

Burlington Sai center Research on Shravanam/August 2014

- **Bhagavatha is a Sacred Text which can cater to the Needs of Everyone**

<http://www.sssbpt.info/summershowers/ss1978/ss1978-03.pdf>

- **Selfless love and firm Faith**

<http://www.sssbpt.info/ssspeaks/volume29/sss29-22.pdf>

- <http://www.sssbpt.info/vahinis/Bhagavatha/BhagavathaVahiniInteractive.pdf>

The Birth of a God-loving Person, Chapter 2, Bhagavatha Vahini

Child Parikshith and the prophecy/Chapter 3, Bhagavatha Vahini

- **Listen, Contemplate and sing God's Name Prema Vahini #21/ page 17**

Vedas and Puranas deserve to be read and heard. God's name is to be recited and listened to. For some ailments medicines are prescribed for external application while others are given for internal use. But for this universal ailment of the cycle of birth and death (bhava-roga) listening to spiritual discourses (sravana), singing God's name (kirtana) and other medications are prescribed for external and internal use. One has to utter as well as hear the lord's name. An aspirant might win God's grace, guru's grace and the grace of devotees of the lord, but all this grace is of no avail if another grace is not secured, the grace of their own inner consciousness (antah-karana). Without this grace, the aspirant falls into perdition, for all the rest are of no account whatsoever. The grace of God is not easily attainable. The feeling of I-ness (ahamkara) which makes one say, "I am the doer" should be plucked by the roots from the heart. Everyone, be they learned or illiterate should feel an overwhelming urge to know God. God has equal affection towards all his children, for to illumine is the nature of the light. Utilizing that illumination, some can read good books and others can do their daily tasks, whatever they are. So too uttering God's name, one can progress in the realization of God, another can even do wicked deeds! It all depends on how you use the light. But the lord's name is without blemish, always and forever.

People undertake many spiritual practices to have the vision of the Atma, to be in communion with the Atma, and to experience Atmic bliss. They follow the nine paths of devotion and think they can have a vision of the Atma by following these nine paths. (The nine paths are listening, singing, contemplating on Vishnu, serving His Lotus Feet, salutation, worship, servitude, friendship, and self-surrender (sravanam, kirtanam, Vishnusmaranam, padasevanam, vandanam, srchanam, dasyam, sneham, Atmanivedanam). But it is a great mistake. You cannot attain Divinity by merely undertaking spiritual practices. These are meant to help you get rid of all that is non-Self. Once you are free from non-Self, the Self will become manifest everywhere.

You are under the delusion that you perform spiritual practices to have a vision of the Atma. In fact, they are not meant for the vision of the Atma. You perform these practices in order to separate yourself from the non-Self and unite with the Self. (d960827-pdf-p.1, Divine Discourse 27 August 1996, Divinity Imparts Value To Everything, 27 August 1996)

Practice what you learn

A study circle does not mean only just reading and discussing and taking information into the head, but also putting into practice what is learnt. If knowledge is stored in the mind, it causes confusion and confusion leads to blowing of the fuse. How will real jnaana develop if there is too much confusion? For instance, if you go on eating all the 24 hours, it will lead to indigestion. This will lead to disease. What is eaten should be digested and then only you should eat again. In the same way, you should listen (eat) in the Study Circle and put into practice (digest) what you have learnt. Again you can have another round of listening in the Study Circle. Now what you are doing is only loading and loading and no unloading. How much can you sustain like that? So, you should go on loading and unloading, loading and unloading, listening and practicing. You have to practice whatever you have learnt. Then only it becomes a real Study Circle.

It is important to learn your true nature

In the Study Circle, whatever we listen and assimilate in the mind should be distributed to others. In that way we show gratitude for what we have received. We should not listen and keep it to ourselves only for our benefit. Whatever we hear and practice should also be distributed to society at large. Such gratitude is very important for man. If one does not have gratitude, he leads the life of an animal. Even a dog shows gratitude if you give a little rice. In the Sathya Sai Organization, keeping this in mind, we should maintain unity and help the world. Other organizations may not know the inner meaning of this, but in our organization we should know the inner meaning and we should practice it, otherwise it is of no use. You should therefore be an ideal to others.

In the Study circle you can learn a lot of things, but the most important thing to be learnt is your own true nature – your Atma tattwa. Learning all about external things without knowing your real self is like studying the branches of a tree, ignoring its roots. There are many fruits on the tree. We can see the fruits. What happens if you water those fruits? They will fall down. But if you water the roots down below, the tree flourishes and will give fruits, which can be enjoyed. You have to develop self-knowledge and self-confidence and then only you can help others.

Sathya Sai Speaks, Volume 18, Address to the Study circle for Industrial Workers 30 January 1985

Service: (Sevadal - To the hands that serve)

The goal of life is to lead a life of Love. Offer the Love to Madhava(God) who is the form of Manava(Man).

Life without Love is a burden to Mother earth. Understand the words, actions, habits and virtue are the factors that are observed while performing any work. The basis of all these is thought and hence your thoughts should be full of love. (**Sevadal Conference Nov 1970**)

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Take a vow to spread the message of love and to become love yourself. Numbers are not important for Me. What is important is the act of selfless love. March with a single goal to remove all bad

tendencies and fill yourself with the values of life. (**Sevadal Conference Nov 1970**)

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Seva is sadhana. This sadhana is to recognize the oneness in all beings. A Sevadal should be disciplined. Without discipline results cannot be achieved. (**Sevadal Conference Nov 1970**)

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You must be prepared to serve as servant for life. Never think of being a leader. Without becoming servant, you cannot become a leader. You must first learn to follow before becoming a leader. Since people become leaders without knowing how to become good followers, we find the world in such an unfortunate state today. In this context you must be prepared to spend all your life in the service of humanity. First you must serve your own home, then the village, then your state and finally your country. (**S.R.B.M.1976 P.4**)

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The Sathya Sai Prabhu (Lord) and the Sathya Sai sevaks are inseparably bound by love and loyalty. Sai exists for you and you exist for Sai. The two cannot be separate from each other. (**Birthday Blessings 23-11-1985**)

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You are a sevaka dedicated to service. Whether the people whom you serve thank you or criticize you, you must gladly do the task allotted to you. Remember, you are serving yourselves, not them. Receive bouquets and brickbats with equal calm. It is only those who identify themselves with the body that are exulted or pained.; you must feel that you are Dehi (indweller) not the Deha (the body). (**S.S.Vol.V.p.38**)

Service done to man is service to God. (Stories for Children Part I - Education in Human Values)

ABRAHAM LINCOLN became the President of the USA in 1861. He was well known all over the country as a kind--hearted gentle man and as a lover of Truth and Justice.

Even as a child, Abraham liked to help and serve people in their need. Once, when he was President, he went out along with his friends for his daily walk. While returning home, he saw behind him a horse with a saddle but without rider. Abraham asked his friends if anyone of them knew whose horse it was and why it was moving about in this strange condition. The friends suspected that the horse belonged to a person whom they knew. "He is drunkard" they said "and he must have fallen down somewhere on the road from the horse's back".

Abraham suggested that they might all go back and search him out. "Why should we?" said the friends, "It is getting dark. Let us hurry along. We are already late. Let the drunkard learn a lesson." They started moving on. But Abraham did not join them. He turned to go back saying: "Then excuse me. I feel, that man needs help. He might have fallen and even got badly injured". As his friends walked home, Abraham went back along the road, looking out for the unfortunate man. After walking some distance, he saw the drunken man lying unconscious on the

road-side.

Abraham helped him to regain consciousness a little and, with some difficulty, he brought the man to his home. All the people in Abraham's home were angry with him for bringing in a drunken man. But Abraham did not mind at all their harsh words. He calmly said to them. "Look here, he may be drunk, but he is a human being like ourselves. It is our duty to help him". Abraham took the drunken man to the bathroom and put him under a cool shower of water for some time. When he regained full consciousness, Abraham served him food. Then, he allowed to go home.

Abraham believed that service done with love to man is service to God. He was unhappy to see Americans making negroes work like slaves. He, therefore, fought with his own countrymen to stop this slavery and, at least won freedom for the negroes. The negroes and every many Americans, therefore, used to say, "God in heaven and Abraham Lincoln on earth-we have only these two to look after us."