

**THE SPEECHES AND WRITINGS OF SRI SATHYA SAI BABA:  
A CRITICAL STUDY**

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By

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**CERTIFICATE**

This is to certify that the thesis entitled **THE SPEECHES AND WRITINGS OF SRI SATHYA SAI BABA: A CRITICAL STUDY** is a bonafide record of research work done by **P. JAYA PRABU**, in the **P.G. and Research Department of English, Rajah Serfoji Government College (Autonomous), Thanjavur** under my guidance and supervision, submitted to **Bharathidasan University, Tiruchirappalli** for the award of the degree of **Doctor of Philosophy in English** and that the thesis has not previously formed the basis for the award to the candidate of any degree, diploma, associateship, fellowship or any other similar title.

I further certify that the thesis represents the independent work on the part of the candidate.

**(Dr. K. RAJAMANICKAM)**  
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## **DECLARATION**

I, **P. JAYA PRABU**, do hereby declare that the thesis entitled **THE SPEECHES AND WRITINGS OF SRI SATHYA SAI BABA: A CRITICAL STUDY** has been originally carried out by me under the supervision of **Dr. K. RAJAMANICKAM**, Former Associate Professor, P.G. and Research Department of English, Rajah Serfoji Government College (Autonomous), Thanjavur, Tamil Nadu, affiliated to Bharathidasan University, Tiruchirappalli and this work has not been submitted elsewhere for any other degree.

March, 2015

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**(P. JAYA PRABU)**

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**P. Jaya Prabu**

## TEXTUAL NOTE

The thesis has been framed by strictly following the guidelines given in the seventh edition of *MLA Handbook for Writers of Research Papers*.

The following abbreviations are used for indicating name of the authors of the primary sources of both versions immediately after the quotations and texts.

SSB	-	<i>Summer Showers in Brindavan</i>
SSS	-	<i>Sathya Sai Speaks</i>
TWT	-	<i>Truth: What is Truth?</i>
VS	-	<i>Vahini Series</i>

## **ABSTRACT**

The study examines the speeches and writings of Sri Sathya Sai Baba (1926-2011), basically a Hindu renunciate and a man of miracles and mysterious deeds. He has established no particular path of faith or movement but he has brought together humanity under the principles of the brotherhood of man and the fatherhood of God. He exhorted a Hindu to be a better Hindu, a Muslim to be a better Muslim and a Christian to be a better Christian. The symbol of his organization has representations from major religions. He held the ideal of “Love all; Serve all” as a common theme. Sri Sathya Sai Baba had a Spiritual Mission to enlighten the world society by making deep understanding on their religious tenets and insight. He made series of discourses and writings throughout his career as a preacher of spiritual values. He conveyed the greatest spiritual truths in easy and practical terms. This present research tries to examine Sri Sathya Sai Baba’s speeches and writings in a critical analytical view point on the basis of its universal appeal to human values.

After a brief biography of Sri Sathya Sai Baba, and introduction to his prolific-speaking, the first chapter moves onto the genesis of ‘rhetoric’ as a powerful vehicle for exchange of ideas. From the earliest Greece to the modern age, scholars have debated the scope of rhetoric, and given rhetoric a central part in western education, filling the need to train the public speakers and writers. The theories of rhetoric by great thinkers from Plato,



Aristotle and Homer through the rhetoricians of the middle age, to the present age are dealt with for a comprehensible background of the research.

The second chapter unfolds the necessity of Human Values in a Gregorian society. It explores the meaning of value in all respects of social, religious and moral spheres. Unlike machines governed by physical laws of science, man is governed by his unique characteristics like intelligence, moral and ethical values. Thus, man cannot be straightaway reduced to a machine. On the other hand, though the human existence is primitively animal, neither can he be closer to living species nor on the aspect of moral commitment.

The third chapter discusses the next two values *Shanthi* and *Prema*. Peace is the priceless characteristic of any society. Baba reflects that man runs about madly in the pursuit of “peace of mind”, following the prescriptions, from where it is unavailable. He travels in the path of catering to senses, the path plagued by *Rupa*, *Nama* and *Guna*, the pursuit in temporary and apparent. But the seeker after *moksha*, the liberation results in breaking from the senses, gets that peace quite easily.

The fourth chapter *Ahimsa* studies the value of non violence. Non-violence is a distinct body of doctrine considered as the supreme value of Indian philosophy. From the ancient time to the present day many have used non -violence as a tool for political, social, and spiritual struggles. It emanates from the asserting essential divinity or holiness of man. Religion

in practice is bound to work towards real equality in the social plain in fighting out the man-made differences.

Chapter V deals with the style and narrative techniques. Baba conveys to his devotees through discourses, letters, books and articles. He has written in simple and elegant, colloquial English prose. The meaning is always extempore, his ideas receiving expression as mellifluous poems and songs showering exquisite delight. His script is reminiscent of charming monastic artistry; the lines are straight and parallel, resembling floral garlands spread out upon a paper. Each sentence, and behind each phrase and clause lies a form like a poem that carries wisdom.

The concluding chapter sums up the thesis to recall the entire study. It studies the personality of Sri Sathya Sai Baba as a human being. Though his followers and devotees venerate him as an incarnation of God, which is beyond the realm of scrutiny; the researcher attempts to project him as a scholar, orator and above all a Humanist of Divine Nature. The major findings of the study enable to see Sri Sathya Sai Baba as a keen observer of the human nature and redeemer of the human beings from the predicaments of the materialistic attitude towards money, lust, name, fame, and comforts.

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# Chapter - I

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# Chapter - II

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# Chapter - III

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# Chapter - IV

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# Chapter - V

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# Chapter - VI

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# **Contributions by the Research Scholar**

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â€• Sathya Sai Baba, Sathya Sai Speaks: Discourses of Bhagavan Sri Sathya Sai Baba Delivered During 1970. 6 likes. Like.Â  
â€œWhenever and wherever you put yourself in touch with GOD, that is the state of meditation.â€ â€• Sathya Sai Baba. tags:  
meditation. 4 likes. Like. â€œSilence is the speech of the spiritual seeker.â€ â€• Sathya Sai Baba. tags: silence. Bhagavan Sri Sathya  
Sai Baba - Questions & Answers These quotations are taken from the Sai Dictionary of Quotations and put together in a very pleasing  
interview form, a collaborative work of 36 Sainet devotees. Buddha's Gospel of the Good Life in Bhagavan Sri Sathya Sai Baba's own  
words. Ceiling on desires Discourse by Sri Sathya Sai Baba, January 1983. Cleverness and Wisdom. Conversation with Sai. Bhagawan  
Sri Sathya Sai Baba, the universal teacher, the embodiment of love and truth, teaches us the way to reach the ultimate and supreme  
goal of human life â€“ namely, to realise our innate divinity and the divinity inherent in all creation. In His love for us, He has given us  
two key aphorisms: Unity is Divinity and Purity is Enlightenment. To attain unity and purity, He has also given four practical divine  
commandments â€“ Love All; Serve All; and Help Ever; Hurt Never.Â These study guides were shared here in addition to the divine  
discourses and vahinis (writings) of Sathya Sai Baba. Landmark Discourses: Divine Nectar. A collection of historic landmark discourses  
given by Bhagawan. Sri Sathya Sai Speaks. Discourses by Sathya Sai Baba given from 1953 through 2009. See more of Sri Sathya Sai  
Baba on Facebook. Log In. Forgot account? or. Create New Account. Not Now. CommunitySee All.Â Contact Sri Sathya Sai Baba on  
Messenger. www.srisathyasai.org. Public Figure Â Nonprofit Organization. Page TransparencySee More. Facebook is showing  
information to help you better understand the purpose of a Page. See actions taken by the people who manage and post content. Page  
created - December 10, 2008. 7 Marianne Warren, whose study of Sai Baba focuses on his Sufi persona, defines a faqÃ«r as a person  
who either takes â€œthe Sufi tariqat of spiritual path towards God-realization, or one who has already attained God-realization.â€ She  
notes also the way that this entailed embracing poverty. Unravelling the Enigma: Shirdi Sai Baba in the Light of Sufism (New Delhi,  
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