

Sri Sathya Sai International Organization UK

Pinner Sai Centre

Aradhana Mahotsavam

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Talk: Knowing, Seeing And Becoming One With The Divinity

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A day to remember, reflect upon and imbibe Swami's teachings

Why?

“You have listened to hundreds of discourses over the past forty years or so. But your mind remains where it was. There is little change in your attitudes or actions. The heads are filled with scriptural lore and book knowledge, but no attempt is made to fill the heart with love.” **Baba - 2nd October 1987**

Today in the world we are seeing:

- political turmoil and economic uncertainty
- erosion of natural resources, adverse climate change
- some people experiencing severe financial hardship
- growing physical and mental health concerns and stress levels are high
- crime has increased and people are fearful
- relationships at home, work and communities are often strained
- in general, individual focus is on “I” and “mine” rather than “we” and “He”
- the mind is often dwelling in the past or the future, not on the ‘omni’present

The herd instinct and its consequences

People across the world are following their predecessors accepting what has been done in the past or what they are doing at present.

What is wrong with that?

- Every desire fulfilled gives temporary joy until a new desire arises, there is no end to desires.
- Each desire that is unsatisfied leads to anger or hatred or anxiety.
- The world is made up of pairs of opposites (dvandvas) e.g. good/bad, heat/cold, gain/loss, etc and these attributes affect us continuously, because the world cannot cater to or satisfy our individual likes and dislikes.
- Life is like a rollercoaster ride, temporary joy and sorrow, success and failure, etc.
- But, we do not experience permanent happiness, equanimity and peace.
- Our freedom of choice is lost due to our dependency on the world and the habits that we have formed (i.e. conditioned consciousness).

What is the root cause of distress and sorrow?

“The two feelings of “I” and “mine” are solely responsible for all the problems and evils prevailing in society.” **Baba - Summer Showers 1990**

Swami has explained that our inner instrument (Antahkarana) consists of:

- the **mind (manas)**: signified by wavering thoughts, feelings, emotions, likes/dislikes;
- the **intellect (buddhi)**: engaged in enquiry and discrimination between right/wrong, true/false, permanent/temporary, etc;
- **memory & will (chitta)**: storehouse of memories, feelings and emotions;
- **ego (ahamkara)**: that which identifies with the body and assumes doership of various activities.

The mind is in between the senses and the intellect. If the mind follows the dictates of the senses, it will become a victim of endless sorrow and suffering. But, if the mind follows the dictates of the intellect it will be safe.

“ It is the greatness of the intellect that distinguishes man.”

Sathya Sai Speaks 11 July 1988

Knowledge of our true self can bestow everlasting happiness

Why is self knowledge necessary?

Animals and plants act in accordance with their nature. But, human beings can discern and make choices. We need to learn how to make right choices.

Swami says *“It is difficult to eliminate the ego as long as you differentiate your own will from the command and will of the Lord”.*

What is this self knowledge to be used for?

To understand and attain the four goals of human life (purusharthas):

Dharma (Performance of duties) ---> Artha (Wisdom, Prosperity, Good Health, etc)

Kama (Desire and Selfless Action)---> Moksha (Liberation or Self Realisation)

To make the right choice when faced with desire driven urges, we have a choice:

- Path of pleasant (Preyas) promises instant pleasure but leads to disappointment.
- Path of good (Shreyas) feels unpleasant at first but leads to joy and fulfilment.

The six enemies and the eight flowers of virtue

Swami has repeatedly urged us to give up the following six enemies:

- selfish desire (kama)
- anger (krodha)
- greed (lobha)
- delusion (moha)
- pride (mada)
- jealousy (matsarya)

“To reform, first weed out evil thoughts and bad habits.

Second cultivate good habits.” **Baba**

Swami has reminded us frequently to offer the following eight flowers of virtue as part of our daily spiritual practice:

- non-violence (ahimsa)
- control of the senses (indriya nigrham)
- compassion (daya)
- forbearance (kshama)
- peace (shanti)
- austerity (tapas)
- meditation (dhyana)
- truth (sathyam)

“You are punished or rewarded by your own actions....It is all in your vision only. As a man thinks, so he becomes.” **Baba - Summer Showers 1990**

The three yogas to achieve self transformation / self-realisation

For the body – Karma Yoga (Path of Action):

perform obligatory duties without focusing on or expectation of the fruits.

For the mind – Bhakti Yoga (Path of Devotion):

develop continuous and intense love for God through: Sravanam (listening), Kirtanam (singing), Smaranam (remembrance), Pada Sevanam (service), Archanam (worship), Vandanam (salutation), Daasyam (servant), Sakhyam (companionship) and Atma Nivedanam (surrender).

For the intellect – Jnana Yoga (Path of Knowledge):

to gain a deeper understanding of our purpose and realise that God pervades everything, He is the doer and we are His divine instrument.

“Jnana makes you realise the atma–swarupa, that is to say, your own Reality”. Sai Sarathi

Realising who we are, the one divinity, which is love itself

Extracts from the Introduction to the Sai Baba Gita:

“When we see the divinity everywhere, installed as the indweller in every being, and we serve that omni-present divinity in all we do, then Karma Yoga automatically becomes Bhakti Yoga. **Our work becomes worship.**”

“...the final discovery of what we have lost can only happen when we look inside our own heart of hearts. There within, deeper than the body and the mind, deeper than the sense of *I-ness* which stands at the core of our individual self, beyond all sheaths, subtle and causal, which cover our truth, we find the brightest light of all, the light of atma.”

“Think God. Be God. You are God. Realise it” **Baba**

“Real happiness lies within you.” **Baba**

Daily practice – morning and before bedtime

Morning:

- Prayer upon waking up (attitude of gratitude and a pure intention)
- Read Swami's daily message in Sai Inspires
- Study spiritual literature – Sai Baba Gita, Bhaja Govindam, etc
- Food prayer

Before bedtime:

- Study spiritual literature – Sai Baba Gita, Bhaja Govindam, etc
- Self-audit, a review of what we offered to Swami through our T-W-As
- Night prayer
- Aim to get sufficient sound sleep so as to be “full of life” the next day

Swami says we should keep recalling:

“I am neither the body nor the sense organs. I am the ever-blissful Atma.”

Daily practice – throughout the day

- Food prayer
- Practice the **5 Divine Values of Sathya, Dharma, Shanti, Prema & Ahimsa**
- Practice ceiling on desires: **don't waste food, money, energy and time**
- Practice **harmony in thought, word and deed**
- Control what is eaten, the quantity and how often we eat
- Exercise, aim for at least 20 mins a day and build-up gradually
- Moderate talking, apply the 3 gates: check **is it true, is it kind, is it necessary**
- Be careful about the **company** that you keep
- Be vigilant about your **impact on others and upon the environment**
- Periodically pause to “centre yourself”; **“So ham” (“I am That”) awareness**
- **Accept** that whatever is happening is for the good of all; **surrender** to Swami and have **faith** that our own sincere effort will bear fruit

“The secret of happiness is not doing what one likes to do but in liking what one has to do.” **Baba**

“Your duty is to serve, not search for faults.” **Baba**

How can we constantly remember Swami and that we are the Atma?

Like a mirror covered with dust, that prevents us from seeing our own reflection, Swami says that our ego and the attachment to “I” and “mine” stop us from seeing the light of our Real Self – the Atma Jyoti.

Just as we have to clean the mirror to see our reflection, we have to purify our mind and develop universal love to see the light – the Atma Jyoti.

“ ... keep turning the mind inwards to become united with the indwelling Lord. This can correctly be called meditation.”

The path of wisdom – Sai Baba Gita

When we offer our every thought, word and action as worship to Swami (Ishver Arpan Buddhi) and accept whatever He gives us in return as His will (Prashad Buddhi), it becomes possible to know, see and become one with our inherent divinity.

Master the six Ds and receive God's love

Swami has said:

- *Dedication means offering our heart to the Lord*
- *Devotion is the highest form of love*
- *Strictly follow discipline in daily life*
- *Discrimination (viveka) is essential for everyone; evaluate what is right/wrong etc*
- *Detachment (vairagya) is sacrifice; through renunciation, oneness with the divine can be attained*
- *Everything can be achieved with firm determination and persistence*

Spiritual development is the removal of tamo guna (lethargy and indifference), keeping rajo guna alive (action based on one's svadharma) and increasing sattwa guna (divine qualities and selfless actions).

“ Where there is faith, there is love; where there is love, there is peace; where there is peace, there is God; where there is God, there is bliss.” **Baba**¹²

Sri Sathya Sai: Omniscient, Omnipresent, Omnipotent Divinity

V23 in chapter 13 of the Bhagavad Gita explains how the supreme Self (the Atma) expresses itself in an individual's life based on the purity of consciousness as follows:

- **Witness (Upadrasta)** – to any vicious action, petty or serious offence
- **Permitter (Anumanta)** – when action turns righteous, the conscience does not oppose such action
- **Supporter (Bharta)** – when the ego is dropped and action becomes selfless, the Atma, as it were, fulfills the task
- **Enjoyer (Bhokta)** – in a spiritually grounded seeker it appears as though the Atma enjoys what the seeker does and everything that he acquires
- **Great Lord (Maheshvara)** – the seeker gains the supreme nature
- **Supreme Self (Paramatma)** – on complete identification with the Self, the seeker and the Atma become one and the seeker achieves Self Realisation

“You cannot see me, but I am the Light you see by. You cannot hear me, but I am the Sound you hear by. You cannot know Me, but I am the Truth by which you live.” **Baba**

Prayer given by Sathya Sai Baba - The Lord's Prayer

O Lord, take my love, and let it flow in fullness of devotion to Thee;

O Lord, take my hands, and let them work incessantly for Thee;

O Lord, take my soul, and let it be merged in One with Thee;

O Lord, take my mind and thoughts, and let them be in tune with Thee;

O Lord, take my everything, and let me be an instrument to work for Thee.

“My Baba and I”, page 261

Prayer given by Sathya Sai Baba - I Am

I am God, I am no different from God.

I am the indivisible, Supreme Absolute.

I am Sat Chit Ananda (Being, Consciousness, Bliss).

Grief and anxiety can never affect me.

I am ever content, fear can never enter me.

“As the physical body is maintained healthy and strong by the five vital airs, these five prayers will endow you with the 'awareness of Brahman' which is the same as the status of Brahman Itself!”

Divine Discourse 23rd November 1983

Prayer given by Sathya Sai Baba - Morning Prayer

*Oh Lord, I am born now from the womb of sleep.
I am determined to carry out all tasks this day as offerings to Thee, with
Thee ever present before my mind's eye.
Make my words, thoughts and deeds sacred and pure; let me not inflict
pain on any one; let no one inflict pain on me; direct me, guide me, this
day.*

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Divine Discourse 27th July 1961

Prayer given by Sathya Sai Baba - Evening Prayer

*Oh Lord! the tasks of this day, whose burden I placed on you this morning,
are over.*

*It was You who made me walk and talk and think and act;
I therefore place at Thy Feet all my words, thoughts and deeds.*

My task is done.

Receive me, I am coming back to you.

Divine Discourse 27th July 1961

Food prayers

*Brahmarpanam Brahma Havir
Brahmagnau Brahmana Hutam
Brahmaiva Tena Ghantavyam
Brahmakarma Samadhinaha*

*Aham Vaishvanaro Bhutva
Praninaam Dehamaa Ashritaha
Prana Pana Samayuktah
Pachamyannam Chaturvidham*

Abbreviated Food Prayer

*Annam Brahma,
Rasso Vishu
Bhokta Devo Maheshwara*

The act of offering is God, the oblation is God. By God it is offered into the Fire of God. God is That which is to be attained by him who sees God in all.

Becoming the life-fire in the bodies of living beings mingling with the upward and downward breaths, I digest the four kinds of food.

Food is God,
its essence or flavour is Vishu
and the partaker is Shiva