

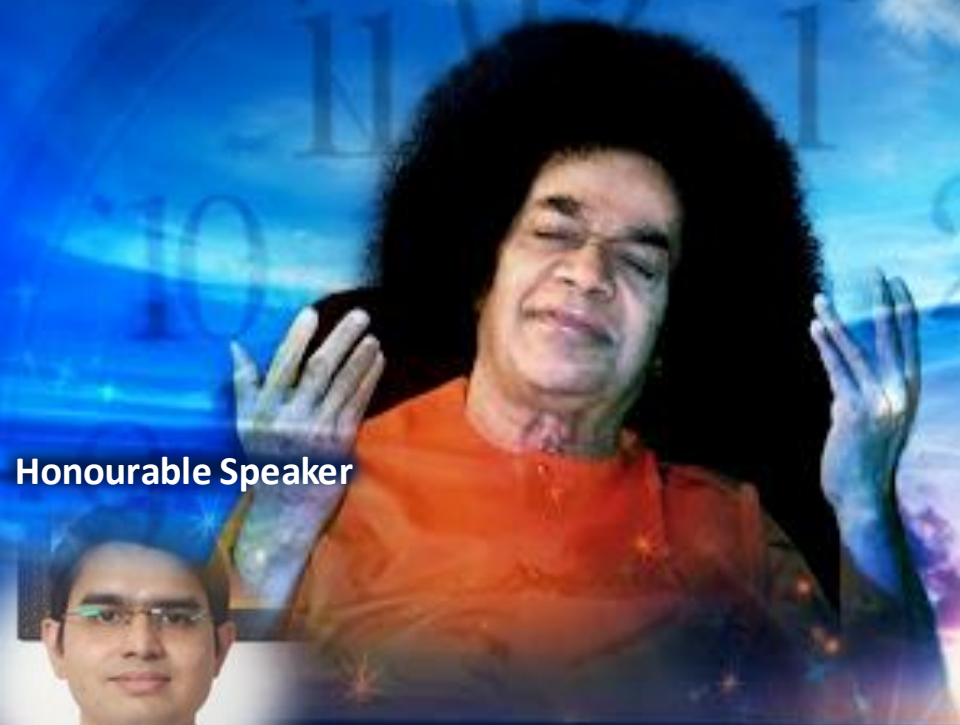
Living with SRI SATHYA SAI

VAHINI SWADHYAYA - *Online Spiritual conference*



CONCEPTS

- Path of inquiry, discrimination, renunciation
- Inquire, discriminate, detach



Honourable Speaker



Sri. Parikshit

PRASANTHI VAHINI – SESSION 5

SRI SATHYA SAI SEVA ORGANISATION, BANGALORE-SOUTH



विवेकचूडामणिः

“

जन्तूनां नरजन्म दुर्लभमतः पुंस्त्वं ततो विप्रता
तस्माद्वैदिकधर्ममार्गपरता विद्वत्त्वमस्मात्परम्।

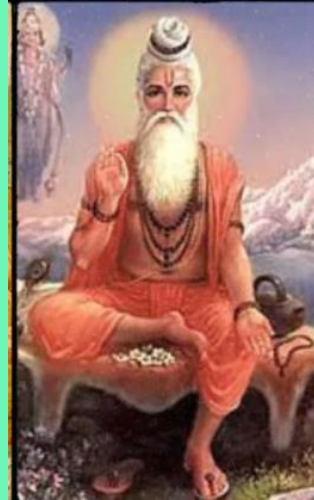
दुर्लभं त्रयमेवैतद्देवानुग्रहहेतुकम् ।

मनुष्यत्वं मुमुक्षुत्वं महापुरुषसंश्रयः

There are three things which are rare indeed and are due to the grace of God—namely, a human birth, the longing for Liberation, and the protecting care of a perfected sage.

Vivekachoodamani, Verses 2 & 3

Chinna Katha – *Chathuspadha Mahasabha*





Why Being Human & being born on Earth is unique?

H: Swami, are there other regions throughout the universe where there may also be an escape from birth and death.

SAI: Only on Earth may this take place. In no other planet or region throughout the indescribable vastness of the universe does this opportunity exist. It is unique and is limited to this earth.

H: Swami! Wonderful! Wonderful! How sacred is this Earth! How infinitely precious is human birth!



SAI: That is so. But people have no appreciation or understanding of it. They do not know.

H: Swami, may this great life-secret be told to the devotees? At Sathya Sai Baba centres, they should know that even five minutes time wasted is a tragic loss in the face of the magnificence of this human opportunity.

SAI: Yes, you may tell. The question that you have raised is of the greatest importance, and the answer may be told.

H: Swami, the answer is divine! It is so wonderful that adequate appreciation cannot be put into words. Swamiji said that there was no rebirth from Earth to other regions of the universe. How about the reverse? Can there be a movement from the regions or universe to Earth?

SAI: All life may aspire to human birth. But only through the human birth may God be realized. To waste time is the greatest folly. Now and here is the individual. Now and here is the opportunity to realize the absolute goal of life. Who can be sure of the conditions and status of his next birth? Not even one moment of this life should be wasted.



3 POWERS GIVEN ONLY TO HUMANS

Swami: *The human form is unique in that the **divine force is as much as 80%**. In the **animal only about 15%**. Man can raise himself to union with God, whereas the animal can never be free of its natural state. For example, a cat can be fed some nice things, but if it sees a mouse, even while eating the food, it leaves the food and goes for the mouse. A tiger can be trained, but food made from grains does not satisfy it. The tiger's impulse to kill and eat remains.*

Source: Conversations with Bhagavan Sri Sathya Sai Baba by Dr. John Hislop

VIVEKA
(Discrimination)

VAIRAGYA
(Renunciation)

VICHAKSHANA
(Analytical Reasoning)



5 QUESTIONS (*greatest adventure*) TO ASK USING 3 POWERS GIVEN ONLY TO HUMANS

2 types of Knowledge

1. Who are we?
2. Where did we come from?
3. Where are we now?
4. How long will we be here?
5. Where are we going?

1. *Jeevanopadhi* (means of living)

2. *Jeevanaparamavadhi* (goal of living)

- Life of Srinivasa Nayaka & how he used the 2nd type of knowledge
(Hint: Do not Google - belongs to the state of Karnataka)

Chinna Katha : Aviveka Sikhamani (Crest-Jewel of Fools”)



- King with no responsibilities; accompanied by a ‘Crest-Jewel of Fools’
- King falls ill and is on his death bed – does not know “where is he going”!
- Who are the modern kings?

Why we should NOT be the like the King in the Chinna Katha



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विवेकचूडामणिः

लब्ध्वा कथंचिन्नरजन्म दुर्लभं
तत्रापि पुंस्त्वं श्रुतिपारदर्शनम् ।
यस्त्वात्ममुक्तौ न यतेत मूढधीः
स ह्यात्महा स्वं विनिहन्त्यसद्रहात् ॥ ४ ॥

*labdhvā kathamcinnarajanma durlabham
tatrāpi puṁstvam śrutipāradarśanam |
yahtu ātmamuktau na yateta **mūḍhadhīḥ**
sa hyātmahā svaṁ vinihanti **asadgrahāt** || 4 ||*

The man who, having by some means obtained a human birth, manhood and complete knowledge of the scriptures, is foolish enough not to exert himself for self-liberation, verily commits suicide, for he kills himself by clinging to things unreal.

Vivekachoodamani, Verses 4



Inquiry – Temporary Nature of Nature and Role of Bhakti

1. Loop of Asanthi
2. Why we need to take to the Path of Bhakti and the connection with Jnana
3. Connection between: Wish / Desire → Will → Effort
4. Swami's advice to Rani Maa
5. Shraddha showcased by 2 Bhaktas from Ramayana (One Wish)



The Goal is to Realise Our Divinity

H: Swami, please restate or redefine the goal, the objective of the American Sathya Sai Organization.



SAI: It is not just the American, it is the objective for the worldwide Sathya Sai Organizations.

People, the world over, do not know they are Divine. They do not even realize what it is to be human. They have ego, anger, greed, envy, lust, hatred. These are not human qualities; they are animal qualities.

Unless Sai devotees are, at the very least, human persons free of animal qualities or characteristics, how can such devotees suggest spiritual life to others? Such suggestions will have no impact, if devotees in general are not yet free of animal characteristics. There should be in each Sathya Sai Baba Center two or three members who live a life as true human beings

The individual does not progress alone. He is not separate from Society, and he must do his bit to uplift the society. Therefore, the individual's work to free himself from animal characteristics and to live a spiritual life is not done for himself, but is done for all of God's creatures. The work of freeing the individual's nature from animal qualities is done, in love, for God, and done in His Name and with His help.

Each member of the Sathya Sai Baba Center should work very hard to purify the quality of his life, and the goal should be to lead a perfect life, an ideal life; to be an ideal exemplar of the divine teachings of Bhagavan Sri Sathya Sai Baba.

The world will respond to the ideal life of a Sai devotee. The world is yearning for the ideal life and will, of its own accord, adopt such a life if it comes into view. They will respond, and they will follow such a life.

*Don't come crying to me, "Swami I have
a big problem..."*



*Tell your problem," Hey problem! I have a
big Swami. You dare?"*