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CONTENTS

- **Sacrifice Leads to Immortality 194**
Bhagavan's Discourse: 28th June 1996
- **The Doctor Operates and God Heals 203**
Interview
- **God Alone is the Sadguru 208**
From our Archives
- **News from Sai Centres 218**
- **Do not Ask, oh Mind! 223**
Chinna Katha

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Cover Page Photograph: Mahabharata scene as portrayed in Bhajan Mandir, Prasanthi Nilayam.



SACRIFICE LEADS TO IMMORTALITY

What is the use of acquiring high education if one is found wanting in virtues? What is the value of such education? What is the use of ten acres of barren land? Instead, a small piece of fertile land is good enough.

(Telugu Poem)

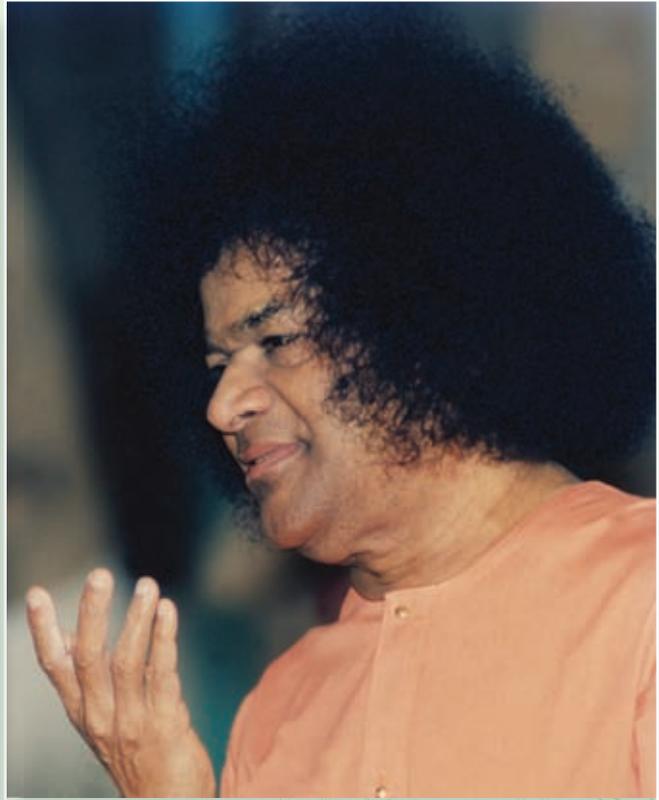
SACRIFICE MEANS GIVING TO OTHERS WHAT YOU LIKE MOST

STUDENTS TODAY ARE interested only in worldly and secular education. They do not make any effort to acquire the knowledge which promotes the purity of mind and heart.

Just as there is brilliance of lightning behind dark clouds in the sky, there should be light of knowledge in the education that you acquire.

(Telugu Poem)

For a doctor or a nurse, it is most important to perform their duty with dedication towards their patients. If the patients are suffering and the doctors run to the Mandir to participate in the Arati of Swami, what type of devotion is this? It is no devotion at all. It is sheer madness and foolishness. Look after the patients under your charge with sincerity and earnestness so that they do not undergo any suffering at all. This is your Seva, this is your duty, this is your Bhakti. People who neglect their duty can never develop devotion.



Put your Education and Money to Good Use

Education today is influenced by worldly desires and promotes narrow considerations of caste, religion and region. Efforts of the students today are limited only to acquisition of bookish knowledge. They acquire education just for the sake of earning money and not to develop virtues. As a result, they have forgotten the very essence of education and have lost their humanness. In itself, neither wealth nor education is bad. The qualities of a person make them good or bad. A person whose heart is filled with good thoughts and noble intentions will put education and money to good use. On the other hand, a person whose heart is filled with evil thoughts, bad qualities and wicked feelings will put both education and money to evil use. It is only the mind of man which is the primary cause of good or bad use of education and wealth.

Here is an example to illustrate this. If you put water in a red-colour bottle, the colour of water will appear to be red. If you put it in a blue-colour bottle, it will appear to be blue. In the same way, whatever is the quality of human heart, education and money will assume that quality only. If a man is filled with Rajo Guna (quality of passion), the education and wealth he acquires will assume Rajo Guna. If a man is filled with Sattwa Guna (quality of serenity), the education and money acquired by him will also have the similar quality. The qualities of man are responsible for making education and money either good or bad. A man may have many types of powers, but if he lacks the power of virtues, his education and money will be absolutely useless.

Importance of Moral and Ethical Values

Shivaji was endowed with many sterling virtues though he was not highly educated. He

was valorous and full of vigour and courage. He was a repository of ethical and moral values. He followed the path of Dharma and wanted to establish Dharma and sacredness in the country and society at large. When the situation demanded, he was even prepared to wage war to achieve this goal. When he vanquished his enemies in war, he never looked at their women. Instead, he provided total protection to them and handed them over to their relatives. His son Shambhaji was also brave and valorous, but he lacked the high moral qualities of his father. That is why he could not earn such great name and fame as his father earned.

When Draupadi was being humiliated in the Kaurava court in the presence of such eminent persons like Bhishma, Dronacharya and Kripacharya, she asked this question: “Respected elders! Did Dharmaraja lose himself before betting on me or betted on me before losing himself? He had no right to bet on me when he had already lost himself. Not only that. I am the wife of five husbands. Is it justified for one husband to bet on me when the other four are against it? Is it not necessary that all the five husbands should agree to bet on me”? In the entire court, there was none who could answer this question of Draupadi. Distressed at the silence of elders, Vidura expressed his anguish, saying, “It is better to live in forest instead of remaining in Hastinapur”. Since ancient times, our country Bharat has given utmost importance to moral and ethical values. Vidura also earned a great name because of his virtues. He never tolerated injustice, unrighteousness and impropriety. He advised Dhritrashtra in a number of ways to follow Dharma.

Dhritrashtra had hundred sons, but what was his ultimate fate? Did Suka undergo



any suffering because he did not have a son?
(Telugu Poem)

What happiness did Dhritarashtra experience on account of having hundred sons? Did the virtuous Suka who had no son have a bad destiny? What is the use of having a number of sons who become the cause of the destruction of the entire clan? Death of such wicked sons is much more preferable than their life. It is enough to have only one son who brings glory to the clan.

When Kaikeyi sent Rama to the forest for fourteen years, Lakshmana also followed Him. It was only Rama who was exiled to the forest. There was no such compulsion for Lakshmana to go with Rama to the forest. But Lakshmana went with Rama because of his deep devotion and love for Him. When Rama tried to dissuade Lakshmana, he fell at Rama's feet and pleaded with Him.

I have surrendered my wealth, family and everything to You. I have nothing to call my own. Kindly protect me. (Sanskrit Verse)

He said to Rama, "Oh Rama! I totally surrender to You. As You know, I am Adishesha and You are Lord Narayana who always reclines on Adishesha. In this birth also, I am Your servant. I will be glad to serve You. You are everything for me". Men of such sterling character like Lakshmana, Vidura and Shivaji demonstrated great ideals and shone like brilliant diamonds in the land of Bharat. They dedicated their entire life for the service of society.

God's Command has Supreme Importance

Mother, father and preceptor are to be revered in this world. But if they come in the way of God, then it is not imperative to obey them. When Bharata returned from the house



It does not matter if you are not highly educated. What is most important is that you should have virtues. What is the use of ten acres of land which is barren? Even ten metres of land is enough if it is fertile. Similarly, it is enough if you have one good quality. What is that good quality? The quality that pleases God is good quality. If God is pleased, the entire world will be pleased with you. People will extol you as the embodiment of God and repository of godly qualities. If you obey the command of God, chant His name incessantly, help everyone with noble feelings, people will consider you equal to God. Therefore, take to the path of sacrifice. Sacrifice is verily God.



of his maternal grandfather and found out what Kaikeyi had done, he was very much upset and questioned her, "Was it proper for you to send Sri Rama to the forest, who is pure, sacred, noble, selfless and ideal to one and all? *Ramo Vighrahan Dharma* (Rama is Dharma personified). Rama is the very form of Dharma. How cruel it was on your part to send such an embodiment of Dharma to the forest without showing any compassion to Him? What was the fault of Rama? No fault at all. I do not want to look at the face of such a mother who has sent Rama to the forest for no fault of His and without any reason". In this manner, Bharata opposed the command of his mother and was prepared to go to the forest to bring Rama back to Ayodhya. He did not do this act of sacrifice for any worldly gain or for any selfish reason. He did it only for God.



Similarly, Prahlada did not obey the command of his father when he asked him not to chant the name of Hari (God). He told his father, "I am prepared to give up anything, but not the name of Hari. I can even give up my life, but I can never forget the name of Hari". Unable to bear the agony of her son being put to so many ordeals, Prahlada's mother caught hold of his hands and pleaded with him not to disobey the command of his father.

Oh dear son, why are you so adamant on chanting the name of Hari? Who has taught you to repeat His name? Tell me who has taught you?

(Telugu Poem)

But Prahlada continued chanting the name of Hari, saying, "I can even leave my mother and father, but I cannot leave Hari". He faced all troubles, sorrows and dangers that he was put to, kept on contemplating on Hari and continued repeating His name. Under no circumstances did he obey the command of his father. What was the reason? Prahlada loved God while his father hated God. That is why Prahlada gave up even his father.

Likewise, Emperor Bali disobeyed the command of his preceptor Sukracharya for his love for God. When Vamana came to Bali, Sukracharya cautioned him, saying, "Oh king! The one who has come to you is not an ordinary person. He is only three feet tall but he can control all the three worlds. Therefore, do not consider him an ordinary Brahmin. He is Vishnu Himself who has come in this form. Do not become so much elated just because he has stretched his hand before you to beg alms. Do not submit yourself to his wishes, forgetting your position". But Bali did not pay heed to the advice of his preceptor. On the other hand, he was overjoyed and exclaimed, "What a great fortune it is for me that Lord Narayana Himself

has come to me and is stretching His hand for alms! Can there be any greater blessedness than this? The one who has stretched His hand before me is God Himself, who has the entire Brahmanda (cosmos) in His hand. What a great blessing it is!"

Is it possible to limit the One to a temple who pervades the entire cosmos? How can one hold a lamp to the One who shines with the brilliance of a billion suns? How can one give a bath to the One who is present in all rivers? How can one give a name to the One who is present in all beings? How can one offer food to the One who has the entire cosmos in His belly?

(Telugu Poem)

Bali thought, "One who gives, his hand is always up and one who receives, his hand is always down. Now that God Himself has come to beg alms from me, what greater blessedness can be there for me than this? I am prepared to give whatever He asks; even if He asks for my life, I would gladly give." He transgressed the command of his Guru and offered himself to the Lord.

What for did Bharata, Prahlada and Bali act in this manner? Not for their self-interest and selfish ends, but for the sake of God. Bharata acted against the wishes of his mother only for Rama, who was God in human form, the incarnation of Lord Narayana. Similarly, Prahlada also disobeyed the command of his father not for his own sake; he did that only because he yearned for God and nothing else. Emperor Bali also dedicated his life to God. People perform many acts of sacrifice and give land, gold, food grains, clothes, etc., in charity. But Emperor Bali sacrificed himself. Many such men of sacrifice and righteousness have been setting great ideals in Bharat since ancient times.

Difference between Charity and Sacrifice

There is a lot of difference between charity and sacrifice. Some people, however, do not observe any difference between them. This is a great mistake. People may give a little bit in charity of what they have, keeping almost their entire wealth intact to fulfil their selfish ends. There is selfishness and self-interest in this act of charity. But there is not even an iota of selfishness in an act of sacrifice. Sacrifice lies in giving to others what you like most and love dearly. What is it that is dearest to man? That is his life. Nothing else is dearer to man than his life. What then is the real meaning of sacrifice? It means to give even one's own life for the sake of others. Many people boast that they have performed a great act of sacrifice by giving their land in charity to others. But actually they may have done it for the sake of name and fame. It is not sacrifice in true sense. *Na Karmana Na Prajaya Dhanena Thyagenaike Amrutatthwamanasu* (immortality is not attained through action, progeny or wealth; it is attained only by sacrifice).

This is one of the most important teachings of Indian culture. True sacrifice is changeless and matchless. It makes a man immortal. As declared in the Upanishads, *Srunvantu Viswe Amrutasya Putrah* (Oh the children of immortality! Listen), man is the son of immortality. Body is unreal and mortal. It is bound to perish and disintegrate. But Atma is imperishable, eternal, changeless and immortal. One can have the experience of the immortal Atma only through sacrifice. Right from ancient times till today, there have been many such men of sacrifice in the land of Bharat. That is why God incarnates in this holy land from time to time and also sends many



As long as your heart is filled with Bhrama (delusion), you cannot experience Brahma (God). You cannot have the thoughts of Brahma unless you drive away Bhrama from your heart. Man's heart has only a single chair in it. It is neither a double-seated sofa nor a musical chair. When you remove Bhrama from your heart, Brahma will occupy it. It is not possible to make Bhrama and Brahma sit on the same chair in your heart.



noble souls to show the path of spirituality to mankind.

Not only Emperor Bali, but many others like Sage Dadheechi and Emperor Sibi performed great acts of sacrifice. Once a pigeon came to Emperor Sibi and sought his refuge as it was being chased by a hawk. It fell into the lap of Sibi and pleaded, "Oh king! Save me! Save me"! Sibi assured it of his protection. Meanwhile, the hawk came there and said to Sibi, "Oh king! How can you keep this bird with you which is my prey? I have been chasing it and therefore this bird belongs to me. You are a king. You should follow royal Dharma". Emperor Sibi said, "I know my Dharma. My Dharma is to protect anyone who comes to seek my refuge. I am not concerned to whom this bird belongs and whose prey it is. I only know that it has come to me for protection and I will protect it at any cost. I cannot go back on my word. But if you want, I can give you my own flesh equal to the weight of the pigeon". Accordingly, a balance was brought. The pigeon was put in one of the pans and Sibi



cut his own flesh and put it in the other pan. Though Sibi cut flesh from all parts of his body and put it in the pan, it could not match the weight of the bird. He performed this supreme sacrifice just to protect a small bird. Ultimately, when he was about to cut his head, Indra manifested before him. Extolling the spirit of sacrifice of Sibi, Indra said, "Oh Sibi! All this was a drama played by me to test your spirit of sacrifice. Neither there is a pigeon nor a hawk. In fact, I myself assumed the form of hawk to enact this drama. I am highly pleased with your act of sacrifice. Is there a greater sacrifice than sacrificing one's own life? It is only by sacrifice that one can attain immortality". Indra was pleased with Sibi because he was ready to sacrifice his own life for the sake of a small bird. Sibi was the example of highest human values.

Similarly, Emperor Bali also set the highest example of sacrifice. Vamana came to Bali and asked for three steps of land. Bali granted his request. Then Vamana measured the entire earth in one step and the sky in the other. There was no place for the third step. He asked Bali, "You promised to give three steps of land. Now you show me the place for the third step". Offering his head before Vamana, Bali said, "My head is the place for you to place your third step". All those who were present there became fear-stricken. They exclaimed, "Alas! How harshly has Narayana treated him"? In the same way, many people think that the Lord meted out harsh punishment to some others.

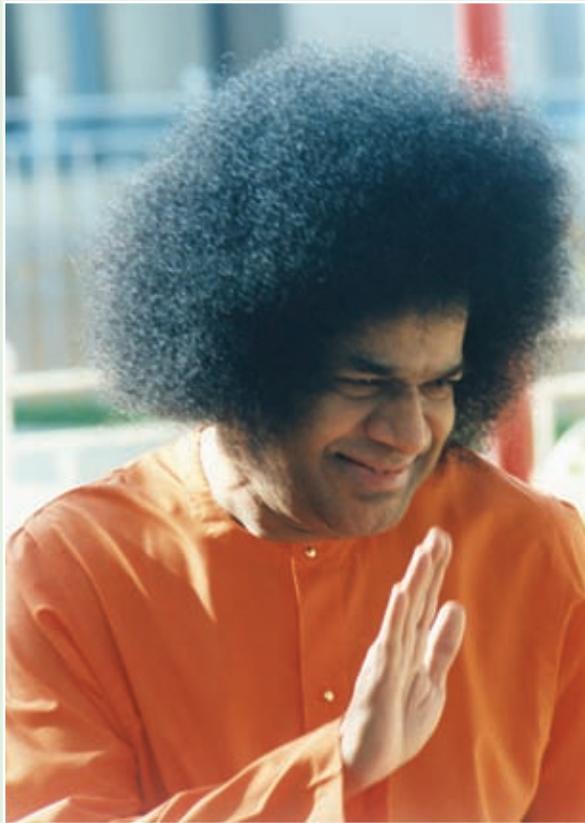
Kamsa was killed by Krishna though he was His own maternal uncle. Similarly, Rama killed Tataka though she was a woman. Vamana pushed Bali to Patala (nether world) though he granted His wish. All these acts of God appear to show that He lacks compassion.

(Telugu Poem)

But this is not correct. As in the case of Bali, the acts of God are meant to test the devotion of His devotees. There may be some suffering in these tests. But ultimately whatever God does is for the good of His devotees. For example, when a person suffers from severe stomachache due to appendicitis, the doctor operates upon him and removes the appendicitis. Can we say, the doctor is cruel when he cuts the stomach of a patient? No, no. He cuts his stomach out of his compassion for the patient. Unless he cuts the stomach, appendicitis pain cannot be cured. Therefore, pain inside the body has to be cured by causing pain to the body from outside. Similarly, the tests given by God are only to help man to bear the consequences of his actions.

Everything that God does is for the good of man and not to harm him. What is the reason? God is absolutely selfless. It is not merely to say that God is without selfishness and self-interest; He actually does not know what selfishness and self-interest are. But some people attribute selfishness and self-interest to the acts of God. It is only their imagination. This imagination is the cause of their delusion. As long as your heart is filled with Bhrama (delusion), you cannot experience Brahma (God). You cannot have the thoughts of Brahma unless you drive away Bhrama from your heart. Man's heart has only a single chair in it. It is neither a double-seated sofa nor a musical chair. When you remove Bhrama from your heart, Brahma will occupy it. It is not possible to make Bhrama and Brahma sit on the same chair in your heart. But due to the impact of Kali Yuga, people are trying to make both of them sit on the same chair. They may make any amount of effort, but Brahma does not enter their heart as long as Bhrama is there. When the chair of your heart is already

occupied by Bhrama, Brahma says, "How can I sit on a chair which is already occupied? I can sit on it only when it is vacated". Removal of Bhrama is absolutely necessary to experience Brahma Jnana (knowledge of Brahma). God takes this fact into consideration before granting Brahma Jnana to anyone.



will extol you as the embodiment of God and repository of godly qualities. If you obey the command of God, chant His name incessantly, help everyone with noble feelings, people will consider you equal to God. Therefore, take to the path of sacrifice. Sacrifice is verily God. What type of sacrifice? It should be totally

When a person suffers from severe stomachache due to appendicitis, the doctor operates upon him and removes the appendicitis. Can we say, the doctor is cruel when he cuts the stomach of a patient? No, no. He cuts his stomach out of his compassion for the patient. Unless he cuts the stomach, appendicitis pain cannot be cured. Therefore, pain inside the body has to be cured by causing pain to the body from outside. Similarly, the tests given by God are only to help man to bear the consequences of his actions. Everything that God does is for the good of man and not to harm him.

Sacrifice is Verily God

It does not matter if you are not highly educated. What is most important is that you should have virtues. What is the use of ten acres of land which is barren? Even ten metres of land is enough if it is fertile. Similarly, it is enough if you have one good quality. What is that good quality? The quality that pleases God is good quality. If God is pleased, the entire world will be pleased with you. People

selfless. Students should develop such spirit of sacrifice. They should be prepared for any type of sacrifice for the welfare of society. What is the use of your education which cannot be utilised for the well-being of society? Ravana was highly educated. In fact, he had mastered 64 branches of knowledge. But he could not attain eternal peace and happiness because he did not put his knowledge into practice. In fact, too much learning became only a burden



for him. On the other hand, Rama put his entire knowledge into practice. As a result, He could attain all types of wealth as well as name and fame. He led an ideal life. He dedicated all His capabilities for the welfare of society, whereas Ravana utilised all his capabilities for his selfish ends. Rama adhered to the path of Parartha (welfare of others) and Ravana took to the path of Swartha (selfishness). Parartha leads to redemption, whereas Swartha to ruination. Ravana's education became the cause of his destruction, whereas Rama attained the highest state of nobility by his education. That is why even today Rama's glory continues to be resplendent as it was before. Even after the passage of thousands of years, the Ramayana continues to be a source of inspiration for generation after generation. One can therefore estimate how sacred the Ramayana is. It is not only sacred but it also makes sacred the heart of all those who read it. What is true history? His story is true history. That is the story of Rama.

Understand the Real Meaning of Devotion

Educated people should utilise their knowledge for the progress of society and lead others on the right path. People should imbibe the three main qualities of Rama – *Sarve Loka Hithe Ratah* (one engaged in the welfare of all), *Sarve Jnanopasampannah* (one who is endowed with all wisdom), *Sarve Samudhitha Gunaihi* (one who is receptacle of all praiseworthy virtues). These three qualities are most important in the life of man. If your education does not endow you with these qualities, what is its use? You should utilise education for the benefit of others. The education you pursue should give you true knowledge. It should develop virtues in you.

No doubt, education is required for earning one's livelihood. At the same time, it should be put to use for the benefit of others. But people today are selling their education just to earn money. They use their education as business. Education is not meant to be sold or used for begging jobs. It is meant to be shared. It grows when it is shared. What is the use of having high education bereft of virtues? What is the value of such education? Character is more important than education.

Students!

There is nothing wrong in acquiring a job after the completion of your education. But at the same time, you should see to it that your education is put to use for the benefit of society. You should always keep in view the welfare of society. Take part in the service of society. What does service to society really mean? Do not consider it below your dignity to render Seva (service), thinking that you are highly educated. At the same time, it is not necessary for you to sweep the roads in the name of Seva. Whatever is your job, if you perform it to the satisfaction of your conscience, that itself is Seva. Suppose you are doing business, do not resort to unjust and unrighteous means just to earn money. Rather, you should utilise your earning in performing sacred tasks.

Not only this. I want to draw your attention to something very important. What is the root cause that our country Bharat has come to such a sorry state today? The reason is that people do not perform their duty properly. What is the use if such people talk of Bhakti (devotion)? What does devotion really mean? For example, for a doctor or a nurse, it is most important to perform their duty with dedication towards their patients. If the patients are suffering and the doctors run to the Mandir to



participate in the Arati of Swami, what type of devotion is this? It is no devotion at all. It is sheer madness and foolishness. Look after the patients under your charge with sincerity and earnestness so that they do not undergo any suffering at all. This is your Seva, this is your duty, this is your Bhakti. People who neglect their duty can never develop devotion. What is the use of pouring Payasam (sweet pudding) into a vessel that has ten holes? The vessel will always remain empty as much as Payasam you pour into it. Likewise, if your heart has the holes of selfishness and self-interest, what is the use of stuffing it with devotion? Therefore, what is important is that you should perform your duty properly and sincerely.

Your Work should Justify the Salary you Receive

There is another important point I want to mention. You should justify the salary you take by performing work accordingly. Only then can you truly serve the country. If you take a high salary and do a little work, it amounts to betraying the country. Do not crave for high salaries. Enquire whether you are doing the work commensurate with the salary you get? If you do that, that itself is a great service. You should develop this noble quality and serve the country. Had everybody performed his duty according to the salary he got, the country would not have come to this sorry state. Because of the expenditure on high salaries, the government is forced to borrow money from other countries. For whose sake is the government forced to take loans? It is for your sake only. If you perform your duty as per your salary, will the country be put to loss due to this wastage? People take salary of thousands of rupees and do not perform work worth a naya paisa. Is it justified? It is neither justice nor Dharma (righteousness). Hence,

the work that you perform should justify the salary that you receive. You should work to the satisfaction of your conscience. Only then can you have peace. Otherwise, how can you have peace? You repeat the word Santhi (peace) three times after Bhajan. What does it mean? It means peace at the physical, mental and Atmic levels. That is how our ancient culture and sacred texts have been teaching these great truths which have a profound inner meaning. The sacredness of the culture of Bharat cannot be found in any other part of the world. The divinity of this culture is unparalleled and unique. In the prayer recited by the students, they have stated this great teaching of the Vedas:

*Saha Navavatu,
Saha Nau Bhunaktu,
Saha Veeryam Karavavahai,
Tejaswinavadheetamastu,
Ma Vidvishavahai.*

(Sanskrit Verse)

(May the Lord protect and nourish us!
May we grow in intelligence and valour
working together!
May we live in friendship without any
conflict!)

It means that all should live together in harmony like children of one family. You should work together with total cooperation. It is not the work like that of shareholders of a business enterprise. Not only all have equal share in this, all share their joys and sorrows equally. This is one of the foremost teachings of the Vedas. But the Vedic scholars today interpret the teachings of the Vedas in their own way, in which the true meaning is not revealed. This is not their fault. Poor fellows! They themselves do not know the meaning. They merely chant

Continued on page 217...



THE DOCTOR OPERATES AND GOD HEALS

“Dr. Michael Nobel, Alfred Nobel’s great grand nephew, told me that he had been to a large number of charity hospitals all over the world, the biggest one he had seen in Switzerland, but all the high-tech treatments were charged. Here high-tech is free. So, this is the only hospital in the world where these treatments are administered free”, said Dr. H.S. Bhat, a world famous urologist serving as Head of the Department of Urology in Sri Sathya Sai Institute of Higher Medical Sciences, Prasanthigram, Puttaparthi in an interview with Dr. G. Venkataraman, former Vice Chancellor, Sri Sathya Sai University.



SAI RAM, DR. BHAT. PERHAPS I should ask you to tell us something about yourself.

I was born on 21st January 1921 in Udipi. My father was a surgeon and my mother was a housewife. My father died very young; he was just 38 when he passed away. He was a popular surgeon in the British hierarchy. We were seven children brought up by our mother in grandfather’s house. We had all our schooling in Udipi. Then, I went on to study medicine and joined Stanley Medical College in Madras (Chennai). After finishing my MBBS, I went to join the Christian Medical College, Vellore in 1945. I was there for nearly thirty years. When I joined, I was the only non-Christian staff of the faculty. I did my Postgraduate in Surgery in Vellore itself. Then the Rockefellers were kind enough to give me a grant, and I was invited as a Visiting Lecturer. First I went to Tokyo and then to Los Angeles.

Which year was that?

It was in 1956-1957. Thereafter, I visited England and some countries in the continent, viz., Denmark, Holland, Sweden and so on. I

was looking for surgical techniques that were practicable in India.

So, for thirty years you were in Vellore. That takes us to 1975.

Yes, I retired in 1975, moved to Bangalore and worked in St. Philomena’s Hospital. So, my wife and I worked in Christian Mission Hospitals from 1945 onwards till 1991.

So many things have happened in my professional practice that were beyond my capability. I ascribe them all to Swami’s grace. All my life I have believed that the best way to serve God is to do the job that is given to you and do it sincerely as though you are doing it for yourself. This is a profession where you cannot have different standards. A prince and a pauper have to be treated alike.



In 1991, you came to this Super Speciality Hospital (Prasanthigram). Isn't it so?

Yes. Coming here is also a big story. I have to tell you how I came to Swami.

Certainly. That's what we want to hear.

While I was operating at St. Philomena's Hospital on a surgeon for kidney stone one day, one of the nuns came and said that a certain Dr. Hegde had come from Whitefield and he wanted to tell me something. So, I left the knife and went to see him. I had previously met him. He said, "Sathya Sai Baba wants to see you". I said, "I will finish operating on this man, put him back in the ICU and we will have lunch. After that, we will go". So, he took me by his car at three o'clock. In those days, there was that big tree at Brindavan.

Yes. The Sai Ram Shed. Which year was that?

It was 1977 or 1978. Swami enquired about my welfare, this and that. Thereafter, He asked me if I had faith in Vibhuti, to which I replied, "It depends on who gives it"! He gave me some Vibhuti and asked me to see a patient. He said, "Go and see him and let me know what you think". The patient was none other than John Hislop.

Hislop was in Sri Sathya Sai General Hospital in Whitefield?

Yes. He had severe retention of urine. Somebody tried to pass a catheter, and in the process caused damage to tissues. Prostate is very vascular and it bled like nothing on earth. So, they put a tube on him and sent him back to Whitefield Hospital. At that time, this hospital was very small and Hislop was the only patient lying on a cot in the middle of the ward. No one was there with him. So, I asked him, "Who is looking after you"? He replied, "Swami is looking after". Then I said, "Who is

I will tell you the case of the late Sri Subramania Chettiar of the Sai Paduka Trust. Swami told him to see me. I examined him and found that he had cancer of the prostate and the infection had invaded the bladder. He was an elderly man of 75 plus, so I asked Swami what to do. Swami said, "Don't do anything". So, I did not do anything. Anyway, he insisted that we pass a catheter and we managed it somehow. We did an X-ray and found that every bone in his body was filled with cancer. Yet, he lived for another seven years and all his problems were kept at bay during all these years by Swami's grace.

going to be with you in the middle of the night, particularly"? He said, "Swami is going to be with me". Anything I asked, he would reply in the same way. You can see his faith and commitment to Swami. I examined him. He had an enlarged prostate. I told him that there was a certain amount of risk involved. He said, "Go ahead. Swami will take care of me. Do it". Good, that kind of confidence made me bold. I fixed him for the operation. There was another Swami devotee called Ramachandra, who was working in the Victoria Hospital. He was my chief anaesthetist. He helped me. Dr. Hegde helped me in the operation. Dr. Rajeswari was in charge of the hospital at that time. She also assisted me. I did the prostate operation and Hislop was cured by Swami's grace. That was my introduction to Swami.



After that, Swami sent many VIPs one by one. First, He sent V.K. Narasimhan, followed by many others. Then came Professor Sampath, your predecessor with cancer of the prostate. Some doctor tried to do something and it got messed up. He was brought in and admitted by Col. Joga Rao. His condition was very severe. His chest X-rays showed that the cancer had spread to the chest area by blood stream and big blobs of cancer were in his lungs. I operated on him at St. Philomena's. We did the best we could, and the miracle happened by Swami's grace. One month later, his lungs became completely clear of cancer. In the end, he did not die of cancer; he died of Hemiplegia many months later.

After that came Raja Reddy's mother with cancer of the bladder. She wanted to be operated in Whitefield Hospital. She was rather obese, 78 years old. Dr. Hegde and Dr. Rajeswari helped me. The operation took nearly four hours. My hands were shaking. The reason was that Swami was looking over my shoulders.

Was He there, physically?

Physically! The whole four hours He was there in the operation theatre. So, you can understand my difficulty. When He stands in front of you, you even forget your name. Imagine doing an operation in His Presence! Suddenly during the operation, He would ask "Adi Enu"? (What is that?), because we opened the abdomen and were working with the organs. Dr. Rajeswari, Dr. Hegde and I, all of us, were shaken up because we never had Swami peeping over our shoulders like this during an operation.

My God! This must have been a new experience.

One Sunday, we went to Whitefield. I was in the third or fourth row. My pulse started to get very rapid as Swami was coming close

Swami said that He knew that she had an advanced stage of cancer. He produced a Lingam with thin branches like blood capillaries in it and told my son-in-law to bathe the Lingam in water every evening and give the water to his mother. My son-in-law thought, she might not accept it because she was Protestant Christian and wife of a devout Christian priest. Then Swami gave some Vibhuti for her. But the lady religiously took the Lingam water everyday for one month. Then after one month, when they came to have a check-up with her oncologist, the oncologist was stunned. Now the cancer was completely healed and normal skin had grown over the rib.

to me. He gave me some Vibhuti and went away. Then He went to my wife and said, "I am coming to your house today at 3 o'clock". Her mind went blank. One lady sitting next to her said, "Swami is coming to your house today at 3 o'clock and you are blinking! It is already 10 a.m. now. Why are you sitting here"? We did not know how to receive Swami. We had to ask some old devotees about the protocol; we got a red carpet and so many things.

When Swami comes to your house, it is easy to get confused.

Swami came, and He went straight upstairs, as though He had been there a hundred times before. We had built the upper storey just then recently. I had asked Swami if I could invite some friends. He said, "Invite only some doctors". Then He gave a talk on

cardiac disease. He said, "I will summarise the three causes of all heart disease: hurry, worry and curry"! He talked for a long time on this subject. My daughter and son-in-law also came. We had invited him specifically because his mother had cancer of the breast. It was found that she had a massive carcinoma of the breast, so advanced that one of her ribs was almost exposed. They took her to a leading corporate hospital in Chennai as my daughter was working there. The oncologist examined her and said that the disease was too far gone. Surgery was out of question. They could only give chemotherapy and hope. Swami said that He knew that she had an advanced stage of cancer. He produced a Lingam with thin branches like blood capillaries in it and told my son-in-law to bathe the Lingam in water every evening and give the water to his mother. My son-in-law thought, she might not accept it because she was Protestant Christian and wife of a devout Christian priest. Then Swami gave some Vibhuti for her. But the lady religiously took the Lingam water everyday for one month. Then after one month, when they came to have a check-up with her oncologist, the oncologist was stunned. Now the cancer was completely healed and normal skin had grown over the rib. Years later, I got a call from my son-in-law that his mother had passed away peacefully.

Another time at Whitefield, Swami came to me and told me that He would come to my house and asked me to drive Him to my place in Bangalore city. I tried to decline because I had a second-hand car and I am a bad driver. My wife also was not a good driver. The first thing she learned was to run into the traffic controller! So, Sri Balaram drove Swami to Bangalore along with Col. Joga Rao and Srinivas. Col. Joga Rao informed us that Swami wished to have Idlis and Vadas, so we made that. My wife also made a special cashew nut curry.

By that time, my other daughters had arrived. And Swami began to address my wife as "the absent-minded professor". We thought Swami was joking. We found out that my wife had forgotten to bring the matchbox for the Arati. He materialised the matchbox and we lit the Arati. We thought Swami called her absent minded because she had forgotten the matchbox, but we found out that the special cashew nut curry she had spent so much time preparing was left in the kitchen, and was never served. During this visit to our house, Swami told us that He was building a hospital in Puttaparthi. He talked for half an hour about what the hospital was going to be like. Then He said to us, "Both of you come with Me and serve in Puttaparthi". No application form or anything.

Obviously, you were beyond all that.

Not beyond, but just "come with Me". And we have not regretted our decision any moment.

Has there been one particular remarkable spectacular incident that stands out in your memory where you saw the hand of Swami reach out and cure a patient who was under your care?

There are numerous such incidents, but I will tell you the case of the late Sri Subramania Chettiar of the Sai Paduka Trust. Swami told him to see me. I examined him and found that he had cancer of the prostate and the infection had invaded the bladder. He was an elderly man of 75 plus, so I asked Swami what to do. Swami said, "Don't do anything". So, I did not do anything. Anyway, he insisted that we pass a catheter and we managed it somehow. We did an X-ray and found that every bone in his body was filled with cancer. Yet, he lived for another seven years and all his problems were kept at bay during all these years by Swami's grace. Cancer spreads by the blood stream and the prostate had invaded his whole body.



You have seen the old man; he had some bumps on his forehead.

Yes, I have seen them.

They were all cancerous, all metastasised. I put a tube and it led to a bottle. He used to come to all the functions with little or no discomfort. He did not have to go to the toilet; he was constantly passing blood, which would be very painful. So many things have happened in my professional practice that were beyond my capability. I ascribe them all to Swami's grace. All my life I have believed that the best way to serve God is to do the job that is given to you and do it sincerely as though you are doing it for yourself. This is a profession where you cannot have different standards. A prince and a pauper have to be treated alike.

Have all your experiences strengthened your faith in God? Is there any particular teaching of Swami that has influenced you?

Yes, I began to believe that I could only cut, healing was in the hands of God. But when I cut, I must cut sincerely and only when it is needed. When I fail to diagnose, and the patient does not respond to the treatment, I never hesitate to pray to Swami to 'take over' the patient and do the treatment. The teaching of Swami that a doctor should not refuse help to a patient as far as possible has helped me. If I cannot do the operation, I will get one of my colleagues to do it, or I will send the patient to St. Philomena's or to CMC, Vellore, with a message not to charge the patient. I have had a lot of cooperation from the members of the medical profession. They never charge. They feel it is an opportunity to serve their fellow men. There is no bottom line for the poverty of the patients who come here to the Super Speciality Hospital. I have seen women wearing the same Sari for the sixth or seventh day without washing. That is the kind of poverty I have seen here.

Then came Professor Sampath, your predecessor with cancer of the prostate. Some doctor tried to do something and it got messed up. He was brought in and admitted by Col. Joga Rao. His condition was very severe. His chest X-rays showed that the cancer had spread to the chest area by blood stream and big blobs of cancer were in his lungs. I operated on him at St. Philomena's. We did the best we could, and the miracle happened by Swami's grace. One month later, his lungs became completely clear of cancer.

There is no place on earth where they can get this kind of treatment.

Here Dr. Michael Nobel, Alfred Nobel's great grand nephew, told me that he had been to a large number of charity hospitals all over the world, the biggest one he had seen in Switzerland, but all the high-tech treatments were charged. Here high-tech is free. So, this is the only hospital in the world where these treatments are administered free.

No money is accepted in Swami's hospitals. All are treated alike. Okay, sir. Thank you so much for your time and for coming to our studios to share your thoughts and experiences. Sai Ram.

It was my pleasure. Thank you. Sai Ram.

Courtesy: **Radio Sai Global Harmony**

GOD ALONE IS THE SADGURU

Brahmanandam, Parama Sukhadam, Kevalam Jnanamurtim, Dwandwateetam, Gagana Sadrisham, Tattwamasyadi Lakshyam, Ekam, Nityam, Vimalam, Achalam, Sarvadhee Sakshibhutam, Bhavateetam, Trigunarahitam (God is the embodiment of divine bliss, wisdom absolute, beyond the pair of opposites, expansive and pervasive like the sky, the goal indicated by the Mahavakya Tattwamasi, one without a second, eternal, pure, unchanging, witness of all functions of the intellect, beyond all mental conditions and the three attributes of Sattwa, Rajas and Tamas).

(Sanskrit Verse)

THE GURU IS THE EMBODIMENT OF TRANSCENDENTAL BLISS

Embodiments of Divine Love!

IT IS NOT EASY TO UNDERSTAND the divine principle. The ego of “I” and the attachment of “mine” are responsible for all difficulties. Man will attain divinity very easily the moment he gives up ego and attachment. The Atma is omnipresent and infinite. It is one without a second. But it appears as many because of the diversity of forms. Spirituality is that which recognises the One that subsumes all diversities as the Atma.

Unfortunately, today there are many intellectuals who divide the One into many. But there are very few who see the One in many. Here is an example. We build a mansion. In this mansion, we have one room for bath, one for cooking, another for dining and yet another for living. What is that which is responsible for this division? It is the walls in between. If you remove the walls, the mansion becomes one again. There are different rooms with different names and forms because of the walls in between. Similarly, the mansion of the Atma

is only one. Since we have created different rooms of body, senses, mind, intellect and ego in this mansion of the Atma, the diversity appears.

Underlying Guru Principle of Bliss

Since this divisive tendency is on the increase among mankind today, there is a great need for the Guru. Who is a true Guru? What is the truth underlying the Guru principle? Is he the one who imparts worldly education? Is he the one who explores the properties of matter or describes in detail natural sciences? No, they are only teachers. A true Guru is the embodiment of Brahmananda (transcendental bliss). What is Brahmananda? Where does it exist? When we enquire on these lines, we find that there is nothing comparable to it in the universe. All the joys of the world are immanent in Brahmananda.

True Measure of Brahmananda

What kind of joy does a man experience when he is happy, healthy and contented? What is the type of joy that man derives



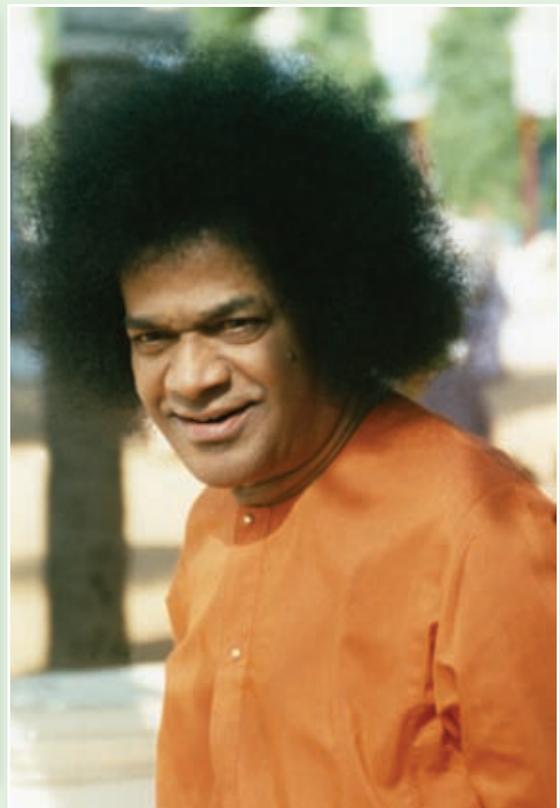
out of wealth, properties, jewels and fortune? This is called Manushyananda (human joy). Hundred times more than Manushyananda is Gandharvananda; hundred times more than Gandharvananda is Devagandharvananda; hundred times more than Devagandharvananda is Devananda; hundred times more than Devananda is Indrananda; hundred times more than Indrananda is Brihaspatyananda; hundred times more than Brihaspatyananda is Prajapatyananda; hundred times more than Prajapatyananda is Brahmananda. This is the true measure of Brahmananda.

There are huge trees on the roadside. These trees remain green in spite of famine and drought. On the other side, there is the paddy crop nearby. You have to water it everyday. If you do not water it for one day, it will dry up. Foolish ones may ask, "Paddy crop dries up if it does not get water for a day. How is it that trees remain green even in a long period of drought"? What is the reason for this? The roots of the tree have gone deep down to the water level, whereas the roots of the paddy crop remain on the surface. People who do not have steady and deep faith are like paddy crop. Faith is your life-breath.

Such an expression as Brahmananda which is beyond all human imagination is used in common parlance to mean worldly joy. People say, "We experienced Brahmananda when we performed our daughter's marriage", "My son derived Brahmananda when he secured good result in the examination"! But, is Brahmananda

such an easy and cheap thing to be attained? Is it worldly or material? No, not at all. This Brahmananda transcends the material, moral and religious aspects of life. The true Guru is one who experiences the supreme bliss of Brahmananda. Who is he? None except God who is the very embodiment of bliss. All the joys are inherent in this bliss.

The next aspect of Guru is Parama Sukhadam (highest happiness). This happiness is higher than all the joys of the world. This is not worldly happiness which has a beginning and an end, is ever changing and comes and



goes. But Parama Sukhadam neither comes nor goes. Mundane pleasures are just water bubbles. They may burst any moment. The happiness which changes is not true happiness. All the pleasures enjoyed by man in this world change with time and place. A true Guru is one

who enjoys and confers changeless supreme happiness.

The third aspect of the Guru is Kevalam (the ultimate). What is Kevalam? It means that which transcends time and space. All the things in the world are bound by time and space. But the Guru is beyond space and time and there is nothing higher than him. That is why he is called Kevalam. He is none other than God.

Vision of Oneness is True Wisdom

He is Jnanamurthi (embodiment of wisdom). What is Jnana or true wisdom? Is it material or worldly knowledge? Is it the knowledge of chemistry? Is it science? No, all this knowledge is related to materials in the world. But true Jnanam is the basis for all types of knowledge and is beyond them. It is infinite, unmanifest and non-dual, *Advaita Darshanam Jnanam* (experience of non-dualism is wisdom). All this is one and there is no second object in the world. Even if there is a second object, it is nothing but the reaction, reflection and resound of the first One. Real wisdom lies in the vision of one's own true nature. Knowing oneself is true wisdom. Where does the man who seeks to know himself go? With which Guru does he take shelter? Is a person who asks others, "Where am I"? a wise one? No, he is ignorant. None would search for himself in the external world. But today's men are such ignorant ones. One who knows himself is the wise one. He is none other than God. God is the very embodiment of wisdom. He is the very form of truth and eternity. *Sathyam Jnanam Anantham Brahma* (Brahman is the embodiment of truth, wisdom and eternity).

The next aspect is Dwandwateetam or the One who transcends the pairs of opposites. What is this principle? It transcends heat and cold, happiness and sorrow, gain and loss or praise and blame. This principle signifies only

God and none else. Only He has this power; He is the true Guru.

God is All-pervasive Like Space

Gagana Sadrisham is the next aspect. Where is Gagana or sky? It is all-pervading. In fact, it cannot be seen. We look upward and say, it is the sky. But it is not the sky; it is just a combination of clouds. Sky is that which provides space for clouds. This sky exists everywhere. Is it possible to show it? Yes, it is possible. It is there when you snap your fingers or clap your hands. It is there when Swami speaks. What is the nature of this Akasha (space)? Sound is its nature. Wherever there is sound, there is space. Even inhalation and exhalation are sounds. Therefore, where is the place without space? There is no such place at all. Space is present everywhere. One who is more pervasive than space is God Himself. Therefore, God is the true Guru.

Four Supreme Truths of the Vedas

Tattwamasyadi Lakshyam is the next aspect. What is Tattwam? There are four great pronouncements. *Prajnanam Brahma* (Brahman is Supreme Consciousness) is the essence of Rig Veda; *Aham Brahmasmi* (I am Brahman) is the essence of Yajur Veda; *Tattwamasi* (That Thou Art) is the essence of Sama Veda; *Ayam Atma Brahma* (This Self is Brahman) is the essence of Atharvana Veda. All these four great declarations point to One Divinity. Though they state and explain differently, their subject is One Divinity.

The first pronouncement is *Prajnanam Brahma*. What is Prajnana? Is Prajnana merely intelligence or cleverness? No. Where is this Prajnana? Prajnana is present in the body, senses, mind, intellect, ego and all over. It is present in all the living and the non-living alike. It is called Constant Integrated Awareness. What is awareness? Awareness



is nothing but to know. To know what? Is it fractional knowledge? No, it is complete knowledge. It is the knowledge of the principle that is immanent in the living and the non-living alike. Actually, Prajnana and Brahman are synonymous, they are not two different things. What is Brahman? Brahman is the all-pervasive One. It is the Brihat principle. The universe itself is the Brihat or mighty principle. Brahman is immanent in the whole cosmos. To put it in simple terms, Brahman means pervasiveness. It is all-pervading. The true Guru is the one with these attributes.

The second pronouncement is *Aham Brahmasmi*. People think that Aham is “I”. No. It has another meaning also. It is the Atma. Aham is the very form of Atma. The awareness or consciousness which is present everywhere is installed as Atma in man. Atma is the witness of everything. Atma, consciousness and Brahman are not different. What is this? (Bhagavan showed the handkerchief in His hand). This is a cloth. But this is not a cloth; it is a bundle of threads. This is not even the bundle of threads, but cotton. The cloth, threads and cotton are one and the same. Similarly, the same principle takes upon the names of Atma, Brahman or Aham at different times and in different situations. Therefore, the statement *Aham Brahmasmi* means that the witness Atma or “I” in me is Brahman Himself.

The third declaration is *Tattwamasi*. This is the essence of Sama Veda. Tat means “That” and Twam means thou, Asi means “art”. When “I” and “you” stand apart, “I” am different from “you”. But when “I” and “you” come together, the difference is lost and they together become “We”. The two become one. The one with the Upadhi (adjunct) is Twam and the one without the Upadhi is Tat. One is Jiva (the individual) and the other is Deva (God). Sama Veda



Guru Purnima means full moon without any defect or lacuna. Moon is nothing but the mind. When the mind is completely perfect, it sheds light. Guru Purnima is not performed by circumambulation and making offerings to the Guru. What is the real offering? It is the offering of one's love. To know that God exists everywhere is circumambulation. If you understand these terms, every day is Guru Purnima. There is only one Guru, that is God and there is no other Guru. Contemplate on that Guru.



explains clearly that Jiva and Deva are one and the same.

Ayam Atma Brahma is the fourth declaration. You should enquire into this statement clearly. There are three words – Ayam, Atma and Brahma. But, they are one and the same. This statement depicts the oneness of the three persons – the one you think you are, the one others think you are and the one you really are, i.e., the body, the mind and the Atma. You act with the body, think with the mind and you have Atma as the witness of both. In the waking state you are Viswa (individual soul in the waking state), in the dream state you are Taijasa (individual soul in the dream state) and in the deep sleep state you are Praajna (individual soul in the deep sleep state). *Prajnanam Brahma* (Brahman is Supreme Consciousness). Prajnanam is the Atma.

The real Guru is the very embodiment of the Divine principle, which is the inner meaning of these four great pronouncements. He is the one who has experienced and enjoyed the



essence of these declarations and takes upon Himself a form to teach the same to mankind.

A True Guru Recognises the Nature of God

What does Ekam mean? Ekam means one. Brahman is the One without a second. It is only One. It is the One that exists before birth, after death and during one's lifetime. It does not change. That changeless One is God. All other things are His diverse manifestations. A true Guru is one who has recognised that many exist in the One. Take, for example, a banyan seed. It is one. Within this small seed exists the huge tree with branches and sub-branches, flowers and fruits. Roots are different, branches are different, flowers and fruits are different. But all of them come from one seed. The tree is one. But one person may look at the branches, another at the leaves, another at the flowers and yet another at the fruits. The Guru is this Ekam (the One). Who is it? He is God Himself.

Nityam is the One who never changes under any circumstances. The sun and the moon move and change, but He does not change. First, a person is called a child, at the age of 10 he becomes a boy, at 30, a man and at 75, a grandfather. Thus, man undergoes changes with time. But God remains the same. He has neither birth nor death, neither beginning nor end. He is the Guru.

Vimalam (pure) is the next attribute. He is the One without any type of impurity. He is pure, unsullied and sacred. He is not tainted by anything worldly. Whatever is put into fire is burnt into ashes. The things thrown into fire may be pure or impure, but the fire remains ever pure. You may burn the body, wood, iron or gold in fire, but the fire is not tainted. Like fire, He is pure and sacred. Who is He? He is God.

Achalam means unchanging. All things change and move. The earth rotates around its axis at a speed of about 1,660 km per hour. Not only does the earth rotate around its axis, it revolves around the sun at a speed of about 1,00,000 km per hour. But we cannot see its movement. We think we are moving and the earth is still. No. The earth is moving. The moon, the sun and the planets are also moving. On a cinema screen sixteen pictures of the film move in one second but the screen is steady. Similarly, He is steady and motionless. He need not go anywhere, because He is here, there and everywhere.

The Eternal Witness

Sarvadhee Sakhshibhutam means eternal witness, the witness of everything. A drama is being enacted on the stage. The king is speaking majestically, the minister is explaining something and the servant is standing with a stick in his hand. But the light on the stage is not affected by their conversation. It remains ever the same. Harishchandra is grieved. Chandramati is lamenting. Lohitasva is fallen dead due to serpent bite. But nothing affects the stagelight. All the changes are for the actors on the stage. But the light is not affected by them. It remains as a mere witness. The Guru is such an eternal witness.

He is Bhavateetam. He transcends mental comprehension and verbal explanation. None can explain His nature. He is beyond all feelings and thoughts. He is the true Guru. Another attribute is Trigunarahitam. The three qualities of Sattwa, Rajas and Tamas (serenity, passion and sloth) are the characteristics of Nature. Wherever these qualities exist, happiness and sorrow follow each other. When these three are absent, there is neither happiness nor sorrow. Who is beyond these qualities? He is God. He is the true Guru.



Guru and the Cosmos

God alone is the true Guru. He is the creator, sustainer and annihilator of the universe.

*Gurur-Brahma Gurur-Vishnu
Gurur Devo Maheswara;
Guru Sakshat Param Brahma
Thasmai Sri Gurave Namaha.*

(Sanskrit Verse)

(Guru is Brahma, Guru is Vishnu, Guru is Maheswara. Guru is verily the Supreme Brahman. So, salutations to the Guru.)

Guru is Brahman. He is the Creator. He Himself is the creation and He is the One that exists in the creation. The universe is filled with Brahman. It becomes clear that the One who Himself has become the universe is the Guru.

Guru is Vishnu. Who is Vishnu? Is he the one with conch, discus, mace and lotus in his hands? No. Vishnu is one who has the quality of pervasiveness. He is the doer and also

what is done. The universe is the action, God is the doer. God is the consciousness behind the cause and effect. The whole universe is the form of Vishnu. This Vishnu is the Guru.

Who is a Guru?

Is the one who teaches a Mantra, a Guru? No.

Gukaro Gunateeta, Rukaro Rupavarjita

(one who is attributeless and formless is the true Guru.)

“Gu” stands for Gunateeta (one who transcends the three Gunas) while “ru” stands for Rupavarjita (one who is formless). Also “Gu” means the darkness of ignorance. What can dispel the darkness? Only light can do it. Therefore, Guru is the one who dispels the darkness of ignorance. Guru is not the one who gives a Mantra or teaches Vedanta. Those whom we call Gurus in the common parlance are not real Gurus. You may call them teachers. Those who practise what they



We build a mansion. In this mansion, we have one room for bath, one for cooking, another for dining and yet another for living. What is that which is responsible for this division? It is the walls in between. If you remove the walls, the mansion becomes one again. There are different rooms with different names and forms because of the walls in between. Similarly, the mansion of the Atma is only one. Since we have created different rooms of body, senses, mind, intellect and ego in this mansion of the Atma, the diversity appears.



teach others are called Acharyas. Acharyas are those who demonstrate their teachings by practising them. These days, we have neither Acharyas nor Gurus. The so-called Gurus today whisper a Mantra in the ear of their disciple and stretch out their hands for money.

Guru is God Himself

Guru is Maheswara. Who is Maheswara? He is the one who rules over all beings in the universe. He commands and ordains everything in the universe in the right manner. Sunrise and sunset go on according to His command. Seasons, rain, days and nights are at His command. Easwara makes everything follow discipline without any lapse. Guru is not one who merely teaches. Guru is omnipotent, omniscient and omnipresent. He is God Himself.

Guru is Brahma, Vishnu and Easwara. Some people may say that Vishnu and Easwara do not go together. But it is ignorance to think so. It is only the narrow-mindedness of these devotees. Some call themselves Vaishnavites (worshippers of Vishnu) and some Saivites (worshippers of Siva or Easwara). But Vishnu and Siva are one and the same.

Vishnu is depicted as holding the conch, the discus, the mace and the lotus in his four hands. The conch is the symbol of sound, the discus of time, the mace of power and the lotus of the heart. He is the master of sound, time, power and the hearts of all beings. Similarly, Siva holds the Damaru (drum) and the Trishula (trident) in his hands. Here Damaru stands for sound and Trishula for three periods of time. He is the master of time and sound. Thus, both are the same, only names and forms are different.

Only Narrow Minds Create Differences

Here is an example in the context of Indian tradition. Both Vaishnavites and Saivites visit



It is not easy to understand the divine principle. The ego of "I" and the attachment of "mine" are responsible for all difficulties. Man will attain divinity very easily the moment he gives up ego and attachment. The Atma is omnipresent and infinite. It is one without a second. But it appears as many because of the diversity of forms. Spirituality is that which recognises the One that subsumes all diversities as the Atma.



Tirupati. There is only one God there. Saivites call Him Venkateswara and Vaishnavites call Him Venkataramana. There may be difference in their feelings but God is one. People create differences in order to satisfy their petty minds.

Let us take another example. Siva is called Pashupati, the Lord of Pashus or beings. The individuals endowed with mind-principle are beings. Vishnu is called Gopala, the Lord of beings. Actually, both mean the same. Only narrow minds create differences. Narrow-minded people can never attain higher states whatever practices they may undertake for any length of time. We should recognise unity in diversity. This is true spirituality. You are yourself God. As long as you do not know this truth, you are Jiva (individual); once you know, you are Deva (God).

Power of Faith and Surrender

Today you have heard Anil Kumar speaking with joy about the devotion and the experiences of devotees in Japan, Thailand and Hong Kong. Some people think, these people from far off places have such intense devotion, sense of surrender and many experiences, but how is



it that being so near to Swami for so long we do not experience these? Actually, Swami does not shower any extra compassion on them. God responds according to one's faith. Their faith is responsible for everything.

Of course, there are right and wrong things both here and there. But because of great distance, they develop more intense devotion and sense of surrender. Intense feelings remain secure under all circumstances. When the devotion is not intense, it becomes fickle. Here is an example. There are huge trees on the roadside. These trees remain green in spite of famine and drought. On the other side, there is the paddy crop nearby. You have to water it everyday. If you do not water it for one day, it will dry up. Foolish ones may ask, "Paddy crop dries up if it does not get water for a day. How is it that trees remain green even in a long period of drought"? What is the reason for this? The roots of the tree have gone deep down to the water level, whereas the roots of the paddy crop remain on the surface. People who do not have steady and deep faith are like paddy crop. Faith is your life-breath. You listen to Swami's Discourses everyday, but you do not derive any benefit. There are some who hear only once but remain strong in faith forever. Anil Kumar has delivered talks all over India. His talks are highly attractive and colourful. But sometimes, he doubts those things which he himself says. In order to remove his doubts, I sent him to Tokyo. He went and saw for himself the devotion and sense of surrender of the devotees of overseas countries. He has understood that their faith is responsible for everything. All difficulties begin when one's faith wavers.

Prahlada loved Hari (God) and his father Hiranyakasipu hated Hari. The father went on arguing and denying the existence of God, whereas the son went on establishing His

existence. Who protected Prahlada when he was thrown down the mountain? His faith protected him and not Vishnu. His faith took the form of Vishnu.

Divinity in All Forms – the Shirdi Episode

Once in Shirdi, Lakshmibai Shinde prayed to Baba to visit their home and partake of food there. Baba accepted her request and promised to visit their home. She prepared everything for Baba's visit and kept everything ready. But Baba did not come at the appointed hour. She served food in the plate and went to Baba's photograph and said, "Baba! Why are you putting me to shame? More than my humiliation, you will be called a liar if you do not come. Why do you utter a lie? You should keep up your word!"

Meanwhile, a dog came into the house and started eating the food in the plate served for Baba. When she turned round to see what was happening, she found the dog. She got angry and beat the dog with a stick and sent it out. She was very sad that food served for God was eaten up by a dog. Next day she went to Baba and pleaded with him, "Baba! Should you not keep your word? Why should you utter falsehood"? Baba got angry and shouted at her, "Saitan! What is the need for me to utter falsehood"? In Shirdi, Baba used the word "Saitan" often; now Swami uses the word "Dunnapotu" (he-buffalo in Telugu). Baba continued angrily, "There is no need for me to utter any lie even if it is to satisfy you. My form is Truth, but you are not able to recognise it because of your narrow thinking. You assume that Sai Baba is only this body measuring five and a half feet. All forms are mine! You do not have such broad-mindedness. You are narrow-minded. I am the indweller of all beings".

God Can Come in any Form

Divinity is that which identifies itself with all the forms. It is a narrow-minded feeling to limit Divinity to one physical frame and have all our acts of devotion on such an assumption. God can come in any form. All forms are His. Swami tells something to some boy; He may tell something to Anil Kumar. He may send the message through anybody. One may die of serpent bite, another by being struck by lightning and yet another by slipping and falling. People might think, "Why should he die in this way? Why did not God protect him?" But serpents and lightning were sent by God Himself. They are none but the messengers of God.

We have built the Super Speciality Hospital here. Why did we start it? Many people suffer from many diseases. It is difficult to expect everyone to develop divine feelings of devotion and surrender. Some people have faith in medicines, some in operations and some others in doctors. Whether it is a verandah or a choultry, it is enough if one is able to sleep. Similarly, here our purpose is that people should get rid of their ailments, attain good health and live happily. Further, many medical experts like Dr. Venugopal and his team from Delhi, and the team from Hyderabad are performing the operations with great devotion and dedication. What is the reason for all these people to come here and carry on the operations? Apart from their faith and devotion, they have the good aspiration to give joy to one and all. They do all this keeping Swami in view.

Faith is the Cause of Fearlessness

Earlier, a heart operation was a very frightening thing and people would shudder at the prospect of this operation. They would be afraid of the consequences. The patients



Real wisdom lies in the vision of one's own true nature. Knowing oneself is true wisdom. Where does the man who seeks to know himself go? With which Guru does he take shelter? Is a person who asks others, "Where am I"? a wise one? No, he is ignorant. None would search for himself in the external world. But today's men are such ignorant ones. One who knows himself is the wise one. He is none other than God. God is the very embodiment of wisdom. He is the very form of truth and eternity.

Sathyam Jnanam Anantham Brahma
(Brahman is the embodiment of truth, wisdom and eternity).



would cry and make their kith and kin cry. But in Prasanthi Nilayam today, a heart operation has become an easy thing like removing the thorn from one's foot. None has any fear. That is fearlessness!

Even little children come to our hospital with a smile on their faces. When Swami went to the hospital, a little child who was operated upon greeted Him with a broad smile on her face. Neither her parents nor relatives were there but she was full of joy. What is the reason? It is because of the environment. Their faith is mainly responsible for this. All the things are going on very joyfully. Everyone thinks it is God's work. There is no trace of ego in those who work here. We may get fresh vegetable from the market. We may prepare good Sambar with dhal (pulses), tamarind, chillies and salt. But the Sambar is spoilt. Is it the mistake of the salt or dhal or tamarind? No,



the vessel is not tinned. The operation may be done spending lakhs of rupees. If there is no love and devotion in the work, it is like cooking Sambar in an untinned vessel. Faith is most important for success. It is faith or lack of faith which is responsible for success or failure. Without faith if you get into argumentation in the name of devotion, it is only the effect of ego and ostentation.

God is the only Guru

Embodiments of Divine Love! If you want to understand divinity, you should have the firm faith that divinity is everywhere. There is no place or object without divinity. Guru Purnima

...Continued from page 202

the Vedic Mantras, but they do not understand the meaning of what they chant.

Recitation of Vedic Mantras without knowing their meaning is useless. What is the use of mere chanting if one does not know the meaning of the words? There was a great singer in Madras (Chennai). She was known as Gana Kokila (nightingale of melody). She is no more now. Her voice was sweet like that of a cuckoo bird. She was very fond of singing Thyagaraja Kritis. All the compositions of Thyagaraja are in Telugu. But she had no knowledge of Telugu language. Once she sang this Thyagaraja song, “*Ne Pogadakunte Neekemi Koduva Rama*” (Oh Rama! What do You lose if I don’t praise You?) in her sweet and melodious voice. But since she did not understand the words, she sang, “*Ne Pakoda Tinte Neekemi Koduva Rama*” (If I eat Pakodas, what do You lose, Oh Rama!). You yourself can see how much the meaning became distorted when she sang, “Pakoda Tinte” instead of “Pogadakunte”. In Tamil language, no difference is observed in the sounds of the letters ‘ga’ and ‘ka’. They write

means full moon without any defect or lacuna. Moon is nothing but the mind. When the mind is completely perfect, it sheds light. Guru Purnima is not celebrated by circumambulation and making offerings to the Guru. What is the real offering? It is the offering of one’s love. To know that God exists everywhere is circumambulation. If you understand these terms, every day is Guru Purnima. There is only one Guru, that is God and there is no other Guru. Contemplate on that Guru.

– **From Bhagavan’s Discourse in Poornachandra Auditorium on the occasion of Guru Purnima, 14th July 1992.**

‘Kandhi’ instead of ‘Gandhi’. Therefore, when they say ‘Pogadakunte’, it sounds like ‘Pakoda Tinte’. Their singing of Thyagaraja Kirtans is pleasing to the ears but pronunciation of words leaves much to be desired.

In the same manner, you may chant Vedic Mantras in perfect rhythm and proper intonation; but if you do not know their meaning, it will only be pleasing to the ears; it will not fill your heart with bliss. You will experience bliss when you understand the meaning of words and imbibe the sacredness contained in them. Students are the future redeemers of the nation. Therefore, they should take to the path of spirituality, make efforts to understand the teachings of the Vedas and act accordingly.

(Bhagavan concluded His Discourse with the Bhajan, “*Govinda Hare Gopala Hare, Hey Gopi Gopa Bala...*”)

– **From Bhagavan’s Divine Discourse in Sai Kulwant Hall, Prasanthi Nilayam on 28th June 1996.**

NEWS FROM SAI CENTRES

SRI SATHYA SAI PRE-WORLD CONFERENCES AROUND THE WORLD

THE DIVINE MESSAGE OF OUR Beloved Bhagavan Sri Sathya Sai Baba – the message of love and self-realisation – is resounding among all people and all cultures. The International Sri Sathya Sai Organisation is convening Pre-World Conferences in countries all around the world. These Pre-World Conferences are a prelude to the World Conference to be held at Prasanthi Nilayam. Eight of these unique conferences have already taken place in Japan, Argentina, Mexico, U.S.A., Italy, Russia, Germany and Canada.

The theme of these Pre-World Conferences consists of the quintessential proclamations made by Bhagavan Baba: “God Is”; “I Am I”; “Love All, Serve All”. These divine words encompass everything that we must learn and experience in our human lives.

These all-encompassing divine pronouncements are being deliberated upon in these conferences in order to understand Sai Ideal Human Life and apply Bhagavan’s teachings through Sai Ideal Spiritual Organisation.

Prasanthi Council Chairman, Dr. Michael Goldstein, in explaining the rationale for the theme, says:

“Heretofore, we have conducted Conferences on Sai Ideal Education, Sai Ideal Healthcare, and Sai Ideal Youth, which have been uplifting and helpful. All of these aspects and institutions of human society are

important and should be understood with a spiritual perspective. However, more important than all social institutions and society itself is understanding the divine nature of human life.

“Our Beloved Bhagavan Sri Sathya Sai Baba teaches us that spiritual readiness is a state of inner being, and that heaven is an inner experience. That is why we have stressed the importance of universal participation by all who attend these Pre-World Conferences. Ideally, this organisation must provide an opportunity for all to participate, and for all to derive genuine spiritual experience. To the extent that we achieve this lofty goal, our organisation becomes worthy of bearing the Divine Name of Bhagavan Sri Sathya Sai Baba.”

A single format is adopted for all the Pre-World Conferences, which take place over one-and-a-half days. There is a short devotional programme, followed by introductory remarks by the local host official and the zone chairperson. The chairman and members of Prasanthi Council then speak about the significance of the theme, Swami’s teachings, and their personal experiences.

The main thrust of the agenda, however, is the extensive and intensive involvement and participation by the full body of attendees. This is accomplished by use of the study circle format. Participants are divided into groups not to exceed 25. A moderator and two recorders for each study circle are chosen in advance. On the first day, the topic is “Sai Ideal Human



Life” and on the second day, “Sai Ideal Spiritual Organisation”.

After each study circle, the conference convenes in plenary session, where the study circle presenters take 2-3 minutes to talk about the highlights of their study circle. This is followed by summaries and expositions on the topics of the study circles by senior devotees.

JAPAN

The first Pre-World Conference was held in Kobe, Japan on 6th February 2010 which was an auspicious date. Over 300 devotees from six countries, viz., Japan, Hong Kong, China, Korea, Taiwan, and U.S.A attended the conference. The proceedings commenced with Veda chanting by Japanese youth. The atmosphere was immediately charged with divine vibrations and God’s presence. Thereafter, Bhajans filled the milieu with devotion in preparation for the period of intense study and reflection. Welcome remarks were made by Sri Nari Chugani, Zonal Chairman, and Sri Lachu Chablani, Central Coordinator. The main talks were given by Dr. Michael Goldstein and Dr. Narendra Reddy. The study circles and the reports were opportunities for group learning and provided many shared insights and opinions of the daily responsibilities of all as devotees and Seva Dal volunteers.

SOUTH AMERICA

The second Pre-World Conference was held in Argentina on 20th and 21st March 2010, with 927 devotees participating. The venue was a hotel in downtown Buenos Aires, equipped with double-decked auditoriums holding 1,000 chairs. Two giant TV screens allowed those sitting in the upper hall to comfortably witness every event. Eleven countries were represented: Bolivia, Brazil,



In the second Pre-World Conference held in Buenos Aires, Argentina on 20th and 21st March 2010, more than 900 devotees from Bolivia, Brazil, Chile, Colombia, Ecuador, Paraguay, Peru, Uruguay, Venezuela, U.S.A. and Argentina took part.

Chile, Colombia, Ecuador, Paraguay, Perú, Uruguay, Venezuela, U.S.A. and Argentina. Talks were given by Sri Gutter, Dr. Goldstein and Dr. Reddy. There were 34 study circles and 200 devotees worked as Seva Dal volunteers. The presence of Bhagavan was felt in the harmony, love and unity in which all the activities were conducted.

CENTRAL AMERICA

The Pre-World Conference for Zone 2A was held on 2nd April 2010 in Mexico City, Mexico. It was inaugurated by Ismael de Lorenz who lighted the lamp. Gail Greenberg de Muniz then warmly welcomed the more than 900 participants. Nine countries were represented: Mexico, El Salvador, Panama, Nicaragua, Venezuela, Dominican Republic, Argentina, Haiti, and U.S.A. Devotees from Haiti were specially invited. Talks were given by Sri John Behner, Sri Gutter, Dr. Goldstein and Dr. Reddy. Study circles on the conference themes were conducted, and were deemed highly spiritually rewarding. Sai Expo Mexico, an exhibit that would visit many cities throughout that country, was also unveiled at the conference.

U.S.A.

Over 600 devotees from the U.S.A. (plus representatives from Canada and the West Indies) met on 17th and 18th April 2010 at the Radisson Hotel in Orlando, Florida where talks were given by Dr. David Gries, Dr. William Harvey and Dr. Michael Goldstein. Twenty study circles were formed on the first day to focus on deepening our understanding of the Sai Ideal Human Life, and on the second day, on the Sai Ideal Spiritual Organisation. In the evening, Dr. Hari Conjeevaram gave a presentation on the Haiti disaster relief being conducted by the Sai Organisation. Then, the first pilgrimage group going to Prasanthi Nilayam this summer conducted unison singing. Many participants felt that this was



In the Pre-World Conference held in Orlando, Florida on 17th and 18th April 2010, 20 study circles were conducted on the Sai Ideal Human Life and Sai Ideal Spiritual Organisation, besides talks by three distinguished speakers.

the best conference they had ever attended. It was observed that the “energy in the room was palpable, the love, the happiness of being together in Swami’s presence discussing His most important teachings, were felt by all”. Especially noteworthy was the decorative backdrop behind the altar that appeared to be the front edifice of Sai Kulwant Hall.

SOUTHERN EUROPE

The Zone 6 Pre-World Conference was held in Milan, Italy in the beautiful Mother Sai Auditorium on 1st and 2nd May 2010. There were 450 devotees in attendance, and the following eight countries were represented:



Mother Sai Auditorium in Milan, Italy, where Pre-World Conference of Zone 6 of the International Sri Sathya Sai Organisation was held on 1st and 2nd May 2010.

Italy, Croatia, France, Switzerland, Greece, Slovenia, U.S.A. and Spain. The consensus was that – individually and collectively – the conference had a great impact, “making all of us more moved to work together to create a stronger spiritual potential”.

Talks were given by Dr. Goldstein, Dr. Reddy and Sri Gutter. Following the study circles, George Bebedelis from Greece and Arjun Israni from Spain gave insightful presentations summarising the essence of what had been discussed. Then, near the conclusion of the programme, two young adults, Aude Gachet from France and Borna Lulic from Croatia, gave inspiring talks. Two additional events featured were: a photographic exhibit on the theme ‘I am I’ accompanied by Swami’s words; and a drama on the life of Saint Francis, showing the affinity of his teachings with Bhagavan’s teachings.

RUSSIAN SPEAKING COUNTRIES

The Zone 8 Pre-World Conference took place from 3rd to 4th May 2010 in St. Petersburg, Russia. There were over 400 participants. Ten countries were represented: Azerbaijan, Belarus, Kazakhstan, Kyrgyzstan,



Ten countries, viz., Azerbaijan, Belarus, Kazakhstan, Kyrgyzstan, Moldova, Russia, Uzbekistan, Ukraine, U.S.A. and Argentina were represented in the Pre-World Conference held in St. Petersburg, Russia, in which more than 400 people took part.

Moldova, Russia, Uzbekistan, Ukraine, U.S.A. and Argentina. Study circles on the three selected themes were conducted for 45 days prior to the opening of the conference, and no doubt greatly enhanced the quality and meaning derived from what occurred during the conference. Inspiring talks were given by Dr. Michael Goldstein, Dr. Narendra Reddy, Sri Leonardo Gutter, Sri Steen Piculell and Sri Valery Voshinin. In addition, Dana Gillespie spoke about her experiences of Bhagavan's divinity and sang some inspiring Bhajans. Three concerts with dance and song were also performed. The participants highly praised what occurred during the study circles, realising that "the time for going inside is now".

NORTHERN EUROPE

The Pre-World Conference for Zone 7 was held in Cologne, Germany on 7th-9th May 2010. There were 175 participants, representing 12 countries (Austria, Belgium, Czech Republic, Denmark, Estonia, Germany, Lithuania, Netherlands, Poland, Sweden, Argentina and U.S.A.). The main speakers were Dr. Michael Goldstein, Dr. Narendra Reddy and Sri Leonardo Gutter. Smt. Marianne Meyer, Chairperson for Zone 7, Smt. Petra Von Kalinowski, and Sri Norbert Nicolaus of Germany also spoke. The organisers received strong, positive feedback regarding the inspiring talks that deepened their understanding of



Participants from twelve countries, viz., Austria, Belgium, Czech Republic, Denmark, Estonia, Germany, Lithuania, Netherlands, Poland, Sweden, Argentina and U.S.A. were represented in the Pre-World Conference held in Cologne, Germany from 7th to 9th May 2010.

the topics and created an atmosphere of love and joy. Participants appeared deeply moved by the opportunity to meet and share their thoughts and experiences in connection with the themes of the Conference. It was noted that the outcome of the study circles reflected the long and intense preparation that preceded the event.

CANADA

In the city of Toronto, Canadian devotees hosted the first of their two Pre-World Conferences on 22nd May 2010. There were 450 participants, with Dr. David Gries, Dr. William Harvey and Smt. Myriam Josza being the principal speakers. There was also an inspiring audio-visual presentation by Dr. Aroon Yusuf on the Sai Organisation's Haiti relief efforts. The venue greatly facilitated the conducting of the study circle discussions, which were viewed as highly meaningful by all. It was the new Sri Sathya Sai Baba Centre of Toronto-York, which is a 20,000 square foot building, comprising a mammoth prayer hall, a library, a recreation / dining room area, seven spacious classrooms, plus a beautiful room reserved for Swami. The elegance and serenity of the setting added to the devotional atmosphere, and contributed to the overall effectiveness of the conference.

A very important precedent has been established at these unique International Sai Organisation Pre-World Spiritual Conferences. All who attended were not merely members of an audience. Rather, they participated in the proceedings in a spirit of selfless love. All contributed to our understanding of the Divine Teachings of our Beloved Swami. With Swami's grace, all participants derived genuine spiritual experience.

– Sri Sathya Sai World Foundation

BHARAT

Kerala: Every year, three-day camps are conducted at district level for selected Bal Vikas children on the theme of "Grooming for Excellence" with a planned follow-up programme. This year, these camps were conducted in all the 14 districts of the State on



Bal Vikas students participating in one of the camps on "Grooming for Excellence" organised by the Sai Organisation of Kerala which conducted these 3-day camps in all the districts of the State from 14th to 16th May 2010.

14th, 15th and 16th May 2010, in which 1,100 students along with their Gurus took part.

Under Sri Sathya Sai National Narayana Seva Programme, distribution of cooked food to the needy is being carried out in 12 out of 14 districts of the State. More than 2,000 persons are offered food everyday. In 130 Samithis, devotees are bringing rice and other food articles once a week. These are distributed in the adopted villages.

Manipur: Sri Sathya Sai Organisation, Manipur organised a function on 6th May 2010 in M.D.U. Hall, Yaiskul to celebrate Easwaramma Day. The programme began at 11.00 a.m. with Veda chanting by Bal Vikas children, after which there were talks on the theme of the function "Revere Mother as God" by two distinguished speakers and State President of Manipur. After lunch break, Bal Vikas children from all the districts of Manipur presented cultural programmes comprising dance, drama and devotional music. The function concluded

Continued on cover page 224...



Do not Ask, oh Mind!

IN OLDEN DAYS, THERE LIVED A Pandit (scholar) named Srivatsanka in Kanchipuram. He was a direct disciple of Ramunujacharya. His father Ramachandra Bhattacharya was a village officer. After the death of his father, Srivatsanka became the village officer in place of his father. The villagers called him by the name Kuresha. After a certain period of time, there arose in Kuresha a deep yearning to go to Ramunujacharya and serve him. Ramunujacharya lived in Srirangam. Therefore, Kuresha handed over his house, wealth and property to some elders of the village and himself set off on his journey to Srirangam along with his wife. They undertook this journey on foot.

In the course of this journey, they had to stay one night in a thick forest. So, his wife asked Kuresha, "Can there be thieves in the forest"? Kuresha replied, "Even if they are there, why should we worry? There is nothing with us which they can steal. Isn't it so"? Then the wife said very gently, "It is not so, I have brought with me a gold tumbler for drinking water". "What a shame! This gold tumbler has become the cause of your fear," saying this, Kuresha took the tumbler from her and threw it far away into the jungle. Then he said, assuring her, "Now you can stay here without any fear or worry".

Ultimately, they reached Srirangam. They were totally exhausted by the long and difficult journey and took shelter in a choultry. There Kuresha fell unconscious due to extreme weakness. At the same time, the bell of the temple of Srirangam for Naivedyam (food

offerings) rang. Hearing the sound of the bell, Kuresha's wife started thinking like this: "Oh Lord Sriranga! Here your devotee Kuresha has become unconscious because of hunger and there you are partaking of six types of delicious items of food! Is it just? Isn't the hunger of your devotee yours"? Within a few minutes, a trustee



A trustee of the temple accompanied by the musicians of the temple came to the choultry of Kuresha and offered Prasadam to him.

of the temple accompanied by the musicians of the temple came with the Naivedyam of the temple to the choultry of Kuresha. Offering the Naivedyam to Kuresha, he said, "Swami! By the order of Lord Sriranga, I have brought this Prasadam for you. Kindly get up and eat".

Kuresha was surprised by this unexpected offer of Prasadam and said, "Sir! I did not pray to God for any help nor did I desire anything. How did all this happen"? Since the trustee of the temple had brought Prasadam with great love and devotion, he ate a little and gave the rest of it to his wife. Then he asked his wife, "I did not pray to the Lord for food. I have

not come here for food; I have come here to realise the Atma. Did you express desire for anything by mistake”? Shedding tears of repentance, she said to him, “I did not ask for food specifically. But when you fell unconscious due to weakness, at that moment I thought to myself: Oh Lord Ranga! How can you partake of Naivedyam when your devotee is suffering from acute hunger”? Reprimanding her for her mistake, Kuresha said to his wife, “Oh foolish woman! A king gives you what you ask from

him. But the One who gives you without your asking is the King of kings. Asking from God is not the sign of a true devotee. Everything should be left to the Will of the Lord”.

Do not ask, oh mind, do not ask. The more you ask, the more you will be neglected. God will certainly grant you what you deserve without your asking. Did He not grant the wish of Sabari, who never asked? Did He not redeem Jatayu, who never asked but sacrificed his life for His cause? (Telugu Poem)

...Continued from page 222

with Arati to Bhagavan at 4.00 p.m. As part of Easwaramma Day celebrations, Narayana Seva was performed at Nongmeibung Old Age Home for Women by serving cooked food to the inmates.

Tamil Nadu: Sri Sathya Sai Organisation, Tamil Nadu organised a State level Convention of former Bal Vikas students at Chennai on 30th May 2010. The convention was attended by 595 former Bal Vikas students, consisting of 307 gents and 288 ladies from all over Tamil Nadu. The solemn function commenced with the hoisting of Prasanthi Flag. This was followed by soulful rendering of Sai Bhajans by the participating students.

The most interesting and inspiring part of the programme was the video / audio presentation, in which Bal Vikas alumni narrated their experiences and clearly elucidated that what they had achieved in life was mainly due to their good fortune in having been groomed in Sri Sathya Sai Bal Vikas programme in their formative years. They included Justice Ramasubramaniam, a sitting Judge of the High Court of Chennai, Sri Saikumar, a senior

officer of Tamil Nadu government and Smt. Sumana, presently settled in U.S.A.

As the All India President, Sri V. Srinivasan and Joint National Coordinator for Education, Smt. Vidya Srinivasan could not be present at the convention due to their preoccupation, a video presentation of their addresses was presented. The All India President in his address explained the vast expansion that had taken place in the Sai Organisation, including the establishment of Sai Archives in each and every State to preserve the historical data of Mission of Sai for posterity, the significance of Sri Sathya Sai National Narayana Seva and the enormous work being carried out at the grass root level in the adopted Sai villages. Smt. Vidya Srinivasan exhorted the former Bal Vikas students to take active part in organisational activities as they had been moulded by their association with Bal Vikas movement.

All the participating Bal Vikas students were highly motivated and inspired; they pledged to take active part in the activities of the Sai Organisation.



JOURNEY WITH SAI

An Historical Account of Bhagavan's Tours

With the blessings of Bhagavan Sri Sathya Sai Baba, the Publications Division of Sri Sathya Sai Sadhana Trust proposes to bring out a complete history of Bhagavan's tours to various places with full details and identify all places sanctified by the touch of the Lotus Feet of Bhagavan for the benefit of future generations. Those devotees / office bearers of the Sai Organisation who were fortunate to travel with Bhagavan or were in any way associated with these tours are requested to send whatever details they may have of these tours for compiling this important information in the form of a research document. The details may include (i) name and description of the place visited by Bhagavan with its photos (ii) date and time (if possible) of visit / stay (iii) route and mode of travel (iv) place where function held, if any (v) persons who travelled with Bhagavan (vi) full description of the events including the personal accounts of those persons who travelled with Bhagavan and of those in whose houses He stayed, (vii) text of Discourses, if given (viii) incidents connected with visit / stay (ix) miracles performed by Bhagavan (x) printed material of the events in the form of write-ups, newspaper reports, books, CD's, DVD's, photographs, films, etc.

All the material sent to the Publications Division will be carefully handled and preserved. It will be returned after scanning, if so desired.

Convener

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Turn the Mind Towards God

To start with, the individual must reform himself. Without the individual realising his true nature, all other accomplishments are of no avail. Man is exploring the most distant regions in space, but is not moving even an inch towards understanding his heart. Is this the journey man should undertake? He must turn the mind inward. Turning the mind towards the external world can only breed sorrow. Enduring bliss can be got only by directing the mind towards God. That is the real Sadhana. Without mental transformation, all other changes are meaningless. Without changing your qualities, you remain in the same state as before.

– Baba

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