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"The main ideal of Bharatiya culture is: Sathyam Vada, Dharmam Chara (speak truth, practise righteousness). We talk about Sathya and Dharma, but do not put into practice. The correct way is, from book to head and from head to action, so as to attain unity of thoughts, words and deeds."

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AVATAR VANI

EQUANIMITY IS TRUE FREEDOM*

WHERE THERE IS LOVE, THERE IS NO HATRED



HERE IS A CLOTH. BUT it is a bundle of threads. Not only threads; it is cotton. Here you have three things – cotton, thread and cloth. But essentially they are one. Similarly, you are not one person, but three: the one you think you are, the physical body, the one what others think you are, the mind, and the one you really are; the Atma. The Atma is what you should seek. All other things are peripheral only.

Divine Love is the Panacea for all Diseases

Jesus first said, “I am the messenger of God”. Later he said, “I am the son of God”, and finally he said, “I and my father are one”. Zoroastra also said in the same way – I am in the light, the light is in me and I am the light. Expressions are different, but their purport is the same. The Bharatiyas talk about Dvaita, Visishtadvaita and Advaita (dualism, qualified non-dualism and non-dualism). One progresses from dualism to qualified non-dualism and ultimately to non-dualism. Advaita propounds the principle of oneness. It proclaims *Ekam Sath Viprah Bahudha Vadanti* (truth is one, but the wise refer to it by various names). What is meant by Dvaita? Dvaita implies two entities, Jivatma and Paramatma (individual soul and Universal Self). It is the relationship of the object and its reflection, a relation like

that of ant and sugar. Sugar cannot enjoy its own sweetness. It envisages that one should be like an ant to enjoy the taste of sugar.

In the present life scenario and education system, people study and practise all that relates to the material world. But how long do the material objects last? And how can one get permanent happiness from ephemeral things of the world? *Anityam Asukham Lokam Imam Prapya Bhajasva Maam* (as the world is temporary and full of misery, contemplate on Me constantly), says Lord Krishna in the Bhagavadgita. So, what can you expect from a world that is ephemeral and full of sorrow?

Here is a small example. One day a Brahmin felt hungry while travelling. He spotted a hotel and rushed into it to have a meal. Being an ardent Brahmin, he ordered a pure vegetarian meal of Sambar (a southern Indian dish consisting of lentils and vegetables), rice, etc. He got a shock when the waiter said that it was a non-vegetarian hotel and those vegetarian items were never served in this place. Similarly, this world is ephemeral and is filled with troubles. Having been born in this temporary world, how can anyone aspire to get permanent happiness? You enter a medical shop and ask for Puri (a small, round piece of bread made of unleavened wheat flour, deep-fried), Sambar. Can you get that? Hunger is the same for all but people have different needs and tastes. Here is a small example. There is a medical shop and a coffee shop side by side. If the owner of the medical shop gets headache, he goes to the coffee shop to have a cup of coffee as a remedy for his headache. When the owner of the coffee shop gets headache, he goes to the medical shop to get a pill as remedy for his headache. See, one believes coffee

as remedy for headache, and the other believes in a medicine for the headache. People are lacking faith in themselves. It is like a person going to the neighbour's house to eat rotten food, leaving the fresh and tasty food available in his own house. In this manner, the youth of Bharat are ignoring the greatness and sacredness of their own culture and are going to foreign countries.

You should recognise your innate power. All powers are there within you. The whole world is present within you. This is the truth you must realise. The world disappears when eyes are closed. It appears as soon as the eyes are opened. You do not realise the truth as long as you perceive the world with your physical eyes. Everything appears yellow to a person who suffers from the disease of jaundice. Similarly, when your senses suffer from the disease of ignorance, your perception is naturally defective. Divine love is the panacea for all types of defects and diseases. It does not suffer from any disease. Worldly love may debilitate you but Atmic love is free from all diseases. Divine love always gives, whereas worldly love always takes. This is the difference between the worldly love and Divine love. True love does not expect anything. The path of love is the path of self-sacrifice. Self-sacrifice is the basic principle of love, which is rarely found in present times. Everybody is involved in demanding or desiring for something or the other.

Cultivate Expansion Love

Students today think only of monetary gains from their studies. No one thinks in terms of helping society or improving the condition of the family. They do not develop such broad feelings. They have narrow thinking. This is contraction love, not expansion love. You are born in society. Your welfare depends on the welfare of

society. Your education, wealth, fame and everything has come from society. What are you doing in return for society? You should show gratitude to society by dedicating to society your education, riches, fame and everything. Only then will your life as a human being be meaningful. Instead of seeking benefits, you should always think of ways and means of helping society. *Help*

the cultures of the world are one. *All are one, be alike to everyone.* Just as you love your body, others too love their bodies. Do not harbour selfish feelings that only you should be happy, not others. This kind of selfishness and self-interest are responsible for all enmities of the nation and the world. Promote the principle of love. Enhance your inherent love to broader horizons. Foster the broad feeling, "I and you are one". This is the mark of true humanness. What is the



The world disappears when eyes are closed. It appears as soon as the eyes are opened. You do not realise the truth as long as you perceive the world with your physical eyes. Everything appears yellow to a person who suffers from the disease of jaundice. Similarly, when your senses suffer from the disease of ignorance, your perception is naturally defective. Divine love is the panacea for all types of defects and diseases.

Ever Hurt Never. Peace and happiness will prevail in the world when this kind of ambience is fostered. When you render help, you will naturally receive cooperation and help from others. When you attempt to hurt anyone, several people are ready to retaliate at the slightest provocation. What is the greatness in venting hatred? You should control your senses with your mind, and raise your mind to the level of divine principle. When you transform your mind into divine principle, you will realise that all

purpose of life? Is it mere eating, drinking, sleeping and dying? No, not at all!

Understand the Importance of all Professions

The main ideal of Bharatiya culture is: *Sathyam Vada, Dharmam Chara* (speak truth, practise righteousness). We talk about Sathya and Dharma, but do not put into practice. The correct way is, from book to head and from head to action, so as to attain unity of thoughts, words and deeds. This denotes that the proper study of mankind is man. One whose thoughts, words and

deeds are in unison is a true human being. On the other hand, one who says something, thinks something else and does what is different from thoughts and words is, in fact, a demon. The scriptures say, *Manasyekam Vachasyekam, Karmanyekam Mahatmanam; Manasyanyath Vachasyanyath, Karmanyanyath Duratmanam* (those whose thoughts, words and deeds are in perfect harmony are noble ones; those who lack harmony of these are wicked). So, maintain the unity of these three. However, you have to face difficulties when you practise this. *Pleasure is an interval between two pains*. Pleasure cannot be realised in the absence of pain. Possibility of accidents is greater on a smooth and straight road because it induces recklessness in a driver. Ups and downs and curves will keep the driver alert. Similarly, vibrancy of humanness is lost when life is devoid of sorrows, struggles and losses. The dichotomies such as happiness and sorrow, profit and loss, fame and defame are necessary components for a lively life. Otherwise, life becomes boring.

Here is a small story. Once a king went to a forest and performed intense penance. As he prayed to God earnestly, God appeared before him. The king then prayed to Him, "Many people suffer from troubles and sorrows in the world. There are bigger people and beggars, rich people and poor people. Why did You create all these differences? Remove all these differences, make all people equal in all respects". God then replied, "Dear! This world is Jagat, which means coming and going. This is a natural dispensation which is sustaining the creation and the world in a vibrant condition. One is born as a child, becomes a boy at 10, an adult at 30 and a grandfather at the age

You are born in society. Your welfare depends on the welfare of society. Your education, wealth, fame and everything has come from society. What are you doing in return for society? You should show gratitude to society by dedicating to society your education, riches, fame and everything. Only then will your life as a human being be meaningful.

of 75. The same individual is the child, the boy, the man and the grandfather. There is no life without change. Change should be there. If there is no change, people will not be happy. There is no happiness in equality. The foolish king persisted with his logic. Then God said, "Alright, I hereby make all people equal in status in your kingdom". When the king went back to his kingdom, he found that all the roads were dirty. As the sweepers became rich, there was no one to clean the roads. When he reached his palace, there was no one to welcome him and there were no servants in the palace as all servants were living in palatial buildings. Similarly, there were no gatekeepers and watchmen. When he asked the queen where all the servants were, she said, "Since all of them have become rich and equal to the king, they are not bothered about serving him any longer"! Then the foolish king realised: "Alas! I did not understand when God was explaining to me". He then understood the importance of each profession. Each one is respectable, and each one should perform his respective duties sincerely. None should be slighted or praised basing on power or position. So, people should discharge their respective duties.

Many years ago, I went to Madras (now Chennai), during which time Rajagopalachari (popularly known as Rajaji) was the Chief Minister of Tamil Nadu. The Assembly was in session. At the end of the session, Rajagopalachari performed Arati to Lord Rama which gave him great joy. A member of a political party raised serious objection to this, saying, "This is Assembly Hall. If you are fond of Arati, why don't you resign and take up the job of a Pujari (priest) in a temple"? Another member raised the issue of equality, saying, "Sir, where is equality? The secretary who sits in the air-conditioned room and appends a few signatures on papers is getting a fat salary of 5,000 rupees, whereas a peon who works hard from morning till evening is paid a meagre salary of 500 rupees. Is this not injustice? The peon should get a salary equal to that of the secretary". Rajaji decided to teach them a practical lesson. He looked out through the window and spotted a Sannyasin (renunciant) on the road. He then called a watchman and asked him to check up where the Sannyasin was going. The watchman went, came back and told Rajaji the place where the Sannyasin was heading. Rajaji then asked him to go and find where the Sannyasin resided. The watchman went, returned and came with the answer from the Sannyasin. Rajaji again asked him to go and find whether the

Sannyasin would mind if he paid a visit to his place. The watchman went, returned and told Rajaji that the Sannyasin agreed to his visit. Rajaji then called an IAS officer and asked him to find who the Sannyasin was. The officer went, came back and told every detail about the Sannyasin. There was no need for Rajaji to send him again and again. Rajaji was thus able to convince the Member of the Assembly, who was watching this drama all along. Rajaji said that salaries were fixed on the basis of talents and abilities. People with fundamental discrimination were far superior to those having individual discrimination. Suppose you have all groceries and vegetables in the kitchen, as also an expert chef to cook food. But if the food is cooked in a untinned vessel, the food gets poisoned. Similarly, all spiritual practices such as Bhajans become useless when love is lacking. Love is the prerequisite for all types of spiritual practices. Where there is love, there is no chance for hatred. Friendship flourishes in the ambience of love. Therefore, develop love more and more. This is the sign of divinity. *Love is God. Live in Love.*

(Bhagavan brought His Discourse to a close with the Bhajan, "Prema Mudita Manase Kaho Rama Rama Ram...")

– **Bhagavan's Divine Discourse in Sai Sruthi, Kodaikanal on 8th May 1997.**

Mothers should feel lucky to have noble sons. Kondama Raju used to tell his daughter-in-law, "Easwaramma, you have no idea of your great good fortune. You are not an ordinary woman. The Lord Himself is with you. What a lucky woman you are"! Has there been any instance of a father-in-law adoring his daughter-in-law? He used to say, "Easwaramma, your name has been vindicated. Easwara's mother is Easwaramma".

– Baba

SRI SATHYA SAI ARADHANA MAHOTSAVA

SRI SATHYA SAI Aradhana Mahotsava was held with great devotion and solemnity at Prasanthi Nilayam on 24th April 2019.

Premaradhana: A Drama

On the eve of Sri Sathya Sai Aradhana Mahotsava, the students and alumni of Bhagavan's educational institutions enacted a drama entitled "Premaradhana" on 23rd April 2019 which gave the immortal message of Bhagavan that man should take refuge in God and follow the path of love, unity and purity to attain divinity. The drama which commenced with a beautiful dance dedicated to Lord Siva, illustrated this message of Bhagavan through the episode of Sathya declaring His Divinity at the age of 14 years and leaving His school and home to work for the welfare of mankind. The episode from the Ramayana depicting the building of the bridge on the ocean by Lord Rama and the episode from the Mahabharata depicting Arjuna keeping Krishna first in his life further illustrated the message of the Lord.

Sai Pancharatna Rendition

The programme on the morning of 24th April 2019 began with soulful rendition of Sai Pancharatna compositions (five jewels of songs dedicated to Sai) which were sung by about 300 carnatic classical singers, both ladies and gents, with deep devotion and reverence. The songs rendered were: "Pranamami Sayeesha" (I offer salutations to Lord Sai), "Sada Bhavayami Sri Sathya Sai" (I always meditate on Sai), "Charana Sevanam Parama Pavanam" (serving the



Soulful rendition of Sai Pancharatna compositions.

Lotus Feet is most sacred), "Kali Yuga Avatari Bhagavan Sri Sathya Sai" (Sai, the Avatar of Kali Yuga) and "Sathya Sai Avatar Vaibhavam" (glory of Sathya Sai Avatar). Listening to these five compositions set to sublime music was an elevating experience for a large number of devotees who came to attend this solemn function.

Insightful Talks and Narayana Seva

This soul-stirring musical presentation was followed by two insightful talks on the glory of Sai Avatar and His Message to mankind. The first talk was delivered by Sri S.S. Naganand, Trustee, Sri Sathya Sai Central Trust who reminded the devotees that it was the divine grace which mattered in man's life; worldly attainments were not important, because it was the divine grace which united man with God. He also gave the happy news that Radio Sai, the medium of spreading the message of Bhagavan, had attained an important milestone as it had now one lakh subscribers. The Director and other senior functionaries of Radio Sai then offered salutations at the Samadhi of Bhagavan. The second speaker was Sri Nimish Pandya, All India President, Sri Sathya Sai Seva Organisation who

exhorted the devotees to perform Sadhana to transform themselves and the world. Sai devotees, he said, were blessed by Bhagavan to get the opportunity to serve mankind and experience God through selfless service.

These talks were followed by a video clip of Bhagavan's Divine Discourse, in which He exhorted the devotees to realise the principle of unity by removing the delusion of multiplicity. Sai, He said, is you and you are Sai. Know this fundamental truth that you are basically divine, He added.

After the conclusion of the programme in Sai Kulwant Hall, Narayana Seva on a



Narayana Seva in Sri Sathya Sai Hill View Stadium.

large scale was performed in Sri Sathya Sai Hill View Stadium in which food and clothes were offered to thousands of people. Food was also served to all the devotees in the

Ashram in a specially erected Pandal in its premises.

Nava Vidha Bhakti Aradhana

The evening programme began with an insightful talk by Sri G.S.R.C.V. Prasada Rao, Member Secretary, Sri Sathya Sai Central Trust, who recounted the devotional programmes being conducted at Prasanthi Nilayam as part of Bhagavan's Aradhana, making a special mention of the rendition of Sai Pancharatna Kritis by renowned musicians as part of Sri Sathya Sai Aradhana Mahotsava since 2012.

What followed next was a superb presentation on nine forms of devotion of the Lord, namely, *Shravanam* (listening), *Kirtanam* (singing), *Vishnusmaranam* (contemplating on Vishnu), *Padasevanam* (serving His Lotus Feet), *Vandanam* (salutation), *Archanam* (worship), *Dasyam* (servitude), *Sneham* (friendship), *Atmanivedanam* (self-surrender).

The presentation entitled "Nava Vidha Bhakti Aradhana" offered by the alumni and students of Sri Sathya Sai Institute of Higher Learning illustrated these nine paths of devotion through Veda chanting, group singing, Sri Sathya Sai Ashtottara Shata Namavali recitation, Burra Katha, dances, etc. All the items of the programme were so well presented that it was difficult to say which of these was better than the other.



A group song by the students and alumni of the Institute, symbolising Kirtanam.



A dance number as Vandanam.

A MEMORABLE PICNIC WITH SWAMI

Kuppam Vijayamma

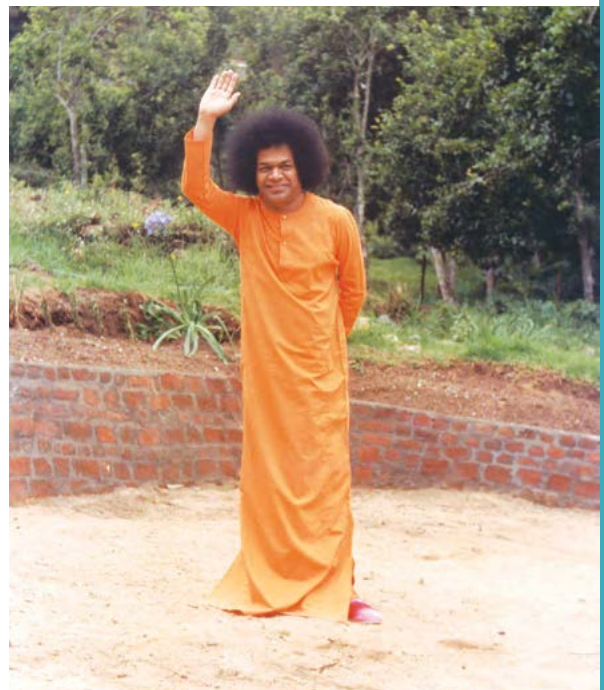
She was fussing with things in the kitchen, when I told her, "Look there"! Two angels got down from My car, holding gold plates containing eatables in their hands. They placed them on the table and went back. The devotee was filled with great wonder and joy. After finishing eating, I gave the gold plates to her, blessed her and left." Swami said further, "The whole heaven comes down if I wish. People praise Me in many ways; but they forget My reality due to Maya (delusion).

TO TRAVEL WITH SWAMI IS LIKE drinking nectar out of gold cup! It is like going in a procession in cool breeze under the canopy of blissful anticipations!

On that day, Swami was in my sister Sushilamma's house. After bestowing Darshan to devotees, Swami climbed to the first floor, He looked at my sister and said, "Shall we start"? She asked Him in surprise, "Where to, Swami"? "Oh! Full of questions! Come on. Let us go on a picnic". He got down the stairs and sat in the car.

Mother Easwaramma, my sister and me got into another car. Four more cars followed us forthwith. We were indeed fortunate to travel with Easwaramma. She made an impromptu remark, "Sami is like this always" (she always lovingly called Swami as Sami).

We all reached a place in the wilderness. Thinking of Swami's divine plan, divine game and divine deeds, my mind was swinging on sweet anticipatory thoughts. Looking at my blissful face, Amma (we used to call Easwaramma as Amma) woke me up with a tender pat, raised her eyebrows and asked



me, "What is the matter"? I had no words to describe my feelings. She understood and said, "It is all a play and prank of Sami. He enjoys keeping people in suspense". There was a glow of joy on her face too. Meanwhile, Swami's car halted at a place of scenic beauty.

All of us quickly got down from our cars. The ambience of the place was quite peaceful. Holding his gently fluttering red robe with one hand, Swami walked towards us like an enchanting swan. Looking at Him, the Mother Nature was filled with great bliss, as it were. Groups of birds sang songs of welcome to Swami. The morning was offering obeisance to Him from the recesses of trees. Swami was indeed a personification of beauty and enchantment when He glided towards us while talking to all as one among us.

Easwaramma approached Swami and meekly asked, "Sami! What is the name of this place"? He replied, "How can there be a name where there is no village? This is Brindavan sans any name". Yes, wherever the lad of Brindavan goes, the place ought to be Brindavan only, I thought. Looking at the mother holding her son's hand, talking with amity, affection and liberty, we felt it should be possible only for the mother. The saying, "Even an emperor is a child when it comes to mother", flashed in my mind.

Swami pointed at a place, where there was a carpet-like bed of green leaves, and said, "Come, let us sit here". All of us gathered there. The sight of mother sitting by the side of Swami seemed as though gold had acquired fragrance. If Swami was a jasmine flower, the mother was its fragrance. Oh, what a beautiful sight! The sight was so enchanting and sweet that it demanded an uninterrupted gaze. If the bond between them was of eternal nature, the sight was no doubt a great fruit of meritorious deeds over several births for us, the onlookers. The mother was always shining with lustrous glow, with a constant smile on her face. Her cheeks were adorned with a beautiful dimple whenever she smiled. She always accosted

people with natural humility, fullness of love and respect.

The items of breakfast were unloaded from a car. When the mother widened her eyes and asked, "How and when did You arrange all these things"? Swami lovingly smiled and said, "First eat. I will tell you later". There was an endless stream of tears from my eyes when I saw Swami serving Himself to His mother and nudging her to eat more. All of us ate hot idlis, vadas, as also biscuits and fruits to our fill, like Lambodara (Lord Ganesh).

Mother Easwaramma was fond of chewing betel leaves. Swami took out some betel leaves and broken pieces of betel nuts from the silver box, applied some lime on the leaves, folded into a tiny pack and slipped it into His mother's mouth. The sight was incredibly beautiful. Joy flowed like a flood from my little heart. With a smile, Muvva Gopala (Swami reminding of Krishna) began to narrate an amazing incident.



Mother Easwaramma with Bhagavan

“You know what happened one day! I went along with three students to the house of a devotee and knocked at her door. Looking at Me, she was ecstatic with joy. The four of us sat in the hall. She was in a highly confused state. She went into the kitchen and ran hither and thither not knowing what to do. She was fussing with things in the kitchen, when I told her, “Look there”! Two angels got down from My car, holding gold plates containing eatables in their hands. They placed them on the table and went back. The devotee was filled with great wonder and joy. After finishing eating, I gave the gold plates to her, blessed her and left.” Swami said further, “The whole heaven comes down if I wish. People praise Me in many ways; but they forget My reality due to Maya (delusion). With one look of My command, everything gets provided”. Swami then sang a Telugu song:

*Oh Krishna! Sing a sweet song, and
fill my heart with nectarine words and
bliss. Distil the essence of the Vedas,
transform it into divine music, play it on
Your enchanting flute, and captivate me
with Your melody. Sing, oh Mukunda!
Sing for me!!* (Telugu Song)

Even while singing the song, Swami created a marble statuette of Krishna, in a flute playing posture and sitting on a boulder. I just cannot describe its beauty! Swami's sweet voice made us spellbound. He looked at me and asked me to accompany His singing. All were filled with joy when Swami started singing *Chitta Chora Yashoda Ke Bal Navaneeta Chora Gopal* (Oh Krishna, the son of mother Yashoda, You are the stealer of butter and the hearts of devotees). Our hearts were really stolen by Swami! His figure was imprinted on our hearts just like a photo in a book.

Swami got up saying, “Shall we start”? The mother pleaded, “This place is so beautiful...” He made a wee bit of fun and ignored her plea to spend more time there. What joyful moments were they!

As He was walking along, Swami sang the song *Challa Galilo Yamuna Thati Pai Shyama Sundaruni Murali...* (in cool breeze, on the bank of Yamuna, Krishna's play of flute). There really came a whiff of cool breeze; and the trees showered tender flowers upon Swami, as though performing Abhishekam unto Him.

All of us reached the cars. Nagaratna Mudaliar, who had been driving Swami's car, approached Him and said, “Pardon me, Swami, petrol in the car is exhausted. If You can wait for a while...”, Swami told him, “I know. Get some water from (nearby) stream and fill the tank with it”. We all remained nonplussed. When the driver became nervous, Swami insisted, “Do as I say”. Can Swami's word go in vain? As soon as water was filled in the petrol tank, the car started running as naturally as ever. Mother Easwaramma caught hold of Swami's hand in great joy and said, “Everything is a wonder with You. You are God, no doubt”. Swami just gave a nod to her comment and started on the journey. Looking at Mother Easwaramma's sheer joy all along the journey and conversing about Swami's deeds, we all reached the destination joyfully.

(From Telugu edition of *Sanathana Sarathi*. English translation: P.P.S. Sarma.)

– **Smt. Kuppam Vijayamma is the author of the famous book “Anyatha Saranam Nasti” and many other books on Bhagavan Baba.**

INDIVIDUAL EMANCIPATION AND WELFARE OF THE WORLD

Some Reflections

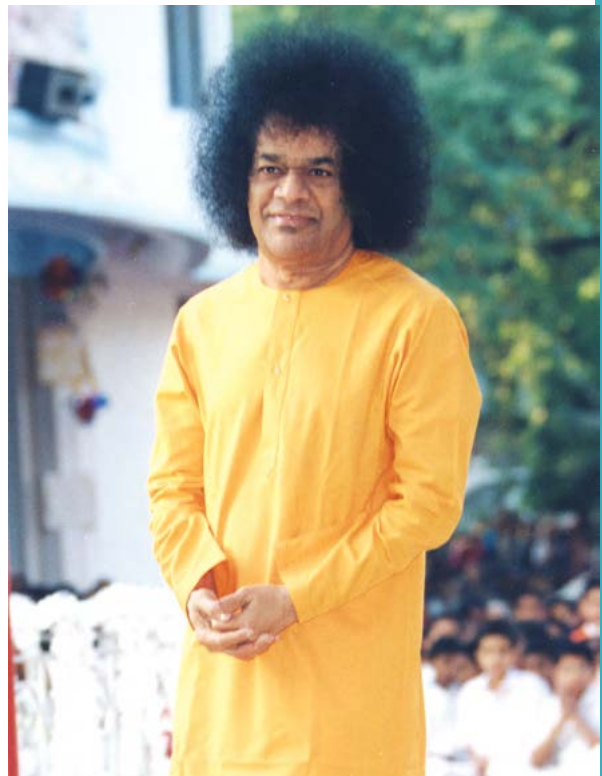
Swami Atmashraddhananda

There are four Purusharthas (goals of life) for a human being. The first two are Kama and Artha. The third Purushartha is Dharma which leads to Moksha, the final Purushartha, and the goal of human life. What is this Moksha Purushartha? It means we can free ourselves from our own desires and in the process discover or rediscover the real source of happiness, the real source of eternal existence which is present within all of us. It is very interesting to remember that the real source of happiness, the real source of eternal existence what we are looking for through everything in this life, is actually present right within us.

IT IS A WONDERFUL OCCASION for me to share a few thoughts on the subject *Atmanomokshartham Jagathitayacha* (individual emancipation and welfare of the world). When Swami Vivekananda founded the Ramakrishna Mission in 1897, he gave this ideal to Ramakrishna Mission. But this ideal is not just limited to Ramakrishna Mission or to Ramakrishna Math or what we generally call Ramakrishna Movement. It is the ideal which is of great importance to everyone in this world because this ideal represents what a human being or human beings in general finally want in life.

Desire to Exist is Basic to Man

To begin with, man wants happiness; he wants peace and security in life. When man begins his life's journey, he begins on a very gross note. And that note is, he begins with only seeking happiness. This is called Kama. He wants to fulfil his desires, since



by fulfilling desires he gets happiness. So, he wants to fulfil all his desires and this is

so basic to life. It makes him think about the very basic instinct which makes him live. It also represents our desire not only for happiness but also for security, for safety, for simple fact of living. If it was not so, the person who doesn't have this, he will be in a very unsafe position. So, Kama is very basic to man. It exists.

But this is a very gross note with which we begin our life. As we begin our life, we find that in order to fulfil our desires we also need Artha by which we generally mean money or wealth. But Artha can be anything that is a resource for the fulfilment of our desires. So, we begin our journey with the gross note of fulfilment of desires with the help of our resources. This together, Kama and Artha, are called Pravritti Marga (path of worldliness). But even to follow this, there have to be certain rules which one has to follow. Truly speaking, when a person is trying to fulfil his desires and has certain resources to fulfil them, it is what we say he wants to attain success in life. He wants to have success in the form of fame, power and money and whatever we consider as worldly success. These together try to create within him an intense desire to carry on his life.

Limitless Desires Cause the Cycle of Birth and Death

But a time comes when he finds the insufficiency of the path of desire. This is where we say human beings have grown, have become cultured; they have then progressed in their inner life. Progress in inner life makes them understand the truth that a person is not just the body. We are not just having a Sthula Sarira (gross body); we also have a Sukshma Sarira (subtle body), and even beyond the Sukshma Sarira is the Karana Sarira (causal body), and even beyond the causal body is the real

Self, the Divinity present in us. Why does the Self put on these different selves, as we say, the Karana Sarira, the Sukshma Sarira, and the Sthula Sarira? Why does man put on these bodies? It is said, it is because of a mysterious power called Maya (delusion) or Avidya (ignorance). It somehow creates a feeling of limitation in the infinite Self which is self-fulfilled and full of inherent joy. We call it the sense of 'ignorance' which comes, not ignorance in the real sense but a kind of partial knowledge of reality and partial ignorance of reality. Ignorance here means, I partially know my divinity and partially I do not know my divinity. When this mixture happens, then a person takes, what we call, birth. When he takes birth, he has all these bodies or all these selves impinged on him. So, he has the Karana Sarira, the original Karana or the cause of the causal body, which gives rise to the Sukshma Sarira, the type of Antahkarana (inner psyche) or the type of subtle body he puts on in order to fulfil certain desires, and that manifests in the form of the Sthula Sarira or the body that we have and the body that consists of various Indriyas (sense organs) and various faculties of our personality.

All that starts from a mysterious past, of which we have no idea. But this is very true that we have this Sthula Sarira, we are born as little babies, we come to the teenage, we grow up as young people and then we have declining years. We decline and our body becomes weaker and we become old and leave this body. This is a general cycle which every living being undergoes. Not only human beings but all living beings undergo this cycle of birth and death. And when a person dies, it is not that he is actually dead. It is the body that dies. It is his Sthula Sarira consisting of what we see in each other as bodies having a height,

a particular complexion and some bodily characteristics. So, when a person dies, the sum total of all these dies, but not the Sukshma Sarira. The subtle body has still desires to fulfil, so, it goes in search of another body. It searches for another place where it can find those circumstances, those conditions, in which it can fulfil its desires, fulfil what it feels it is lacking. And then he or she is born again and again. In this way, he carries on with the fulfilment of his desires, fulfilment of what he considers is worth attaining in life. And in the process, generally speaking, it accumulates new desires. That is the nature of the mind. It keeps generating new ideas and new desires. So, when a man tries to fulfil his desires, he generates new desires, and this process continues and he is born again and again. Adi Sankara says:

*Punarapi Jananam Punarapi Maranam,
Punarapi Janani Jathare Sayanam,
Iha Samsare Bahu Dustare,
Kripayapare Pahi Murare.*

(Oh Lord! I am caught up in this cycle of birth and death; time and again, I am experiencing the agony of staying in the mother's womb. It is very difficult to cross this ocean of worldly life. Please take me across this ocean and grant me liberation.)

Punarapi Jananam – again you are born, that is because the Self within does not die with the death of the body. With the causal body and the subtle body, it goes on searching for happiness outside. It goes in search of happiness of different types, in different ways, in different places and situations. It is searching for happiness, peace, security, safety and things like that. And that is called the cycle of birth and death.

A spiritual person will become more unselfish, his focus on the little self of himself will shift, he will become more and more identified with others because the real Self within us is not multiple, it is singular.

The consciousness that is present in all of us, the divinity that is present in all of us, is not multiple; it is only singular.

What is the Self in me is also the Self in others. So, naturally when a person grows spiritually, he becomes more and more unselfish, and concerned about others' welfare.

Dharma Leads to Moksha

Then one day, that blessed day, when the soul awakens from its ignorance, it begins to think, 'Now let me find something more, I am not just this body and mind, let me think of something higher'. It is the beginning of Dharma, beginning of higher life. The set of values starts manifesting in him and with that he goes on living his life yet more with greater virtue. So, Dharma creates in him a further feeling of what good I can do for the community. He starts thinking, 'What I have got from society, from the people around me, let me give back. I should not only be a receiver but should also be a giver'. In fact, giver is much more blessed than the receiver. Swami Vivekananda in his Karma Yoga lectures says that it is not the receiver who has to say 'thanks' but it is the giver who has to say 'thanks' because he gets the opportunity to serve. The giver realises: I

could do something for you, and by so doing I could acquire new purer Samskaras, what are called as our Punya Karmas (meritorious deeds), and so I am thankful for giving me the opportunity for gaining it!

There are four Purusharthas (goals of life) for a human being. The first two are Kama and Artha. The third Purushartha is Dharma which leads to Moksha, the final Purushartha, and the goal of human life. What is this Moksha Purushartha? It means we can free ourselves from our own desires and in the process discover or rediscover the real source of happiness, the real source of eternal existence which is present within all of us. It is very interesting to remember that the real source of happiness, the real source of eternal existence what we are looking for through everything in this life, is actually present right within us.

A person who is seeking Moksha is a Moksharthi and this Moksharthi is in search of those means which will make him free from bondages. And these bondages are again not external but internal. Thus, he begins his journey, he starts thinking, he is awakened, and as if, he starts looking for the right means to overcome his internal bondages. Where are the internal bondages? Are they somewhere behind our eyes or behind our skin or are they behind any of the body parts? According to our scriptures and according to the great sages and mystics, these bondages are all in the mind. *Manah Eva Manushyanam Karanam Bandhamokshayo* (mind is the cause of bondage and liberation of man). A man is bound by his mind and he is freed by his mind. Mind means thoughts. The mind is an English word; we all say, my mind is good, my mind is happy, my mind is depressed. It is the instrument in the hands of something

which is different from the mind. We call this mind in Sanskrit Antahkarana.

Where do our Bondages Lie?

Antahkarana has got four parts. The first part of the Antahkarana is called Chitta. Chitta means memory. The moment I see something, there is a memory of that: 'Achchha (oh yes), have I seen this earlier or not'? I see a friend or a person. Did I see him earlier or not? Is it an apple or a mango? Since I have an original memory of something, that is why I am making this comparison. So, there is a memory kept within us and this memory is the sum total of all the experiences, that we have had through various births, not only of this birth. It is like the black box in an aircraft. The aircraft has a black box which records everything that happens in the journey. Whenever there is a crash or any problem with an aircraft, they look for the black box. Something like that is Chitta in the human beings but it is not gross. It is something which is very subtle.

The moment I receive something or meet someone, first I see whether I can recognise the thing or the person. Is he the person whom I know? Is it a new object? And then I start thinking about that. That thinking is called Sankalpa-Vikalpa. For instance, somebody tells you there is a Satsang. You say, "O Satsang! Satsang means this; I have to go there and sit there, there is a nice lecture or there is a Kirtan there". You have a memory of what is Satsanga. Then you decide whether you should go or not. This thinking of going or not going is called the Manas in Sanskrit. Generally, we translate Manas as mind, but it is the capacity to think Sankalpa and Vikalpa: "Oh, whether I should go or not, whether I should resolve to go or whether I should not resolve to go".

The third part of the mind is Buddhi. Buddhi means the decision-making faculty of the Antahkarana. The Buddhi says, "Yes, you get up and go. It is right for you". Sometimes, we may make a wrong decision, but Buddhi is Nischyatmika (decisive). It is a determination, it is a resolution. That is why we all pray, "O Lord, enlighten my Buddhi". In the Gayatri Mantra, we have this famous prayer: *Dhiyo Yo Na Prachodayat*. 'Dhi' means Buddhi, intellect. May my intellect be awakened! May I be able to take the right decision! May my Buddhi be inspired by right ideas! May it be inspired to take the right and higher path of life!

This Buddhi again is caught up by another factor called Ahamkara (ego). Ahamkara says, 'Yes, I did it, I got up, I spoke, I lifted, I ran, so on and so forth'. But Buddhi through pure thoughts and actions can become free from the clutches of the selfishness and act wisely. So, you have Chitta, Manas, Buddhi and Ahamkara. These are the four places, specially the Chitta, where all our inner bondages are present. We are searching how these bondages can be broken, how we can attain a stage where we can become free from the very fact of being born again and again. Rather, if we had to be born again, we should be born only to serve and help others but not for our personal experiences of happiness and success because happiness and success which we experience are after all limited in their scope. But we can serve others, we can be of great help to others so that it gives us an inner satisfaction. For that purpose, a person might take birth but otherwise he seeks 'Mukti', he wants to become free.

The Path to Liberation

Now how does one attain this Mukti? First of all, what is the bondage? We

have the subject *Atmanomokshartham Jagathitayacha*. So, what should one do for one's own Moksha, for one's own emancipation, for one's own freedom, let us say, for one's own spiritual growth? First of all, what is spiritual and what is growth, and what are we to do for spiritual growth? First thing, let us make it very clear that the term 'spiritual' means that which is related to the infinite spirit within us, the divinity present in all of us, the Atman present in all of us. Swami Vivekananda said it very beautifully. He said, "Each soul is potentially divine. The goal is to manifest this divinity by controlling nature – external and internal". This is the whole of religion. To control our own inner nature means, our mind has to be brought under proper training and proper control. Then only can we attain our inner freedom. This control, this inner discipline, is called spirituality.

This inner discipline is often aided by external conditions and factors. For instance, all of you are seated here; it is a beautiful place where there is no disturbance as to what you are proposing to do here. You are here wishing to hear and to enrich yourself. So, these are external conditions, and these external conditions are necessary for a very long time for our inner growth. We need to make ourselves stable enough to seek our inner growth. So, external conditions are very necessary in that sense. They play a vital role in growth in spirituality. And the test of spiritual growth is unselfishness. The more a person grows spiritually, the more unselfish he becomes. Unselfishness is the test of spiritual growth. When we speak of spiritual growth, it is not that only the mystic side of spirituality should be emphasised;

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BHAGAVAN'S EASWARAMMA DAY MESSAGE

GOD RESIDES IN THE HEART

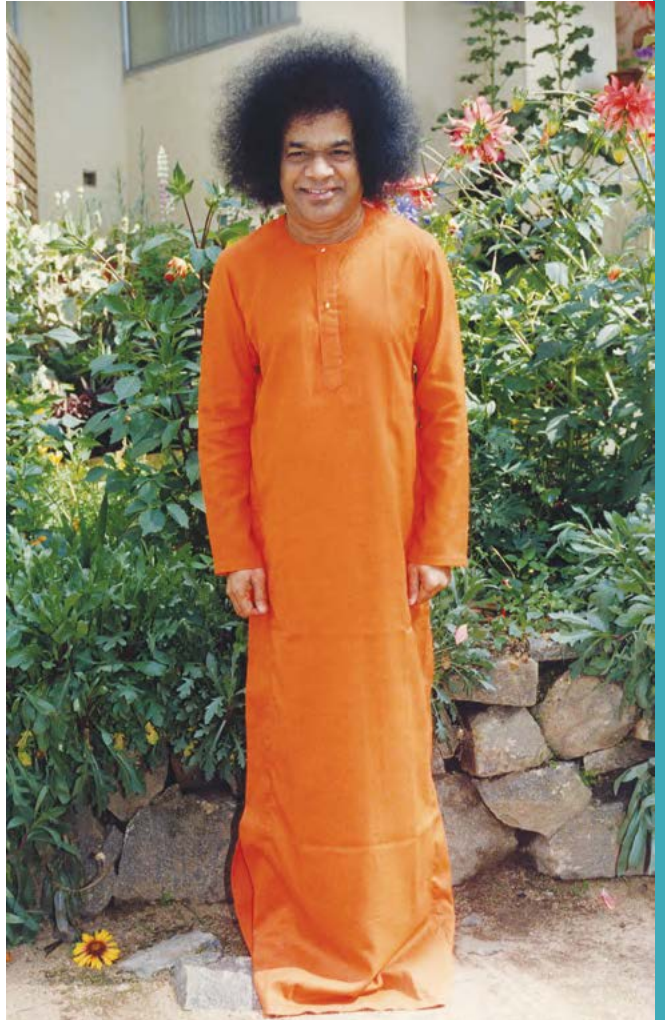
It is to demonstrate to the world the importance of reverence for the parents and the need to receive their blessings, Swami also makes it a point to visit the Samadhi of the parents of this body twice a year. Swami adheres to this practice to serve as an example to the world.

PARENTS SHOULD PUT CHILDREN ON SPIRITUAL PATH

FROM ANCIENT TIMES, it has been the practice in Bharat to revere the mother as God. From the outset, the Vedas have declared: "Revere the mother as God, father as God and preceptor as God". In the ordinary course of daily existence, they are gods for worldly purposes. For the human body, the mother, father and preceptor are to be deemed as divine. But for the pursuit of spiritual life, the Divine is the only God. There is another Sanskrit saying which hails God as mother, father, kinsman, friend, wealth, knowledge and in fact the Supreme Lord of everything. This means that for the spiritual life, God is everything.

Only God Deserves to be Worshipped

The mother and father are residents of the home. The preceptor dwells in his Ashram. But God is the indweller of the heart. Only God can reside in the heart. It is true that mother, father and preceptor are divine, but they are not entitled to dwell in the heart. They have to be revered, adored and made happy. God alone deserves to be worshipped. "God is nearer to man than his mother, closer than even the father. To give up



such God is a heinous sin. This is the truth proclaimed by Sai."

After the end of the Kurukshetra war, Krishna went to see Gandhari, the mother of the Kauravas. Dhritrashtra, the father of the Kauravas, was also in deep sorrow. Gandhari spoke to Krishna in great anger and anguish, “Krishna, the Pandavas and Kauravas are sons of brothers. What is the reason for Your animus against the Kauravas and your partiality for the Pandavas? You continually protected the Pandavas but You did not save even one of my hundred sons from death. Why this discrimination by You?”

Krishna smiled at her and replied, “In your indignation and anger you are using words recklessly. The fault is only yours. Although you had hundred sons, have you seen any of them? How can children not at all seen by the mother hope to get the grace of God?”

The more one strives to give joy to the mother, the more the motherland will rejoice. The mother and the motherland go together.

When Pandavas were about to leave for battle, Kunti pronounced a special blessing on them, proclaiming that victory would always be on the side of those who stood for Dharma. She said that great warriors who went to fight with valour were blessed by their mothers with Raksha Kavach (protective armour). In the case of the Pandavas, Kunti declared that the benediction “Sri Rama Raksha” may serve as armour for them on the battlefield. This shows how important a mother’s blessing is for the success and welfare of the children.

It is to demonstrate to the world the importance of reverence for the parents and the need to receive their blessings, Swami also makes it a point to visit the Samadhi of the parents of this body twice a year. Swami adheres to this practice to serve as an example to the world.

– Excerpted from Bhagavan’s Easwaramma Day Discourse on 6th May 1998.

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the day-to-day character side should also be very much emphasised. As far as the mystic side is concerned, a person may say, “Well, I have heard the divine sound, I have seen a divine vision”. That is the mystic side of it. It is very personal, it is very private. You cannot investigate it by any means except that its manifestation in day-to-day life. What is this manifestation in day-to-day life? A spiritual person will become more unselfish, his focus on the little self of himself will shift, he will become more and more identified with others because the real Self within us is not multiple, it is singular. The consciousness

that is present in all of us, the divinity that is present in all of us, is not multiple; it is only singular. What is the Self in me is also the Self in others. So, naturally when a person grows spiritually, he becomes more and more unselfish, and concerned about others’ welfare. This spiritual growth of a person leads him to Moksha, the ultimate goal of human life.

(To be continued in the next issue.)

– From the talk delivered on 10th June 2018 at Prasanthi Nilayam by Swami Atmashraddhananda, Ramakrishna Mission, Belur Math, Kolkata.

Effulgence of Divine Glory

LIFE AND JOY FOR ALL

Elsie Cowan

LIKE MANY OTHER PEOPLE IN this world, Walter and I had searched for God here and there for many years, without realising that He dwelt all the time right inside us. At last, when we were past seventy, we reached Baba, and knew at once that He was the destination of our journey. After that, we had been to Puttaparthi many times. Baba told Walter and me to set up a book shop here in our home, because, He said, in His own inimitable way, that He could not come to America unless and until He had a sort of home here to welcome Him! The shop sends hundreds of Baba books everyday to all parts of the world. Here is how it all came about. On a beautiful day, never mind the date, we received a telegram, when and from where we could ever have expected. It was from Baba, who, we had been told by many, never sends out letters or telegrams. It read: "Come immediately to Madras (Chennai)".

When we arrived in Madras, we found a car at the airport, waiting for us, though we had not informed anyone in India about our coming. We did not tell anything to the nice driver, but he took us to a large hotel where we found that the best room had been reserved for us, by another nice young man. The latter man proposed to stay in a room to the rear of ours, and said we were to consider him as at our service. He was indeed very helpful in innumerable ways all the time we were at Madras, almost like a son to us. One Ratanlal couple devoted to Baba lived in the room to a side. In America,

Walter had been unwell for some time. I had thought it was only a passing indisposition. I had been wrong, as you will see.

In the evening, we went to the conference Baba held. When we arrived at the venue, a large bungalow, we were told that Baba was directing a drama after the conference had ended. Dr. Bhagavantham received us on the porch. We wondered how he came to be there when the drama was going on in the pandal at the rear of the bungalow. We came to know later that he had been told by Baba, just when we arrived at the gate of the bungalow, to come to the porch to welcome us. Dr. Bhagavantham took us to the drama stage, and placed two chairs for us. It was a religious play but very beautiful. We were greatly entertained. While sitting down in my chair, I looked around for Baba. He was not seen. The entire attendance at the conference, numbering some four thousand, was there, below the stage, sitting cross-legged on the floor. There was a large and roomy chair, with a tall back, at the rear end of the stage, facing away. I wondered who was sitting in it.

Suddenly, the front curtain went down, obviously for a change of scene, the large chair turned around, and we saw in it – Baba! I could not help bursting out, "Oh, Baba!" Baba came over to us, smiling so sweetly, as He alone can smile. He allowed me to kiss His feet – oh, what a wonderful thing to happen to me! He rubbed Walter's chest and back with His lovely little smooth palms. Then He said He would see us later and went back to His chair. The next day,

which was Christmas eve, we were to go to a dinner which Baba would attend. Walter did not feel well enough to go. I did not like to go without him. We rested all the day, in our wonderful room with two beds. We retired at about nine. Walter was asleep in minutes. I just lay in my bed, and wondered, "Why are we here, and being treated so nicely"?

During the night, Walter got seriously sick. When he got up to the bath, he collapsed on the floor. I thought he had stumbled over something, and that is what he himself said he did. As I could not lift him, I called to the porter in the hall. We put Walter back to his bed. He said he was all right, and fell asleep again. The time then was about eleven. In an hour I heard Walter get up again. Walter started for the window, as if he was gasping for air. He collapsed on the floor. I called the porter, and the Ratanlals too. The porter put Walter back into his bed; the Ratanlals fetched an eminent doctor who after examining Walter said that Walter was dead, choked with phlegm. The ambulance was called. It took Walter to the hospital where, I was told later, his body was dumped on a cot in the common ward. The hospital doctor also declared Walter dead. The nurses put cotton wool in his ears and nostrils and a sheet over him.

Here, I must tell you that I did not go to the hospital. I sat in the hotel room and thought: "What's the use? He is dead. What a wonderful privilege that, to die so soon as Baba had caressed him! Did Baba bring us here exactly for this privilege? If I were sick myself, where would I rather die? At the Feet of the Lord, no? Walter has gone there; the conditions that surrounded his going were beautiful; I am happy". In the morning of Christmas Day, Mrs. Ratanlal and I went to the bungalow where Baba was staying; she said we had better go by the rear; so

we jumped over a number of people and things and at last got to the rear staircase. I was not crying; I was really happy and only eager to see Baba again. Mrs. Ratanlal led the way. She went into a room. I followed her. And, there was the Lord, in all His glory, sitting in a magnificent chair! I was going to tell Him how grateful I was, when He put up His hand to stop me. He said: "Walter lives". If I wasn't spellbound in His presence before, I sure was now. I didn't know what to say. He Himself continued: "Go back to the hospital. I will come at ten o'clock".

When Mrs. Ratanlal and I reached the hospital in a taxi, we found Walter alive. Though I couldn't understand it, I wasn't surprised. Because, when Baba said, "Walter lives", I believed it absolutely. His words had produced such a strong faith that I could not think of death at all in connection with Walter. Baba told me later: "It was your faith in Me and My words that held the healing; it was through that faith that I could reach him". Sometimes, when a person is ill, it is hard for him or her to reach God, and it takes another one with the same faith to do that. I was glad I had the chance and capacity to hold Walter's faith. Baba was bringing Walter back to life, just as Jesus brought Lazarus back, and here I was, sitting in the middle of a great drama taking place, the most wonderful in the world I could ever see with my own eyes and feel in my own heart! But to resume my narration. Baba came at ten, exactly to the second, and rubbed Walter's chest and back. Then there was more life in Walter. He was transferred to a room, and nurses were appointed to look after him. Everything was done for my comfort too. Of course, everything was done under Baba's direction and supervision.

Some time after Baba left, the hospital doctor came into the room and said to me:

“He can’t live. He is dead. I will go with you and take the body away. I have the necessary permit”. I said, now somewhat angry: “I tell you he is not dead! Don’t come into this room again. Baba is here”! The medical man was not that easy to get rid of; but, I was able to see him go out, admitting defeat. Thereafter, Baba came almost everyday. On the few days He did not, He sent someone to keep my courage. Walter died three times. Each time, as soon as I cried out, “Baba, Baba, Baba, Walter is going”, Baba stood there, in the hospital room, before me, and brought Walter back, by rubbing his chest and back. Walter was discharged from the hospital after twenty-two days. He was able to walk down the stairs. We drove to the airport in a taxi. Walter had to be helped up the ladder to the plane, only because it was a bit too steep. The flight to Bangalore (Bengaluru) was nice. At Bangalore, a car was waiting for us at the airport. It took us to the West End Hotel. It was a heavenly trip in which men and women went ahead of us and prepared everything nicely for us, like loving angels. There was nothing that they did not think of concerning our comfort. Whatever Baba does is always surprising, perfect and wonderful. We have been to the West End Hotel many times after that. Whenever we did, everything was ready for our comfortable stay.

Baba came to us that night and almost every night after. He also sent us telegrams frequently. I suppose He did it just to sustain our faith, but really there was no need to do so. Perhaps, He wanted us to know that, no matter where we were, He was there with us, that there was no time ever when He did not think of us. One day, Baba said to me: “Now that Walter is quite well, I am going to perform a spiritual wedding between him and you. You come over, I want to see



Walter and Elsie Cowan with Bhagavan

your size. I will make you a wedding dress”. Baba looked me over and called someone to take measurements. I didn’t see the dress until the day before the wedding. It was of spun gold, a very simple but elegant one. A morning dress was also there for my wear while going to the wedding place. Walter had a lovely white suit, the kind they wear in India. Baba produced the ring I wear now; He Himself put it on my finger. He materialised and put on Walter’s finger, a matching one.

It was indeed a very happy day and simply wonderful. People came, all of them nice, with cakes and congratulations. We made a number of beautiful friendships. All the day, we were in a world where peacefulness and happiness seemed to reign perpetually. It was a world we could never forget. Baba brought life and joy to us; life and joy, not just for us, but for all who hear this narrative, wherever they are.

– Excerpted from “Miracles of Divine Love – Volume 1”.

CHETI CHAND: SINDHI NEW YEAR

GRANDEUR AND GAIETY MARKED the celebration of the Sindhi New Year “Cheti Chand” which was celebrated for the first time at Prasanthi Nilayam on 7th April 2019. Organised jointly by Sri Sathya Sai Seva Organisation, India and Sathya Sai International Organisation, the programme was attended by a large number of Sindhi devotees from India and overseas countries.

The programme began at 8.00 a.m., with Veda chanting by Sindhi youth. A sterling cultural presentation followed next which began with Dhol music (drum beats) as per the Sindhi tradition. After this, a grand procession of Sindhi elders came to Sai Kulwant Hall and made traditional offerings



A procession of Sindhi elders who made traditional offerings as per the Sindhi tradition at the Samadhi of Bhagavan.

at the Samadhi of Bhagavan with Akho and Pallo (rice and other offerings and prayer to the Lord). This ceremony of offerings was accompanied by a thematic song rendered by a renowned Sindhi singer Ms. Renu Gidoomal from U.K. The song invoked Lord Varuna, the god of ocean, who incarnated as Jhulelal worshipped by the Sindhi community as their saviour and redeemer.

The next item of the programme was a vibrant and joyous dance number performed beautifully by Sindhi youth.

A welcome address by a Sai Youth Ms. Krishna Ahuja followed next, wherein the speaker elucidated the significance of the New Year and recalled the works of Sindhi poets and philosophers who showed the path of unity and service to the Sindhi community by following the teachings of Lord Jhulelal. Two speakers thereafter addressed the gathering. The first speaker was Ms. Heena Shahdadpuri, Education Coordinator and Bal Vikas Guru of Sri Sathya Sai Seva Organisation, Thane, Mumbai. Speaking in Hindi, the distinguished speaker narrated in brief the life story of Lord Jhulelal who saved the Sindhi community from the persecution of cruel rulers. Dwelling on the teachings of Lord Jhulelal, Ms. Shahdadpuri stated that he taught the path of love and unity to his devotees as Bhagavan Baba gave the maxim “Love All Serve All”. The next speaker was Sri Ashok Sakhrani from Sathya Sai International Organisation, Hong Kong. Pointing out the similarities between the teachings of Lord Jhulelal and Bhagavan Baba, Sri Sakhrani stated that just as Bhagavan Baba taught the path of unity and harmony and showed mankind their divine origin, Lord Jhulelal raised the consciousness of man and put him on the path of love, unity and goodness.

After these illuminating talks, rich tributes were paid to Sindhi devotees who played a significant role in the Divine Mission of Bhagavan Baba. They included Dr. Narottam Alreja, Sri Lachman Java, Sri Ryuka Hira,

Sri Khiyaldas, Sri Balram Nichani and many others.

The last item of the morning programme was a devotional music presentation by a renowned singer Ms. Renu Gidoomal who kept the audience spellbound with the melody and music of Sindhi songs rendered



A devotional music presentation by Ms. Renu Gidoomal.

by her. Some of these were: "Ram Toon Rug Rug Mein" (oh Rama! You permeate every pore of my body), "Nangra Nimani Da Jiven Tiven Palna" (oh Lord! Grant refuge to Your meek servant), "Keeya Rijhaya Tokhe" (how should I please You, oh Lord?). Bhajans led by Sindhi devotees, both ladies and gents, followed next and concluded with Arati.

As in the morning, the evening programme also began with Dhol music followed by a procession of Sindhi elders who made traditional offerings on the Samadhi of Bhagavan. The ceremony of these offerings was accompanied by a Baharano (invocation) song with Akho and Pallo by Ms. Kaajal Chandiramani.

Sri Nimish Pandya, All India President, Sri Sathya Sai Seva Organisation, thereafter addressed the gathering. Praising the Sindhi community as most enterprising, Sri Pandya observed that they changed the face of the place wherever they went. Inviting the Sindhi devotees from all over the globe to Prasanthi Nilayam, Sri Pandya gave the

clarion call that it was Prasanthi Nilayam which was the real home of Lord Jhulelal.

A felicitation ceremony followed next, wherein some of the prominent Sindhi devotees of Bhagavan were felicitated. They included Prof. H. Bhagya, Dr. Prakash Khanchandani and Smt. Prakash Khanchandani, Sri Mohan Mirpuri and Sri Chander Magnani.

The guest speaker of the evening was Ms. Manju Nichani from Sadhu Vaswani Mission. Speaking about Sadhu Vaswani who started many educational institutions, the distinguished speaker stated that like Bhagavan Baba, Sadhu Vaswani also emphasised the building of the character of the students as he believed that the new India would be built by men and women of high character.

The grand finale of the Cheti Chand celebrations was a scintillating devotional music presentation of Sindhi songs by a renowned singer from Mumbai, Ms. Kaajal Chandiramani. The versatile singer sang some fast-paced numbers with deep



A devotional music concert of Sindhi songs by Ms. Kaajal Chandiramani.

devotion which uplifted one and all. She concluded her concert with the popular song "Oh Lal Meri Pat Rakhiyo Bhala Jhulelal" (Oh Lord Jhulelal, save my dignity). Bhajans led by Sindhi devotees followed next and concluded with Arati.

A LIFETIME OF LOVE

Padmini Hundy

MEE KANTA, INTA, VENTA JANTA Eppudu Vuntanu (in your eyes, in your home, I will be there along with you ...forever). Those are the Divine blessings we received time and again during our many interactions with our Beloved Swami – and true to His words, He has been the Cosmic Force that has changed the lives, future and destiny of our entire family. People often ask me how Swami has influenced my life. He has been the anchor of my life, and I can very humbly say that what our family has become today is because He was always there to guide, teach and love us!

My first Darshan of Swami was way back when I was in high school. I was visiting Puttaparthi along with my mother and grandmother, as part of a group of Sai devotees. My knowledge and awareness of Swami was at bare minimum. To my utter surprise, my family was called in for an interview. I did not even realise then that it was such a great blessing. In fact, all through the interview, naïve and foolish that I was, I kept thinking how my other friends in the group must feel at being left out of this interview. When Swami asked my name I said: "Please call my other friends also". Swami just smiled and said, "I will talk to them" ...and today I know that when our time comes, Swami will find a way to come into our life and stay forever.

Soon after that, my brother joined Swami's university to pursue his MBA; so, our visits to Puttaparthi became more frequent. My parents were blessed to have continuous and frequent interactions and audiences with Swami. Even before we



Smt. Padmini Hundy (sitting) and her family with Swami.

realised it, He had become a part of our everyday life and for the smallest of things and decisions we looked to Swami to guide us and He always did. Life was great.

Only He is our True Father!

Then in 1992, tragedy struck our family. We lost our father unexpectedly due to kidney failure. Swami sent for my brother and asked him to bring us all back after the ceremonies. When we reached Puttaparthi, He immediately called us for an interview. The moment Swami closed the interview door, I started crying and asked Him why this had happened? How could He take away my father when I was barely 15 years old, and who would take care of us?

The compassionate and patient Lord asked me to be calm and listen. He then narrated an incident that had happened earlier that year. He reminded me of how my parents, my sister and I had gone to the sacred Kedarnath shrine, located amidst the mountains in North India. My brother had not joined us on this pilgrimage as he was under training for his job at Sri Sathya Sai Institute of Higher Medical Sciences then.

When we reached the foot of the mountains, my mother stayed back as she felt unwell and my father went up the mountains on a pony while my sister and I trekked half way up, and then took a pony for the rest of the climb. My father was already there when we reached our destination and the moment we met, he told us that something very strange had happened on his journey up.

The ponies there are trained to trek the narrow, slippery and steep path in the mountains; most of the time their guides don't even have to handle them. It's a slim winding trail carved along the circumference of the mountain and on its other side is the deep valley ...almost bottomless with a sheer drop of 8,000 feet. The pony on which my father was riding was close to the edge and then in an unguarded moment, the pony lost its balance and slipped and it was all set to fall in the deep valley with my father on it. At that very moment, he felt as if somebody physically pushed him and the pony back on the road. When my sister and I heard the account, we were relieved that a possible disaster had been averted and then we completely forgot about it ... till Swami narrated this incident vividly in the interview room. You can imagine our shock and surprise, and my mother had not even known about it till then!

Swami then took my hand and said, "That was the day your father's life was to be over. Had he fallen in the valley, what would you two girls do? How would you manage? That's why Swami pushed him back and extended his life. But now he has work to do with Me. Does that answer your why? And you ask Me who will take care of you. Then I promise you that I will always take care of you". He turned to my mother and said, "I will take care of everything. Your son is with Me; don't worry about him. I will

perform both your girls' weddings...you will never feel his absence".

With those precious, comforting and consoling words, He explained to us the harsh reality of our life and the finality of the death that had left us devastated. Every birth is subject to death, we realised and that we should not only be prepared for this ultimate truth, but face it with courage, as God is our true Father. Even in our moment of loss, what profound life lessons we received from Him!

His Word and Will are Unalterable!

Swami also very graciously gave me permission to join the school at Puttaparthi for my 11th grade. Accordingly, I sat for the entrance exam. However, to my disappointment, the combination of subjects I wanted to pursue was not available in the girls' school and I was offered another course combination. Since I first hesitated and then finally decided to accept what was offered, my admission was not assured. Upset at the unexpected turn of events, I spent a restless night, angry with my brother for having put me through this ordeal and expressed my intention to go back to Hyderabad.

The only advice that my brother gave me was to wait for one more day and trust Swami. My brother's conviction and trust in Swami made me stay back that day. I am glad I did as I learnt the most powerful lesson that Swami's Word and Will are unalterable and He always stands by His Word no matter what the circumstances are.

Next day in Darshan, Swami came out of the Mandir and went straight to my brother, and the following conversation took place:

Swami to my brother: "Seat Mil Gaya"? (Did she get accepted?) My brother: "No, Swami". Swami asked the Headmistress: "Why Srinivas's sister didn't

get a seat"? Headmistress said, "We gave her the seat, but she refused it". Swami back to my brother: "Why did she refuse the seat"? My brother: "Swami, she wanted Mathematics and they gave Commerce, and then she said she will take anything but they asked her to go". Swami to the Headmistress: "Give her what she wants".

After the Lord of the Universe had settled the matter personally, He went about His regular Darshan round that morning. Witnessing His concern for my petty stubbornness, I was moved to tears. I saw Him go from my brother to Headmistress aunty, back and forth trying to sort out my situation ... just because I cried the previous night and asked Him to do something for me in the morning or I was never coming back there. I was so dumbfounded and humbled by His immediate intervention and response to my prayer. Even Headmistress aunty said how lucky I was that Swami thought about me and my small problem and paid such detailed attention to my wishes. By the way, I got my preferred subject group which until then was available only at the boys' school!

Truly a Dream Wedding!

From then on, He has showered so much love on our family and answered our every prayer, including my mother's ardent wish that He perform both her daughters' weddings. He personally supervised and arranged my sister's wedding in Puttaparthi, looking after every aspect from the date and venue of the marriage to the minutest details about the traditional Nadaswaram music, the menu and so on. He even sent one of His cars, decorated with roses, to transport the bride and groom to the marriage hall. The day before the designated date, He personally performed their wedding in

a private ceremony, chanting Mantras while my brother-in-law tied the necklace that Swami materialised, to solemnise their wedding, and said, "This is your true marriage; tomorrow you marry for the world". He has also fulfilled my sister's wish that Swami provide her with her Mangal Sutra, the necklace worn as a symbol of marriage in Hindu culture. It was truly a dream wedding.

See! I Always Keep My Promises!

A couple of months before my wedding, He granted mother and me an interview. My mother expressed her concern about my fiancé Partha and I having frequent disagreements and asked Swami to take care of us and grant us more patience and restraint. Swami just smiled and told my mother one incident, confirming His omniscience beyond belief.

One day, Partha and I had a disagreement. I went to sleep very upset and disheartened. As soon as I fell asleep, Swami came in my dream. He took me in His arms and cradled me like a mother. He held me as a mother holds a child all night and did not say a word. Next morning, I woke up feeling overwhelmed by His love. However, I did not say anything to my mother as I did not want her to know the background and be concerned. I mentioned it only to Partha and we were both sorry about the fight and so touched by Swami's concern.

After all these months, in the interview, Swami narrated this entire dream to mother and said, "You need not tell me to take care. I know more than you know about what is happening with her and I will always be there, just like I was there for her that night. They will be fine; you don't worry". Needless to say we were overjoyed at Swami's love for us and awed by His omniscience.

My wedding was also held in Puttaparthi. However, Swami was away at Bangalore (Bengaluru) at that time. He had earlier presented us both with wedding clothes. After the wedding, we went to Whitefield and He blessed us with Padanamaskar. Subsequently, we made many visits to Puttaparthi but never got an interview. Somewhere at the back of our minds, it was troubling both my husband and I that Swami had not spoken to us as a couple yet. Finally, after a year or so one day, I held His photograph and cried and told Him that I can't take His silence any longer and He should show me in some way that He is not angry with me.

In less than a week, my brother called up with some great news. My mother had just then returned from the USA and had gone straight to Puttaparthi to have Swami's Darshan and spend some time with my brother. I was to go and get her back to Hyderabad in a week. That day in Darshan, Swami spoke to my mother and asked her if I was coming to Puttaparthi to take her. My mother said yes and Swami said "Good, ask her to come". I was thrilled with the news and after that day Swami asked my mother the same question for the rest of the week! My mother would call and say everybody is so astonished, because He keeps asking, "Is she coming, is she coming"? I could not wait to go to Puttaparthi. My husband was planning to visit his parents, so he was leaving for Odisha the same day as I was to depart for Puttaparthi. A day prior, Swami asked my brother if Partha was coming with me. My brother replied in the negative. When he told me so, I took it as a hint. It took some convincing to bring my husband to Puttaparthi as he was eagerly looking forward to seeing his parents. But

finally, with Swami's grace we both came to Puttaparthi and to this day we count it as the luckiest day of our lives.

Swami called us for an interview and He showered so much love on Partha, gave him so many gifts... it felt to me that He was trying to put to rest all my doubts about Him being upset with us. He made us feel so loved and accepted in a way that only He can. He created a beautiful chain for me and asked Partha to tie it around my neck. And then Swami pronounced our wedding vows. A year into our marriage, we were married yet again and my dream of a perfect wedding, the way I saw it happen for my sister...was coming true for me.

He then told my mother, "See! I always keep My promises. Now I saw to the wedding of both your girls. You don't worry about anything. I will always be with you all".

What more could anyone ask for? He has given us a lifetime of love and all He wants in return, and I quote His own words to me: "Swami does not want anything from you, Bangaru. Just be a perfect daughter, a perfect daughter-in-law; let your in-laws always be proud about getting Swami's child as a daughter-in-law. Be a good wife and be a good mother".

And that, my dear friends, is all that Swami ever asks from each of us...To be the best we can be, to do the best we can do. For everything else, He is there to take care.

(Courtesy: Radio Sai)

- The author is a former, student of Sri Sathya Sai Higher Secondary School where she studied in 11th and 12th Classes and passed her Higher Secondary examination. She is currently settled in Texas, USA.

CELEBRATIONS AT PRASANTHI NILAYAM

PILGRIMAGE OF ANDHRA PRADESH YOUTH

MORE THAN 1,000 SAI YOUTH came to Prasanthi Nilayam from all the 13 districts of Andhra Pradesh on a unique pilgrimage “Sahasra Chakra Yuva Chaitanya Parthi Yatra” on motorbikes on the eve of Ugadi.



Pilgrimage of 1,000 Sai Youth on motorbikes from Andhra Pradesh.

Prior to commencing their sacred Parthi Yatra, they performed Seva activities in all parts of Andhra Pradesh for three months. About 1,000 Sai Youth (girls) also came from all parts of Andhra Pradesh to participate in the Ugadi celebrations at Prasanthi Nilayam and conducted Veda chanting, Bhajans and devotional music programmes.

On the morning of 5th April 2019, the programme began at 8.00 o'clock with Veda chanting by the Sai Youth (girls) from Andhra Pradesh followed by short speeches of Youth Coordinators of this pilgrimage who narrated how they

completed this sacred journey to Prasanthi Nilayam in two days reciting “Sai Ram” continuously. Sharing their experiences with the devotees in Sai Kulwant Hall, they said that Bhagavan was their sole inspiration who was always with them throughout this journey. This was followed by a short video presentation of the Seva activities performed by these Sai Youth which included Narayana Seva, blood donation camps and medical camps.

The devotees were then blessed with Bhagavan’s Divine Discourse who exhorted the youth to be good and lead a good life. This, He said, was the ideal of Swami. Swami reminded the youth to develop faith in God and redeem their life. Bhajans followed next and concluded with Arati.

The evening session began with regular Veda chanting by the Sai Youth (girls) of Andhra Pradesh which was followed by short speeches of two Sai Youth (girls) who spoke about the service activities of Sri Sathya Sai Seva Organisation of Andhra Pradesh, making a special mention of Bal Vikas and 9-Point Code of Conduct. Sai Youth (girls) then presented a soulful devotional music programme, the melody and music of which enraptured one and all. The songs rendered by them were: “Entha Madharum, Entha Madhuram Nee Namasmarana Entha Madhuram” (Your Divine Name is so sweet), “Sathya Sai Janani Premamrita



A devotional music presentation by Sai Youth (girls) from Andhra Pradesh.

Dayini" (Mother Sai gives the ambrosia of love) and "Sai Charanam Pavanam Sri Sai Smaranam Pavanam" (Sai's Lotus Feet and His Name are sacred), to mention a few. Bhajans followed next which were also led by the Sai Youth (girls). The programme concluded with offer of Arati to Bhagavan.

UGADI FESTIVAL

The festival of Ugadi marking the advent of New Year was celebrated at Prasanthi Nilayam with deep devotion and gaiety on 6th April 2019.

The programme in the morning began at 8.00 o'clock. with chanting of sacred Vedic Mantras by the Sai Youth of Andhra Pradesh followed by an insightful speech on the significance of Ugadi by a veteran devotee of Andhra Pradesh, Sri Prakash Rao. Dwelling on the inner significance of Ugadi, the speaker identified Nama Sankirtan, Nagar Sankirtan and Samaj Seva (service to society) as the important components which could lead man to the goal of life.

Panchanga Sravanam (listening to the almanac), a sacred ritual of Ugadi, followed next. This was conducted by a renowned Vedic scholar, Sri Kuppa Siva Subrahmanya Avadhani, Principal, Veda Pathashala, Tirumala. Speaking in chaste



Panchanga Sravanam in Sai Kulwant Hall.

Telugu, Sri Subrahmanya explained the main features of the New Year and exhorted the listeners to leave the evil qualities of desire, anger and greed and imbibe the qualities of truth, righteousness, devotion and self-sacrifice.

The devotees were then blessed with an illuminating Discourse of Bhagavan which was aired on the public address system. In His Discourse, Bhagavan cautioned the devotees not to waste time and exhorted them to make sacred use of it. Man, Bhagavan said, should make his heart pure and experience God. He should use his precious human birth in such a sacred way that he is not born again, said Bhagavan. He brought His Discourse to a close with the Bhajan "Prema Mudita Manase Kaho Rama Rama Ram." Bhajans followed next and concluded with Arati.

The programme in the evening comprised a dance drama and a devotional music presentation by the Sai Youth of Andhra Pradesh. The drama entitled "Virisina Karunyam" (blossoming compassion) depicted how a school teacher was transformed and became a staunch devotee of Bhagavan taking inspiration from the ideal conduct of some Sai Youth who had made their life the

Message of Bhagavan. The drama was set in the backdrop of Vaikuntha wherein Lord Narayana revealed to Sage Narada the mystery of Sai Avatar who taught the lessons of love and service to mankind.

The Sai Youth thereafter made a devotional music presentation rendering heart-touching devotional songs which included “Om Namah Sivaya”, “Shirdi Nivasa Parthi Pureesha” (the Lord of Shirdi resides in Parthi), “Iswara Sundar Rupa” (the Lord is the epitome of beauty). Bhajans followed next which were also led by the Sai Youth. The programme came to a close with offer of Arati to Bhagavan.

PILGRIMAGE OF DEVOTEES FROM HYDERABAD, TAMIL NADU AND KERALA

More than 2,000 devotees came from Hyderabad, 700 devotees came from Tamil Nadu and about 2,000 devotees including Bal Vikas children came from Kerala to take part in festivals of Sri Rama Navami, Tamil New Year and Kerala New Year, Vishu, which were celebrated at Prasanthi Nilayam from 12th to 15th April 2019. Various contingents of these devotees presented a variety of devotional music and cultural programmes of high artistic value in celebration of these festivals.

Sri Sathya Sai Swara Madhuri

As part of their 3-day Parthi Yatra from 12th to 14th April 2019, devotees from Hyderabad presented a devotional music programme entitled “Sri Sathya Sai Swara Madhuri” (sweet melody of Sai’s adulation) on 12th April 2019. Commencing the programme with a song in praise of Lord Ganesh, the singers enthralled the devotees for over one hour with soulful devotional songs and Bhajans, which included “Janani Varade

Sayeeswari” (bestow your grace, Oh Mother Sai), “Anandam Tava Darshanam” (Your Darshan grants bliss), “Neela Megha Shyama Kodanda Rama” (Rama with bow shines with the beauty of a blue cloud) and concluded their programme with the Hindi song “Sri Ramji Ki Mahima Apaar” (the glory of Lord Rama is limitless). Bhajans that followed were also led by Sivam Bhajan Group of Hyderabad.

Earlier, regular Veda chanting and Bhajans in the morning sessions were conducted by the Kerala Vedam Group and Kerala Bhajan Group respectively. Besides, Sri Sathya Sai Seva Organisation of Kerala (Women’s Wing) organised Sri Lalita Sahasranama recitation and worship in Poornachandra Auditorium from 10.00 a.m. to 12.30 p.m., in which a large number of women devotees took part.

Rama Katha Rasavahini: A Dance Drama

On the eve of the sacred festival of Sri Rama Navami, the devotees of Hyderabad performed a musical dance



Rama Katha Rasavahini.

drama “Rama Katha Rasavahini” on 13th April 2019. Highlighting the glory and divinity of Lord Rama who was the embodiment of Dharma (righteousness), the drama depicted the main events of His

life through thematic songs and dances, powerful dialogues, excellent acting of the main characters of the drama and through portrayal of background scenes on LED screen. The drama which started with a beautiful dance of children at 5.30 p.m., came to a close at 6.30 p.m. with the scene of Rama's coronation. Bhajans which followed next were also led by the devotees of Hyderabad.

Earlier in the morning, a large number of devotees from Tamil Nadu participated in Gayatri Homam organised by Sri Sathya



*Gayatri Homam in
Poornachandra Auditorium.*

Sai Seva Organisation of Tamil Nadu in Poornachandra Auditorium. Regular Veda chanting and Bhajans in the morning were also conducted by the devotees of Tamil Nadu on 13th April 2019.

SRI RAMA NAVAMI AND TAMIL NEW YEAR

The sacred festivals of Sri Rama Navami and Tamil New Year were celebrated at Prasanthi Nilayam with great devotional fervour on 14th April 2019. The programme started on an auspicious note with the performance of Sita Rama Kalyanam (celestial wedding of Sita and Rama) on the morning of 14th April 2019, for the peace and welfare of the world. At 7.45 a.m. the idols of the celestial couple Sita and Rama along with idols of

Lakshmana and Hanuman were brought out from the Bhajan Mandir in a grand procession led by Nadaswara musicians and Veda chanting group of priests and devotees. After the idols were set upon a beautifully decorated platform in front of



Sita Rama Kalyanam.

Bhagavan's Samadhi, the priests started the ceremonial worship of the idols amidst chanting of sacred Mantras. All the sacred wedding rituals were thereafter performed which included Kankana Dharanam (tying of thread of protection on the wrists of the celestial couple), investiture of sacred thread to Lord Rama, exchange of garlands, Kanyadanam (the ceremony of giving away of the bride) and Mangal Sutra (tying of auspicious yellow thread) around the neck of the bride and offer of Arati. After the conclusion of the wedding, offerings of clothes, sweets, fruits and flowers were made to the celestial couple and Poornahuti (final oblation) was offered in the Yajna.

Bhagavan's Divine Discourse followed this which was aired on the public address system. Revealing the inner significance of the Ramayana, Bhagavan in His Discourse stated that the four Vedas assumed the form as the four sons

of Dasaratha. Stressing the importance of Namasmara in Kali Yuga, Bhagavan said that where there is the sacred name of Rama, there can be no Roga (disease) or Raga (attachment). Bhagavan brought His Discourse to a close with the Bhajan “Rama Rama Rama Sita”. Bhajans followed next and concluded with Arati.

The programme in the evening began with Veda chanting by ladies devotees of Tamil Nadu as a part of Tamil New Year celebrations. A felicitation ceremony followed this, wherein office bearers of five new Sai Samithis and eleven Bhajan Mandalis were felicitated. The concluding

musicians. Commencing her soul-stirring presentation with a song dedicated to Lord Rama on the sacred occasion of Sri Rama Navami “Namo Namo Raghukula Nayaka”, (salutations to the doyen of Raghu clan), she offered a sumptuous feast of carnatic music compositions which included “Broche Varevaru Ra” (who else can look after me other than You), “Kurai Ondrum Illai (no grievances have I), and “Apparama Bhakti Yentho Goppa Ra” (devotion to our father Rama is indeed very best). Bhajans led by Sundaram Bhajan Group, both ladies and gents, followed next and concluded with Arati.

KERALA NEW YEAR, VISHU

The sacred festival of Vishu was celebrated at Prasanthi Nilayam on 15th April 2015. Vishukkani, the auspicious sight indicating goodness, beauty and auspiciousness in the New Year, was arranged in front of Bhagavan's Samadhi. The festive proceedings commenced at 8.20 a.m. with a theme song in Malayalam, a clarion call to Sai Youth to become ideal role models and true messengers of Sai.

A glimpse of the rich cultural heritage of Kerala was then presented by the Bal Vikas children of Kerala and the students of Sathya Sai Vidya Vihar, Aluva. Beginning



Carnatic music concert by Smt. Gayatri Venkataraghavan.

programme of the celebrations was a carnatic music concert by a renowned musician Smt. Gayatri Venkataraghavan from Chennai and her team of fellow



Singers of Sundaram Bhajan Group leading Bhajans.



Mohiniyattam dance by the children of Kerala.

with the epochal entry of Emperor Mahabali, the presentation portrayed the scenes of rich culture of Kerala through a wide variety of dances and cultural depictions which included Thiruvathirakkali, a women-based group dance, Mohiniyattam, one of the eight classical dance forms of India, Sri Sankaracharya's famed Bhaja Govindam,



Margamkali, a dance form of the Christian community of Kerala.

Margamkali of the Christian community, Oppana of Malabar Muslims, martial art



An excellent demonstration of a martial art form of Kerala.

form of Kalarippayattu, Kavadiyattam, Kathakali, Kerala's most indigenous dance form, a scintillating presentation on the Mahishasuramardhini, to end with a colourful depiction of Dasavatars, featuring

Bhagavan Sri Sathya Sai Baba in the end. Truly, it was a fine depiction of the rich culture of Kerala in all its hues and all its glory by the children. Bhajans led by Kerala Bhajan Group followed next and concluded with Arati.

The evening programme began at 5.00 p.m. with Veda chanting by Kerala Veda Group which was followed by the Divine Discourse of Bhagavan. In His Discourse, Bhagavan stated that happiness derived by man from money, property and family was ephemeral. The real and permanent happiness, Bhagavan said, was in communion with God. He, therefore, exhorted one and all to sing the glory of God, chant His Divine Name and take refuge at His Lotus Feet. Bhagavan brought His Discourse to a close with the Bhajan "Hari Bhajan Bina Sukha Santhi Nahin".

After this, gold medals were presented to three meritorious students who stood first in the essay writing competition held in the year 2018 by Sri Sathya Sai Seva Organisation of Kerala, in which about 37,000 students took part from 1,200 institutions. An EHV online magazine started by the Sai Organisation of Kerala "Sri Sathya Sai Jyothirgamaya" was thereafter released.

The final programme of the evening session was an excellent devotional music concert by the noted singer Kumari Abhirami Ajai. Beginning with invoking Lord Ganesh, the singer continued with "Karunamayee Rupa Sai Vande", "Ammey Easwarambey", "Patta Paduma Krishna", "Sundaram Sundaram Thava Darshanam Ati Sundaram". She then sang two Mira Bhajans "Jo Tum Todo Piya", "Darshan Deejo Aaj" and concluded her concert with a Bhajan medley. Bhajans after this were led by Kerala Bhajan Group which concluded with Arati.

About Sri Sathya Sai Sadhana Trust Publications Division (SSSSTPD)

On 1st January, 2009, Sri Sathya Sai Sadhana Trust (SSSST) commenced operations with four divisions; the Bhakta Sahayak divisions (one in Prasanthi Nilayam, Puttaparthi and another in Brindavan, Bangalore), the Publications division, and the Media division.

The Publications Division (SSSSTPD) caters to:

- 1) The publication and distribution of spiritual, religious, and educational Sai Literature and the production and distribution of audio and visual multimedia, photographs, calendars, and diaries for the benefit of visiting pilgrims and devotees all over the world. All the literature and publications are based on the teachings, philosophy, message, and values of Bhagawan Sri Sathya Sai Baba.
- 2) The publication and distribution of Bhagavan Baba's monthly spiritual journal - Sanathana Sarathi - in English and Telugu languages. Since 2011, e-version of the magazine is also released simultaneously and is available in the popular Interactive PDF format on www.sanathanasarathi.org.
- 3) Maintaining a reporting channel www.theprasanthireporter.org, which covers all the major activities taking place in Prasanthi Nilayam, and publishing an e-newsletter 'Sai Spiritual Showers' - for free distribution.
- 4) Providing library and Reading room for visiting devotees, with a very large collection of books written by Bhagavan Sri Sathya Sai Baba and books on Bhagavan besides various spiritual and religious books.

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2. Summer Showers In Brindavan, 1972
3. Satyopanisad I
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7. Bhakthi And Health
8. Life Is Love, Enjoy It!
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15. Silence
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1. Sri Sathya Sai Publications – www.srisathyasaipublications.com
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A vibrant dance by Sindhi youth.



A dance number in the dance drama "Rama Katha Rasavahini."



Devotional music concert by Kumari Abhirami Ajai.

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Get the Light of Love

Follow the heart, which is the source of all noble qualities like truth, righteousness, peace, love and non-violence. Here we find many bulbs glowing in this hall. How? Current flows through the wire, enters the bulb and gives us light. Likewise, when the current of truth flows through the wire of righteousness and enters the bulb of peace, we get the light of love.

— *Baba*