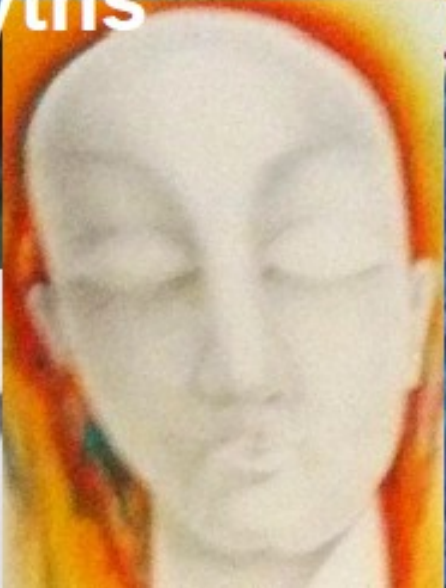




The Fascination Of Myths



Sai Art Symposium 2013

19th -27th October 2013 Sai Prema near bei Athens, Greece



Artists from Hellenic, Italic, Germanic, Slavic and Finno-ugrian heritage took part on the forth SaiArt Symposium on the premises of Sai Prema in Greece. The 14 participants with 8 different nationalities came from the zones 6, 7 and 8.

On the first day – on the Avatar declaration day – the group of artists had the possibility in Perama, by Athens to participate on the Seva-Activities „Serve the planet – feed the poor“ of the Greek SSO. They experienced there a festival of serving with food, music, dance and a show of a clown giving children the food of humor.



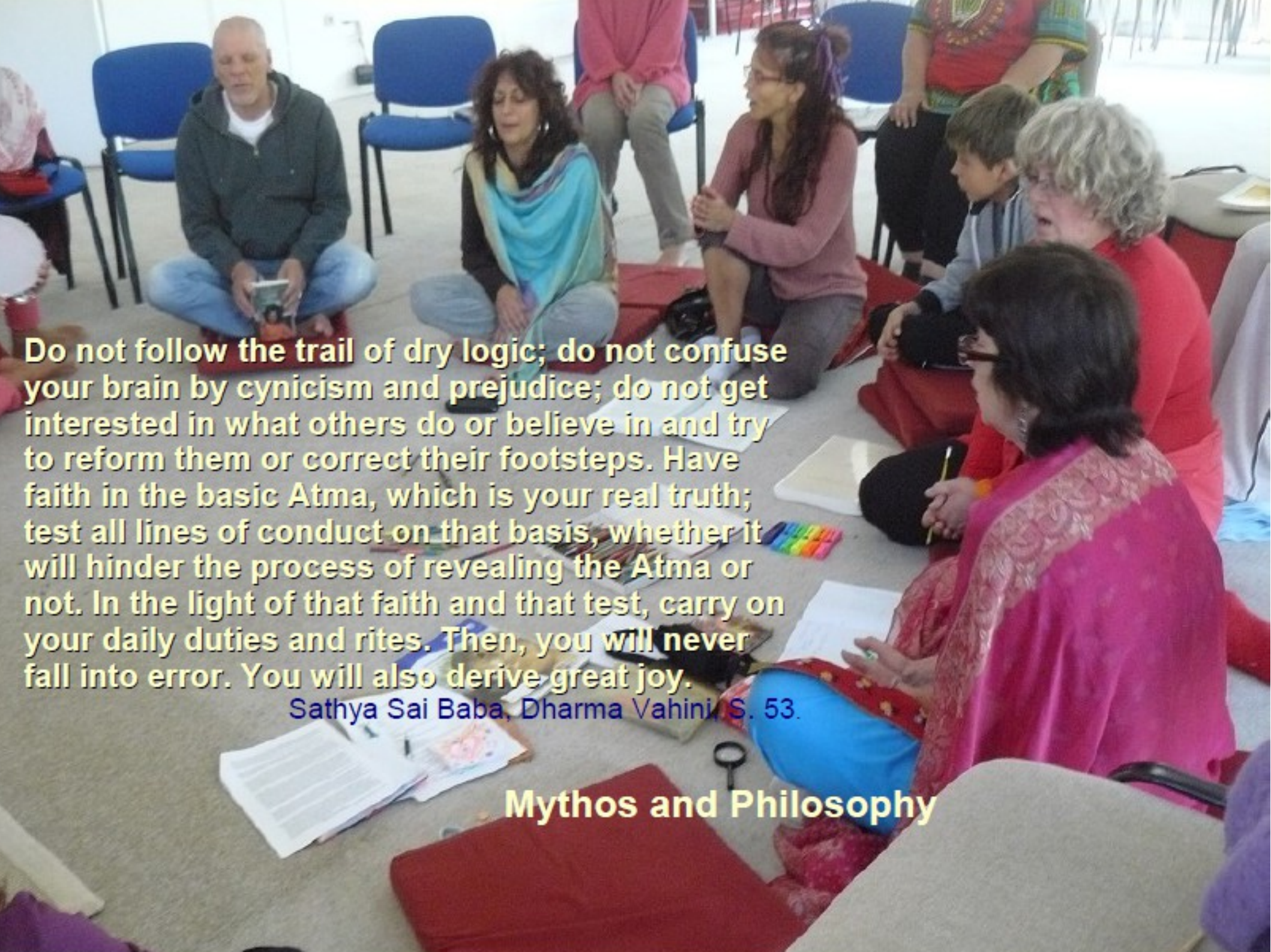


Myths – what is
this?



Art, Artists and Myths





Do not follow the trail of dry logic; do not confuse your brain by cynicism and prejudice; do not get interested in what others do or believe in and try to reform them or correct their footsteps. Have faith in the basic Atma, which is your real truth; test all lines of conduct on that basis, whether it will hinder the process of revealing the Atma or not. In the light of that faith and that test, carry on your daily duties and rites. Then, you will never fall into error. You will also derive great joy.

Sathya Sai Baba, Dharma Vahini, S. 53.

Mythos and Philosophy



Akropolis



The Lord who bears all the burden is called “Bharta” or one who bears the weight. It is the confluence of Paramatma, the Purusha; and the creation or the “Bharya” has been called devotion or the path of surrender. Prakruthi has not the strength by which to bear its own burden. In this context, the features of Prakruthi have been given the name “Abala” or “one without strength.” In common parlance, this word connotes a woman.

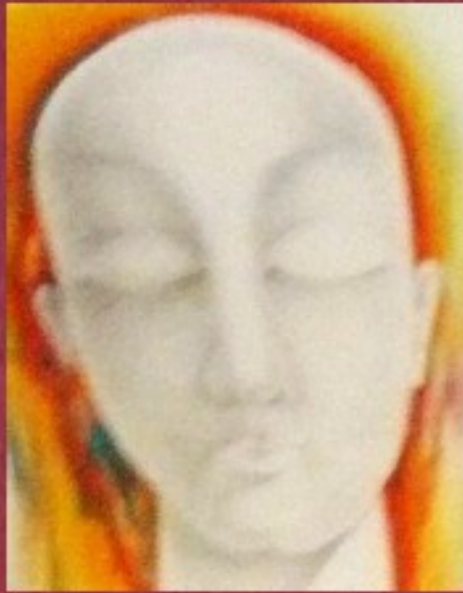
An individual who is weak and who has no strength is called “Abala” or a woman. Every jiva or every individual who is part of the created world, is in this sense a weakling or a woman. Hunger, anger, jealousy and ego are all common to men and women. Sorrow as well as pleasure are experienced in the same manner by men and women. The difference is only in name and form, but all other qualities are the same in men and women. If, therefore, we look at people from the point of view of qualities, and ignore names and forms, all are women on the earth.

Sathya Sai Baba, Summer showers in Brindavan 1978, S. 114 ff.

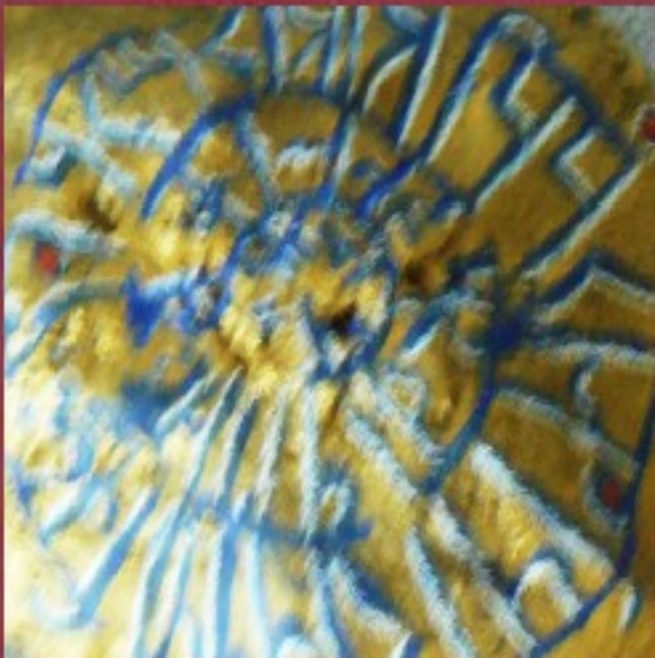
Creation and Myths

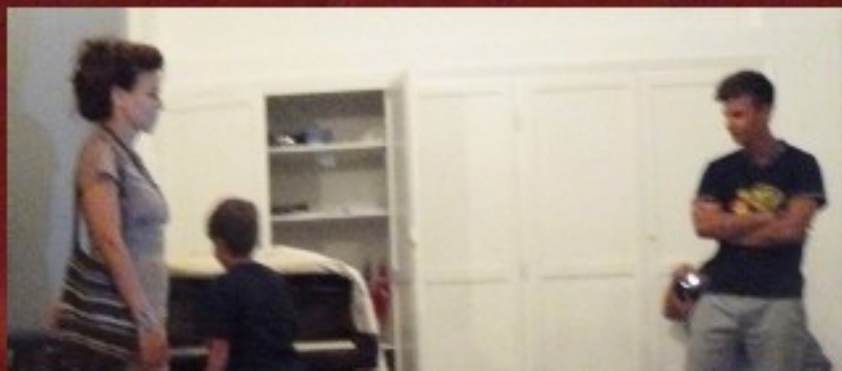
Cultural event















Presentations

Myths – What is this?

Sasha PANAGOPOULOS

Myth „Daedalus and Icarus“

Vassiliki STEPHANIDES

The Use of the Myths in Platonic Philosophy

George BEBEDELIS

The Myth of Creation in the Finnish Epic Kalevala

Helena RYTKÖNEN



Myths – What is this?

Sasha PANAGOPOULOS and Maria MEMOU



Myth „Daedalus and Icarus“
Vassiliki STEPHANIDES



The Use of the Myths in Platonic Philosophy

George BEBEDELIS



The Myth of Creation in the Finnish Epic Kalevala

Helena RYTKÖNEN

Participants

Marijke Blom

Giuseppe Claudio Casati

Agnello Incoronato

Ildico Jell

Tetiana Logunova

Armanush Markaryan

Tiziana Mesiano

Ian Mutter Ramírez

Marco Mutter Ramirez

Ana Bolena Ramirez

Helena Rytönen

Polona Stele

Dubrovka Vrhunc



Marijke Blom
Netherlands/Germany



**„By feeling deep in my heart
and going back to the Mother
of all Creation I found the
great Nothing, the great
Mystery of the Beginning of
our Being and I could feel the
energy of His Divine Love that
surrounds us and allways
protects us.“**

Giuseppe Claudio Casati Italy



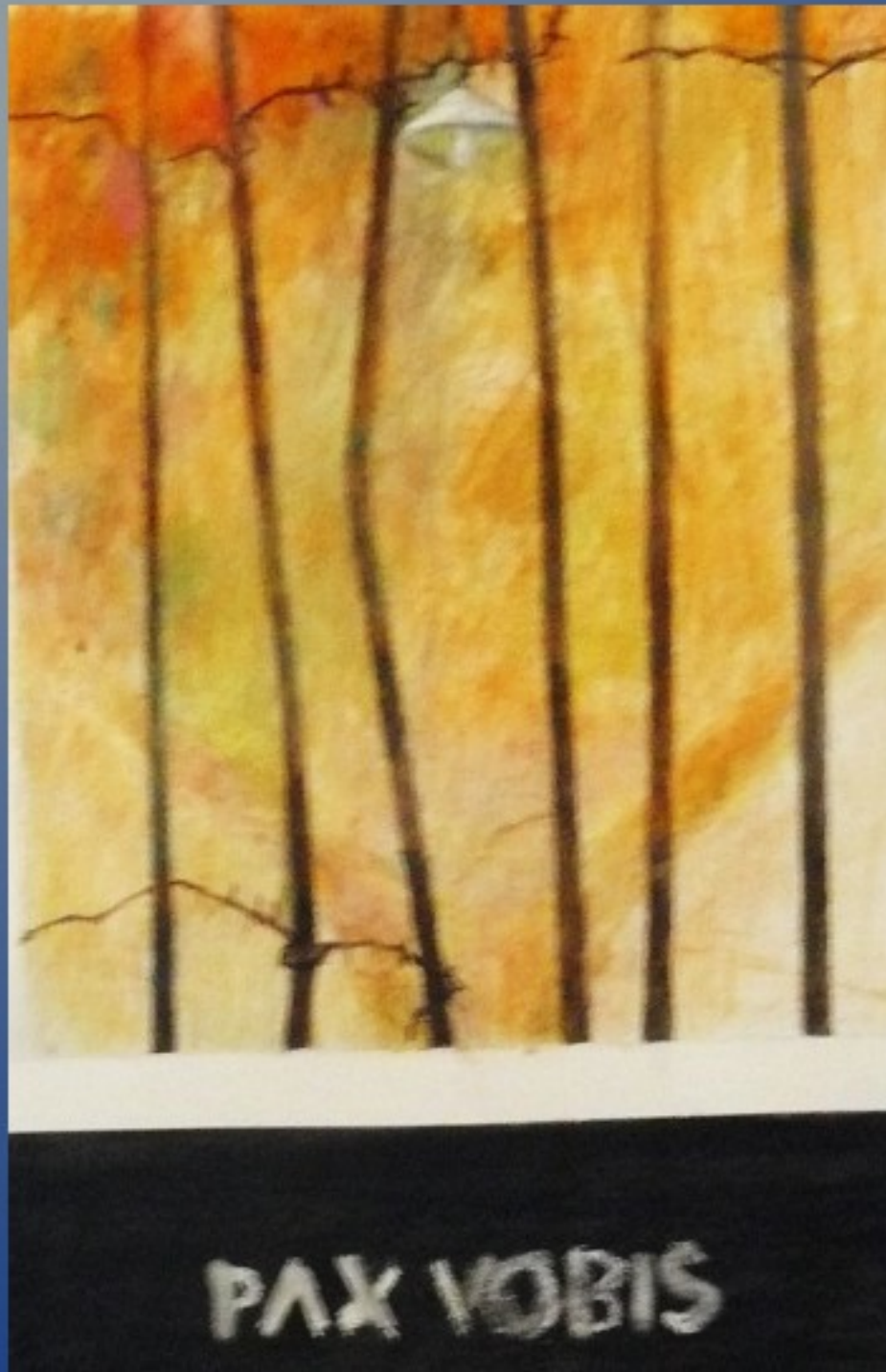
In the peace and harmony



Agnello Incoronato Italy



listening

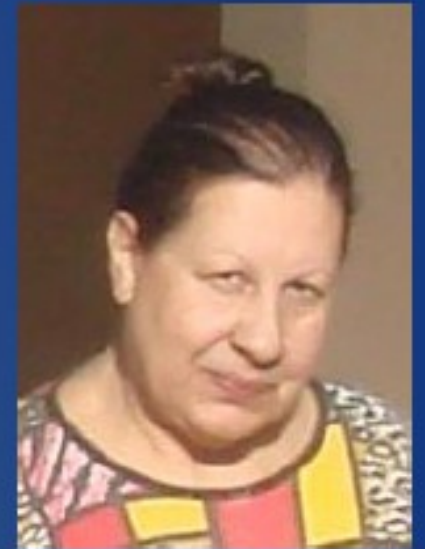


Ildico Jell
Austria



Impressive – to see myself

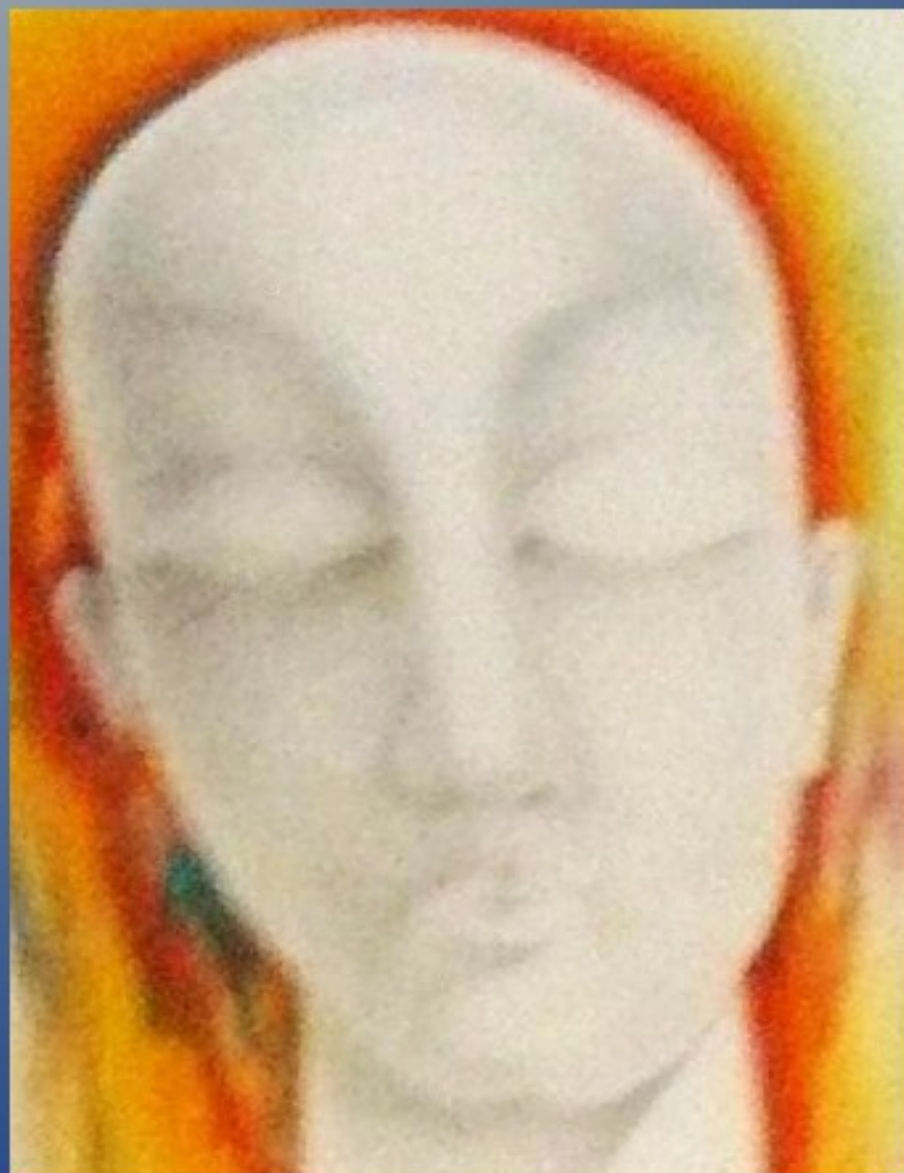
Armanush Markaryan Uzbekistan



From heart to heart

**Love and kindness for the sea and land,
All this beauty and greenery blooming.
This picturesque land warmed by the rays,
Donned outfit is beautiful, clean and bright.**

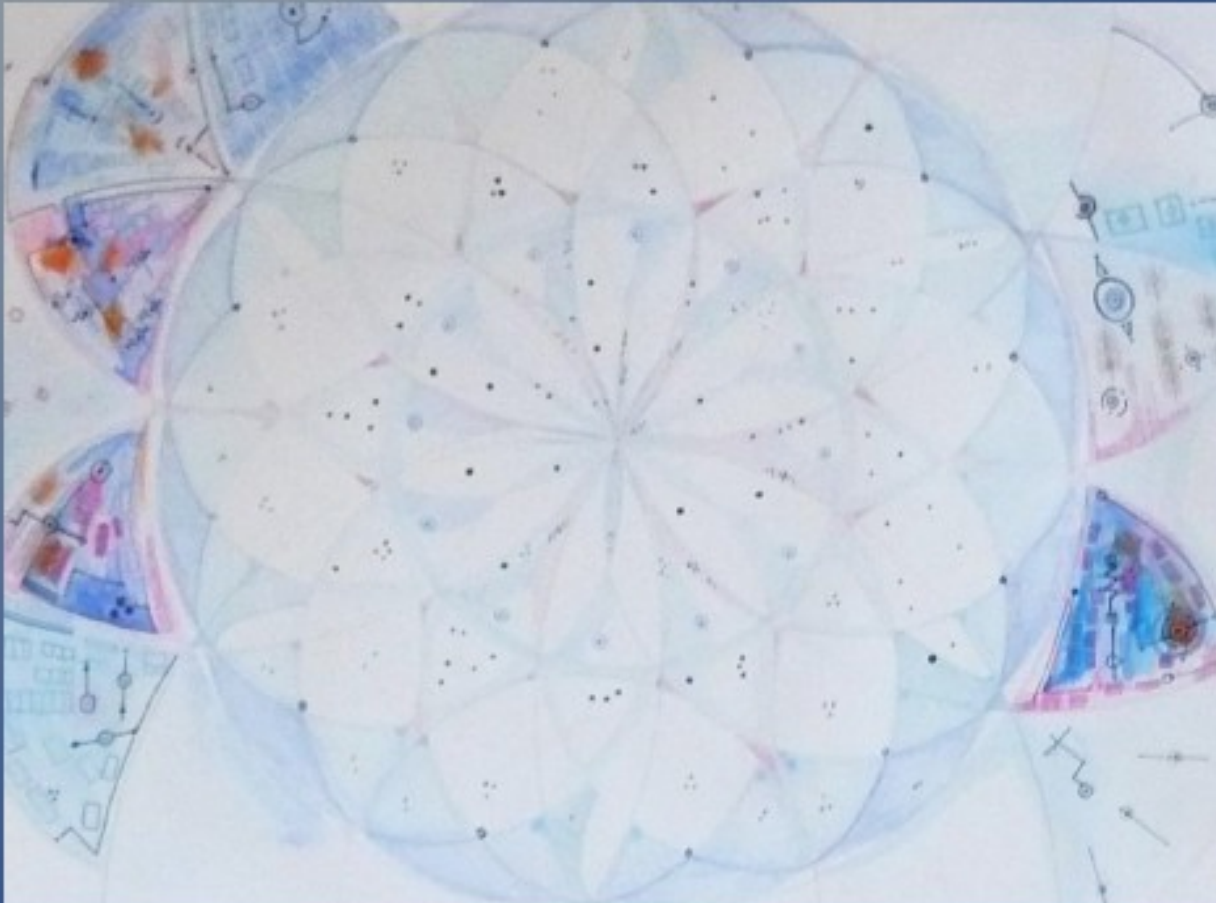
Tetiana Logunova
Ukraine



More flowers

Tiziana Mesiano

Italy



Expansion - the essence of love.

**Ian Mutter Ramírez
Columbia/Germany**



Weeding and planting



**Marco Mutter Ramirez
Columbia/Germany**



sunshine

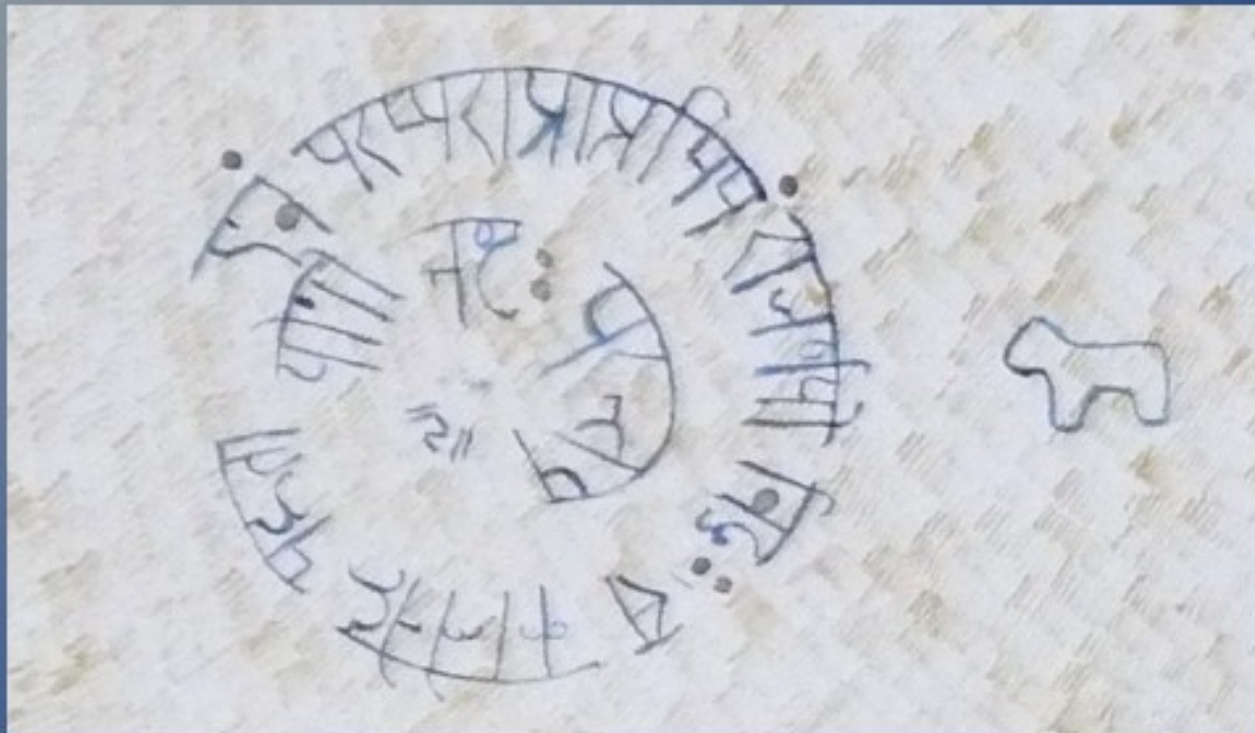


**Ana Bolena Ramirez
Columbia/Germany**



Many levels

Helena Rytönen Finland/Germany



Awakening dreams



Polona Stele Slovenia

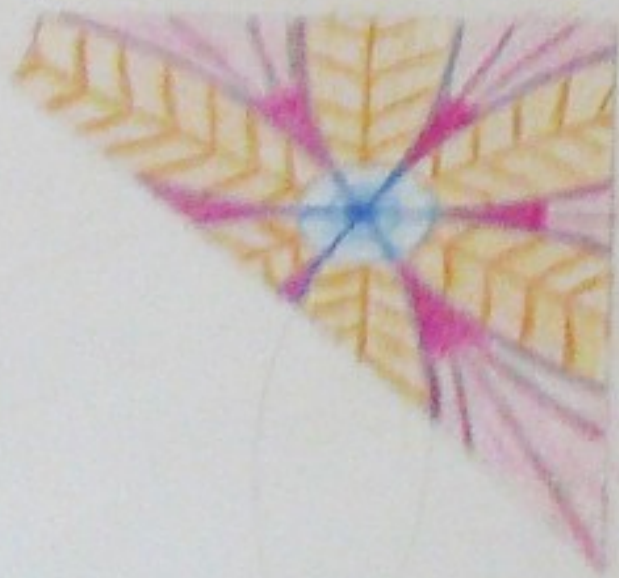


**Search for a hidden
beauty.**

Dubrovka Vrhunc Slovenia



Cooperation with all

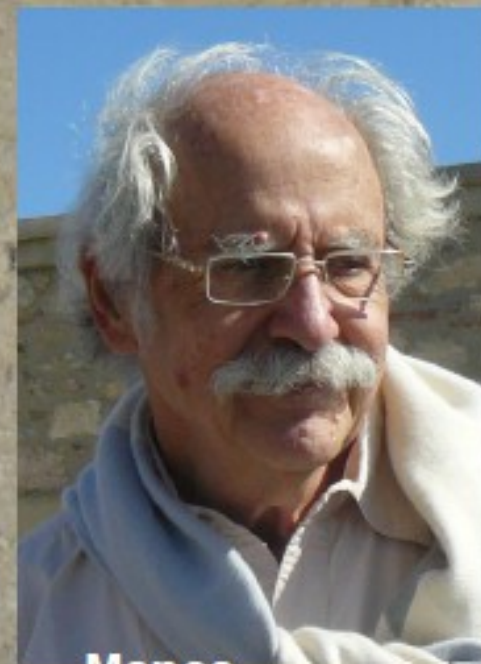




Maria Memou



George Bebedelis



**Manos
Karakostas**



**Sasha
Panagopoulos**

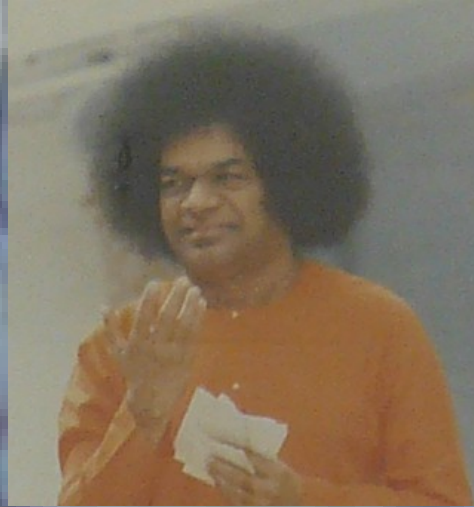


**Vassiliki
Stephanides**



**Helena
Rytkönen**

**T
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m**



To secure pearls, one has to go far out to
sea and dive deep .
Sathya Sai Speaks 01, Chapter 33.

SaiArt Symposium

The Fascination of Myths
Programme
Texts to „the Fascination of Myths“

19th - 27th October 2013
Sai Prema by Athens in Greece

Program

Saturday, 19th
October

Arrival

19:00

Dinner

20:00

Welcome

Sunday, 20th
October

„Feed the Poor“

6:30

Devotional singing

8:00

Breakfast

9:00

Study Circle „Feed the poor“

11:00

Leaving for Perama

12:00 – 15:00

„Feed the Poor“-Activities in Perama (with Lunch)

18:15

Leaving for Perama Sai Center

Monday, 21st Oct.

„Myths – what is this?“

6:30

Devotional singing

8:00

Breakfast

9:00 – 10:00

Coming together: Study Circle „Myths- what is this?“
Presentations „My Artwork and” Myths“

Working sessions

13:00

Lunch

Working sessions

18:30 – 20:00

„Myths – What is this?“ **Sasha Panagopoulos**

20:30

Dinner

Tuesday, 22nd Oct.

„Myths, Art and Artist“

6:30

Devotional singing

8:00

Breakfast

9:00 – 10:00

Coming together: Study Circle „Myths, Art and Artist“
Presentations „My Artwork and Myths“

Working sessions

13:00

Lunch

Working sessions

18:30 – 20:00

„Daedalus and Icarus“ **Vassiliki Stephanides**

20:30

Dinner

Wednesday, 23rd
Oct.

„Mythos and Philosophy“

6:30

Devotional singing

8:00

Breakfast

9:00 – 10:00

Coming together: Study Circle „Mythos and
Philosophy“
Presentations „My Artwork and Myths“

Working sessions

13:00

Lunch

Working sessions

18:30 – 20:00

„The Use of Myths in Platonic Philosophy“
George Bebedelis

20:30

Dinner

Thursday, 25th Oct

Excursion day „A holy Place“

6:30

Devotional singing

8:00

Breakfast

Excursion to a Greek holy place

**When you are in the Kshethra (holy place), think of the
Kshethrajna (divine dweller of the place).**

Sathya Sai Baba, Prashaanthi Nilayam, 14-1-1962

Friday, 25th Oct.

„Creation and Myths“

6:30

Devotional singing

8:00

Breakfast

9:00 – 10:00

Coming together: Study Circle „Creation“

Working sessions

13:00

Lunch

Working sessions

18:30 – 20:00

„The Myth of Creation in the Finnish Epic 'Kalevala'“
Helena Rytönen

20:30

Dinner

Saturday, 26th Oct.

Cultural Event

6:30

Devotional singing

8:00

Breakfast

9:00

Preparations for the Cultural Event

13:00

Lunch

Preparations for the Cultural Event

18:30

Cultural Event „The Fascination of Myths“ with Dinner

Sunday, 27th Oct.

6:30 Devotional singing

8:00 Breakfast

9:00 Reflexions on the SaiArt-Symposium „How to
continue?“
Presentations „My Artwork and Myths“

13:00 Lunch

Cleaning and departure

**When the artist sees a stone, he sees immediately
the form of beauty hidden in that stone imprisoned
in it; and he will not get peace of mind until he
releases that form from the clutches of the stone.
Do not see the stone as stone, see the God in it,
the basic reality underlying it.**

Sathya Sai Baba, Akhanda Bhajana, Bangalore 10-7-1959.

Texts to „the Fascination of Myths“ - SaiArt Symposium 2013

Traditional story of ostensibly historical events that serves to unfold part of the worldview of a people or explain a practice, belief, or natural phenomenon. Myths relate the events, conditions, and deeds of gods or superhuman beings that are outside ordinary human life and yet basic to it. These events are set in a time altogether different from historical time, often at the beginning of creation or at an early stage of prehistory. A culture's myths are usually closely related to its religious beliefs and rituals. (<http://www.merriam-webster.com/dictionary/myth>)

Quotations of Sathya Sai Baba

Myths

Myths and legends about the mystery of God contain symbolic meanings, which are ignored. They yield their inner truth only to those who seek.

Sathya Sai Baba, Valedictory discourse at Akhila Andhra Saadhu Parishath on 4-1-1987.

Love implies understanding and consequently, sympathy and compassion. These confer Aanandha (Divine Bliss). But man is lacking in Love and so in Aanandha also. When men form conflicting groups and plot to destroy each other, how can joy and peace reside in them? Ancient myths speak of wars of extermination between Gods and demons and between men and raakshasas (demons). But history today has to record wars between raakshasas who call themselves men.

Prashaanthi Nilayam, 29 February 1984.

The Adwaita Sastras proclaim Brahma sathyam; jagat Mithya; Jeevo Brahmaiva naaparam. Brahman alone is true. Creation is a myth. The Jivi or the individual is Brahman Itself. All that happens in the world to man is as unreal as the dream-experience. They disappear, and appear again. The pleasures and joys experienced in life are as mirages appearing on the desert sands of hatred, envy and selfish greed.

Sathya Sai Vahini, S. 124.

That is to say, the Puranas deal with historical incidents of Creation and Evolution. The incidents are so chosen and narrated that they provide illustrations of basic philosophic truths. The Puranas were composed to expound the teachings of the Veda and Vedantha to the common man through interesting mythological and legendary tales. The language of the Vedas is very ancient and it contains many archaic elements of grammar and vocabulary. Even great scholars find it difficult to discover the age when the Rks were formulated. But the Puranas were composed in the language that was current and that was easily understood at the time. What we now know as the Sanskrit language is the language of the Puranas. Not only scholars but even ordinary folk could easily follow that language when the Puranas were written.

Sathya Sai Vahini, S. 100.

To secure pearls, one has to go far out into the sea and dive deep; simply wading in the shallows and declaring that the pearlstow is a myth is a sign of foolishness. So too, the elders here wondered so long at all stories of My Mahimaas (miracle powers) and could not make use of the splendid chances that lay at their very doors. They saw only the Light, but did not feel the warmth. That itself proves that though they were physically so near, they were very distant for all practical purposes. They could see the Splendour, the Glory, the Effulgence but they did not come near and share the Warmth of my Heart.

Sathya Sai speaks 01 Chapter 33.

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Sathya Sai speaks 01 Chapter 33

Arts and Artist

The land is very beautiful, as I saw when I came from Coimbatore all the way to this capital city. The scenery formed by the backwaters and the coconut groves stretching from one end of the State to the other was like a vast painting by a great artist on a huge canvas. The Lord enjoys these things as a painter; He appreciates His own handiwork, standing before His own painting or sculpture. To see the Lord's own loveliness in the lovely scenery around you requires not the outer eye but the inward eye. If you develop that, walking over the land or voyaging over the waters is itself a pilgrimage through holy land, giving you glimpses of God in every speck of cloud or patch of green. But all this Sundharam (Divine Beauty) must lead man to Sathyam (Truth) and all this Sathyam to Mangalam (Goodness). That is the natural path. The beauty of the Lord's handiwork leads man on to the glow of the Lord; the picture makes you curious about the Painter. The Lord, when His Truth is grasped, confers Bliss which is auspiciousness itself.

Sathya Sai Baba, Thiruvananthapuram, 20-12-1958.

When the artist sees a stone, he sees immediately the form of beauty hidden in that stone imprisoned in it; and he will not get peace of mind until he releases that form from the clutches of the stone. Do not see the stone as stone, see the God in it, the basic reality underlying it.

Sathya Sai Baba, Akhanda Bhajana, Bangalore 10-7-1959.

There was one expert artist by the name Anthony who used to make violins. He used to take one year to make one violin. One of his friends asked him how he could earn enough to take care of his wife and children if he took one year to make one violin. He said, "God is the embodiment of totality. Therefore whatever we do should be totally perfect. On the selfish ground of carrying one's living, I cannot compromise on the quality of perfection. The only way to please God, who is the personification of perfection, is to stick to the principle of perfection in its totality, so that God will confer Bliss on us."

This is how the artist taught his friend. Whatever little job we may undertake, we should do it with perfection. God is perfection. We are part of the Divine. We should also stick to this principle of perfection in its totality. Because of his scrupulous adherence to his principles, Anthony earned great fame and his violins are famous even today bearing the reputation as Anthony-Violin. In order to experience Divinity, we should have totality, which is unity and not multiplicity. We are considering the one as many instead of unity in diversity. We only divide and do not make efforts towards unity.

Sathya Sai Baba, 29 April 1998.

We ask if it is the eye which enables us to see all this or whether it is the light in the eyes that enables us to see all the heads? No, the light that exists outside the eye is helping the eyes to see all this. It is the joining together of the light that is present in your eyes and the light that is present outside your eyes that enables you to see all the things. We may ask, just because there is some light, does that enable us to see all this matter? It is not so; even if there is light outside the eyes, if you close your eyes, then you will not be able to see the matter which lies outside your eyes. If we regard that the external light is important, by closing our eyes we cannot see the matter. If we regard that the light in our eyes is important, if we extinguish the external light, we cannot see the matter. It is only when both are present that we can see the form of man. In this manner, the inner vision and the outer vision are together responsible for our vision. This is the function of the Vignanamaya Kosa. Truly, if we are perceiving all the creation with our eyes, this creation is being seen because of our eyes. There is no creation separate from our eyes. What we see in the world are all reflections of the forms that are formed inside by our own inner vision. If an artist is painting a picture, he is not painting the picture straightway on the canvas. He first forms this picture in his mind and then he puts it on the canvas with paint. If a director of a cinema directs various actors to do this and to do that, he takes the preliminary steps by which he thinks of this picture in his own mind and then brings the actors into the picture. Similarly, every writer thinks of the theme in his own mind before he writes and then begins to write out the play. So, these thoughts and ideas, which emanate within oneself, have been called Vignana.

Sathya Sai Baba, Summer Showers in Brindavan 1977, S. 142.

What can the possession of canvas and paint do, if an artist with vision is not moved to paint? What can the chisel and a lump of marble do with no image formed in the heart of a devoted sculptor? That vision and that image are the sparks of the Divine.

Sathya Sai Baba, Ananthapur, 8-7-1971.

As soon as a person begins his life, you find that he shows an aptitude to one particular avocation. Some people become poets. Some become singers, while some others become artists and so on. What is it that gives each individual this special ability. Is it not what he is carrying with him from his previous birth? You may argue that it is the effort that the individual puts in that is responsible for his becoming either a poet or a singer. This is not the case. You will have to think how, without any special training, these individuals are sometimes exhibiting such special skills. Among Indians, there is a belief that one reaps the fruits of his actions, there is a belief in rebirth and also a belief in carrying with us the good or bad we had done in our previous births.

Sathya Sai Baba, Summer Showers In Brindavan 1973, S. 45.

Mythos - logos

In spiritual matters, it is experience alone that is the deciding factor. Reason is rendered dumb before the testimony of actual experience. All the arguments of logic, all the tricks of dialectics are powerless to nullify the direct effect of that inner evidence. For example, take the question of image worship. Many people laugh at those who practise it and condemn it as superstition. But those who do worship idols have the faith that the Omnipresent Almighty is present in the symbol before them. For them, it is not a mere external adjunct or apparatus or object. It is a part of the inner mechanism of devotion and faith. Of course, all the 'Worship' carried out with the idea that the idol is life-less wood or stone or bronze, is so much waste of time. But if it is done in the full confidence that the image or idol is alive, saturated with consciousness and power, then, image worship can bestow the Realisation of God-head itself.

Sathya Sai Baba, Discourse 6. 4. 1961.

Do not follow the trail of dry logic; do not confuse your brain by cynicism and prejudice; do not get interested in what others do or believe in and try to reform them or correct their footsteps. Have faith in the basic Atma, which is your real truth; test all lines of conduct on that basis, whether it will hinder the process of revealing the Atma or not. In the light of that faith and that test, carry on your daily duties and rites. Then, you will never fall into error. You will also derive great joy.

Sathya Sai Baba, Dharma Vahini, S. 53.

Buddhi (intellect) revels in discussion and disputation; once you yield to the temptation of dialectics, it takes a long time for you to escape from its shackles and efface it and enjoy the bliss which comes from its nullification. You must all the while be aware of the limitation of reason. Logic must give way to Logos and Deduction must yield place to Devotion. Buddhi can help you only some distance along the Godward path; the rest is illuminated by intuition. Your feelings and emotions warp even your thought processes; and reason is made by them into an untamed bull. Very often, egoism tends to encourage and justify the wildness, for a person is led along the wrong path by his very reason, if that is the path he likes!

You very often come to the conclusion you want to reach!

Sathya Sai Baba, Venkatagiri, Adhyaathmik Conference, 12-4-1959.

Holy place

I see many people here who have come in the special buses which take them round to many holy places. I shall tell them mine words: When you reach a holy place you should entertain only holy thought. On seeing a doctor, you remember your illness; when you see a lawyer, you wish to consult him on some problem of property or personal spite; when you see a temple, you are reminded of the Force that animates the universe. Your tour should not be a Vinodha-prayaana (travel for amusement) but a Viveka-prayaana (travel for using discrimination) for you. Do not use such pilgrim buses for going on picnics; do not seek to purchase vessels and clothes and rarities in the shops of the towns you visit; pay attention more to the need for filling your minds with holy experiences over which you can ruminate after returning to the quiet of your home. When you are in the Kshethra (holy place), think of the Kshethrajna (divine dweller of the place).

Load your bus with thoughts of the Glory of God, not with tinsel and tin cans. Again, do not get involved with the bad traits that may be found in the places to which you go. Seek the company of the good, move in the midst of the sacred and the sanctifying. That is what you go so far for. The shelves of the hospital are full of all types of medicines: pills, poisons, powders, emulsions, lotions, mixtures, etc. You should ask not for the sweetest or the most attractively packed drug, but the drug that you need for the illness you suffer from. So too, let the holy place have a thousand other attractions; do not run after them. Concentrate on the thing you have come for. The bhogi (enjoyer) and the rogi (the sickly) should be transformed into the yogi (contemplative saint); take the drug from the dispensary which will make you that. Become also fit for the Vision of God that you seek in the temples. Go humbly, with prema in your heart for all creation; take the Hrudhayapushpa (heart-flower), full of the fragrance of prema, the Mano-phala (mind-fruit) uncontaminated by the pests of greed and egoism; become sweet in word, deed and thought so that you can dedicate yourself to the service of God's Plan.

Sathya Sai Baba, Prashanthi Nilayam, 14-1-1962

Creation and myths

Man must have Samadristi, equal sight. All creation must appear to his eyes as equally auspicious. He must look upon all beings with as much love and faith as he has in himself. For there is nothing evil in creation, no, not even an iota. Evil appears as such only through faulty vision. Creation gets coloured by the nature of the glasses we wear. By itself, it is eternally pure and holy.

Sathya Sai Baba, Prema Vahini, S. 6.

In fact, these manifested forms are inextricably related to the unmanifested form of Brahman. This means that what is projected as manifested creation is only an image of Brahman. Creation thus manifests itself as work or Karma. For this, Brahman is the subject, object and the substance. It is the confluence of the subject, object and the act of creation that constitutes the path for man's attainment of divinity. So that creation, which originated from Paramatma, may go back to merge into the very source, we should accept action in the world as our duty. Action on the part of all human beings should be such that it will enable them to reach the object of creation and ultimately merge into it, "Thath Thwam Asi": Thath is Paramatma, thwam is Prakruthi and asi is devotion.

The object of devotion is to bring together Prakruthi and Paramatma. However, unfortunately we do not find the aspects of Brahman in the created human beings around us who are the results of the sankalpa on the part of Brahman. Thus, all this creation which is a projection of Brahman, should be filled with the aspects of Brahman.

Creation, or the projection of Brahman, has been called Dhara. This Dhara, in order that it may ultimately merge into the creator, adopts several paths; the path of work, the path of wisdom and the path of surrender. Since all the burden of creation is being borne by Paramatma, the former has been called "Bharya" and the latter has been called "Bharta." The Lord who bears all the burden is called "Bharta" or one who bears the weight. It is the confluence of Paramatma, the Purusha; and the creation or the "Bharya" has been called devotion or the path of surrender. Prakruthi has not the strength by which to bear its own burden. In this context, the features of Prakruthi have been given the name "Abala" or "one without strength." In common parlance, this word connotes a woman.

An individual who is weak and who has no strength is called “Abala” or a woman. Every jiva or every individual who is part of the created world, is in this sense a weakling or a woman. Hunger, anger, jealousy and ego are all common to men and women. Sorrow as well as pleasure are experienced in the same manner by men and women. The difference is only in name and form, but all other qualities are the same in men and women. If, therefore, we look at people from the point of view of qualities, and ignore names and forms, all are women on the earth.

Sathya Sai Baba, Summer showers in Brindavan 1978, S. 114 ff.

Culture

Love is a great quality in man. But it should be shown not only towards other human beings, but also towards all living creatures. This is the mark of the culture. "Adveshtaa sarvabhoothaanaam" (There should be no ill-will towards any living being), declares the Gita.

Sathya Sai Baba, 20-5-1990.

The greatness of an individual depends on the cultural perfection he has attained. “Culture” does not connote mere diligence. It means the removal of evil thoughts and propensities and the promotion of good thoughts and qualities.

Sathya Sai Baba, Summer showers in Brindavan 1979, S. 3F.

To understand clearly the basic principles and to explain to others these principles, a knowledge of Sanskrit is essential. Samskrithi or Culture has arisen out of Sanskrit. Sanskrit is the most ancient of all the languages of the world. It is the original spring out of which has flowed all arts and all ideals. The root words of languages are all to be found in the Vedha bhaasha or Sanskrit. It is invaluable for world culture, but, it is a cause of concern that it has now fallen into neglect. From an article written by Baaba for the Mandalothsava Sanchika, Sanaathana Vedhaantha-Sabha.

Culture refines the human spirit and makes one a complete human being. Today no attempt is made to understand the truth relating to the body, the mind and the Atma.

Sathya Sai speaks/volume21/sss21-32.pdf

Culture promotes refinement. It is termed as Samskaara which consists of Sadhguna (good character), Sadhaachaara (good practices) and Sadbhaavana (good feelings).

Sathya Sai Baba, 22-11-1994.

Each country is but a room in the mansion of God. Small minds select narrow roads; expand your mental vision and take to the broad road of helpfulness, compassion and service.

Sathya Sai Baba, 15-5-1971.

The words---social, cultural, spiritual, moral---all indicate only facets of this vision. Social service or consciousness is but the expression of this ever-present Divine in all members of the human community. What is culture, except the culture of the mind to reap this harvest? The spirit, when it blossoms, finds kindred spirits everywhere. And, as for morality, its highest expression is truth, and the truth is unity!

Sathya Sai Baba, 23-7-1971.



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