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APRIL 2011

Sanathana Sarathi



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Printed by **K.S. RAJAN**
Published by **K.S. RAJAN**

On behalf of the owner, Sri Sathya Sai Sadhana Trust, Publications Division, Prasanthi Nilayam 515134, Anantapur District (A.P.)

And Printed at M/s Rajhans Enterprises, 136, 4th Main Road, Industrial Town, Rajaji Nagar, Bengaluru 560044, Karnataka

And Published at Sri Sathya Sai Sadhana Trust, Publications Division, Prasanthi Nilayam 515134, Anantapur Dist., Andhra Pradesh.

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Other Countries: ₹ 850
or US \$19 or UK £13 or €13 or
CAN \$22, AUS \$26

Telugu India: ₹ 60 (12 issues)
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"Peace is always in you, with you and around you. You cannot have peace from the world. In the world, you have only pieces, pieces and pieces! Peace is within you. You are the embodiment of peace. You are the embodiment of truth. You are the embodiment of love. You are the embodiment of divinity. You can experience peace only when you realise this truth."



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YOUR THOUGHTS ARE RESPONSIBLE FOR YOUR HAPPINESS AND SORROW

*One who entertains evil thoughts comes to grief,
One who develops noble thoughts becomes a noble person,
Only the one who attains the state of thoughtlessness can attain peace,
Do not forget this good counsel.*

(Telugu Poem)

A HUMAN BEING SHOULD HAVE HUMAN QUALITIES



FACE IS THE INDEX OF MIND. All your thoughts and feelings, whether positive or negative, like happiness, sorrow, anxiety, anger, hatred, etc., are reflected on your face.

Evil Thoughts Cause Sorrow

Man should not harbour evil thoughts because they lead to sorrow. The evil thoughts of harming or hurting others may not cause as much harm to others as they may do to the one who entertains them. When you throw a small stone in a well, the ripples caused by it spread to the entire surface of water. Similarly, any thought arising in your mind causes ripples in it, the effect of which spreads to all the limbs of the body. For example, if there is an evil thought in your mind, your eyes will see evil, your ears will hear evil and your tongue will speak evil. Consequently, your organs of action like hands and feet will also perform evil deeds.

What is the root cause of man's sorrow? It is nothing but his evil thoughts. All sorts of miseries afflict him only because of his evil

thoughts. Therefore, as soon as a thought arises in your mind, you should enquire whether it is good or bad. If it is a bad thought, try to keep it away as far as possible. On the other hand, good thoughts will make a

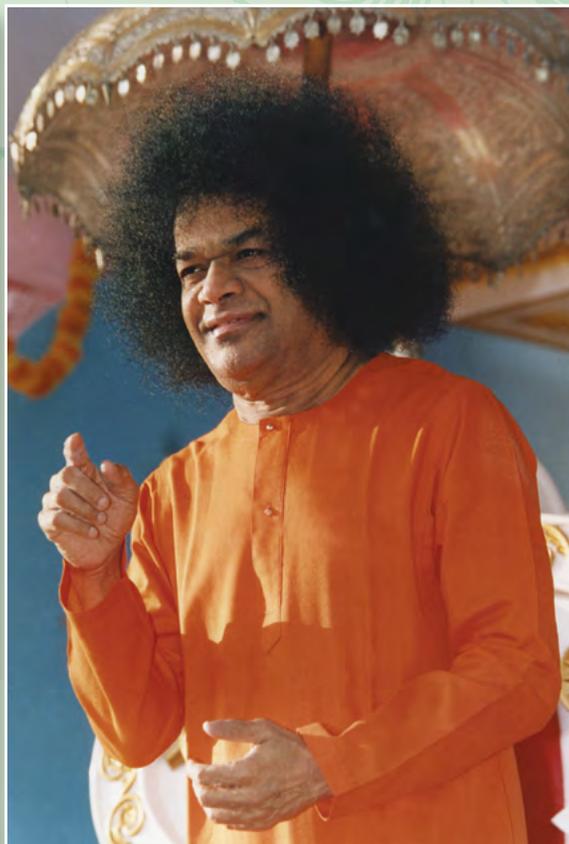
Treasure love in your heart. A man without love is like a living corpse. You should become the embodiment of love. If only you fill your heart with love, it will take care of everything. If you sow a seed in the soil, it will grow into a tree with branches, sub-branches, leaves, flowers and fruits. You have sown only one seed. Wherefrom have the branches, sub-branches, leaves, flowers and fruits come? They have all come from the seed only. Likewise, sow a seed of love; it will grow into a tree of love. Then all your thoughts and your entire life will be suffused with love.



man Sadhu (noble). All good thoughts for the good of others and welfare of society at large will make a man noble. A Sadhu does not mean a person wearing an ochre robe. It is the noble qualities that make a man noble and saintly. As declared by Lord Krishna in the Bhagavadgita, God incarnates on earth

mind still and focus all your thoughts on God. All your good thoughts originate from heart which is the altar of God. The good or bad that you experience in life is not caused by others. Your thoughts are responsible for your good or bad and nothing else. Only a person who is free from all thoughts can

You go to a market and buy an orange, paying some money. You discard the outer skin and seeds in it and drink only the juice. Just because you have paid money for the entire fruit, do you eat the rind and seeds also? No. If you eat the rind and seeds, your tongue will have to experience bitter taste. Though you have paid money for the entire fruit, you have to discard the rind and seeds and drink only the juice. Similarly, in life, you have to discard those things which are harmful and accept those which are beneficial. You have to give up bad thoughts, bad qualities, bad feelings and bad actions which are like the seeds of a fruit which you have to discard.



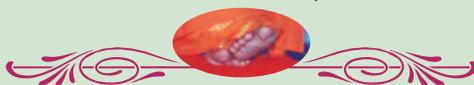
to protect the virtuous and to destroy the wicked. Every man is endowed with virtues. In order to protect these virtues, you have to entertain only good thoughts.

Where do you get peace? Peace is not in the outside world. It is neither in the worldly objects and materials nor in worldly education and endeavours. It has to be manifested from within. When can you have peace? You can have peace only when you make your

attain peace. Therefore, entertain only good thoughts and thereby ultimately achieve a state of total thoughtlessness. *Yad Bhavam Tad Bhavathi* (as are the feelings, so is the result). Everything is the reflection of the inner being.

Develop Good Thoughts

Once Krishna thought of testing the nature of Yudhishtira and Duryodhana. First, He called Yudhishtira and said, “I



have a task to perform. For that, I need a very mean-minded person who is given to untruthful and evil ways. Can you bring such a person”? Afterwards, Krishna called Duryodhana and said to him, “Duryodhana! A great task is to be performed. For that, a noble person is required who is pure, kind-hearted and virtuous”. Both of them agreed to perform the tasks assigned to them by Krishna. Yudhishtira went in one direction and Duryodhana in another direction in search of the persons asked for by Krishna. After some time, Yudhishtira came back, and said most humbly to Krishna, “Oh Lord! There is no wicked person in our kingdom. I am the only one who has some wickedness or the other. Please make use of me”. Some time after this, Duryodhana also came back and said to Krishna, “Krishna! A thoroughly noble person is nowhere to be seen in this kingdom. I think, I am the only such person. If You tell me the task, I will surely perform it”.

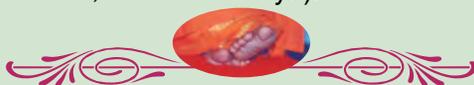
In the egoistic outlook of Duryodhana, all appeared to be wicked. In the humble nature of Yudhishtira, all appeared to be good. Hence, whatever is the colour of the glasses that you wear, everything will appear to you of that colour. If your vision is evil, everything will appear evil to you. Duryodhana was extremely wicked and evil-minded. On the other hand, Yudhishtira was an epitome of virtues. He was the very embodiment of Sathya and Dharma. Therefore, everyone appeared noble and good to him. In conclusion, we can say that both for the wickedness of Duryodhana and the nobility of Yudhishtira, their thoughts were responsible. Man considers some people as wicked and some others as noble based on his own feelings. In fact, there are

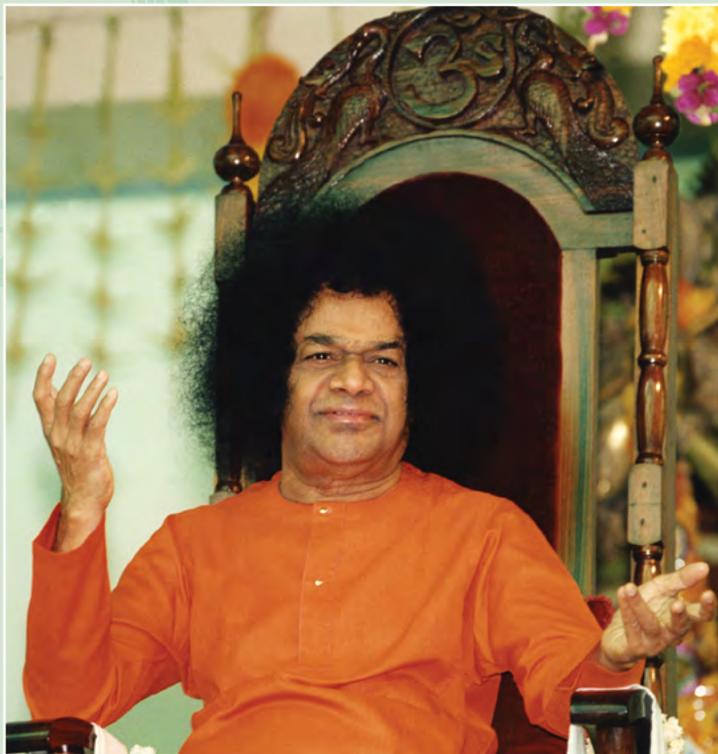
no good or bad people in the outside world. Whatever good or bad that you see in this world is merely the reaction, reflection and resound of your own thoughts. Therefore, for everything good or bad, you yourself are responsible and none else. Even for your good or bad thoughts, only you are responsible and not others.

Your mind is a bundle of thoughts. All your actions are directed by your mind. Your actions are responsible for your happiness or sorrow. Therefore, if your thoughts are good, your mind also becomes good, and when your mind becomes good, your conduct becomes good. But today man is taking to evil ways. The ancient sages said, *Manah Eva Manushyanam Karanam Bandhamokshayo* (mind is the cause of bondage and liberation of man). Mind is responsible for everything. Therefore, first and foremost, you should develop good thoughts. Due to your wrong food, wrong habits and wrong tendencies, your thoughts get vitiated. Your thoughts are responsible for your merits as well as demerits. Therefore, as soon as a thought arises in your mind, take time to enquire, “Is it good or bad? Is it right or wrong”? Haste is not at all good. *Haste makes waste, waste makes worry. So, do not be in a hurry.* You should always remain calm and composed and never do anything in hurry. That is what is meant by patience. When you remain calm and composed, you can experience all types of happiness.

Man is the Master of his Destiny

Your destiny is related to your deservedness. I have already explained the meaning of Adrishta (destiny). Adrishta is that which cannot be seen by Drishti (physical eye).





If today you are feeling the happiness of Purnima (full moon day), tomorrow you will be facing the sorrow of Amavasya (dark night). Both are temporary and impermanent.

That is why Lord Krishna said, Anityam Asukham Lokam Imam Prapya Bhajasva Maam (as the world is temporary and full of misery, contemplate on Me constantly).

Who in this world is experiencing eternal happiness and everlasting bliss? None. One moment you experience happiness and the next moment you are engulfed in sorrow. Therefore, peace and happiness have to be manifested from within. These cannot be acquired from outside.



*Sow a thought, reap a tendency,
Sow a tendency, reap a habit,
Sow a habit, reap character,
Sow character, reap destiny.*

Therefore, your destiny depends on your qualities. Your qualities depend on your way of thinking. Your actions are decided by your thoughts. Therefore, your thoughts are responsible for your happiness and sorrow. As are the thoughts, so is the human nature. Therefore, first and foremost, you should try to channelise your thoughts in the right direction. People in this world blame others for their suffering. You think others are responsible for your misery and misfortune. This is a great mistake. Others are not the cause of your good fortune and misfortune. Your own thoughts are responsible for both. The type of actions that you perform depend on the nature of your feelings. You pass the examination when you make the right effort. On the other hand, lack of proper effort results in your failure. When you make an effort sincerely and wholeheartedly, you will surely pass. But when you fail, the defect lies in your effort. The same is true in all fields of human endeavour. If you want to be successful in all your endeavours, you should



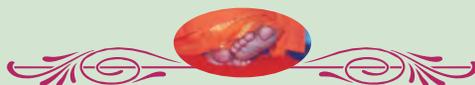
develop good thoughts bereft of selfishness and self-interest.

Your thoughts and feelings should reflect your true nature. Human nature is termed as Swabhava. Swa means Atma. Therefore, the feelings that are rooted in the Atma denote your true nature. In the same way, Swadharma is related to the Atma and Paradharma to the physical body and senses. Swabhava means innate nature and Prabhava denotes worldly nature. Swadharma and Swabhava manifest from Hridaya (spiritual heart). They cannot be acquired from outside. A heart suffused with spiritual feelings experiences infinite bliss and divine ecstasy. It leads to divine intoxication and makes one forget oneself. That is why Sage Narada said, *Yalabdhwā Puman, Ichchhāramo Bhavati, Trupto Bhavati, Matto Bhavati, Atmaramo Bhavati* (having attained That, man gets total satisfaction, fulfilment, ecstasy and bliss).

One's thoughts are responsible for everything. One should realise, "I am responsible for everything, my thoughts are responsible and none other is the cause of my happiness or sorrow". Such a person becomes noble and one of fruitful resolve. He alone manifests his innate nature and realises that the Atma is the source of everything. It is the power of the Atma that makes the tongue speak, the ears hear and the eyes see. When one realises that the source of everything is the Atma, one attains the state of thoughtlessness and supreme peace. What is peace? Even those people who march forward in life facing all types of difficulties and sufferings do not necessarily experience peace. *Sukhadukhe Samekruthwa Labhalabhau Jayajayau* (one

should remain equal-minded in happiness and sorrow, gain and loss, victory and defeat). Only those who treat happiness and sorrow alike can experience peace. Both happiness and sorrow are temporary and transient like day and night. Both are like passing clouds. None of them is permanent. If today you are feeling the happiness of Purnima (full moon day), tomorrow you will be facing the sorrow of Amavasya (dark night). Both are temporary and impermanent. That is why Lord Krishna said, *Anityam Asukham Lokam Imam Prapya Bhajasva Maam* (as the world is temporary and full of misery, contemplate on Me constantly). Who in this world is experiencing eternal happiness and everlasting bliss? None. One moment you experience happiness and the next moment you are engulfed in sorrow. Therefore, peace and happiness have to be manifested from within. These cannot be acquired from outside.

Everybody desires peace and says, "I want peace, I want peace, I want peace..." When I ask the overseas devotees who come here, "What do you want"?, they usually say, "I want peace". How many words are there in this sentence? There are three words. If you remove two words, I and want, meaning ego and desire, you get peace readymade. Peace is always in you, with you and around you. You cannot have peace from the world. In the world, you have only pieces, pieces and pieces! Peace is within you. You are the embodiment of peace. You are the embodiment of truth. You are the embodiment of love. You are the embodiment of divinity. You can experience peace only when you realise this truth.



World is the Manifestation of Cosmic Consciousness

Man is a combination of body, mind and the Atma. On that basis only it is said that you are not one person but three: The one you think you are, the one others think you are and the one you really are. The one you think you are is related to your physical body. The one others think you are is related to your mind. The one you really are is related to the Atma. You are not the body or the mind. You are the embodiment of Atma. You can attain the knowledge of the Atma (Self) by self-sacrifice and experience divine bliss which is your real Swabhava (innate nature). Swa symbolises swan (Hamsa) which is said to have the ability to separate milk from water. Hamsa Gayatri or Soham Mantra gives one the discrimination to distinguish between the Self and the non-self. You yourself are Hamsa. But when you realise your true Self and develop the knowledge to discriminate between the Self and the non-self, you become Paramahamsa (realised soul). Many sages are given the title Paramahamsa because they have the knowledge to discriminate between the Self and the non-self. They are established in the Self and have no body attachment. To distinguish between the Atma (Self) and Anatma (non-self), between Kshetra (field) and Kshetrajna (knower of the field) is the hallmark of a Paramahamsa.

Man cannot separate himself from the world and Nature. But he should try to gradually give up physical and worldly outlook. Jagat (world) is the combination of Nature and God. God is the cause and Nature is the effect. The name Jagat itself signifies that which comes and goes. Jagat

is the combination of two syllables – Ja + gat. 'Ja' means to come and 'gat' means to go. Therefore, it comes and goes. It is only temporary and not permanent. Nothing comes permanently, nothing goes permanently. What goes, comes back and what comes, goes back. That is why it is called Mithya (unreal). There are so many words like Mithya which describe the unreal nature of the world. It is not possible for man to give up the world. He should visualise God in it. The world is nothing but the manifestation of cosmic consciousness. This consciousness is God, verily. Man's conscience is an aspect of consciousness. It is the presence of conscience that makes a man conscious or aware at the physical and worldly level. Conscience is the witness and consciousness is awareness. Conscience, consciousness and awareness are all related to each other. They belong to the same family.

Discard Evil Qualities and Imbibe Good Qualities

You go to a market and buy an orange, paying some money. You discard the outer skin and seeds in it and drink only the juice. Just because you have paid money for the entire fruit, do you eat the rind and seeds also? No. If you eat the rind and seeds, your tongue will have to experience bitter taste. Though you have paid money for the entire fruit, you have to discard the rind and seeds and drink only the juice. Similarly, in life, you have to discard those things which are harmful and accept those which are beneficial. You have to give up bad thoughts, bad qualities, bad feelings and bad actions which are like the seeds of a fruit which you have to discard. Then what is that you have to accept and



experience? You have to accept all that is Madhuram (sweet). God is the embodiment of sweetness. His speech is sweet, His look is sweet; everything about Him is sweet. This sweetness you should imbibe. You have to accept all that is good and sweet and reject all that is bad and bitter. What is that which leads man to evil path? Man's bad qualities and bad thoughts lead him to the path of evil. Whenever any bad thought arises in your mind, you should drive it away, thinking, "Evil thoughts are not proper for a human being". You should remind yourself, "I am a man, I am a man; I am not an animal, I am not an animal". A human being should have human qualities. Hatred, anger, lust, jealousy, etc., are animal qualities. You should enquire, "What are my natural qualities"? Your natural qualities are truth, righteousness, love, non-violence, forbearance and noble conduct. Evil thoughts are not natural to man.

Compassion is the true quality of a human being and he should lead his life with compassion. Lord Rama was an epitome of compassion. It was the quality of compassion that added to His divine glory. Every human being should imbibe this quality of compassion. When he imbibes such good qualities, he will have no room for sorrow because sorrow is the result of his evil qualities. First and foremost, suffuse your heart with love. If you fill your heart with love, only words of love will come out of your mouth and you will look at everyone with love. Whatever is the type of water you store in a tank, the same type of water will come out of the taps. Therefore,

*Start the day with love,
Fill the day with love,
Spend the day with love,*

*End the day with love,
This is the way to God.*

Treasure love in your heart. A man without love is like a living corpse. You should become the embodiment of love. If only you fill your heart with love, it will take care of everything. If you sow a seed in the soil, it will grow into a tree with branches, sub-branches, leaves, flowers and fruits. You have sown only one seed. Wherefrom have the branches, sub-branches, leaves, flowers and fruits come? They have all come from the seed only. Likewise, sow a seed of love; it will grow into a tree of love. Then all your thoughts and your entire life will be suffused with love. As Adi Sankara said, there are many sorrows that afflict man:

*Janma Dukham Jara Dukham,
Jaya Dukham Punah Punah,
Antya Kale Maha Dukham,
Thasmat Jagratha Jagratha.*

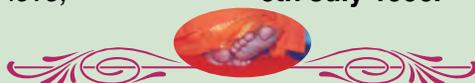
(Sanskrit Verse)

(Birth is a misery, old age is a misery, family is a misery, and death is a terrible misery. So, be careful! Be careful!)

Worldly sorrows will not afflict you if you take shelter under the tree of love. But the birds of evil qualities may sometimes come and sit on this tree. What should you do to drive away these birds? When you clap your hands and sing Bhajans like "Rama, Krishna, Govinda, Narayana", these birds of evil qualities will fly away.

(Bhagavan brought His Discourse to a close with the Bhajan, "Hari Bhajan Bina Sukha Santhi Nahin...")

– From Bhagavan's Divine Discourse
in Sai Kulwant Hall, Prasanthi Nilayam on
6th July 1996.



From our Archives

LIGHT IS GOD; GOD IS LIGHT

DWELL ALWAYS ON ONE NAME OF GOD



WHETHER ONE IS A renowned scholar with expert knowledge of deeper levels of religious lore, or a monarch revelling in the brilliance of palatial luxury or a hero of many battles or a miserable victim of poverty – if one has no devotion to the Lord, one does not deserve homage, honour or attention.

Body is Perishable

The physical body, the senses, the mind, the intellect – these are all to be considered as the clothes we wear. We are advised to control our senses but this can be done only when their true nature is analysed and known. When that is not known, various obstacles present themselves.

The body is known as Deha, which means ‘that which is consumed by fire’. It is burnt on the pyre when life departs and is consumed by the flames of desire when life persists. It burns on the pyre

of anxiety and fear even when alive! There is another word, Sareera, meaning ‘that which

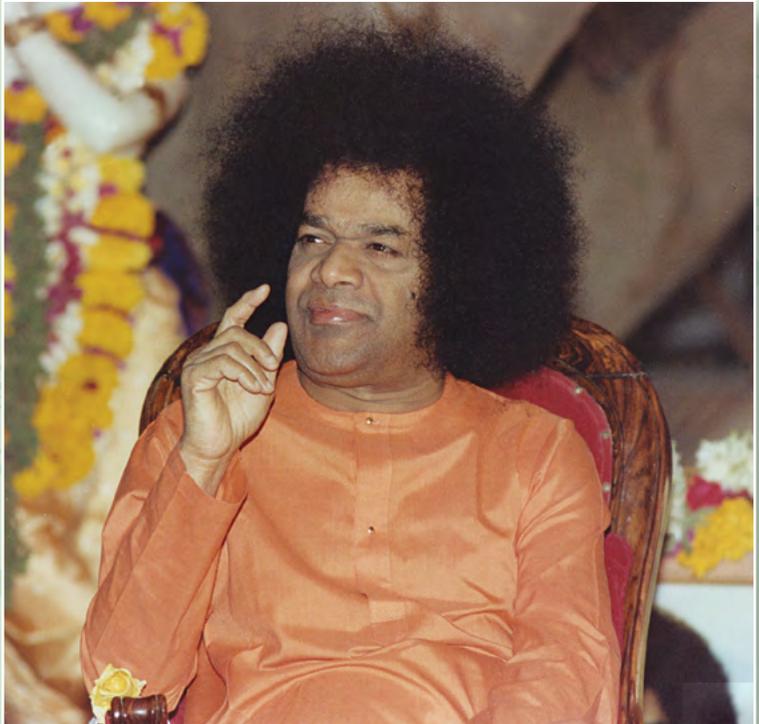


With each breath, you are averring Soham (That I am). Not only you, every being avers it. It is a fact which you have ignored so long. Believe it now. When you watch your breath and meditate on that grand truth, slowly the ‘I’ and ‘That’ will merge and Soham will be transformed into Om, the primal sound (Pranava) which the Vedas proclaim as the symbol of Nirakara Parabrahman (Formless Supreme Reality). That Om is Swaswarupa (your own natural state) – the Reality behind all this relative unreality.



wastes away', which also means body. While living, it is afflicted by wants and wishes which rob it of peace. When dead, it becomes dust. Starting its course as a ball of flesh, it soon appears as a tender charming baby and an active child; it transforms itself into a straight, strong, attractive youth and is reduced later to the pathetic shape of an old man. Hence, it is named Sareera (body); and person, who lives in it, is known as Sareeri (dweller in the body).

The body is a house taken on rent by man. We know how the owner of the house persecutes the tenant in order to compel him to vacate it when the rent is not paid or when payment is delayed or when the tenant does not maintain the house with care and when he damages it through negligence or sheer wantonness. Therefore, it is our duty to keep the body in good trim and avoid the wrath of the owner. The owner will certainly appreciate a considerate, courteous and cooperative tenant. The tenant can win the owner's love and respect by means of his own goodness, sincerity and earnestness.



Since the light illumines all your senses everyday deeply and systematically, a time will come when you can no more relish dark and evil sights, yearn for dark and sinister tales, crave for base, harmful, deadening toxic food and drink, handle dirty demeaning things, approach places of ill-fame and injury or frame evil designs against anyone at any time. Stay on in that thrill of witnessing the Light everywhere. If you are adoring God in any form now, try to visualise that form in the all-pervasive Light. For Light is God; God is Light.

Meditation on Light

As regards the technique of Dhyana (meditation), different teachers and trainers give different forms of advice. But I shall give you now the most universal and the most



effective form. This is the very first step in spiritual discipline. Set aside for this at first a few minutes everyday and later go on extending the time as and when you feel the bliss that you shall get. Let it be in the hours before dawn. This is preferable, because the body is refreshed after sleep and the peregrinations of daytime will not yet have impinged on you.

Have a lamp or a candle with a steady and straight flame before you. Sit in Padmasana (lotus posture) or any other comfortable posture in front of the candle. Look at the flame steadily for some time and, closing your eyes, try to feel the flame inside you, between your eyebrows. Let it slide down into the lotus of your heart, illumining the path. When it enters the heart, imagine that the petals of the lotus open out one by one, bathing every thought, feeling and emotion in light, and so removing darkness from them. There is no space for darkness to hide. The light of the flame becomes wider and brighter. Let it pervade all your limbs. Now those limbs can no more indulge in dark, suspicious and wicked activities; they have become instruments of light and love. As the light reaches up to the tongue, falsehood vanishes from it. Let it rise up to the eyes and the ears and destroy all the dark desires that infest them and lead you to perverse sights and puerile conversation.

Let your head be surcharged with light and all wicked thoughts flee therefrom. Imagine that the light is shining in you more and more intensely. Let it shine all around you and let it spread from you, in ever widening circles, taking in your loved ones, your kith and kin, your friends and companions, your enemies

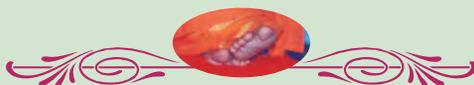
and rivals, strangers, all living beings, the entire world.

Since the light illumines all your senses everyday deeply and systematically, a time will come when you can no more relish dark and evil sights, yearn for dark and sinister tales, crave for base, harmful, deadening toxic food and drink, handle dirty demeaning things, approach places of ill-fame and injury or frame evil designs against anyone at any time. Stay on in that thrill of witnessing the Light everywhere. If you are adoring God in any form now, try to visualise that form in the all-pervasive Light. For Light is God; God is Light.

Practise this meditation regularly everyday as I have advised. At other times, repeat the Name of God (any Name fragrant with any of His many majesties), always taking care to be conscious of His might, mercy and munificence.

Do not get discouraged if you are not able to concentrate long from the very beginning. When you learn to ride a bicycle, you do not learn the art of balancing immediately. You push the cycle along to an open field and hop and skip, leaning now to one side and now to the other. You even fall with the cycle upon you on many an attempt before you are able to ride with skill and to never more worry about the balance. Then automatically you are able to make necessary adjustments to correct the balance. After getting thus skilled, you can ride through narrow streets and lanes and do not need an open field. You can negotiate your vehicle through the most

Continued on page 109...



DEVOTIONAL FERVOUR MARKS SIVARATHRI FESTIVAL



THE HOLY FESTIVAL OF Sivarathri was celebrated at Prasanthi Nilayam on 2nd March 2011. The venue of the celebrations was Sai Kulwant Hall which was beautifully decorated with colourful buntings, festoons, flowers and cloth hangings. Yajur Mandir, the abode of Bhagavan, was also aesthetically bedecked for the sacred occasion. A large number of devotees came to Prasanthi Nilayam from all parts of the world to take part in these celebrations in the Divine Presence of Bhagavan.

On 2nd March 2011, Sai Kulwant Hall was full to its seams with devotees who eagerly waited for Bhagavan's Darshan on this auspicious day. The devotees who could not find entry in Sai Kulwant Hall were accommodated in adjacent Poornachandra Auditorium. The chanting of Vedic Mantras beginning with Rudram started in Sai Kulwant Hall at 4.30 p.m. which suffused the entire milieu with sacred vibrations. Bhagavan first went to Poornachandra Auditorium to give Darshan to devotees sitting there. Thereafter, He came to Sai Kulwant Hall at 6.20 p.m. amidst auspicious notes of Nadaswaram music and sacred Vedic chants by students. After showering the bliss of His Darshan on the huge congregation of devotees in the hall, Bhagavan came to the verandah where He lighted a candle on the huge cake placed there and performed the cake cutting ceremony.

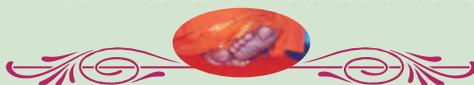
Sivarathri Bhajans started at 6.50 p.m. after Bhagavan was seated on the dais. The



Before the start of Sivarathri Bhajans, Bhagavan performed the cake cutting ceremony in the verandah of Sai Kulwant Hall on 2nd March 2011.

Bhajans were led alternately by boys and girls students of Sri Sathya Sai Institute of Higher Learning, and were followed in chorus by the huge assembly of devotees in the hall. Soul-stirring Bhajans in the Divine Presence of Bhagavan on the auspicious Sivarathri night surcharged the entire milieu with sacred vibrations. After showering His blessings on the devotees, Bhagavan left for His abode at 7.20 p.m. The Bhajans continued the whole night and a large number of students and devotees participated in them with deep devotional fervour. Various groups of students, Ashram staff, hospital staff and devotees took turns to lead Bhajans during the night.

On the morning of 3rd March 2011, Bhagavan first gave Darshan to Bhajan singing devotees in Poornachandra Auditorium and then came to Sai Kulwant



Hall at 9.10 a.m. A wave of ecstasy ran through the entire hall as Bhagavan took full round of it, blessing the huge congregation of devotees in the hall. On coming to the dais, Bhagavan blessed the Prasadam of tamarind rice and sweet rice for distribution to the

entire assembly of devotees in Sai Kulwant Hall and Poornachandra Auditorium. The soul-elevating Sivarathri Bhajans came to a happy conclusion with Arati to Bhagavan at 9.30 a.m.

...Continued from page 107

crowded thoroughfares. So, too, practice will equip you with the concentration that will sustain you in the densest of surroundings and the most difficult situations. Hence, do not get up suddenly and start moving about, resuming your avocations. Loosen the limbs slowly, deliberately and gradually, before you enter upon your usual duties.

Meditation on Soham

Resolve on this holy Sivarathri to visualise the Siva who is the inner power of all. With each breath, you are averring Soham (That I am). Not only you, every being avers it. It is a fact which you have ignored so long. Believe it now. When you watch your breath and meditate on that grand truth, slowly the 'I' and 'That' will merge and Soham will be transformed into Om, the primal sound (Pranava) which the Vedas proclaim as the symbol of Nirakara Parabrahman (Formless

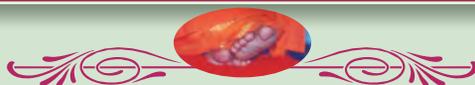
Supreme Reality). That Om is Swaswarupa (your own natural state) – the Reality behind all this relative unreality.

This is the genuine Sadhana, the final lap in the progress of the seeker. But there are many preliminary laps, each one of which requires much stamina and steadfastness. For example, I would advise you to dwell always on one Name of God, one personification of one of His innumerable attributes of glory. Then there will be expansion of your love and removal of hate and envy from your mental composition. See the God whom you adore in every other person as intently as you see Him in yourself. Then you become the embodiment of love, peace and joy.

– **From Bhagavan's Divine Discourse at Prasanthi Nilayam on the occasion of All India Bal Vikas Gurus Conference on 21st November 1979.**

The body has to be exercised to keep it trim as a tool for serving your fellowmen. The body has not been granted by God in order to be fed and well-clothed and to be paraded around in pride. Plunge into the problems of society, take up the burden of the family and advance the interests of your country. Shine as examples of loving service. This is the ideal of the Sai Colleges. Cast aside all egoism, pluck out the root of pride, destroy the weed of envy and cultivate divine consciousness. That will make you true students of these institutions.

– *Baba*



Give Importance to Humanness



ONCE THERE WAS A householder in a village who used to put into practice the Vedic injunction, *Atithi Devo Bhava* (revere your guest as God) in his daily life. He felt satisfied only when he was able to offer food to someone or the other everyday. As he was feeling anxious one day as to whether anyone would come for food or not, a hungry poor man came and stood in front of his house. He was very happy to see this poor man, called him inside the house and served various items of food to him on a plantain leaf. The poor man was very hungry as he had no meals for the last two days. Moreover, he had never eaten such a delicious food before. He immediately fell upon the food, overjoyed as he was to see so many delicious items before him. The householder was annoyed to see this. He at once pulled away the plantain leaf and shouted at him, "You look like a hardcore atheist. How can you eat food without praying



The householder was annoyed and turned the beggar out when he did not pray to God before eating.

to God who has given it to you"? Saying this, he turned him out of the house.

That night, God appeared in the dream of the householder and said to him, "I have been looking after this poor man for the last 60 years. I did not mind and, in fact, forgave him though he did not remember Me even once and chant even one of My infinite names. On the other hand, you stopped him from eating the food placed before him and drove him away just because he did not pray to Me. You should not have done so for such a small lapse. Rather, you should have served him food with all love. In a moment, you lost your quality of forbearance. It is not enough if you have devotion. Observance of religious precepts is also not so important. Understand the situation while putting them into practice. First and foremost, give importance to humanness. You can teach spirituality to a hungry man only after offering him food and satiating his hunger".

Every now and then, God subjects people to such tests. Be careful not to lose forbearance in any situation.



The hungry beggar fell upon the food as he had not eaten food for the last two days.



RAMA ENLIGHTENS ALL SEEKERS

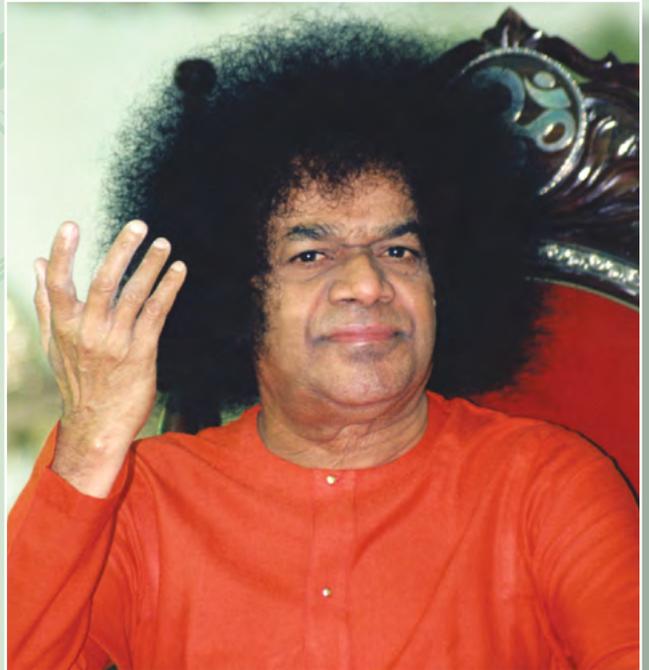
ETERNAL SOURCE OF BLISS IS THE ATMA



MAN HAS PROGRESSED much in exploiting the material resources of the earth in order to promote the standard of life. But neither the individual nor society has learnt the way to inner peace and contentment.

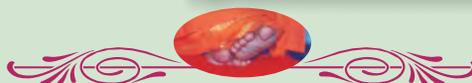
Leave the Tendency of Selfish Aggrandisement

Envy and greed have fouled the relations between nations and between persons, suppressing the awareness of unity that underlies all creation. The main cause of this calamitous situation is rank egoism. Each one tries to grab for himself whatever adds to power and comfort. The ego is making puppets of them all. The words and deeds of men reflect this tendency of selfish aggrandisement. Every move is decided by the needs of the self only. No step is taken that does not promote one's selfish interests. In order to restore peace to the individual and in society, the mind, where desires are born and resolutions are framed, has to be purged of its attachment to the self. The mind has desires as its warp and woof. When desires are ego-oriented, time and effort are wasted, duty is neglected, the body and its skills are



The fame of divine personalities grows with every word they speak and every deed they condescend to enact. Rama's glory shines brilliantly even after all these centuries. It will shine resplendently for ages to come.

Rama means He who pleases. Nothing pleases man more than his Atma, which is an eternal unfailing source of joy. One must prefer the awareness of the Atma and the bliss that its awareness gives to all other minor momentary joys.



misused. And all this when life is being shortened every day. With every second, life drips, as water from a leaky pot. But man is not aware of the tragedy that is imminent every moment.

Embodiments of the Universal Atma!

Man has in him the capacity to grow into a pure divine personality. But due to ignorance and waywardness, he has become stunted. He has chained himself to low ideas and so, he has fallen into the web of fear and grief. The Upanishads exhort man to awaken and become master of himself. *Uttishtha, Jagratha, Prapya Varannibodhata* (arise, awake, go to the noble men and learn from them the secret of attaining divinity). Man is overcome by the sleep of ignorance. He has to be aroused and taught by elders who know the precious heritage he is losing. Ignorance is caused by Ishanatraya (triad of desires) or attachment to the mate, to children and to riches. Of course, a person must have enough to lead a simple life. But wealth accumulated beyond reasonable levels intoxicates the self and breeds evil desires and habits. Wealth has to be held in trust for activities that are beneficial for promoting righteous living and for fulfilling one's duties to society.

Renunciation is Real Yoga

India has been very fortunate. It has had seers and sages throughout the centuries who have held forth the value of high ideals. It has had the example of Avatars of Godhead. The emphasis has all along been on the Atma that is the core of every being – a teaching that can confer courage, contentment, peace and harmony. It is indeed pathetic to see people following the vagaries of the mind

and courting disaster, instead of using the intellect to discriminate between the transient and the permanent.

The mind should be checked by the intellect. Or else, evil resolutions will result in sorrow. Resolve on good actions and reap joy. Of course, if one can desist from desires and the tendency to pursue them, one can have unshaken peace. If the mind is let loose and given the mastery, man is driven from one inequity to another and loses his self-respect. He sets at nought law and justice, rules of conduct and regulations of social behaviour. His life becomes a frantic rush from place to place and object to object.

Detachment alone can give happiness. Thyaga (renunciation) is real yoga. Three evil qualities have to be renounced before man can rise to his real role. Anger which smothers Jnana (wisdom), lust which pollutes Karma (action) and greed which destroys one's Prema (love) for God and man. The touchstone which pronounces an act as meritorious is renunciation. If an act is self-directed, if it helps to inflate the ego, it is a sin.

Give up Anger, Lust and Greed

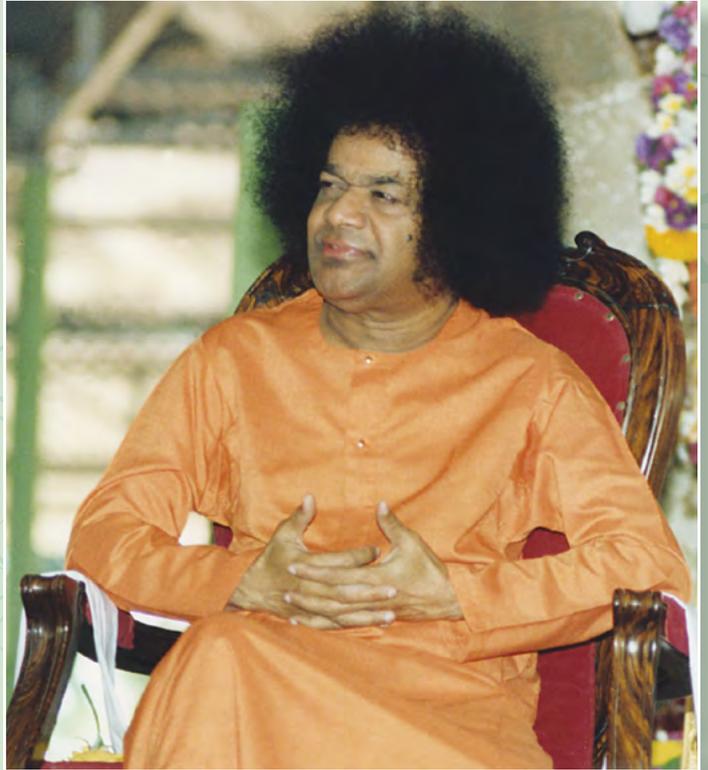
What India needs most today is neither a new creed nor a new ism, neither a new society nor a new ideal but men and women who adore and follow pure feelings and motives, persons who renounce anger, lust and greed. The story of Rama embodies this vital message. It is the cream of the Vedas, a veritable ocean of milk. Valmiki has named each section of the epic Ramayana, Kanda, a name which means 'a length of sugarcane'. However crooked the sugarcane may be, every slice is as sweet as every



other. Similarly, whatever the situation depicted or emotion delineated, whether coronation or exile, victory or defeat, heroism or dispiritedness, love or hate, joy or grief, the epic is equally sweet and charming.

There are two predominant Rasas or streams of feeling or mood in the Rama story – the stream of Karuna (compassion) as Rama and the stream of Prema (love) as Lakshmana. It is the mergeance of the two that evokes Ananda (bliss). Ananda is the very Swabhava (nature) of Rama. He is Bhagavan Himself, though Valmiki has not explicitly declared it anywhere. He refers to Rama as equal in valour to Vishnu, but not as Vishnu Himself. It is only through the mouths of Rama's own sons that the mystery is revealed. Bhagavan means: Bha (effulgence), ga (manifestation), van (he who is capable). He who has the power to manifest Jyoti (effulgence) – the Divine Jyoti, the Atma Jyoti. He is also Sambhartha – He from whom this created universe has emerged and He who is intent on fostering it. All who adore Rama as manifesting and protecting the universe and projecting the cosmic effulgence and intelligence are entitled to be known as Bhaktas.

But most seekers are but part-time devotees today. They are not *Satatam Yoginah* (always in union with the Lord). They



Detachment alone can give happiness. Thyaga (renunciation) is real yoga. Three evil qualities have to be renounced before man can rise to his real role. Anger which smothers Jnana (wisdom), lust which pollutes Karma (action) and greed which destroys one's Prema (love) for God and man. The touchstone which pronounces an act as meritorious is renunciation. If an act is self-directed, if it helps to inflate the ego, it is a sin.

are Yogis in the morning, Bhogis (epicures) at noon and Rogis (patients) at night!

Rama has Set the Standard for Everyone

Rama enlightens every seeker in the spiritual field, since He put into daily



practice all that He deemed right. So, He sets the standard for every member of the household, society, nation and human race at large. He maintained the highest ideal of an obedient son and a ruler responsive to the reaction of His subjects. As a son, He held forth the duty of *Pitruvakya Paripalana* (respecting the word of the father) and as a ruler, the regal duty of *Janavakya Paripalana* (respecting the word of the ruled). The root is the word of the parent, of the people. The fruit is Moksha (liberation). Liberation is the ultimate goal, the inevitable destiny. The bud has as its inevitable goal through the emerging fruit and the mature fruit to become the sweet ripe fruit. These three stages do follow each other. As the Vedas lay down, the bud of Karma (action) first becomes the emerging fruit of Upasana (worship) and then ripens as the fruit of Jnana (knowledge). Rama illustrated in His own life this process of the onward evolution of the soul into its awareness.

Rama was the embodiment of steady adherence to Sathya and Dharma. Only those who are saturated in Rama Bhakti can dive into that glory. He is the grand ideal, upon whom you can contemplate. By doing so, you can imbibe and develop His virtues slowly and silently. A tree grows silently for years before it yields fruits. It does not produce them on the spot or in an instant. The coconut palm, the mango tree, the jackfruit tree are of this type. Their gifts are plenty and full of nourishment. There are

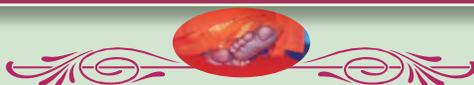
India has been very fortunate. It has had seers and sages throughout the centuries who have held forth the value of high ideals. It has had the example of Avatars of Godhead. The emphasis has all along been on the Atma that is the core of every being – a teaching that can confer courage, contentment, peace and harmony. It is indeed pathetic to see people following the vagaries of the mind and courting disaster, instead of using the intellect to discriminate between the transient and the permanent.

plants that yield few fruits pretty quickly and die soon after. The fame of divine personalities grows with every word they speak and every deed they condescend to enact. Rama's glory shines brilliantly even after all these centuries. It will shine resplendently for ages to come. Rama means He who pleases. Nothing pleases man more than his Atma, which is an eternal unfailing source of joy. One must prefer the awareness of the Atma and the bliss that its awareness gives to all other minor momentary joys. The Upanishad says, *Thyagenaike Amrutatthwamanasu* (immortality is attained only by sacrifice).

– **From Bhagavan's Discourse in Golden Jubilee Hall, Lal Bagh, Bengaluru, April 1981.**

Many people think of God only when grief overtakes them. Of course, it is good to do so; it is better than seeking the help of those who are also equally liable to grief. But it is infinitely better to think of God in grief and joy, in peace and strife, in all weathers.

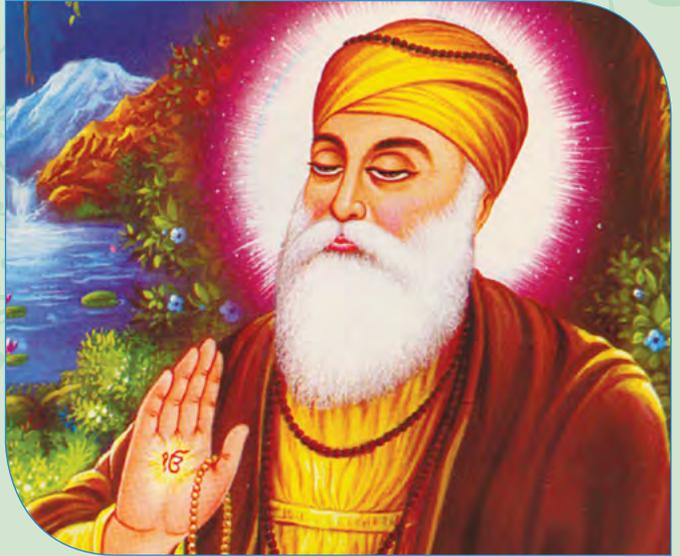
– *Baba*



JAPJI*: THE IMMORTAL GHANT

Omkar (Brahman) is One
He is the Eternal Reality
The Creator Principle
Without fear
Without rancour
Immutable
Unborn
Self-existent
Realised by the grace of Guru.

Recite His Name
True He was in the beginning
True He has been in all aeons
True He is now
True He will be forever.
Thus says Nanak.



Guru Nanak (A.D. 1469 – 1539)

Transcendental Reality is not revealed by thinking even a million times,
Aeons of self-imposed silence cannot still the mind,
Man's avarice cannot be satiated even if he amasses the entire wealth of the world,
A thousand feats of intellect cannot lead him anywhere,
How can then the Truth be realised?
And how can the veil of falsehood be removed?
The only way is to surrender to the Will of God.
Thus says Nanak.

* Japji composed by Guru Nanak, the founder of Sikh religion, is the crown jewel of Sikh scriptures. It propounds the highest spiritual truths common to all religions and enshrines in it the essence of all scriptures.



Effulgence of Divine Glory

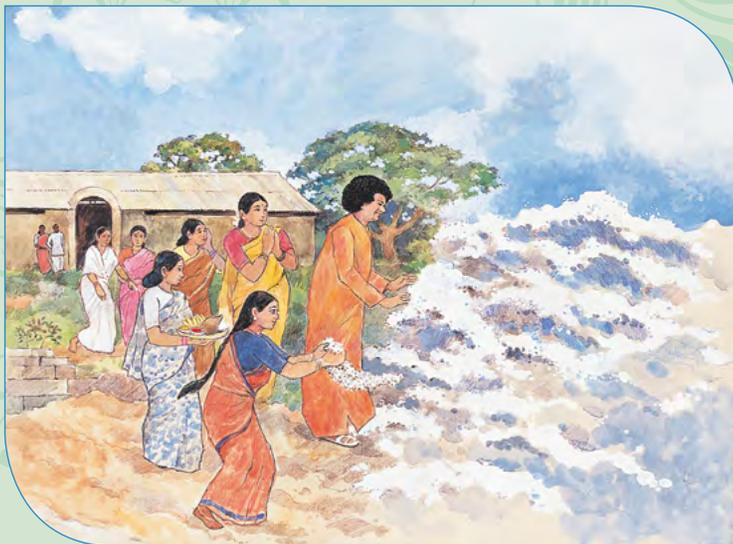
MOTHER GANGA'S HOMAGE



THE NEW YEAR 1948 arrived in colourful glory.

As we were waiting for the New Year greetings, the postman came and gave us the auspicious letter, the golden letter from our Swami. It was a beautiful greeting card with lovely scenery. He wrote down the names of everyone of us and, after sending us all blessings and good wishes in plenty, He asked us all to visit Him soon. We landed near His feet on the tenth. He gave us all the news.

One day, after the Bhajan was over, we were all sitting round Him stringing flowers into garlands. Along with us, He too was stringing flowers. At this work, none of the ladies could equal Him. Is there any art that He is not proficient in? He was making the garlands charmingly thick. He got up suddenly and said, "Come on! Come on! Mother Ganga is coming to visit us". He stood near the huge main gate. After opening the gate, He stood in the centre with outstretched hands and said, "All of you stand back. None of you should go even one inch beyond these outstretched hands of Mine. See there. Ganga is rushing here". With great ferocity, its waves rising high in the sky, the river was approaching us, fuming and frothing with a roaring noise. It



As Swami affectionately patted the turbulent waves of the river Ganga, it became totally serene and receded.

came quite near. "Oh, God! It may swallow us!" We children felt scared. The river came very near Swami. It was touching the hem of His robe. Except the roaring water, we could not see any trees or shrubs that were there till then. Swami extended His hands forward and touched the river. The stretch of water under His hands immediately became serene. The river water beyond His outstretched hands was still frighteningly turbulent. Swami glanced at us and said, "Go inside and bring flowers, coconuts, turmeric powder and Kumkum". After we brought them, we all offered flowers, turmeric powder and Kumkum to goddess Ganga. We were still nervous. Swami broke the coconuts,

Continued on page 120...



BHAGAVAN'S VISITS TO TIRUCHIRAPALLI

P. Govindarajan



BEING AN OFFICE BEARER OF Sai Organisation since 1962, I was fortunate to be closely associated with Bhagavan's visits to Tiruchirapalli in 1964, 1965, 1966 and 1984. Earlier, Bhagavan had visited Tiruchirapalli in 1948.

In February 1964, Bhagavan came to Tiruchirapalli on the occasion of house warming ceremony of famous clarinet exponent, Sri A.K.C. Natarajan. Bhagavan was accompanied by Prof. N. Kasturi and came by car from Tirupati, starting from Tirupati at 11.00 a.m. and reaching Tiruchirapalli at 10.30 p.m. A few hours before Bhagavan's arrival, Sri Natarajan had announced that Swami would be coming only at 10.30 p.m., hoping that the huge crowd of devotees would be dispersed a little. But the devotees waited patiently to have a glimpse of Swami even at that late hour of night.

Sri Natarajan received Swami at Traveller's Bungalow and brought Him by car to his residence. Swami was escorted into the house with great difficulty due to the huge crowd of devotees. It was partially due to the advertisement in Daily Thanthi, a Tamil newspaper, that Baba would be coming to Tiruchirapalli and a civic reception would be held by Tiruchirapalli Municipality in His honour. Swami instructed Sri Natarajan

to conduct Bhajans and announce that He would give Darshan to all the waiting devotees. Accordingly, Swami came out and gave Darshan to yearning devotees. He also announced that He would be staying for three or four days and devotees would be given Darshan in the morning as well as in the evening. Meanwhile, the Chairman of the Tiruchirapalli Municipality with a group of Councillors waited to invite Swami for civic reception. Swami told them to hold

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To accept that man is related to the

**[Tapes or that he is an animal made [I
of mud or matter is to devalue him. [E
Man or Manava, as he is called in [E
Sanskrit, is a spark of Madhava or [E
God. He can blossom into God. He [E
is born to be perpetually happy, [E
but is everywhere in misery. This [E
is a tragedy; it is like the Dhobi [E
(washerman) who died of thirst [E
though he was standing knee- [E
deep in the running stream; or like [E
the man who closed his eyes and [E
stumbled along in the darkness. The [E
source of happiness is in him; the [E
source of light is in his eyes. Real [E
education has to teach man how to [E
tap this spring of joy and light. [E**

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the function in the Pandal itself since the Municipal Hall would not be sufficient to accommodate all the devotees in it.

I had Swami's Darshan at close quarters for three days, participated in Bhajans and also got the golden opportunity of garlanding Him on behalf of Sai Bhajan Mandali of Tiruchirapalli. On 3rd February, Swami addressed the gathering in the Pandal.

He said, "I have been coming off and on to Tiruchirapalli since fifteen years but this is the first time I am imparting Ananda to such a large number of citizens. The Grihapravesam (house warming ceremony), for which Natarajan is glad is just an excuse; giving you all this Ananda was the primary purpose of My coming over. Your Ananda is My Ananda. Today, Natarajan entered the new house that he built for himself; I want that you should all build new houses for happy living, and install the Lord therein. I do not mean houses of brick and mortar, but houses of good thoughts, good words, good deeds and good company, where you could live calm and collected. Invite Me for the Grihapravesam of such houses and I shall most readily agree. Then, the house is, in fact, Mine already and I do not need even an invitation to come and enter it. These houses are for worldly comfort; that house is for spiritual joy. And My place of residence is the pure, aspiring heart".

We went to Prasanthi Nilayam in a delegation under the leadership of Sri Natarajan to invite Swami to Tiruchirapalli on behalf of Bhajan Mandalis functioning at Tiruchirapalli. Swami blessed us with an interview and instructed us to start a Samithi similar to the one started at Mumbai. Swami inaugurated the Samithi in the interview room

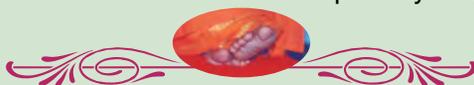
itself on our prayerful request and elaborated on the objectives of a registered Samithi in promoting spiritual values. Later, we went to Parthi again after the Samithi was formed and requested Swami to give suitable dates for His Tiruchirapalli visit. Swami gave us dates tentatively but the visit was postponed due to Hindi agitation. Finally, Swami came along with Sri Raja Reddy and Maharaja of Sandur in 1965. A huge Pandal was erected at K.A.P. Viswanathan High School grounds where the Ramayana was depicted as paper cuttings and huge cut-outs of Swami were displayed. Swami appreciated the arrangements; He was very happy with the work of the artist Ramnath and blessed him. Swami was even willing to take the cut-outs of the Ramayana to Parthi. Swami had assigned me the task



Sai volunteers of Tiruchirapalli with Swami in 1965.

of taking the guests to visit Rockfort temple. During His stay, Swami blessed a few of us including me with a group photograph. Swami left Tiruchirapalli the next day by car.

Next, Swami came along with Prof. Kasturi to preside over Prasanthi Vidwan Mahasabha held at Tiruchirapalli from 16th to 18th December 1966. Swami gave Darshan in a specially erected Pandal in the K.A.P.



Viswanathan High School grounds. Veda Parayanam (chanting of Vedic Mantras) by 32 Vedic Pundits (scholars) went on, both in the morning and evening. Swami sat along with Vedic Pundits, enquired about their welfare and instructed them to open a Veda Pathashala (school), for which He promised to provide monetary help. About one lakh people were assembled there. Dr. V.K. Ranganathan, Vice Chairman, Tiruchirapalli Municipality gave the welcome address. The speakers were Sri Arumuganavalar from Ceylon and Sri K.V. Jagannathan, Editor, "Kalaimahal", a Tamil journal. After these speeches, Swami gave His Divine Discourse which was translated by Prof. C.S. Kamalapathi into Tamil. In His Discourse, Bhagavan said, "To accept that man is related to the apes or that he is an animal

who closed his eyes and stumbled along in the darkness. The source of happiness is in him; the source of light is in his eyes. Real education has to teach man how to tap this spring of joy and light. If this task is not undertaken by schools and colleges, it should be performed by parents and elders and all who are keen to prevent this devaluation".

Professor Kamalapathi was a devotee of Shirdi Sai Baba and did not have belief in Swami. He felt that Swami should prove His Divinity. When Swami Himself gave the professor's residential address and asked him to translate His Discourse, the professor became an ardent devotee of Bhagavan. A commemorative pamphlet edited by Prof. Kasturi was distributed on that occasion. During this visit, Swami stayed at Sri A.K.C. Natarajan's house for five days. Swami posed

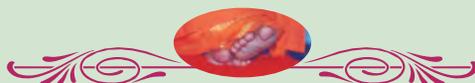


Women Sai volunteers of Tiruchirapalli with Swami in December 1966.

made of mud or matter is to devalue him. Man or Manava, as he is called in Sanskrit, is a spark of Madhava or God. He can blossom into God. He is born to be perpetually happy, but is everywhere in misery. This is a tragedy; it is like the Dhobi (washerman) who died of thirst though he was standing knee-deep in the running stream; or like the man

for group photographs with gents and Mahila (women) Seva Dal volunteers. This was an eventful visit of Swami to Tiruchirapalli when 24 Bhajan Mandalis were functioning there.

The next visit of Bhagavan was in 1984 when He came along with the State President of Tamil Nadu, Maj. Gen. S.P. Mahadevan from Chennai by plane and was





Bhagavan addressing a huge gathering of devotees at Tiruchirapalli in January 1984.

received by former State Coordinator, Sri K. Govindarajulu. I was fortunate to offer Him a rose on His arrival in the specially erected Pandal at the railway parade grounds, Kallukuzhi junction where He addressed a huge gathering of devotees. At that time,

...Continued from page 116

offered them to Mother Ganga and, keeping His palms on the surface of the river, said, "We are very happy that you came to visit us. Now, please go back, Ganga"! While saying this, He affectionately patted the waves with both His hands. As if thrilled by His gentle touch, its fury subsided, and it receded completely. We rubbed our eyes and gazed in disbelief in all four directions. Not even a drop of water was to be seen anywhere around. There was no trace of water on the ground. Swami's robe was also dry.

Surprise! A mighty surprise! It went back as suddenly as it had come. How nicely the river halted before Swami, as if a wall was built with its waves! We were baffled.

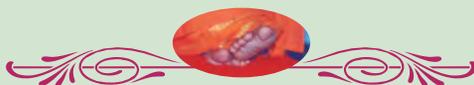


Bhagavan distributed Saris to the inmates of a blind school during His visit to Tiruchirapalli in January 1984.

Swami also opened a small exhibition arranged by BHEL Samithi and distributed Saris to the inmates of a blind school. Bhajan was conducted and Swami gave Darshan to devotees gathered there. From Tiruchirapalli Swami went by car to Madurai.

Because Swami was standing still, we felt worried that the river might come back. The Director of these marvellous miracles laughed out loud and pointed His feet to us. A garland of big jasmine flowers was woven around His small, cute feet! He took it into His hands, smelled it and distributed the flowers from it to everyone. Each jasmine flower was almost the size of a rose, and was softer to touch than cotton. Its sweet fragrance soon spread in all directions. We reverentially placed those flowers on our closed eyes and then wore them in our hair. We could not understand this miracle, however hard we tried!

— Excerpted from "Anyatha Saranam Nasthi" by Smt. Vijayakumari



NEWS FROM SAI CENTRES

NEW ZEALAND



BHAGAVAN'S 85TH BIRTHDAY was celebrated in various regions of New Zealand with service and devotional activities. In the Central Region, volunteers from the Hutt Valley Sathya Sai Centre organised several service activities between 20th and 27th November 2010. They visited the Woburn Masonic Village, a residential care facility for the elderly and disabled, and lovingly assisted about 50 residents who were unable to feed themselves. The volunteers distributed food to monks at a Buddhist monastery. Non-perishable food and other essentials were donated to a Food Bank. Volunteers also served vegetarian food to about 600 children and staff at three primary schools in order to encourage school children to eat healthy food. They also prepared and served vegetarian meals at the homes of several elderly and physically challenged people. Sathya Sai volunteers from the Wellington Centre delivered about 100 meals to a Soup Kitchen, provided 25 meals at Ronald McDonald House and donated blood at the Wellington Blood Bank.

Sathya Sai youth at the Palmerston North Centre served food to the residents of a nursing home, sang devotional songs at a local hospice and provided food to an elderly family unable to cook for themselves. Volunteers from the Christchurch Sathya Sai Centre distributed hot lunch to the needy. About 100 devotees attended devotional singing for the victims of the Pike River

Mines disaster. About 400 people celebrated Bhagavan's Birthday on 28th November 2010, beginning with two-minutes silence in memory of the victims of the Pike River Mine disaster.

In the Northern Region, several service projects were carried out between 14th and 21st November 2010. These included providing food to 65 needy people at a community centre in Auckland City, distribution of 60 non-perishable food parcels that can sustain a family for 15 days, distribution of toys to the children at the Middlemore Hospital Kidz Ward, blood donation by over 85 people and a visit to the elderly residents of St. Joan's Rest Home in Mt. Wellington.

Then, about 800 people attended the Northern Region Birthday celebrations on 23rd November, which began with a traditional Maori welcome followed by fusion musical ensemble, a Maori play by the children, a video presentation highlighting how Bhagavan touched and inspired their lives and a song describing Bhagavan's positive influence on the youth.

In Waikato Region, which spreads over a vast area of Central North Island of New Zealand, about 125 people attended the Birthday celebrations on 23rd November, which included devotional singing, value-based dramas and multimedia presentations. Mr. Gallagher highlighted the need for practising human values. In addition, volunteers from the Sathya Sai Centre in Hamilton served food to about 80 people at a community centre.



PANAMA

The Panama Sathya Sai Centre celebrated Bhagavan's 85th Birthday by distributing blankets and hygiene kits to 20 people at a local nursing home where Sathya Sai volunteers have been serving food once a week for the past 20 years. The Chiriquí Sathya Sai Centre distributed 85 bags of food to native families. On 21st November, food was served to 35 people at the Home for the Blind in Colon. On the same day, about 60 Sai Spiritual Education (SSE) students took part in a cultural programme at the Panama University Auditorium with a narration of "Shirdi to Parthi" along with Bhajans, drama, classical dances and songs.

FIJI

Bhagavan's 85th Birthday was celebrated in Fiji on 23rd November 2010 in the Sathya Sai Centres of Nausori, Narere, Toorak, Rakiraki, Ba and Wainibokasi. Lunch and gift packs were given out to the children and staff of Dilkusha Girls' Home in Nausori, where a talk on the importance of unity and love, given by Sister Olivia, deaconess of the Home, was attended by 153 people. In Narere, 300 people attended Bhagavan's Birthday celebrations, which included a drama, a qawali, talks and Bhajans. In Toorak, about 200 people attended the devotional programme and performances by SSE students. In addition, 85 needy families were given food parcels, and a potable water supply facility was built for a home.

U. S. A.

On 23rd October, about 90 Sathya Sai volunteers from the West Suburb Sathya Sai Centre near Chicago, Illinois took part in the



Sai volunteers from the West Suburb Sathya Sai Centre near Chicago, Illinois took part in the "Feed My Children" service project and packed food for needy people.

"Feed My Children" service project, during which they packed food to be shipped to the needy people in Africa.

In Texas, the Sathya Sai Centre of Austin held a medical camp for women on 13th November, at which about 45 patients were seen for health screening and preventive healthcare. Devotees of the Sathya Sai Centre of Longview conducted the monthly soup kitchen on 14th November 2010, distributed over 300 blankets to homeless people and sang 85 Bhajans on 20th November. The Sathya Sai Centre of Houston held many service projects to celebrate Bhagavan's 85th Birthday. On 10th November 2010, 85 blankets were distributed to homeless people and over 1,700 cans of vegetarian food was given to a food bank and a women's shelter.

In Indiana, about 70 people from the West Lafayette Sathya Sai Centre participated in special Bhajan sessions to sing 85 Bhajans and chant Sathya Sai Gayatri 85 times from 17th September to 23rd November 2010. Also, snacks were distributed at a



nursing home and kitchen and bath items were collected for distribution to the needy at the Transitional Housing Centre. On 27th November, Sathya Sai volunteers from the Indianapolis Sathya Sai Centre collected 108 pairs of new winter boots, 108 pairs of gloves, hats and socks and distributed to people at various homeless shelters in downtown Indianapolis.

The Sathya Sai Centre of St. Louis, West County, conducted a special Sadhana of devotion and service that included Namasmarana and Gayatri Mantra for six months, starting from 6th June 2010. The service included providing a “care pack” and a meal, every month, for 85 people at



The Sathya Sai Centre of St. Louis conducted special Sadhana for six months, served food and provided care packs to 85 needy people every month to celebrate Bhagavan’s 85th Birthday.

the New Life Evangelical Centre in St. Louis City, which provides support, shelter and food to the homeless. On 20th November 2010, the Sathya Sai Centres of St. Louis, Missouri, celebrated Bhagavan’s Birthday by distributing 35 personal care kits to 35 families at a homeless shelter in the city. The programme included speeches and

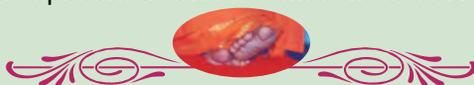
performances by SSE children and Sathya Sai youth sharing the love and message of Bhagavan.

On 21st November 2010, over 500 people attended a Southern California regional celebration of Bhagavan’s Birthday at the Ebell Theatre in Santa Ana. Special service projects included Narayana Seva, hygiene kits for Haiti earthquake victims and a pet wellness camp. The Sathya Sai Centre of Tustin lovingly prepared and served a sumptuous lunch for about 530 needy people on 7th November 2010.

The Sathya Sai Centres of San Diego celebrated Bhagavan’s 85th Birthday on 21st November with the theme “Unity in Love”. The Chatsworth Sathya Sai Centre distributed 850 pounds of rice and beans to a local rescue mission on 23rd November for distribution to 15 food pantries that support about 100 needy families. About 130 people gathered on 23rd November at the Sathya Sai Centre of Glendale to celebrate Bhagavan’s Birthday with special Bhajans. Subsequently, along with the Sathya Sai Center of Arcadia, they performed Narayana Seva on 12th December in downtown Los Angeles by serving hot meals to over 175 needy people.

The Sathya Sai Centres of Arizona organised 85th Birthday celebrations under the theme of Unity of Faiths, titled “Ekoham”, on 21st November 2010. About 400 people attended the programme, which consisted of talks by speakers from five major religions, Bhajans and performances by the SSE children and Sathya Sai youth.

In Minnesota, the Sathya Sai Centre of Minneapolis South undertook two service projects. On 24th November, cookies and coffee were served to community members



of the “Neighbourhood House”, bringing love and joy to them. Children and adult volunteers from the Centre visited a senior home and shared love through distributing specially prepared greeting cards to the residents.

The South Bethesda Sathya Sai Centre in Maryland celebrated Bhagavan’s 85th Birthday with service projects and devotional and cultural programmes. On 21st November, alumni of Bhagavan’s educational institutions presented a devotional music programme interspersed with skits and a multimedia presentation on Bhagavan’s life. The volunteers also lovingly served food to those in need.

CANADA

The theme of month-long Bhagavan’s 85th Birthday celebrations by the Toronto-York Sathya Sai Centre devotees was “Consciousness is God”. On 7th November 2010, over 900 people attended a drama called “God’s Little Helper” enacted by 235 SSE children. Sathya Sai Centre members pledged a ceiling on their desires and with the savings purchased and shipped over 215 shoe boxes to needy children in Haiti. Warm



About 1,000 devotees participated in Bhagavan’s 85th Birthday function held in Toronto on 23rd November 2010.

clothing was collected and distributed to the homeless living on the streets of downtown Toronto. Devotees also participated in preparing and delivering vegetarian sandwiches to various shelters serving the needy in downtown Toronto. On 23rd November, about 1,000 people took part in Bhagavan’s Birthday celebrations, which started with Suprabhatam followed by Nagar Sankirtan. The day was filled with prayers, meditation, Bhajans and talks by leaders from different faiths.

Grand functions were held at various Sai Centres in many other countries to celebrate Bhagavan’s 85th Birthday. These countries



A public meeting was held in downtown San Jose, Costa Rica on 21st November 2010 to celebrate Bhagavan’s 85th Birthday. The programme included talks on Bhagavan’s mission and human values and a drama “The Light in You”.

included Costa Rica, Bosnia, Netherlands, Serbia, Hungary, Ghana, Dubai, Kuwait, Kenya, Tanzania, U.A.E., Oman, Sharjah and Saudi Arabia. Talks on the life, work and teachings of Bhagavan, various service projects and cultural and music programmes formed part of these grand celebrations.





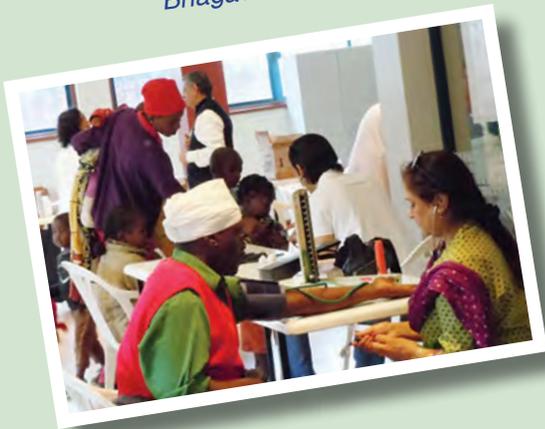
Sathya Sai volunteers of Dar es Salaam, Tanzania distributed wheelchairs and tricycles to physically challenged persons in the community of Magomeni in Bagamoyo on 25th November 2010 as part of Bhagavan's 85th Birthday celebrations.

An inspiring talk, a drama and a long spiritually exhilarating Bhajan session formed part of the programme organised by the devotees of the Sathya Sai Centre in Belgrade, Serbia to celebrate Bhagavan's 85th Birthday.



Sathya Sai volunteers served delicious food to about 400 mentally challenged persons at Pantang Hospital on 20th November 2010 as part of 85th Birthday celebrations of Bhagavan in Ghana.

On 23rd November 2010, about 600 persons attended Bhagavan's 85th Birthday function at Sathya Sai Mandir, Dubai. The programme included Veda chanting and devotional singing.



A medical camp was conducted at the Sathya Sai Centre in Nairobi on 14th November 2010 as part of Bhagavan's 85th Birthday celebrations.

B H A R A T

Delhi: Sri Sathya Sai Primary School, Pragti Vihar, Lodi Road, New Delhi was recently selected for “National Award for Excellence in School Education” by The Global Open University, Nagaland on the occasion of its 5th Annual Day celebrations, held at India International Centre, New Delhi on 3rd February 2011. The Award was presented to the school in the presence of the Minister for Higher Education of the Government of Nagaland, a host of dignitaries and a large number of teachers and students from many schools of the National Capital Region.

Gujarat: Western Regional Centre of the Institute of Sathya Sai Education, Mumbai was inaugurated at Navsari on 19th February 2011 by Justice P.N. Bhagwati,



Western Regional Centre of the Institute of Sathya Sai Education, Mumbai was set up at Navsari on 19th February 2011.

former Chief Justice, Supreme Court of India in the presence of State Presidents, Trust Conveners of Maharashtra and Goa, Gujarat, Rajasthan, Andhra Pradesh, Madhya Pradesh and Principals from all Sathya Sai Schools in the region along with management representatives of respective schools and thousands of devotees,

parents and media persons. In his Inaugural Address, Justice Bhagwati explained how Swami teaches values to His devotees in a simple and practical way and inspires them to put them into practice in their daily life. He also highlighted the role of Educare in the present system of education and praised the untiring effort of the Educare team for its widespread expansion across the length and breadth of the country. After this, Sri Manohar G. Trikannad, State President, Sri Sathya Sai Seva Organisation, Gujarat welcomed all the distinguished guests, invitees and parents. Speaking on the occasion, Dr. B.G. Pitre, Director, Institute of Sathya Sai Education, Mumbai delineated the evolution of Bhagavan’s Educare mission and described the future plan of its expansion through the establishment of four regional centres in North, South, East and West, the Western Regional Centre at Navsari being the first such centre. The programme was coordinated by Sri Nimish Pandya, District President, Sri Sathya Sai Seva Organisation, Mumbai along with staff and students of Sri Sathya Sai Vidyaniketan, Navsari. The programme ended with National Anthem and Arati to Bhagavan.

On the afternoon of 19th February 2011, Justice Bhagwati inaugurated a Sarva Dharma Stupa, Sai Avatar Pradarshini (exhibition) and Sri Sathya Sai Auditorium set up by Sri Sathya Sai Seva Samithi, Navsari. The exhibition depicted the evolution of Sai era and humanitarian work of Bhagavan Sri Sathya Sai Baba. The auditorium, a replica of Sai Kulwant Hall of Prasanthi Nilayam, depicted the life sketch of Bhagavan Sri Sathya Sai Baba in a visual form. The project started with the blessings of Bhagavan on 23rd November 2009 was a part of





A permanent exhibition was set up in Sri Sathya Sai Auditorium, Navsari depicting the evolution of Sai era.

Bhagavan's 85th Birthday celebrations. After its inauguration, all the dignitaries and invited guests saw the exhibition and the auditorium. Later, a chariot procession was taken out, which was led by the students of Sri Sathya Sai Vidyaniketan, Navsari and a group of religious heads of all faiths. At the conclusion of this procession, the chief guest unveiled the Sarva Dharma Stupa.

Haryana and Chandigarh: Chandigarh district of Sri Sathya Sai Seva Organisation of Haryana and Chandigarh organised Gayatri Yajna for World Peace on 19th December 2010 from 10.00 a.m. to 12.00 noon at Sri Sathya Sai Seva Centre cum Old Age Home, Sector-30 B, Chandigarh. The Yajna started with recitation of Vedic Mantras by Chandigarh youth, after which



A Gayatri Yajna was performed by the Sai Organisation of Chandigarh on 19th December 2010.

a senior devotee gave a talk, describing the meaning and significance of Gayatri Yajna. Hundreds of devotees offered oblations in nine Yajna Kundas along with chanting of Gayatri Mantra 108 times. The Yajna concluded with Poornahuti (final oblations) by all the participants followed by Santhi Path (peace chants) and Arati. Langar (free food) was served to all after Arati. A number of newspapers and local TV channels covered the programme.

Maharashtra and Goa: On 26th January 2011, the 62nd Republic Day of India, a small village Shrigiri adopted under SSSVIP project by Washim District was connected digitally with Dharmakshetra, Mumbai by



Villagers of Shrigiri village watching the video after the village was digitally connected with Dharmakshetra on 26th January 2011.

using a video conferencing facility. Initially, the villagers were addressed by Sri Ramesh Sawant, State President of Maharashtra and Goa who was sitting in a conference room at Dharmakshetra. Then a few Bhajans were sung by Bal Vikas students of Shrigiri which were followed by the villagers of Shrigiri and Sai devotees sitting at Dharmakshetra, 600 km away. Thereafter, a paediatrician from Mumbai examined five patients of Shrigiri and



suggested prescription by way of telemedicine facility. Lastly, active youth workers of Washim District were introduced to State President and then Arati was performed at Shrigiri and Dharmakshetra simultaneously, concluding the first interaction of villagers of Shrigiri and Dharmakshetra.

Sri Sathya Sai Sion-Wadala Samithi of Mumbai provided water to a village Kondiachiwadi in Raigad district of Maharashtra through a water project which was inaugurated on 13th February 2011 in the presence of ecstatic villagers. This was the seventh of the water projects of the Sai Organisation of Maharashtra and Goa which have been completed so far in the villages of Maharashtra. The function started with Bhajans, after which the Sarpanch of the village addressed the audience and expressed gratitude to Bhagavan while commending the commitment and determination of the Seva Dal volunteers in executing this project. The villagers spoke next and expressed their fervent love and gratitude to Bhagavan. The function concluded with Arati and Narayana Seva. The life of the villagers of this village underwent a remarkable change with the precious gift of water that Bhagavan bestowed on the village.

Punjab: A programme of Veda chanting was conducted in five districts of Punjab. Approximately, 3,500 people attended the programme and felt the Presence of Swami. Learned priests conducted the programme and also performed Rudra Yajnas.

Rajasthan: Jodhpur Samithi arranged Sai Bhajan Sandhya (evening) in the premises of Sri Mahesh Senior Higher Secondary School

on 19th February 2011, which was attended by nearly 700 people. The programme started with a talk on Bhagavan's teachings and message to mankind, and was followed by Bhajan which enthralled the audience and suffused the environment with sacred vibrations.

Jaipur Samithi arranged the marriage of five needy girls in village Sajjia on 26th February 2011 under the aegis of the Sai Organisation. Sai devotees arranged all the necessary material for the couple and provided a sumptuous meal for nearly 650 villagers on this occasion. Last year also, a similar programme was arranged, wherein marriages of eight daughters of widows were arranged.

Tamil Nadu: A medical camp was organised for about 200 children of special needs at Vela School, Villupuram, a small town 150 km south-west of Chennai, on 6th March 2011 by the alumni of Sri Sathya Sai Institute of Higher Learning under the guidance of Sri Sathya Sai Organisation, Tamil Nadu. Bhajans were started at the venue at 9.00 a.m. on 6th March 2011. This was followed by a talk which was translated by one of the teachers of Vela School with the use of sign language for the benefit of all the speech and hearing impaired children and was well received by the children and their parents. A team of 17 medical experts in the specialities of paediatrics, ophthalmology and dentistry then examined the 200 children and prescribed treatment. At the conclusion of the medical camp, lunch was served to the children, their parents and guests.

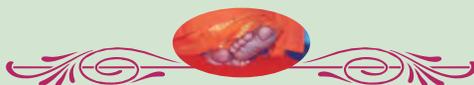


Photo Album of 85th Birthday Celebrations

A Festival of Divine Love

15 Nov - 23 Nov 2010



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Love God

The spark of love in you has to be cherished and fed so that it may reach God; then, every being will be God, every act will be divine; every reaction you get from the outside world will be charged with Prema and sweetened with that nectar. You love the God in all beings and the God in all beings responds with love. Love God, though tribulation may be your lot; love Him though you are refused and rebuked; for, it is only in the crucible of travail that the metal is purified and cleared of impurities.

- Baba

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