinking abode of strife and grief.**
- 9. Believe that there is nothing greater than the Truth, nothing more precious, nothing sweeter and nothing more lasting.**
- 10. The Truth is the all-protecting God. There is no mightier Guardian than the Truth.**
- 11. The Lord who is Sathya grants His darshan (the possibility to contemplate Him) to those of truthful speech and loving heart.**
- 12. Keep undiminished kindness toward all beings and also the spirit of self-sacrifice.**
- 13. You must also possess control over the indriyas, an unruffled character and non-attachment.**
- 14. Be always on the alert against the four sins, which the tongue is prone to commit: 1) speaking falsehood, 2) speaking ill of others, 3) backbiting, 4) talking too much. Man must control these impulses as much as he can.**
- 15. Try to prevent the five sins that the body commits: 1) killing, 2) adultery, 3) theft, 4) drinking intoxicants 5) the eating of flesh. Be as far away as possible from them, and this will be a great help for the highest life.**
- 16. One must be always vigilant, without a moment's carelessness, against the eight sins that the mind perpetrates: 1) craving (kama), 2) anger, 3) greed, 4) attachment, 5) impatience, 6) hatred, 7) egoism, 8) pride.**
- 17. Man's mind speeds fast, pursuing wrong actions. Without letting it hurry like that, remember the Lord and always try to do good for others. Those who do thus will certainly become fit for the Lord's grace.**
- 18. First give up the evil tendency to feel envious at the prosperity of others and the desire to harm them. Be happy that others are happy. Sympathize with those who are in adversity and wish for their prosperity. That is the means of cultivating love for God.**
- 19. Patience is the strength which man needs.**
- 20. Those anxious to live in joy must always be doing good.**
- 21. It is easy to conquer anger through love, attachment through reasoning, falsehood through the truth, bad through good, and greed through charity.**

22. One should never give reply in swear words. Be at a great distance from them; this is for your good. Break off all relations with people who use such words.

23. Seek the company of good men, even at the sacrifice of your position and life. But be praying to God to bless you with the discrimination needed to distinguish between the good men and the bad. For this, you must endeavor with the intellect given to you.

24. Those who conquer states and earn earthly fame are hailed as heroes; but only those who have conquered the indriyas are heroes who must be acclaimed as the conquerors of the universe.

25. Whatever acts, good or bad, man may do, the fruits of them follow him and will never stop pursuing him.

26. Greed yields only sorrow; contentment is best. There is no happiness greater than contentment.

27. The tendency to make harm should be plucked out by the roots. If allowed to exist, it will undermine life itself.

28. Bear with fortitude both loss and grief; try to achieve joy and gain in the future.

29. When you are invaded by anger, practice silence or repeat the name of the Lord. Do not remind yourself of things, which will inflame the anger more. That will do incalculable harm.

30. From this moment, avoid all bad habits. Do not delay, do not postpone businesses for the future: it will not contribute the slightest benefit.

31. Try as far as possible within your means to satisfy the needs of the poor, who really live in poverty. Share with them whatever food you have and make them happy at least that moment.

32. Whatever you feel should not be done to you by others, avoid doing such things to others.

33. For faults and sins committed in ignorance, repent sincerely; try not to repeat the faults and sins again; pray to God to bless you with the strength and the courage needed to stick to the right path.

34. Do not allow anything to come near you, which will destroy your eagerness and enthusiasm for God. Lack of eagerness will cause the decay of the strength of man.

35. Yield not to cowardice; do not give up bliss.

36. Do not swell with pride when people praise you; do not feel dejected when people blame you.

37. If among your friends one hates another and starts a quarrel, do not attempt to inflame them more and make them hate each other more; try, on the other hand, with love and sympathy to restore their former friendship.

38. Instead of searching for others' faults, search for your own faults; uproot them, throw them off. It is better to find one fault of yours than to find tens of hundreds of faults in others.

39. If you cannot or will not do any good deed, then at least do not conceive and carry out any bad deed.

40. Whatever people may say about your faults that you know are not in you, do not get upset; as for the faults that are in you, you must try to correct them yourself, before others point them out to you. Do not harbor anger or bit-

terness against persons who point out your faults; do not retort, pointing out the faults of those persons themselves, but show your gratitude to them. Trying to point out their faults to them is a great mistake. It is good if you know your faults; it is bad if you search faults in others.

41. Whenever you get a little leisure, do not spend it in talking about all and sundry, but utilize it in meditating on God or in doing service to others.

42. Only the bhakta (the one who loves God) understands the Lord; only the Lord understands the bhakta. Others cannot understand them. So, do not discuss matters relating to the Lord with those who are not bhaktas. As a result of such discussion, your devotion will diminish.

43. If anyone speaks to you on any subject, having understood it wrongly, do not think of his wrong opinions, but grasp only the good and the sweet in what he says. It is important to try to grasp only the true meaning, and not the wrong meaning or many opinions, which give no meaning at all and cause only the hampering of bliss.

44. If you want to cultivate resoluteness, do not when in a crowd or bazaar, scattering your vision to the four corners and on everything, but see only the road in front of you, just enough to avoid accidents. Resoluteness will become firmer if one moves purposefully, without turning aside or being afraid of danger.

45. Give up all doubts regarding the guru and God. If your worldly desires do not get fulfilled, do not blame it the on love of God; there is no relationship between such desires and the love of God. These worldly desires have to be given up some day or other; the bhakta will conquer his indriyas some day or other. Be firmly convinced of this.

46. If your meditation does not progress properly or if your desires do not come to fruition, for God's sake, do not get dispirited. It will dispirit you even more and you will lose the peace that you might have earned. During meditation you should not be dispirited, desperate, or discouraged. When such feelings come, take it that it is the flaw of your sadhana and endeavor to correct them.

It is only when in your daily conduct you behave automatically according to these rules, that you can perceive the Divine principle very easily. Therefore, hold on to these maxims firmly.

However, Sathya Sai Baba notes that the whole ethical teaching can be expressed in one short formula of Vyasa: "Always help everybody, never harm anybody!" [1]. (It is important to understand that "everybody" includes God, first of all).

The ultimate task of each man is to cognize his Higher Self, which is the Atman, Paramatman, God. But for this, the lower self, which manifests itself as egocentrism and which is created by mind, must be eliminated.

The mind in this context is a part of the consciousness captured by "earthly" desires.

Desires are not thoughts. Thoughts become desires when they "plunge" deeply into objects.

The desires directed to worldly objects cause pleasure and suffering. But if a desire is directed to God, then it gives bliss [4].

The mind should be developed through the “earthly” work. But later it can be transformed into a function of the buddhi. For this, the “tentacles” of the consciousness (indriyas) should be redirected from the objects of material world, even the best ones, to the Divine Consciousness. Thinking of such progressively developing man in all his affairs rises to the fundamentally different level, because at this stage he, step by step, begins to learn to see the “earthly” problem as God sees them. Egocentrism of such man gets gradually substituted with Godcentrism.

How to get rid of vicious work of the mind which impedes further advancement? — Very simply: do not try to “muffle” it, but just think about God! The nature of the mind is such that it is necessary for it to be preoccupied with something, so let it be preoccupied with God! And when it is preoccupied with God, it will stop [4].

If you are not able yet to do this, then occupy it with repetition of the name of God or with another useful activity.

The uncontrolled mind is like a snake. It has two tendencies: it moves not straight and captures all things which it sees. But it should be forced to move straight to God, turning directly toward Him.

When the thinking of advancing man is performed not by the mind, but by the buddhi, then the buddhi immerses into God in order to become Him.

This is why it is so important to accustom oneself to being turned by the face (of the consciousness) toward God [4].

There are two main themes which it is necessary to keep in mind all the time: the future death and God. And there are two main themes which one should forget: the evil caused by others and the good done by you for others. “Of course, it is essential to remember about the death because in that case, many good things will be done and many bad things will be avoided” [4].

“Time is the most precious gift in this world. Do not waste it on the rude words and bad deeds! ... One must not waste time! It will not wait for anyone. ... It is impossible to return the moment which was wasted; it is lost forever... No-body knows when his term expires. The hand of time can crush you at any time...

“In your deeds you should rise to the level of the heroic persons, but not of the weak-willed people” [1].

Remembering about one’s death should lead to “unidirectional resoluteness” [7].

“Before death, position, pride, and power, all vanish. Realizing this, strive day and night, with purity of body and mind and spirit, to realize the Higher Self, by the serving all living beings.

“A body should be supported and kept as a instrument for this purpose.

“But remember, you are not these bodies, and these bodies are not you” [7].

“This body is but an instrument, a tool given by the Lord. And let it serve its purpose.” [7].

One should take care of the body: it is the instrument for development of oneself, for one’s God-realization. It should be washed, fed, healed if it falls sick; at that, there are no any contraindications to use for curing medicaments and other medical means [7-11].

But food is not a means for getting pleasure. Food is like a fuel for a car. It is an essential element in service to God [7].

Remembering about the approaching death should hasten one, but not lead to despondency and despair.

On the contrary, help for others, a constructive discussion with spiritual friends, progress on the Path of self-perfection should give joy, happiness.

“Happiness is essential for God-realization. It is one of the big gateways to the Divinity. If man is unhappy, this is not just a flaw. This is one of the most serious flaws. This is an obstacle to self-realization.

“In most cases people are unhappy because of worldly aspirations, attachments, and joys. They pay too much attention to the worldly.

“In order to help one to get rid of this flaw, it is necessary to point out how much serious this flaw is. One should realize that desires are never-ending like waves in a sea.” [4].

The reason of much suffering of people is that only through suffering God is able to convince them of necessity of turning inside, into the depth of the multidimensional structure of their organisms, of necessity of self-examination. Without this, such people never get rid of suffering. God is inside, in the depth. He heals from there [4].

(Going into the depth, however, has nothing to do with just philosophizing or even with “psychoanalytical” “picking” at one’s past. *Subconsciousness* is the originally wrong term, not related in any way to the concept of *consciousness*. What is called *subconsciousness* is just that which was forgotten by the mind; it is also the manas.

The mind is meant for maintenance of life in the material world, the buddhi — in the non-material, first of all.

The manas must enter into the buddhi through submersion into the spiritual heart and here — into the depth of multidimensional organism toward merging with the Higher Self. In that way the personal mind of man merges with the Wisdom of God.)

“It is only when you are far from the Truth, that you suffer, feel pain, and experience travail.

“At a distance from the bazaar, one hears only a huge indistinct uproar. But, as we approach it and walk into it, one can clearly distinguish the separate bargainings.

“So too, until the reality of the Supreme is known, you are overpowered and stunned by the uproar of the world, but once you enter deep into the realm of spiritual endeavour, everything becomes clear and the knowledge of the reality awakens within you. Until then you will be caught up in the meaningless noise of argumentation, disputation and exhibitionist flamboyance.

“Everyone who seeks the Eternal through the path of bhakti (devotional love to God) should strive to acquire the following characteristics: he must keep away from the turmoils, the cruelties, and the falsehoods of this world and practice truth, righteousness, love, and peace. This is indeed the Path of bhakti. Those who seek Union with God, those who seek the welfare of the world should discard as worthless both praise and blame, appreciation and derision, prosperity and adversity. No one, not even God or an Avatar can ever escape criticism and blame. But They are not afraid of this.” [7].

“Man must pray for newer and newer opportunities for service and exult in the chance that his hands receive. This attitude gives immeasurable joy. To lead a life suffused with this joy is indeed bliss. ... If life is lived accordingly, then it becomes one long unbroken service to the Lord. The feeling of ‘I’ and ‘You’ will soon disappear; all trace of self will be destroyed.” [7].

“Many disciples and hermits, many sadhakas and sannyasins lost all their achievements, which they won by many years of struggle and sacrifice, because of their attachment to the self” [7].

“Whatever the wealth of words, whatever the standard of scholarship, it is all useless. In order to bring the Teaching... into the actual life, it is necessary to extirpate the feeling, ‘I know,’ see the very Essence and introspect on It. Only in that case one will certainly achieve bliss...

“If, however, the awareness of ‘I’ produces pride..., a fall is inevitable...” [7].

Service to other people according to the karma yoga principles not only develops man in all criteria and makes his karma better, but also, with right attitude to this service, i.e. with experiencing oneself as an assistant of God, leads to gradual merging of one’s self with the Divine Self. Sathya Sai Baba explains this by using the following example:

“At home every member of the family does work intended for him. In the evening, when all work is done, nobody says: ‘Father, I have done this work and this, you have to pay me’. This is one family, therefore you do not ask the payment for your work; you just do it.

“But if someone from the outside comes to work in your house, then you arrange about the payment and pay accordingly. What you pay to someone shows that he is not from your house.

“But when somebody becomes ‘yours’, it is not necessary to pay him. He works with interest, not expecting any reward for his work.

“It is the same with God. When you know that God is the closest and dearest Being for you, and that He and you are one family, you do not ask for the payment. The one who devotes oneself to God completely is Mine. And he should not expect any reward.

“But if somebody says: ‘I have dedicated to sadhana so much time,’ and establishes trade relations with God, saying at the same time: ‘In my sadhana, I have done this, and I must get a reward,’ then it is completely different.

“A child, who is too small, does not say to his mother: I want milk, I want my napkin changed, and so on. The mother herself keeps her eyes on what is necessary for the child without child’s requests about this. When you have devoted yourself to God completely and become His child — it is not necessary to speak about what you want. He will give you even more than you would ask.

“Because of your love for Him — let Him be the dearest for you.

“Perform your sadhana, and you will approach God. When it happens, it will not be necessary for you to tell Him that you want this or that — because you will become for Him as His small child. He will come and give you even more than you ask.

“The ego is that what says: ‘I must do this. I must get all this.’ You should understand that the ‘I’ is just an instrument of God.

“Just as a ventilator is an instrument, you are the instrument of God. Is it a ventilator which puts itself in motion? Or it is the electric current that puts it in motion?” [4].

“To entrust yourself to God means to devote to Him each thought and act not wishing (for yourself) the fruits of this act. Perform acts not because of their fruits, but because it is your duty. The act is devoted to God, and the result is reaped by Him as well.

“The acts, performed in that way, without desire for their fruits for oneself, are free from the negative karmic consequences. Because the ego during such acts is not fed and stimulated, it disappears soon.” [4].

Sathya Sai Baba, as we have seen already, is against casual sexual relations, against excessive keenness on sex. But He supports marriage, family life, including upbringing of children. Marriage also helps “washing out” the primitive lower self, because the family life is favorable for transformation of “I” into “we”.

Marriage and karma yoga teach one taking care about another, about others. In that way, the ability to take care grows, which is an attribute of Love. In that way, the sphere of one’s love extends to more and more people. One’s personal “I” dissolves in the universal “we”.

The further progress in that field is ensured by the meditative techniques which wash out all remaining coverings from the Higher Self.

But Sathya Sai Baba warns that one should not trust various “gurus” only on the grounds that they proclaimed themselves “guru”. He says that a real guru is the one who knows God and can lead people to Him. But such people are very few. Anyway, it is much better when your guru is God.

Sathya Sai Baba also very precisely points out that meditative training is not for everyone. People differ from each other significantly, first of all, by the age of souls. For young and immature souls meditative training may be destructive. Not all people can even comprehend what meditation is. For example, dreamlike mental imagery, such as flying to other planets, is a wrong and harmful practice [4].

The true essence of every human being is the Ocean of the Consciousness of the Creator. Our task is to develop oneself to the stage of practical realization (not only mental understanding) of this truth through sadhana (the way of spiritual endeavor).

On this Path one should transform from a jiva (an individual soul attached to the body and material objects) to chit (the pure, i.e. a consciousness, which is cleaned and refined to the level of the Creator, and is identical to the Atman, the Higher Self of man).

A developing soul, who walks this Path, from a certain moment gains the ability to see in the subtle eons, as it examines them more and more. A human consciousness penetrated into the higher eons learns to see God and to interact with Him.

From the higher eons the objects of the material world are indiscernible. It is possible to see only the Living Light of Brahman or of the Creator in the universal expanses.

From the certain stage of buddhi yoga, adepts can experience the material world as it were “superimposed” on the Light of the Divine Consciousness; then it is easy to “fall” into It, dissolve in It, become It [8].

But such a level of the meditative work is accessible only for very few successful disciples of God. For beginners, Sathya Sai Baba recommends the following series of meditative trainings which, for sure, cannot harm anyone [4 and others]:

Light a candle. Remember its image very well. Then transfer this image into the anahata (this can be done with one’s back turned toward the candle), fill the volume of the chakra with the light, imagine in it a flower which consists of light and begins to open. Then direct the light into the hands, head, in other parts of the organism. Then fill with this light the bodies of the most beloved people, then the bodies of all people, animals, plants..., the whole world gets filled with the light; my self sinks in it and disappears; I and the light merge together; the image of the light created by me merges with the Light of the Consciousness of God...

Mastering each element of this meditation may take much time. But it is a straight path toward the cognition of God and Mergence with Him.

If one includes in this meditation the Fiery Image of Sathya Sai Baba or of any other Divine Teacher, then such work will be far more effective.

Bhakti yoga, i.e. self-realization through love to God, is the highest yoga, the Highest, Straight Path.

The true (in potential) essence of every human being is God. God is indeed located within multidimensional organism of man, in its very depth, inside the subtlest eons. It is necessary just to learn to move there with the concentration of the consciousness, then to consolidate oneself here. This will be the full Self-realization, God-realization of oneself, the full and final Liberation from the bondage of the world of illusions.

One achieves God-realization through love, through falling in love with God. This love allows one to sink in His Flame, in the Embrace of His Love, to merge together with the Beloved.

This is the only way of attaining the highest spiritual achievements; there are no other ways. This is what God taught during the entire history of mankind and teaches now. This is the fundamental of all serious religious systems. But people forget about this, and God has to remind them again.

One of people’s problems is that they do not listen to God, but listen to various false pastors, gurus, leaders of the numerous sects. Some of them suggest to people themselves as an object of worship instead of God. Others speak about God, yet pervert His Teaching to something contrary.

(An example can be a well-known, widely promoted, sect of “yoga” where its followers — as they were — were suggested that every one of them is God, a coessential to Him Part of the Universal God. They “expanded the consciousnesses” and also, as a constant practice, asked themselves: “Who am I?” The answer had to be: “Higher Self”, “God”.

The leader and the members of this sect knew neither God, nor even the direction in which one must seek Him. They recognized neither repentance, nor the necessity of refinement of consciousness, nor love to God: Why, God is what I am!

And if I am God, then all my desires, acts are flawless, Divine! They are manifestation of universal Divine Will!

This huge sect produced a great number of primitives who considered themselves “Gods”; the primitives who lived by the coarse uncontrollable passions which became “legitimatized”, “Divine” for them.)

Sathya Sai Baba, answering once in a conversation, “tactfully” called the work of this sect “unsatisfactory” and said that its “guru” archived spiritual progress only later on when he stopped his activity [4].

(The techniques of *expansion of the consciousness*, of its *crystallization* are very dangerous methods, in the sense that if they are given to people with non-refined consciousness or with undeveloped intellect and perverted ethic (with traits of violence, egotism), then the diabolization of them happens, in the very direct sense; they become devils. They transform to devils, dooming themselves to much suffering; they also bring to the Earth the will of the devilish eon, manifesting it trough their bodies.)

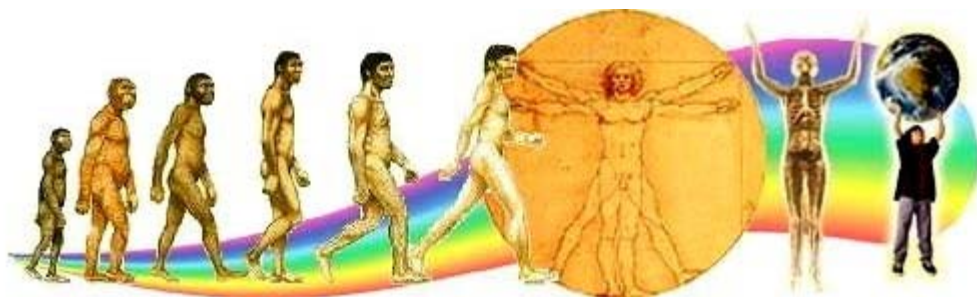
Therefore, Sathya Sai Baba strongly recommends not to trust such “gurus”, but to become a disciple of God. Let God be your guru! No one can put oneself between a person and God! Trust in God, and He will help you!

Love to God is the Straight Path!

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Why Do Personal Development?

Part of the nature of humans is to be constantly developing, growing and moving toward a balanced and mature way of being. Our present personality is determined by both who and what we have been and by the person we strive to become. The goal of personal development is to learn and apply that which enables us to attain emotional wellbeing, understanding and effectiveness, and to share this knowledge with others.

Personal development is the conscious evolution of human nature, and yet throughout history it has been sorely lacking! Although it is in our nature to learn and grow, we are held back by our culture, which is predominantly focused on survival needs, each of us in competition with others, and our spiritual inner nature is repressed. The animal rules. We make no room for unconditional love.

Even though the culture may have evolved with technological advancement and administrative complexity, human nature has not moved forward as it might. We are now paying the price for human selfishness and inconsideration. Going forward, the quality of our lives on this planet - even our survival - now depends on each of us taking responsibility for our personal growth.

The human being needs to awaken to the soul that inhabits each body and is our true self and source of inner knowing. Awaken through a process of self-discovery, leading to one's own, self-directed spirituality. We need to become mindfully conscious instead of ruled by the dictates of instincts, past habits and fixed beliefs. We need to throw away dogma, open our minds and reconsider. Instead of fear about our survival and competitive angst, we will then be motivated by compassionate understanding and creative love.

For those that do move forward, the next epoch - that is almost upon us as we move into 2012 - will be a celebration of human cooperation and shared love. It's our best hope for the future - and it's in our hands.

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