



Sanathana Sarathi

MAY 2013



Sanathana Sarathi

Devoted to the Moral and Spiritual Uplift of Humanity through

SATHYA • DHARMA • SANTHI • PREMA • AHIMSA

Vol.: 56 Issue No. 5 Date of Publication: 1st May

May 2013

© Sri Sathya Sai
Sadhana Trust, Publications Division
Prasanthi Nilayam

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

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

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

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

Editor **G.L. ANAND**
Assistant Editor **P. RAJESH**

E-mail: subscriptions@sssbpt.org
editor@sssbpt.org

For Audio Visual / Book Orders:
orders@sssbpt.org
ISD Code : 0091
STD Code : 08555
Telephone : 287375
Sri Sathya Sai Central Trust Telefax
: 287390

General enquiry : 287164

Sri Sathya Sai University -
Administrative Office : 287191 /
287239

Sri Sathya Sai Higher
Secondary School : 289289

Sri Sathya Sai
Primary School : 287237

SSSIHMS, Prasanthigram,
Puttaparthi : 287388

SSSIHMS, Whitefield,
Bengaluru : 080 2841 1500

Annual Subscription
acceptable for 1, 2 or 3 years.

English India: (12 issues) ₹ 75
Nepal, Bhutan and Sri Lanka ₹ 600

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

Telugu India: ₹ 60 (12 issues)

Other Countries: ₹ 550 or ₹ 9
or US \$13 or €9, CAN \$15 or
AUS \$17

Note: Please do not send currency
notes in postal covers. **For the**
Attention of "Sanathana Sarathi"
Subscribers.

The month and year of expiry
of your subscription is indicated
next to the subscription number
on the mailing wrapper. Three
asterisk marks (***) appearing
after your subscription number
indicate that you should renew your
subscription immediately. Please
quote your present subscription
number while renewing the
subscription. All subscriptions and
other correspondence should be
addressed to The Convener, Sri
Sathya Sai Sadhana Trust, Publications
Division, Prasanthi Nilayam - 515
134, Anantapur district, Andhra
Pradesh, India.



*"Seeing My physical form, you may
be deluded to think that I am also a
human being like you. You may
love Me but you may not attach due
importance to My words because of
this delusion. But I am neither the
body nor the mind nor the Buddhi nor
the Chitta. I am none of these. I have
assumed this body only for your sake."*

CONTENTS

- 2 **Vedanta is very Easy to Practise**
Bhagavan's Discourse: 31st July 1996
- 15 **Sri Sathya Sai Aradhana Mahotsava**
A Report
- 19 **My Spiritual Master Sri Sathya Sai Baba**
Justice P.N. Bhagwati
- 21 **Purity Leads to Liberation**
From our Archives
- 23 **Divine Sankalpa**
Chizuko Tsuyama
- 24 **Celebrations at Prasanthi Nilayam**
A Report
- 27 **Greatness of God's Devotees**
Chinna Katha
- 28 **News from Sai Centres**

Official Websites of Prasanthi Nilayam

Sri Sathya Sai Central Trust: www.srisathyasai.org.in

Bhagavan's Photographs Online: www.saireflections.org

Reporting Website from Prasanthi Nilayam: www.theprasanthireporter.org

Radio Sai Global Harmony: www.radiosai.org

Sri Sathya Sai Easwaramma Women's Welfare Trust: www.ewwt.org.in

Bal Vikas Wing of Sri Sathya Sai Organisation, India: www.sssbalvikas.org



AMRITA DHARA

BHAGAVAN'S DISCOURSE:
31ST JULY 1996

VEDANTA IS VERY EASY TO PRACTISE

*You may master the Vedas and Vedanta,
You may be an expert composer of beautiful poems and prose,
But if you lack purity of heart, you will ruin yourself.
Never forget these good words.*

(Telugu Poem)

GET RID OF THE IMPURITY OF YOUR HEART

Embodiments of Divine Atma!

SINCE ANCIENT TIMES, INDIAN culture has been propagating the principles of four Purusharthas (objectives of life), namely, Dharma, Artha, Kama and Moksha (righteousness, wealth, desire and liberation) and also the principles of the Vedas and their auxiliary sciences. The word Veda is derived from the root 'Vid' which means knowledge. This knowledge teaches man how he can lead a meaningful and noble life in this world by performing good deeds to attain the four main objectives of life.

The Vedas are Infinite

Sages and seers in their state of deep contemplation received the knowledge of the Vedas directly from Brahman. Initially, the Veda was one. *Ekam Veda* (Veda is one). It constituted a single body of hymns. It was also said, *Ananto Vai Veda* (Veda is infinite). Only the sages and seers were

the repositories of this infinite knowledge. Later, Sage Vyasa classified this knowledge into three Vedas, namely, Rig Veda, Yajur Veda and Sama Veda with the objective of establishing great ideals in man's life

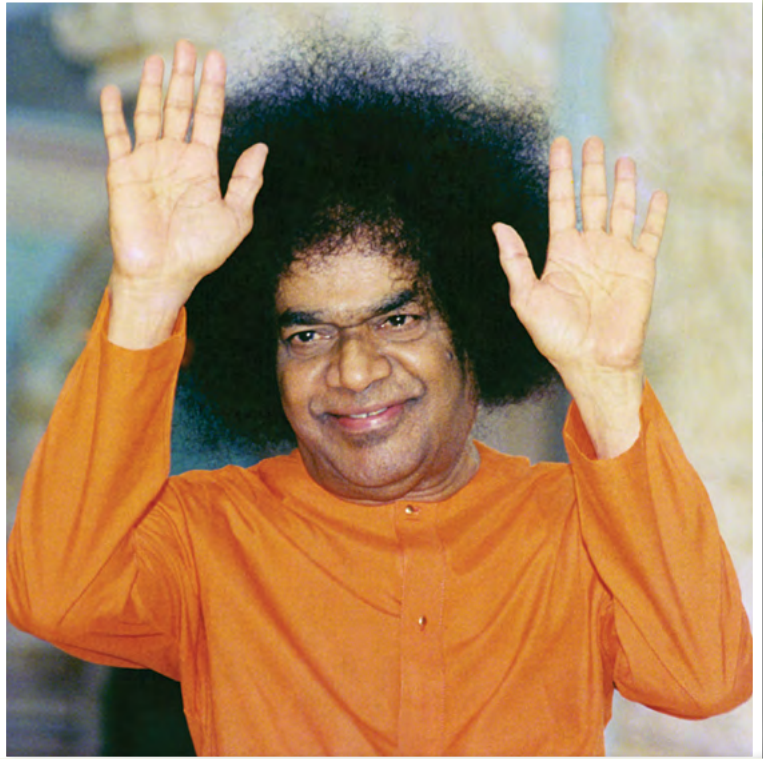
*When someone comes to Me with
a desire for spiritual knowledge,
I teach the same to him. When a
householder comes to Me, I teach
him the Dharma of a householder.
Similarly, I teach everyone what is
required by him. What for do I do all
this? It is only to make you realise
the ultimate reality of your oneness
with Swami. You have attained
this opportunity out of your great
good fortune. No other Avatar has
provided this type of opportunity to
human beings.*

////////////////////



through the teachings of the Vedas. Thereafter, Yajur Veda was divided into two parts, namely, Krishna Yajur Veda and Shukla Yajur Veda. The fourth Veda, namely, Atharvana Veda was added later. These are the four Vedas that are being practised and propagated.

The Vedas have nine names. The first one is Sruti. What does it mean? As the Vedas were received by the Rishis through hearing in a state of deep meditation, they are called Sruti. In those days, there was no paper; there were no books and no printing machines. The Vedic knowledge was imparted to the disciples by the Guru by word of mouth. Hence, the Vedas were also called Anusrava (that which is heard repeatedly). The third name is Trayee, the fourth Aamnaya, the fifth Samamnaya, the sixth Chhandas, the seventh Swadhyaya (self-learning), the eighth Nigama, the ninth Agama. As the Vedas are nothing but



Don't think I am speaking out of ego. I am only revealing the truth about Myself. You have not understood even a fraction of My Reality. None can describe My nature as this or that. I am a man among men, a woman among women, a child among children, and when I am alone, I am Brahman. This is My Reality. I conduct Myself according to the group of people around Me.

////////////////////

the inhalation and exhalation of the Divine, they are called Nigama and Agama.

The Vedas are related to man's life in this phenomenal world. They deal with duality. Every Veda has three divisions:

Brahmanas, Aranyakas and Upanishads. Brahmanas are the compilation of Mantras which are used for the performance of Yajnas, Yagas and other auspicious rituals. The name Aranyaka signifies that man is supposed to study this part of the Vedas when he is living in the forest along with his wife as Vanaprastha (recluse) after completing his Grihastha Ashram (householder stage).

The rules that govern the stage of Vanaprastha are very hard. It is only when one adheres to these rules steadfastly in Vanaprastha will one earn the eligibility to enter Sannyasa (renunciant stage). Both the husband and wife should leave their house and live like brother and sister in a hermitage in the forest. They should bear all the hardships of forest life with patience unmindful of severe heat or cold and other vagaries of weather. Not only that, they should observe great discipline in their food. From the day of full moon, they should go on reducing a morsel of food each day from their regular intake such that they observe complete fast on new moon day. Again from the next day onwards, they should go on adding one morsel of food each day to their intake till the day before new moon day.

If some Grihasthas out of compassion want to offer them food, they should accept it only on a leaf and not on a plate. They should never enter the house of a Grihastha and eat food there. People in those days used to observe such hard discipline of Vanaprastha life. In fact, all the four stages of life, namely, Brahmacharya

(celibate stage), Grihastha, Vanaprastha and Sannyasa are related to the worldly life of man. These four stages are prescribed so that man gradually gains control over his mind. There is a stage called Maha Purushartha which is beyond these four stages and is called Para Bhakti (supreme devotion).

The Essence and Goal of Vedanta

Then comes Vedanta which is the ultimate goal of spirituality. In fact, the beginning and end of spirituality is contained in Vedanta. Vedanta leads to three types of yoga which has immense importance for everyone. Even students should listen to this with full attention. The first one is Tarakam, the second is Sankhyam and the third is Amanaskam. These three are the essence and also the goal of Vedanta.

What is Tarakam? Tarakam consists of understanding and experiencing the principles of Mudras (subtle yogic postures) like Khechari, etc., then going beyond them and concentrating on Nada Bindu (centre of eyebrows) and Soham principle, and ultimately experiencing Sat, Chit, Ananda. Tarakam essentially means merging of man's mind in the supreme principle of Sat-Chit-Ananda (Existence-Knowledge-Bliss Absolute) and attaining total wisdom.

The second type of yoga is Sankhyam. As it deals with Sankhya (numbers), it is called Sankhya Yoga. Human body consists of Pancha Koshas (five sheaths of the soul), Panchendriyas (five senses),



Pancha Bhutas (five elements, namely, earth, water, fire, air and ether), Pancha Pranas (Prana, Apana, Vyana, Udana, Samana), the mind, the intellect, the Chitta, the Ahamkara and Jivatma (individual soul), which together are 25 in number. Sankhya consists of understanding that you are none of these and going beyond them, thereby realising that you are the Atma which is the embodiment of Satchidananda.

The third type of yoga is Amanaskam. What does it mean? There is nothing else in this visible world made of five elements except Brahman. That is why the Vedas say, *Ekameva Adviteeyam Brahma* (Brahman is one without a second). The entire creation is the manifestation of Brahman. There is no second entity. Once this truth is realised, the mind ceases to exist. You see diversity in this world only due to the thoughts and counter thoughts of your mind. When unity is realised in this diversity, then there is no mind. Everything is Brahman. Whatever you see, hear, think, speak, do and wherever you go, everything is Brahman. It is only when there is a second entity, there is a scope for thoughts and counter thoughts. But when there is only unity and that is Brahman, there is no scope for thoughts and counter thoughts. This is the state of Amanaska, meaning a state devoid of mind. There is only love in this state. That love is the truth. In fact, truth and love are one and the same. When truth and love unite, the world loses its identity for you and you see Brahman everywhere.

Radha's Love for Krishna

Here is a small example. Once Yashoda went on searching for Krishna, "Where is Krishna, where has He gone?" She was searching for Krishna because she identified Him with His physical form. Once you realise that Krishna is everywhere, then you don't need to search for Him.

As Yashoda was searching for Krishna, Radha came there. Yashoda asked Radha, "Oh Radha! Have you seen my child? Has my Gopala come to your house? I have searched in all streets and have gone to all houses, but I could not find Him. Did you see Him anywhere?" Radha closed her eyes and chanted the name of Krishna with heart full of love. At that very moment, Krishna appeared there. This incident was an eye-opener for Yashoda. She said to Radha, "All along I thought Krishna is my son and I am His mother. I have been thinking that no one else has more love for Krishna than me. I had this pride that there is none other in this world who gives such unlimited love to Krishna as I do. But so far I never realised that your love for Krishna is much superior and is endowed with great power. There is so much power in your love that the moment you remembered Him with love, He manifested before you."

What was the type of Radha's love for Krishna? It was pure, unsullied and totally devoid of ego. That is why Krishna manifested before her then and there. If there is even a small trace of impurity and ego in your heart, God will never manifest before you, no matter for how many hours,



days and even Yugas (aeons) you may pray to Him.

Yashoda caught hold of the hand of Radha and said, "So far I was under the influence of ego and ignorance. You have removed them and opened my eyes. There may be many in this world who love Krishna more than me. But due to my ignorance, I thought my love for Krishna was the greatest. This was my mistake. Kindly teach me the path of love that you follow." Radha replied, "Mother, this is not something that someone can teach you or give you. Once you realise your true Self and have total faith in Krishna, this love will automatically develop in you."

Once when Krishna returned home, Yashoda complained to Him:

Oh Krishna! You do not eat what I serve You at home.

But You go to the houses of the Gopikas and steal their butter.

Oh dear Krishna! It spoils our good name.

(Telugu Poem)

Yashoda said, "Krishna, there is so much butter in our house, but You don't eat it. On the other hand, You go to the houses of others and steal their butter even when they try to chase You away. What is the inner meaning of this?" The inner meaning is that Krishna does not steal butter; He steals the hearts of Gopikas which are full of love. If you develop pure, selfless and egoless love, God will manifest before you

***The sugarcane has many joints,
but its juice is uniformly sweet.***

***Similarly, there may be many
modulations in your thoughts,
but if you add the sweetness of
love to your thoughts, they will
become sublime. This is denoted
by the Vedic dictum, Raso Vai Sah
(God is in the form of essence).***

***Love is divine; it signifies the
principle of Brahman. God is in
the form of love and love is the
divine essence.***



immediately. You don't need to wait even for a moment. It is only due to their delusion arising out of their body attachment that people undergo suffering.

Jumsai has just now said, "Helium was formed due to the fusion of hydrogen atoms in the sun." Jumsai is a great scientist and has a scientific temper. He also told how the stars and the Milky Way were formed. That which has form has birth and death. But that which remains permanently even after the dissolution of the form is truth.

Here is a small example. Cow is the name of an animal. Even after the death of the cow, the word cow remains. Similarly, after the death of an individual, his name remains. When the Atma assumes a form, the form may disappear with the passage of time but the Atma remains forever.



Matter and Energy Combine to Form Human Body

Jumsai has also said that one should search for truth. But where is the need to search for truth when it is everywhere? The body that utters truth may die but truth is never destroyed. Similarly, the principle of Brahman is eternal and changeless. Brahman is present everywhere in the form of sound, light, vibration, conscience, consciousness, etc. How is it possible to attribute a specific form to it? Truth is immanent in all forms. This is the reality that is propounded by the Vedanta.

A great Yogi by name Brahman Garu, belonging to Andhra Pradesh, explained the principle of Tarakam thus:

Without coming under the veil of forgetfulness,

Always in the waking, dream and deep sleep states,

One should constantly be aware of the Soham Mantra that would enable one to realise the Atma Tattwa.

(Telugu Poem)

Tarakam is not associated with Pancha Koshas, Panchendriyas or Pancha Pranas. All these are related to the physical body. The principle of Tarakam has nothing to do with these. Brahman is all-pervasive and is present in all forms and in all matter. Everything is matter. Even the physical body is matter. How can we explain this? You may even verify this truth by enquiring from doctors. Human body is made up of constituents such as water, iron,

phosphorous, lead, zinc, etc. The value of these materials put together is only a few rupees. With the material of such meagre value, the priceless human body is made. It however assumes value only when there is vibration in it. Where does the vibration come from? It comes from Brahman. When the foetus is four months and nine days old in the mother's womb, vibration enters it. Before the entry of vibration, the foetus is a round mass of jelly. When the vibration enters it, it starts rotating and assumes oval shape. How does this vibration start? Does the mother send it inside? It is not sent by anyone. It starts inside when energy combines with matter.

Human body is formed by the combination of matter and energy. It means to say, Brahman and Maya, both are present in the body. Here Maya should not be referred to as illusion. It is Maya only. This is the secret of the Vedanta. We consider this body as human but, in fact, it is not human but Brahman. Here is a microphone. When I speak into it, all of you are able to hear My voice. But if there is no electricity, you will not be able to hear anything even when I speak into it. This mike is the matter, the electric current is the energy. When these two combine, all of you can hear My voice. In the same way, Brahman and Maya combine to assume the form of Brihat, which means the ever-expansive energy.

Realise your Identity with God

Embodiments of Love!

All of you are looking here. But do not look here, look within. *Pashyannapicha Na*



Pashyati Moodho (he is a fool who sees, yet does not recognise the reality). You do not gain anything by looking outside. Every moment you are seeing only the outside world. You should internalise your vision. When you turn your vision inward, you will see your true form. Therefore, you have not to see outside, but inside. Whatever you see outside has no value. The owner of the house keeps things like broomstick, plates, baskets, etc., outside. But he keeps the valuable items like diamonds in a steel almirah under lock and key. The servants of the house can see only the items that are kept outside in the house; they cannot see the valuable items that are kept in the steel almirah. Only the owner of the house knows what is inside, but the labourers and servants see only those things which have little value. Likewise, you are no better than a servant if you see only all that is outside.

Most precious gems like Tarakam, Sankhyam and Amanaskam are present within you, but you are not aware of them. What is the reason? You have not established relationship with the owner. You can see all these precious things only when you develop relationship with the owner. Who is the owner? God is the owner. What should you do to develop friendship with God? This is thoroughly explained in Vedanta. However, in order to make the children understand this, I am coming down to your level to explain this. Consider that the owner of the house, God, stays at the upper storey of His mansion. You want to meet the owner of the house.

But there is Maya in the form of a big Alsatian dog at the entrance which does not allow you to enter the house. Then what should you do? There are two ways. Either you befriend the Alsatian dog of Maya to gain entry into the house or you loudly call out the name of the owner who will come down to take you with Him, saying, "Hello, you have come." When the owner Himself takes you inside the house, the dog will not bother you. When you go alone, it will not allow you to go inside.

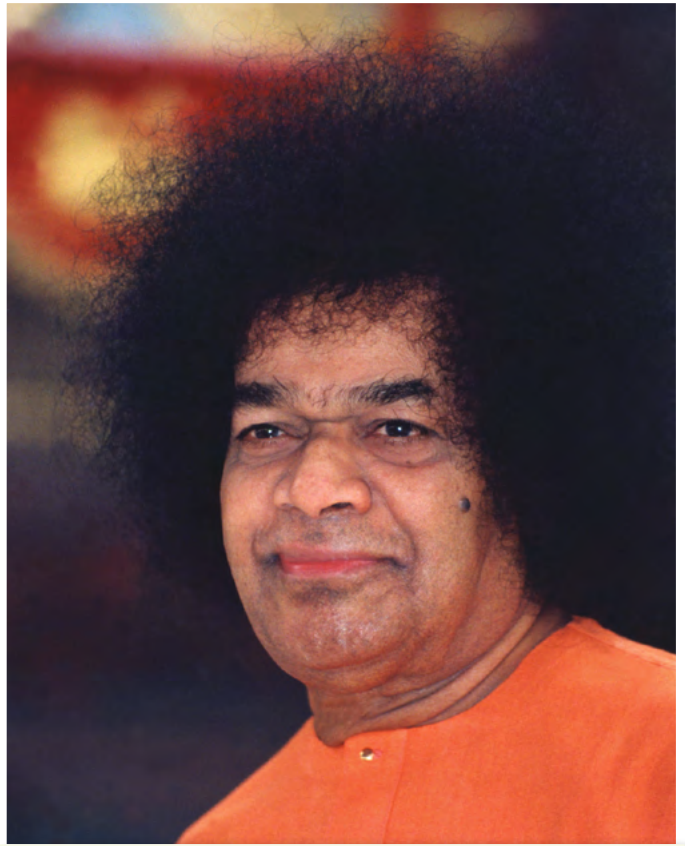
God is at a higher place and has kept Maya as the watchdog at the entrance of His mansion. To befriend Maya is Jnana (wisdom). How can this be done? Who has kept Maya at the entrance? God has kept it. Once you realise your identity with God, the owner of the mansion, then the Maya cannot stop you from entering the mansion. The realisation of your identity with God is the state of Advaita. That is why it is said, *Advaita Darshanam Jnanam* (experience of non-dualism is wisdom). On the other hand, if you call out the names, Rama, Krishna, Govinda, Narayana from below, then the owner will come down and take you inside with Him. When you are with God, Maya will not trouble you. Therefore, you should have either Jnana or Bhakti to enter the mansion of liberation and be with God. You should be in constant communion with God in all the three states: Jagrat (waking), Swapna (dream) and Sushupti (deep sleep). You may be thinking how it is possible to cook food, do household work or discharge your duties as a householder if you think of God all the time. Students



may think how they can study, remember the lessons and pass the examinations if they think of God always. There should be no room for such a doubt. Consider all the work you do as God's work.

Do all Work with Divine Feelings

When you cook food, the quantity of item should be proportional to the volume of the vessel used for cooking, and also suitable heat should be provided for cooking. If you have a small vessel, then you should put only half a kilogram of rice in it. Then the cooking will be proper. If you put two kilograms of rice in a small vessel, you will not be able to cook. Not only that, you should supply only as much heat as necessary while cooking food. If you put a small vessel on a big flame, the vessel will get charred. When the food is getting cooked, you should gradually reduce the flame. In this manner, you should enquire what is temporary and what is permanent in every aspect of your life. Once you cross the river, you don't need the raft any more. In the same way, when the food is cooked, you don't need the flame any



Only after confirming that Arjuna had full faith in His words, Krishna imparted the knowledge of the Bhagavadgita to him. What is the use of imparting the knowledge of the Gita to someone who has no faith? Similarly, you should have total faith in the teachings of Vedanta. Only then can you conduct yourself accordingly. If you obey Swami's command with total faith and contemplate on Him incessantly, you will have the vision of Swami in a moment. Truly, He will manifest before you instantly.

////////////////////////////////////

more. So far as you are hungry, you require food. When your hunger is satiated, you don't require food any more. But this does not mean that you should waste or destroy something after fulfilling your need.

Just like burning the raft after crossing the river,

Man forgets God after his desires are fulfilled.

Such is the ingratitude of modern man.

(Telugu Poem)

The raft that has helped you cross the river should be kept at a safe place so that others can make use of it. In this manner, you should always do good to others. What is the use of burning the raft after crossing the river? It serves no purpose. After experiencing the bliss of contemplation on God, you should constantly remain immersed in it. Whatever you do, reading, writing, walking, talking, etc., do it with divine feelings. Do not indulge in unnecessary talking which is useless, useless, useless! Instead why don't you talk about God? Don't give scope to any useless talk. It is correct to spend your time in studies. Use your leisure time to do good deeds. That is true awareness. What does awareness signify? Awareness is Chit, which means knowledge. But due to excessive talking, students are not able to attain true knowledge. Not only that, the power of vibration and radiation is wasted by too much talking. Therefore, never indulge in unnecessary talk in any matter. Your mind may not waver by such talk, but listening to you, others' mind may waver.

Therefore, you should always keep in mind the feelings of others.

Watching a Sin being Committed is also a Sin

You may say, the person next to you is committing a sin, but you are not doing anything wrong. But you are watching the other person commit the sin as a mute spectator. Therefore, you will get half the share of the sin. There are many such subtle secrets in Vedanta.

When Duryodhana tried to disgrace Draupadi in the Kaurava court, at that time she requested all the elders like Bhishma, Dronacharya, Kripacharya to save her but none of them came to her rescue. Later on, Krishna told Bhishma, "You are one of great wisdom. Dronacharya is one of the greatest Acharyas (preceptors). But none of you opened your mouth to prevent Duryodhana from committing this great sin. Therefore, Duryodhana alone is not the sinner; you are also a party to it as you have seen this sin being committed before your eyes." When you know what is being done is a sin and you do not try to prevent it, you also get a share of the sin. If you watch someone indulging in violence, you cannot escape the blame. One who commits the sin, one who watches it, one who encourages it and one who enjoys it being committed, all the four are sinners. Therefore, all the elders like Dronacharya and Bhishma were equally to be blamed for the sinful act of Duryodhana. What was their fate ultimately? Bhishma had to lie on the bed of arrows for 56 days before



he ultimately died. Why should a man of great wisdom meet such an end? Though he knew a sin was being committed, he did not try to prevent it. This was the cause of his suffering in the end. Dronacharya was a great preceptor who taught the art of using weapons to both, Kauravas and Pandavas. But what happened to him ultimately? On hearing Dharmaraja utter the words, *Aswatthama Hatah Kunjarah* (an elephant by name Aswatthama is dead), he was so overpowered by his attachment to his son that he thought his son Aswatthama had been killed. Consequently, he threw away his weapons and was killed in the battlefield.

Man suffers from three types of attachments – Dhaneshana, Dareshana and Putreshana (desire for money, wife and progeny). This has been explained in Vedanta at great length. Man commits many sins due to these three types of attachments. One has to get rid of these three to realise the principle of Tarakam.

Develop Love and Faith to Attain God

The divine principle of Brahman is immanent in all. When you contemplate on Brahman with the feeling of oneness, you will certainly realise Brahman. Krishna said to Arjuna, “You may be wondering how you can think of Me in the midst of battle. *Maam Anusmara Yuddhyacha* (remember Me and fight the battle). When you fight the battle while remembering Me, you will certainly attain victory. When you remember Me, I will take care of everything.” One should have total faith in the words of God. Here is a small example.

I have told this to My students many times. The Mahabharata war was to start on Amavasya (new moon day). Arjuna was totally dejected and depressed on seeing the formation of Kaurava and Pandava armies a day prior to Amavasya, i.e., Chaturdasi. Earlier, it was Arjuna himself who had insisted that they were ready to fight the battle with the Kauravas and Krishna should not go to the Kaurava court on peace mission. The same Arjuna was very nervous when the war was actually to commence. Krishna wanted to impart the knowledge of the Bhagavadgita to Arjuna to instil courage and enthusiasm in him. But before imparting this knowledge, Krishna wanted to test Arjuna whether he had total faith in Him.

Krishna took Arjuna to a forest and while returning, it became dark. Then Krishna pointed to a bird perched on a tree and said, “Arjuna, see how beautiful is this peacock!” He started this conversation to see the state of Arjuna’s mind. Arjuna replied, “Yes, Swami, the peacock is really beautiful.” Krishna said, “Oh madcap, that is not a peacock. Don’t you see it is an eagle?” Arjuna replied, “Yes, Swami, it is an eagle.” Then Krishna slapped him on his back and said, “What a fool you are Arjuna that you are unable to make out whether it is a peacock, an eagle or some other bird? Look carefully. It is neither a peacock nor an eagle. It is a pigeon.” Arjuna replied, “Yes, Swami, it is a pigeon.” Pretending to be a little angry, Krishna said, “Don’t you have common sense? Don’t you have discrimination power?



What are you thinking? You don't seem to enquire whether it is a peacock or an eagle or a pigeon. You are blindly saying yes to whatever I say." Then Arjuna replied, "Oh Krishna, if I say it is not a peacock, You may change it into a peacock. Similarly, if I say it is not an eagle or a pigeon, You may turn it into any of them. You can do anything. Therefore, Your word is important for me. How does it matter to me whether it is a pigeon or a peacock or an eagle?" Krishna was very happy that Arjuna had so much faith in His words. He placed His hand on Arjuna's head and blessed him, saying, "Now you are My true devotee."

Manmana Bhava Madbhakto

Madyaji Maam Namaskuru

Maam Evaishyasi Satyam

Te Pratijane Priyo Asi Mey.

(Fix your mind on Me, be devoted to Me, offer obeisance to Me and worship Me. Truly, do I promise that you will come to Me for you are dear to Me.)

Only after confirming that Arjuna had full faith in His words, Krishna imparted the knowledge of the Bhagavadgita to him. What is the use of imparting the knowledge of the Gita to someone who has no faith? Similarly, you should have total faith in the teachings of Vedanta. Only then can you conduct yourself accordingly. If you obey Swami's command with total faith and contemplate on Him incessantly, you will have the vision of Swami in a moment. Truly, He will manifest before you instantly.

In this manner, you have to enquire into the teachings of Vedanta and understand

their significance. In fact, it is very easy to understand Vedanta. People are getting confused as they are not able to understand the real meaning. However, there is no harm in getting confused, but some people even get depressed. When a person has both confusion and depression, he loses his balance of mind. If you make real effort, it is easy to understand Vedanta. It may be a little difficult to crush the petal of a flower or a ball of butter, but to understand and follow the teaching of Vedanta is much simpler.

Students!

Understand this clearly. Butter is very soft, but it does not melt unless you heat it a little. Similarly, God is very soft and sweet. But in order to experience Him, you need the fire of Jnana. This can be illustrated by the life of a couple living in a forest during the stage of Vanaprastha. The wife arranges three bricks in the form of a hearth and places a vessel on it. She pours rice and water in the pot and lights fire under the vessel. Her husband who is always immersed in the contemplation of Brahman sees this and gives a spiritual interpretation to it. He compares the three bricks to the three Gunas, Sattwa, Rajas, Tamas (serenity, passion, sloth), vessel to human body, rice to desires, water to love and fire to the fire of wisdom. Do you heat the rice directly on the fire? No. The fire heats the vessel first, which in turn heats the water and then boils the rice. Similarly, you should keep the body in contact with the fire of wisdom, i.e., near God. Then



the water of love will be heated and boil the rice of desires. Therefore, you should keep the body and the mind near and dear to God. When you do this, all your worldly desires will disappear. This is the essence of Vedanta. How simple it is to practise it in your daily life! You don't need to study any sacred texts nor is there any need for you to perform any spiritual practices. People in those days understood the essence of Vedanta in such easy and simple ways.

There are many small words which propound great truths of Vedanta. One can write 300 books, taking three words from Vedanta. How is it possible? There are only 26 letters in the English alphabet, with the help of which any number of books can be written. There are only four strings in the violin which can produce as many as 40 tunes. Similarly, if you have only faith and love, you can achieve anything. In fact, God Himself will become a puppet in your hand. You will not be in the hands of God, but God will be in your hands when you have love and faith.

Jumsai said, though each person looks different from the other, the same Atma is present in everyone. *All are one, be alike to everyone.* He said, all are children of God. But according to Me, all are not children of God, but God Himself.

Love is the Divine Essence

Students!

I am telling you something subtle and significant. Try to understand its import. If you become a lover, you may love one or two individuals. But if you become love

itself, you can love anyone and everyone. By being a lover, you put yourself in a low category. Therefore, don't become a lover, be love itself. When you become love, you will be loved by all. Then you will realise the principle of *Ekatma Bhava* (feeling of oneness). The same principle of love is present in everyone. Vedanta gives great importance to this principle of love. What type of love should one develop? This love is not related to the body or the mind. One should love God in every way. Then automatically all the unwanted attachments will be dispelled. Then only will you experience the principle of Advaita.

The sugarcane has many joints, but its juice is uniformly sweet. Similarly, there may be many modulations in your thoughts, but if you add the sweetness of love to your thoughts, they will become sublime. This is denoted by the Vedic dictum, *Raso Vai Sah* (God is in the form of essence). Love is divine; it signifies the principle of Brahman. God is in the form of love and love is the divine essence. Here Rasa does not mean *Padarasa* (mercury) but *Prema Rasa* (essence of love). Mercury does not mix with any element; it always maintains its distinctness. But Prema Rasa is not like that; it mixes and gives sweetness to whatever it comes in contact with.

One may be a highly accomplished scholar having mastered the Vedas, the Sastras and the Puranas,

One may be a great emperor ruling over a vast kingdom,

But none can equal a devotee who has



sacrificed everything for the Lord.

Without love for God, one cannot attain liberation. (Telugu Poem)

Today we have started the teaching of Vedanta in a small way. Truly, each and every Mantra of Vedanta is pregnant with deep meaning. Vedanta is very easy to practise. It is not possible for anyone other than Divinity to explain the principle of Vedanta in such simple terms.

Seeing My physical form, you may be deluded to think that I am also a human being like you. You may love Me but you may not attach due importance to My words because of this delusion. But I am neither the body nor the mind nor the Buddhi nor the Chitta. I am none of these. I have assumed this body only for your sake. This can be illustrated by a small example. There is water in this tumbler. Tumbler is required to hold water.

*There is a lamp, oil and a wick.
But, can the lamp light itself?*

Should there not be someone to light the lamp?

There are flowers, a needle and the thread.

But, can the garland be made on its own? Should there not be someone to stitch the garland? (Telugu Poem)

There is knowledge and there is intelligence, but can you experience the knowledge unless there is a Guru to impart the knowledge? Similarly, this body has come to demonstrate what is truth, what is Mithya (unreal) and what is Brahman.

Realise your Oneness with Swami

Embodiments of Love!

Don't think I am speaking out of ego. I am only revealing the truth about Myself. You have not understood even a fraction of My Reality. None can describe My nature as this or that. I am a man among men, a woman among women, a child among children, and when I am alone, I am Brahman. This is My Reality (*loud applause*). I conduct Myself according to the group of people around Me.

When I am among elders, I have to behave like an elder. When among children, I have to act like a child. If an old man is playing with toys, children will laugh at him. If a child is taking the support of a walking stick like an old man, elders will be amused. It is natural for an old man to take the support of a walking stick and for a child to play with toys. Similarly, when I am with children, I make them happy by giving them this and that. But when someone comes to Me with a desire for spiritual knowledge, I teach the same to him. When a householder comes to Me, I teach him the Dharma of a householder. Similarly, I teach everyone what is required by him. What for do I do all this? It is only to make you realise the ultimate reality of your oneness with Swami. You have attained this opportunity out of your great good fortune. No other Avatar has provided this type of opportunity to human beings (*loud applause*). Having attained this golden opportunity, if you conduct yourself in

continued on page 18...



SRI SATHYA SAI ARADHANA MAHOTSAVA

SRI SATHYA SAI ARADHANA Mahotsava was held at Prasanthi Nilayam with great piety and solemnity. The three-day event started on 22nd April 2013 with the performance of Viswa Santhi Loka Kalyana Homa (Yajna for world peace and welfare of mankind).

The Yajna was conducted in a beautifully decorated Sai Kulwant Hall, in the centre of which an elegant Yajna Mandapam along with a Yajna Kunda was set up. Initial rituals of the Yajna started at 6.00 a.m. on 22nd April 2013 with chanting of Vedic hymns by a group of priests. Before the start of the Yajna, the ceremony of cow worship was performed. For this purpose, an exquisitely decorated cow with its calf was brought in the hall at about 7.00 a.m. After performing the necessary rituals amidst Veda chanting and feeding the cow and its calf, Arati was offered to it to mark the conclusion of this ceremony.

The process of producing fire for the Yajna in the traditional way by churning one piece of wood over the other was started after this. After the fire was produced, it was placed in the Yajna Kunda. Meanwhile, worship of the idols of Lord Siva and Parvati and sacred Kalasha placed on a raised platform was started by the priests. After placing the sacred fire in the Yajna Kunda, the priests started offering oblations in the Yajna Kunda with



Yajna for world peace and welfare of mankind.

chanting of Sai Gayatri and sacred Vedic Mantras. The Yajna continued in this sacred manner for more than one hour. The offering of oblations in the Yajna Kunda and chanting of sacred Vedic Mantras sanctified the entire milieu and radiated spiritual vibrations in all directions. The Yajna came to a close with precious offerings in the Yajna Kunda by the priests amidst Vedic chants and auspicious notes of music at 10.00 a.m. This was followed by Bhajans which concluded at 10.15 a.m. with Arati.

The afternoon programme started at 5.00 p.m. with Veda chanting. This was followed by an illuminating talk on the subject of "Sita Rama Kalyanam" (marriage of Sita and Rama) by the distinguished speaker, Dr. Nori Narayana Murthy. In his talk embellished with beautiful Telugu lyrics and Bhajans dedicated to Lord Rama, the learned speaker narrated various inspiring



episodes from the life of Lord Rama and highlighted the significance of chanting His Name for man's redemption. A video clip of Bhagavan's Discourse was screened after this, in which Bhagavan exhorted one and all to follow the principle of "Help Ever, Hurt Never" as this was the essence of the teachings of all scriptures. Man, He said, should realise the unity of all creation, as envisaged in Indian culture, develop sacred feelings and experience happiness in life. But on the other hand, man today was harbouring demonic qualities and indulging in criticising and hating others, which he should give up and fill his heart with love, said Bhagavan. Bhagavan brought His Discourse to a close with the Bhajan "Prema Mudita Manase Kaho Rama Rama Ram." After the Discourse of Bhagavan, the priests chanted hymns from the Vedas, saturating the entire environment with divine feelings. After a brief Bhajan session, the programme came to a close with Arati at 8.00 p.m. after distribution of Prasadam to all.

The entire Sai Kulwant Hall started reverberating with sacred Vedic chants when the priests started performing the Yajna at 6.00 a.m. on the second day of Sri Sathya Sai Aradhana Mahotsava on 23rd April 2013. Besides the performance of the Yajna, worship and Abhishekam (ceremonial bathing) of Sri Sayeeswara Linga installed on a raised platform in the hall was done on this day. After initial rituals, the Abhishekam of the Linga was done with milk, honey, curd, sugar, etc., amidst chanting of Vedic Mantras by the



Worship of Sri Sayeeswara Linga after Abhishekam.

priests. After Abhishekam, the Linga was beautifully decorated and Arati was offered to it. Finally, worship of the Linga was done by offering of flowers on it along with chanting of Sri Sathya Sai Ashtottara Sata Namavali (108 Names of Bhagavan). Simultaneously, offering of oblations in the Yajna was done in the end with chanting of Sai Gayatri. Both the ceremonies concluded at 10.00 a.m., after which there was a brief session of Bhajans. The morning programme concluded with Arati at 10.15 a.m.

The afternoon programme started at 5.00 p.m. with Veda chanting. This was followed by an erudite talk by Dr. Papayya Sastry, a renowned Telugu scholar. The distinguished speaker referred to the declaration of Lord Krishna in the Bhagavadgita that God incarnates whenever Dharma declines on earth, and observed that Dharma is the basis of the sustenance of the universe. Quoting the well-known saying "Ramo Vigrahavan



Dharma" (Rama is Dharma personified), he said that all Avatars – Rama, Krishna, Sathya Sai Baba – always exhorted man to follow Dharma for his redemption. Video screening of Bhagavan's Discourse followed this talk. In His Discourse, Bhagavan said that man should first of all know who he is. Man should leave animal qualities and realise his divinity which, He said, is true spirituality. Bhagavan brought His Discourse to a close with the Bhajan "Hari Bhajan Bina Sukha Santhi Nahin" which the entire assembly of devotees in the hall followed in chorus with great devotion. Bhagavan's Discourse was followed by Veda chanting by the priests, which sanctified the entire milieu and radiated divine vibrations in all directions. At the end of this soul-stirring Veda chanting, there was a session of Bhajans. The programme came to a close with Arati at 8.00 p.m.

A huge gathering of devotees from all over the world assembled in Sai Kulwant Hall to offer their reverential homage to Bhagavan on 24th April 2013, the second anniversary of Bhagavan's Maha Samadhi and the final day of Sri Sathya Sai Aradhana Mahotsava. Sai Kulwant Hall was aesthetically bedecked on this occasion and a beautiful silver chair was placed on the right side of Bhagavan's Samadhi. The programme started at 6.00 a.m. with performance of the Yajna along with chanting of Vedic hymns by the priests. This being the day of Poornahuti, Sudarshan Homa was conducted as per Vedic injunctions which concluded at 8.00 a.m.

This was followed by a musical offering "Guru Vandana" (worship of Guru) by the students of Bhagavan. Beginning with a prayer song to Lord Ganesh "Om Ganaganapataye Namoh Namah" (salutations to Lord Ganesh), they next sang "Sai Namasmaranam Sai Rupa Dhyanam" (chant the name of Sai and meditate on His form) and a Qawali "Tere Durbar Mein Hum Aaye Hain Aaj" (we have come today at Your door), and concluded it with "Tu Pyar Ka Sagar Hai" (You are the ocean of love), reviving old memories when these songs used to be sung in Bhagavan's Divine Presence. Screening of Bhagavan's Darshan videos alongside intensified the feelings of nostalgic memories of Bhagavan.

Bhagavan's Divine Discourse followed this loving presentation of the students. Man, Bhagavan said in His Discourse, should reduce body attachment which was the cause of his suffering. He should repeatedly remind himself that he is God until he attains this realisation, Bhagavan emphasised. Bhagavan concluded His Discourse with two Bhajans "Bhaja Govindam" and "Prema Mudita Manase Kaho."

The priests thereafter started offering oblations in the Yajna with recitation of Bhagavan's Ashtottara Sata Namavali. Poornahuti (final oblations) was offered in the Yajna Kunda with loud chanting of Vedic hymns and auspicious notes of music at 9.00 a.m. This was followed by Bhajans. As the Bhajans continued, Tirtham (sacred Kalasha water) was sprinkled on the entire



assembly of devotees in the hall. The programme came to a close with Arati at 9.45 a.m. after distribution of Prasadam to all.

Sri Sathya Sai Aradhana Mahotsava concluded with Narayana Seva which was performed in Sri Sathya Sai Hill View Stadium, where food was served and clothes were offered to thousands of people.



Narayana Seva in Sri Sathya Sai Hill View Stadium.

...continued from page 14

accordance with My teachings, your life will be certainly sanctified and redeemed.

You will see the rise of My glory with the passage of time when even the blind people and ignoramuses will say, “Swami is God.” God subjects human beings to test every now and then. Do not become a victim of Maya. Emerge victorious in the tests of God. When you immerse yourself in love, you will relish the tests of God. Nobody can describe, love is like this or that. More than the Vedas, it is very essential to understand the teachings of Vedanta. The path of love is much easier than the practice of Japa, Dhyana, yoga, etc.

God is not interested in knowing how many bags of rice and how many Saris you have distributed to the poor. You may send this list of items to the income tax department. What I am interested in is only your feelings. Even if you perform a small act of charity, I see your feelings behind it. I am not interested in the number of Saris and bags of rice that you distribute. Swami values only quality.

Rukmini could earn the grace of Krishna by offering only a leaf of Tulasi. Kuchela could earn the grace and love of Krishna by offering Him a fistful of beaten rice. What did Draupadi do when she had to feed Sage Durvasa and his one thousand disciples when she had nothing with her? She offered a grain of rice left in the cooking pot to Krishna and prayed to Him, “You are our only refuge.” When Krishna put that grain of rice in His mouth, immediately the hunger of Durvasa and his disciples was satiated. In the times of every Avatar, there are such instances of devotees earning the infinite grace of the Lord by making such small offerings with devotion and love. Therefore, get rid of the impurity of your mind. Destroy your ego. Learn to make offerings of love. Only then will you have the good fortune of experiencing Ananda.

(Bhagavan concluded His Discourse with the Bhajan, “*Sathyam Jnanam Anantham Brahma...*”)

– From Bhagavan’s Discourse in Sai Kulwant Hall on 31st July 1996.

SOMETIME IN THE END OF April 1969, I learnt that Sri Sathya Sai Baba of Puttaparthi was going to visit Ahmedabad. I was at that time Chief Justice of Gujarat High Court. I had never met or seen Sri Sathya Sai Baba or even heard about Him prior to April 1969. But when I heard that He was coming to Ahmedabad, something within me impelled me to write a letter to Him, inviting Him to come and stay with

Krishna incarnate, Krishna whom I have loved and adored all my life and who has permeated my entire being. Baba got into my car and we proceeded to my residence at 17, Duffnala, Shahibag. This was at about 7 o' clock in the morning. Later, Swami gave private interview to me, my wife and my three daughters and also to my younger brother Pravin and his wife Mandakini. Swami left late in the evening on the same day by plane for Mumbai.

Justice P.N. Bhagwati

MY SPIRITUAL MASTER SRI SATHYA SAI BABA

Sri Sathya Sai Baba had the power of creation which is an attribute of Divinity. The miracles which He performed were like His visiting cards to attract and inspire people to go along the path of love, devotion and righteousness. I remain till date His devout follower having full faith in the message of equal treatment of all religions given by Baba.

me. Baba blessed me by accepting my invitation which was conveyed to me by the Sai Organisation of Ahmedabad.

My First Darshan of Baba

Baba came to Ahmedabad from Mumbai on the morning of 15th May 1969. I went to the airport to receive Him. I saw Him as He came out of the plane. That was my first Darshan of this Divine Being. It was a thrilling and exhilarating experience, because in Him I saw my

This was my first contact with Swami and it made a tremendous impact on me. I became His lifelong devotee since then and He has continued to guide and inspire me.

I realised that here was the embodiment of the Supreme Being about whom it is said in Taittiriya Upanishad: *Yatho Vacho Nivarthanthe Aprapya Manasa Saha* (whence the words along with the mind rebound in futility without comprehending



Him). I have been the Chief Justice of India and I have been engaged in the administration of justice which is a highly rational process. As a rational being, I can say without the slightest hesitation that there is something about Baba which is so deep and profound, so vast and limitless, so infinite and universal that it is not possible to describe it in words. It is something that words cannot describe and mind cannot reach.

Eternal Message of Love and Service

What inspired me about Baba was that He always emphasised the importance of Seva, service proceeding from spontaneous love. He said that our hearts must be filled with love and compassion for every human being and must be anxious to alleviate the suffering of every fellow being in the spirit of worship of the Lord.

The message of love and service is an age-old message given by all spiritual masters. Buddha gave the same message in India some 600 years before Christ. He was born in Lumbini, situated on the border of India and Nepal. Did Jesus not preach the same message two thousand years ago? Did Prophet Mohammed not exhort his followers – nay, the entire humanity – to offer love and service to fellow beings? Sri Sathya Sai Baba's message, in my view, has great relevance in the world of today when we see strife and violence in the name of religion, ethnicity and puritanism. Baba does not merely preach this message, but He has shown to the world how it can be put into practice. He started schools and a university where highest

standards of education are maintained and where education is totally free from primary stage to doctorate level. He wanted the students to develop scientific temper and at the same time He preached that science without spiritual directions would lead the world to disaster. He also set up a General Hospital and a Super Speciality Hospital in the village of Puttaparthi where He lived.

Equality of all Religions

Before I end, let me state that Baba did not preach any new religion. Indeed, He said more than once, "I have not come to disturb or destroy any faith. I am here to confirm each one in his or her own faith. I want a Hindu to be a better Hindu, a Muslim to be a better Muslim, a Sikh to be a better Sikh and a Christian to be a better Christian." He preached equality of all religions.

Sri Sathya Sai Baba had the power of creation which is an attribute of Divinity. The miracles which He performed were like His visiting cards to attract and inspire people to go along the path of love, devotion and righteousness. I remain till date His devout follower having full faith in the message of equal treatment of all religions given by Baba. His message is all-empowering and it contains the essence of Om of Hinduism, cross of Christianity, Dharma Chakra of Buddhism, fire of Zoroastrianism and crescent of Islam.

(The author is former Chief Justice of India. He is currently the Chancellor of Sri Sathya Sai Institute of Higher Learning.)



PURITY LEADS TO LIBERATION

LIGHT THE LAMP OF DIVINITY IN YOUR MIND

Embodiments of Love!

ALTHOUGH ALL AVATARS have been preaching only good things, men today are content to observe their birthdays without following their precepts. Buddha's emphasis was entirely on purity in every aspect of life – purity in vision, purity in thought, purity in speech and purity in action. He considered the spirit of sacrifice as true Yajna. Sacrifice is the means for attaining Nirvana (freedom from the bondage of mundane existence).

True Meaning of the Buddhist Prayer

The Buddhist prayer must be properly understood. When the Buddhists say: *Buddham Saranam Gachchhami, Dhammam Saranam Gachchhami, Sangham Saranam Gachchhami*, the real meaning of the prayer is: You must divert your Buddhi (mind) towards Dharma (right conduct). And the right conduct should aim at serving society. When this is done, society gets purified.

Whatever be the number of religions, their goal is one and the same. To carry on daily life in the world, people pursue many vocations. But does all this constitute real living? Can a life led without remembering God be called life at all? What kind of life is

it where there is no purity, no morality and no spirituality? Morality and integrity alone can lead to Nirvana (liberation). Today these two are absent. People must strive to base their lives on Nithi and Nijayathi (morality and integrity). They should become, as Jesus said, messengers of God.

Significance of Celebrating Buddha Purnima

Embodiments of Love!

We are celebrating today Buddha Purnima or Buddha Jayanti. What does Purnima (full moon) signify? It signifies fullness. When the mind is filled with love, it achieves fullness. As long as the mind is filled with the darkness of evil thoughts, there is no meaning in celebrating Buddha Purnima. Get rid of this darkness. Without the light of love in the heart, what use is there in having illuminations outside? Light the lamp of divinity in your minds. Banish hatred and envy from your hearts.

No one can estimate the sacredness and greatness of this country, Bharat. To be called an Indian is in itself a great qualification and honour. How can one describe the great good fortune of the



Bharatiyas, for the Lord Himself has taken birth several times in this sacred land to show the path of divinity to mankind! Many saints, sages and men of sacrifice were born in this country. The sacredness and renown of Bharat are unmatched. That is why Buddha chose this country as his motherland.

Take Refuge in Dharma

He sacrificed everything and went around in search of truth. He said, *Dhammam Saranam Gachchhami* (I take refuge in Dharma). One has to practise, propagate and experience Dharma. But today Dharma has declined. People think that money is everything. Just as the earth revolves around the sun, people go around money.

Some people take to corrupt ways to earn money. They may cheat others, but can anyone hoodwink God? They will certainly reap the consequences of their misdeeds.

(Telugu Poem)



We are celebrating today Buddha Purnima or Buddha Jayanti. What does Purnima (full moon) signify? It signifies fullness. When the mind is filled with love, it achieves fullness. As long as the mind is filled with the darkness of evil thoughts, there is no meaning in celebrating Buddha Purnima. Get rid of this darkness. Without the light of love in the heart, what use is there in having illuminations outside?

////////////////////////////////////

Character is important, not money. This was the teaching of Buddha. Bliss can be attained only through control of senses, not through penance, Japa or meditation. There is no easier path to peace and bliss other than controlling one's own senses.

– Excerpted from Bhagavan's Buddha Purnima Discourses.



Chizuko Tsuyama

DIVINE SANKALPA

IN THE GROUND OF PUTTAPARTHI I sat next to Smt. Pillay. It was the first time I came to India to have Darshan of Bhagavan. Suddenly, when Bhagavan in His orange robe appeared far away, silence reigned over the ground. I felt intuitively He is God. Baba began walking slowly. When He came near, He stopped in front of me and asked, "Are you doctor's wife?" I could say nothing but only nodded. He graciously said to me to come to the interview room. I was led by Smt. Pillay. My husband was there with Dr. Pillay. Baba was very sweet. I talked to Him about my problem. He gave me Vibhuti from His hand, and when He waved His hand, there was a ring. It was right fit to my middle finger. I prostrated at His Lotus Feet and offered Namaskar. It was the autumn of 1978.

A year before, the International Congress of Orthopaedic Surgery was opened in Japan. Dr. Pillay attended the congress. On that occasion, when my husband told him that I was doing translation work, Dr. Pillay told us about Bhagavan in India and recommended me to translate His books for the benefit of the Japanese people.

I graduated from Japan Women's University. The founder, Dr. Jinzo Naruse,

invited poet saint Rabindranath Tagore to the university in 1916 when Tagore visited Japan. He recited Gitanjali to the students. Dr. Naruse came to know about India's ancient wisdom from him and was very much moved. He fixed the three principles: "Establishment of Faith," "Creativity," "Service to Society."

My husband was moved by Baba's message "all religions are one." Baba's teachings were very familiar to me. I think, it was nothing but His Divine Sankalpa that we set up Sri Sathya Sai Publication Centre in Japan. Dr. Pillay helped us very much by sending many books of Bhagavan, and introduced Prof. Rao of Singapore who explained the meaning of Sanskrit words by many air mail letters.

I had another precious gift from Bhagavan. I came to know an Indian lady who was born and brought up in Kerala. She was very devoted and knowledgeable. She was most helpful for my translation work.

Thus, as a humble instrument of Bhagavan, I have been doing translation work for more than 30 years, and I share it with earnest devotees in Japan.

I prostrate at the Lotus Feet of Bhagavan again and again for His deep love and care for us Japanese.

(The author is editor / translator, Sri Sathya Sai Publication Centre, Japan. She is also the editor of Japanese edition of "Sanathana Sarathi.")



CELEBRATIONS AT PRASANTHI NILAYAM

JOYOUS HOLI CELEBRATIONS

ON THE OCCASION OF THE joyous festival of Holi, a large number of devotees came from Bihar and Jharkhand on their annual pilgrimage to Prasanthi Nilayam and presented devotional music and cultural programmes on 27th and 28th March 2013.

The programme on 27th March 2013 comprised soul-stirring devotional songs in Telugu and Hindi by the accomplished singers Kumari Jyotsna and her sister Kumari Suvarna. Beginning their presentation with a prayer song dedicated to Lord Ganesh, the singers kept the audience spellbound for nearly 40 minutes with melodious songs which included a famous Mira song "Payoji Meine Ramaratan Dhana Payo" (I have found the precious diamond of Rama's Name) and an evergreen number "Jyoti Kalasha Chhalake" (the sun shines brilliantly).

The programme on 28th March 2013 consisted of group songs by a choir of ladies and gents singers along with beautiful dances of Bal Vikas children of Bihar and Jharkhand. While the singers enthralled the devotees with melodious songs which included a beautiful Qawali and a touching song, "Parthiwale Aaja Teri Yaad Sataye" (come, oh Lord of Parthi, Your memory torments me), the Bal Vikas



A dance number by Bal Vikas children of Bihar and Jharkhand.

children presented thrilling dances which included a tribal dance of Jharkhand and Raas Nritya (dance of Krishna with Gopikas). Participants in these music and cultural programmes were felicitated at the conclusion of their presentations on both days.

UGADI FESTIVAL

The festival of Ugadi marking the advent of the Telugu New Year named Vijaya (victory) was celebrated at Prasanthi Nilayam on 11th April 2013. The venue of the celebration was Sai Kulwant Hall which was beautifully decorated with flowers, festoons and cloth hangings as also with fruits of the new crops like mangoes, coconuts and sugarcane.

As per the tradition, there was a programme of Panchanga Sravanam (listening to the predictions of the almanac) on the morning of 11th April 2013. A noted Vedic scholar Sri Rejeti Sriramacharyulu read out the predictions of the new year



as per the various star combinations. This was followed by a Ugadi Discourse of Bhagavan, in which Bhagavan exhorted one and all to give up selfishness and self-interest which were the cause of man's downfall. True celebration of Ugadi, He said, was to shed narrowness and fill the heart with love and sacrifice. Bhagavan brought His Discourse to a close with the Bhajan "Prema Mudita Manase Kaho." This was followed by Bhajans. Meanwhile, the Vedic scholar who read out the almanac was felicitated.

The afternoon programme which started with Veda chanting at 5.00 p.m. comprised an excellent vocal musical concert by an upcoming singer Kumari Soumya Varanasi. Beginning her concert with a composition dedicated to Lord Ganesh, the singer sang devotional songs and Bhajans which included "Janam Diya Toone Sai Ko" (you gave birth to Sai), "Bho Shambho Siva Shambho Swayambho" (Lord Siva who is self-born), "Bhola Bhandari Baba" (Sai Siva is generosity personified), etc. As the rendition of the songs and Bhajans was saturated with the feelings of deep devotion of the singer, it touched the hearts of the listeners. The singer along with her sister Kumari Ramya who provided vocal and instrumental support to her on the violin was felicitated at the conclusion of her concert.

VISHU FESTIVAL

Solemnity and sacredness marked the celebration of Vishu, Kerala's New Year,

at Prasanthi Nilayam. More than 1,000 devotees including about 600 youth came from all parts of Kerala to celebrate it in the sacred precincts of Prasanthi Nilayam. In the celebrations held on 13th April 2013 in Sai Kulwant Hall, the youth of Kerala chanted Rudram and other Vedic hymns, and led Bhajans both in the morning and evening. Besides, there was an excellent Carnatic classical music concert in the evening which was presented by Dr. Cherthala K.N. Ranganatha Sharma, an accomplished musician and Professor in Music in Sadguru College of Music, Madurai. Beginning his presentation with a prayer song, the singer regaled the audience with his fine rendition of classical compositions for about 40 minutes and brought his concert to a close with the Bhajan "Hey Viswanatha Hey Gaurinatha, Hey Sainatha Bhagavan." The singer and his accompanying artistes were felicitated at the conclusion of the concert.

TAMIL NEW YEAR

More than 1,000 devotees came to Prasanthi Nilayam from Tamil Nadu to celebrate Tamil New Year on 14th April 2013. The programme started at 5.00 p.m. with Veda chanting followed by a talk on the topic "Bhakti, Sakti, Mukti" (devotion, power, liberation) by Sri Karthik Ramesh, an alumnus of Sri Sathya Sai Institute of Higher Learning. At the outset, Sri Karthik offered gratitude to Bhagavan for saving him from a fatal air crash in November 2012. Dwelling on the power of Bhakti, the speaker emphasised the importance of



internal purification for man's transformation and self-realisation. A colourful dance dedicated to Lord Ganesh followed this talk. The dance was presented by the Bal Vikas children of Tamil Nadu who in their colourful costumes enraptured one and all by their nimble footwork and rhythmic movements.

The grand finale of the Tamil New Year celebrations was a drama entitled "Kaisika Mahatmyam" which was presented by Bal Vikas children from rural areas of Tamil Nadu. The story of the drama depicted how a devotee of Lord Nambi, the presiding



A scene from the drama "Kaisika Mahatmyam."

deity in the temple of Thirukurungudi village in Tirunelveli district of Tamil Nadu redeemed the life of a Brahmin turned demon by giving him the merit of his song in praise of the Lord in Kaisika Raga, which was the basis for naming the drama as "Kaisika Mahatmyam." The drama thus established the importance of Nama Sankirtan as the most potent means for man's liberation in Kali Age. A clip of Bhagavan's Discourse was screened as an interlude to further highlight the supreme significance of Namasmarana for man's

redemption. Excellent acting and dances of the children in colourful costumes, beautiful lyrics, enchanting music and superb direction made the drama an impressive presentation. At the end of the drama, special gifts were presented to the participating children.

SRI RAMA NAVAMI CELEBRATIONS

The sacred function of Sri Rama Navami, the Birthday of Lord Rama, was celebrated at Prasanthi Nilayam with great devotion on 19th April 2013. The venue of the celebrations, Sai Kulwant Hall, reverberated with the Divine Name of Rama when Bhajans both in the morning and evening were dedicated to Rama. Besides, a very illuminating talk on the divine glory of Rama was delivered by Sri Anil Kumar in the evening. In his erudite talk, the learned speaker explained the inner meaning of various words, characters and episodes from Lord Rama's life story which has been inspiring generations of people and divinising their life. This was followed by a video clip of a Discourse of Bhagavan, in which Bhagavan narrated some inspiring incidents from the life of Lord Rama and explained the significance of chanting the Divine Name of Rama for man's redemption. Bhagavan brought His Discourse to a close with the Bhajan "Rama Kodanda Rama" which the entire gathering of devotees followed in chorus with deep devotion. The programme concluded with Arati at 6.40 p.m. after Bhajans and Prasadam distribution.



Greatness of Devotees

ONCE WHEN NARADA WENT to Lord Narayana for His Darshan, the Lord asked him, "Narada! You keep roaming in all the three worlds. Can you tell which among the five elements, namely, earth, fire, water, air and sky, is the greatest of all?" After thinking for some time, Narada replied, "Earth is the greatest of the five elements." Then the Lord said, "Narada! Your answer is wrong. How can the earth be called great when three-fourth of it is covered with water?" When Narada said that water was the greatest of the five elements, Lord Narayana quipped, "No, no, Narada. This is also wrong. You know that Sage Agastya once drank the entire water of the ocean in one gulp. Is it then Sage Agastya great or water?" "In that case, Sage Agastya is greater than water," replied Narada. Lord Narayana said to Narada that this also was not correct. He asked Narada, "When Sage Agastya is only a star in the sky, then sky is greater or Agastya?" Narada replied, "Swami, You are right. Sky is greater than Sage Agastya." Lord Narayana said, "Narada! Tell after thinking well. When

God incarnated as Vamana, He measured the entire earth in one step and the sky in another step. In that case, tell me, whether Lord's step is greater or the sky." "God's step is greater, Swami," said Narada.



Lord Narayana revealed to Sage Narada the greatness of devotees.

"When God's step is so great, how great God Himself should be, Narada!" said Lord Narayana. "But devotees install God in their heart. Then tell, Narada, is God great or His devotee?" Finally, Narada said, "Swami, devotees are greater than God."

God is subservient to His devotees. It is impossible to estimate the greatness of devotees.

For Renewals / New Subscriptions / Electronic Editions, please visit us @
www.sanathanasarathi.org

NEWS FROM SAI CENTRES

INDONESIA

H EAVY RAINS FROM 16TH TO 18th January 2013 combined with poor drainage system and release of water from a nearby dam caused widespread death and destruction near Jakarta, Indonesia. The entire city was paralysed, and 18,000 to 20,000 people were rendered homeless. An area near Jakarta called Jati Negara, mainly inhabited by low-income day labourers, was badly affected. Local Sai devotees resolved to offer medical relief and general food supplies to ease the suffering. On 19th, 20th and 22nd January 2013, over 50



Help to flood-affected people in Jakarta, Indonesia.

members of the Sai Centre near Jakarta, along with six doctors and two nurses, provided general medical help to more than 760 displaced people at Ancol Barat, near Jakarta. The devotees also distributed 100 kg of rice, 7 cartons of biscuits, 5 cartons of milk powder packets, 6 cartons of instant noodles and 180 children's garments.

MEXICO

San Luis Potosí is located in North-Central Mexico. From 26th to 28th October 2012, a Sathya Sai Education in Human Values (SSEHV) Conference was



Participants in Sathya Sai Education in Human Values Conference in Mexico.

organised at the San Luis Potosí University auditorium. About 1,200 teachers from 14 different countries including Argentina, Brazil, Venezuela, Colombia, Cuba, Peru, San Salvador and Guatemala participated in the conference. Following the national anthem by a military band, the conference was inaugurated on 26th October by Sri Isidoro del Camino Ramos, Vice Secretary of Education for Mexico. Dr. Narendranath Reddy, Chairman, Prasanthi Council, gave an introductory speech and set the stage for the conference. Many renowned educators thereafter addressed the participants. The next day, several workshops were conducted on various facets of SSEHV. The evening cultural presentation included dances from



several different States of Mexico. Books, manuals, magazines and compact discs (CDs) on SSEHV were made available to the participants. The attendees were both thankful and appreciative for the SSEHV information presented, recognising that it could uplift and enhance the quality of education around the world. They gave a standing ovation to the speakers and the organisers. About 200 Sathya Sai volunteers provided loving service during the conference.

FIJI

Dr. Nadanachandran, National Medical Coordinator, Sai Medical Unit, Australia along with a team of medical specialists, conducted an annual neurosurgical medical camp in Suva, Fiji from 22nd



Neurosurgical camp in Suva, Fiji.

October to 2nd November 2012. More than 105 people, including 29 children, were provided free neurological consultations at the Colonial War Memorial Hospital. During the camp, 21 major operations were performed, including procedures to remove

brain and spinal cord tumours. Local doctors and nurses were given hands-on training in medical practices. Meetings were also held with the Fijian Minister of Health, who expressed gratitude for the wonderful, selfless service provided by the visiting physicians.

U. S. A.

The Mid-Central Region (Region 4) of the Sathya Sai Organisation of America conducted a health fair at the Holy Trinity Parish Centre, St. Louis, Missouri on 6th October 2012. The theme of the health fair



Registration for bone marrow donors in St. Louis, Missouri, U.S.A.

reflected Bhagavan's golden words, "Love All, Serve All," and "Help Ever, Hurt Never." The event included free comprehensive health checks, blood tests and a bone-marrow donor registration drive.

More than 100 volunteers, including 23 doctors and representatives from numerous community organisations, offered free medical services with utmost love and humility. A total of 194 people benefited from the health fair, and 15 attendees registered for the National



Marrow Donor Programme. Health education was provided on a one-on-one basis using flip charts, videos, posters and handouts. The attendees also had the opportunity to consult with a group of experts on the results of their blood tests.

KAZAKHSTAN

Sri Sathya Sai Organisation of Kazakhstan held its 16th medical camp from 5th to 7th October 2012 in village Dolinka, home to 5,000 of the poorest people in the Karaganda region. About 28 Sathya Sai volunteers from four cities of Kazakhstan offered their loving services to those in attendance. Free medical check-ups were also offered to 61 children, teachers and technical staff of the Dolinka Medium High School and to about 30 residents of nearby towns. Medicines for heart, stomach problems, headaches and influenza were also distributed. Needy families received over 30 packages containing oatmeal, oil, rice, tea, biscuits, sweets and good-quality used clothing such as jackets, jumpers, pants, shirts and warm woollen socks. Another key service activity involved renovation and repair of the school's classrooms.

– **Sathya Sai International Organisation**

BHARAT

Gujarat: A grand function was organised on 31st March 2013 by Sri Sathya Sai Seva Organisation, Gujarat to commemorate Bhagavan's visit to Waghaldhara, district Valsad on 31st March 1967. Bhagavan



Devotees participating in the function to commemorate Bhagavan's visit to Waghaldhara on 31st March 1967.

stopped at this place for nearly two hours while He was on His way from Mumbai to Vadodara. To make His visit memorable, Sri Indulal Shah (International Advisor, Sri Sathya Sai Seva Organisation) suggested that a monument should be built here. That is how Sri Sathya Sai Tirth was built which was inaugurated by Sri V. Srinivasan, All India President, Sri Sathya Sai Seva Organisations on 30th August 2009. The Waghaldhara Vibhag Kelavani Mandal donated the land for this Tirth (place of pilgrimage) where a vocational training centre has been set up which is a boon for the students of nearby villages.

In his speech on this occasion, Sri Nimish Pandya, All India Vice President, Sri Sathya Sai Organisations said that Bhagavan does not come to any place or do anything by chance; He has His plans chalked out but we can see that only when those plans materialise like Sri Sathya Sai Tirth at Waghaldhara. Sri Pandya felicitated those teachers who were present



in the Waghaldhara High School when Bhagavan visited it. As any programme in Sai Organisation is incomplete without a service activity, medicated mosquito nets and bedsheets were distributed to the boys in the S.P.B. hostel.

The Chief Guest of the function Sri Ramesh Sawant thereafter shared some of his personal experiences with Bhagavan which moved the hearts of the devotees as to how loving and caring Bhagavan is towards His devotees. The programme ended with Arati followed by distribution of Prasadam.

Maharashtra and Goa: Sri Sathya Sai Seva Organisation, Maharashtra and Goa has come up with a number of initiatives to reach out to thousands of needy people facing a dire drought situation. To this effect, Amruta Kalasams (food provisions) to about 2,000 families are being provided for two months. These families are under severe drought conditions not only for this year but for the last couple of years. Similarly, many cattle that are starving and suffering due to acute deficiency of calcium are being provided calcium and fodder.

Potable water is being provided to 20 villages, which are not effectively covered under the Government's supply schemes and have remained neglected without any water supply. Water to these villages will be supplied by tanks and other methods everyday for the next 2 ½ months.

The Sai Organisation is also helping in roof top rainwater harvesting, recharging

existing dry wells and bore wells from runoff water through recharge pits and storages, desilting existing water bodies and building bunds and check dams where necessary to increase the ground water level. Work in identified villages has already started in full gusto.

Odisha: On the auspicious eve of Sivarathri 2013, the Sai Organisation of Odisha organised a Vedic workshop on 9th March at Sai Janani Hall, Bhubaneswar. Sri Maunish Vyaas, the author of "Rudratatwa" from Mumbai was kind enough to grace this occasion. During his address to about 500 devotees of the State, he explained the relevance and deeper meanings of Vedic Mantras.

On 10th March, Sivarathri day, Mahilas (ladies) of Odisha performed Rudram chanting in the central hall of Sai Janani. 121 Mahilas representing 35 districts of Odisha participated in this spiritual extravaganza with all sincerity and devotion. In the morning, they took out a Kalasha Yatra from the nearby Siva temple chanting Vedic Mantras. After assembling



Rudram chanting on Sivarathri in Bhubaneswar, Odisha.



in the hall, they were seated in 11 pavilions made to accommodate 11 chanters each. The entire hall reverberated with sacred chants when all the participants chanted the Mantras in one voice. After 11 rounds of Rudram, there was soulful rendering of four Siva Bhajans by the participants. The programme ended with Arati.

Rajasthan: Sri Sathya Sai Seva Organisation, Rajasthan in collaboration with Sri Sathya Sai Heart Hospital, Rajkot arranged a one-day free heart check-up camp at Rockwood School, Udaipur on 14th April 2013. The camp received



Free medical camp in Udaipur, Rajasthan.

overwhelming response, in which more than 1,000 patients were served. The camp was formally inaugurated by Sri Aimaduddin Ahmad Khan, Health Minister, Rajasthan Government. The Health Minister appreciated the noble work being done by the Sai Organisation and congratulated all for this service to the

needy and underprivileged. All patients along with their attendees were served free breakfast, lunch and tea. Butter milk was also served in this hot season. There was a continuous display of Swami's Darshan video in the waiting hall for the benefit of the patients. Dates for operations in Rajkot Hospital were also given to the patients in the camp itself. Swami's photo with Vibhuti Prasadam was given to each one after check-up.

Sikkim: Sri Sathya Sai Seva Organisation, Sikkim organised a ten-day State-level Veda training programme "Mantra-Tapas" from 20th January 2013 to 29th January 2013 at Sri Sathya Sarva Dharma Kendra, Daramdin. The training programme was fully residential and all the participants and the trainers stayed there for all the ten days. The training was attended by about 130 youth from all the Samithis / Bhajan Mandalis of four districts of the State. The programme included Omkaram, Suprabhatam, Nagar Sankirtan followed by Mantra classes which included Mantra chanting with meaning. During the 10-day programme, eminent resource persons delivered talks on various subjects related to Indian Culture and Spirituality and the Vedas. The training programme concluded on 29th January 2013 with distribution of certificates to all the participants and the valedictory speech by the State President, Sri Sathya Sai Seva Organisation, Sikkim and Mangal Arati.



NEW ARRIVALS - BOOKS IN HINDI, TELUGU AND ENGLISH

Please send your order to orders@sssbpt.org or by post to Convener, Sri Sathya Sai Sadhana Trust, Publications Division, Prasanthi Nilayam - 515134 India. **Packing and postage extra.**

| Code | Name | Price Rs | Author | Grams |
|-------|--|----------|----------------------------|-------|
| 12130 | Sri Shirdi Sai Baba Katha Sri Sathya Sai Baba Katha (HINDI) | 20.00 | Mrs. Malati Patel | 115 |
| 12041 | Daivik Prem Ke Avatar (HINDI) | 10.00 | Sri Meharotra P.C. | 60 |
| 12040 | Divya Premavatara (TELUGU) | 10.00 | Sri Meharotra P.C. | 60 |
| 12090 | Ekam Sath (TELUGU) | 5.00 | Sri Prasada Rao G.S.R.C.V. | 20 |
| 11951 | Sri Sathya Sai Subhashitalu (TELUGU) | 25.00 | Sri Ramadas Gollapudi | 160 |
| 12039 | Bal Vikas Slokas Part 2 (TELUGU) | 10.00 | Lavanya Saraswati Dr. | 40 |
| 12038 | Bal Vikas Slokas Part 1 (TELUGU) | 10.00 | Lavanya Saraswati Dr. | 40 |
| 12033 | Vedamalika (TELUGU) | 25.00 | Lavanya Saraswati Dr. | 110 |
| | ENGLISH | | | |
| 12077 | Mandalamanjari | 190.00 | Sathya Ramavataram Ph.D. | 600 |
| 11703 | Values in Adventure Values for Life - V3 | 40.00 | Dr. Lee Gaut Lean | 120 |
| 11969 | A Manual for Integrating Human Values into Children's Education | 120.00 | Ms. Jacqui Robinson | 400 |
| 12118 | Swami We are Yours | 45.00 | Smt. Purnima Ray | 100 |
| 12027 | Bharatiya Culture | 35.00 | Sri Krishnamurthy Tumuluru | 190 |
| 12076 | Handbook of Prayers and Poems to Lord Sai | 15.00 | Mrs. Rama Varma | 50 |
| 12082 | Sai Seedlings | 15.00 | Thomas P. Miss. | 40 |
| 12105 | Miracles of Divine Love Volume - 2 | 50.00 | Sri Gurumoorthy. P | 200 |
| 12078 | No Country No Name | 20.00 | Sara Pavan Dr. | 110 |
| 12036 | Bal Vikas Slokas Part 1 | 10.00 | Lavanya Saraswati Dr. | 50 |
| 12037 | Bal Vikas Slokas Part 2 | 10.00 | Lavanya Saraswati Dr. | 50 |
| 12110 | Sunrays For Sunday | 65.00 | Priya and Sanjay Tandon | 240 |
| 12111 | Sunrays For Thursday | 65.00 | Priya and Sanjay Tandon | 250 |
| 12109 | Divine Vibrations | 75.00 | Anil Kumar Kamaraju Prof. | 390 |
| 12108 | Cognition and the Universal Heart | 399.00 | Klaus G. Witz Dr. | 585 |
| 12198 | Story and Glory of Sai's Mahasamadhi | 270.00 | Sri Suresh C. Bhatnagar | 1265 |



Yajna for world peace.



Tamil New Year celebrations.



Joyous Holi festival.

Annual Subscription English (12 issues)

India ₹ 75. Nepal, Bhutan and Sri Lanka ₹ 600.

Other Countries ₹ 850 or US \$19 or UK £13 or €13,

CAN \$22, AUS \$26. Acceptable for 1, 2 or 3 years.

Develop Friendship with God

You may undertake any number of spiritual practices, but love should be the underlying principle. Friendship is one of the nine paths of devotion propagated by the culture of Bharat. So, develop friendship with God. God is not separate from you. You are God. God is in you and around you. God is all-pervasive. Conduct yourselves with the firm conviction that God is everywhere. Only then will Bharat regain its pristine glory of being the leader of all nations.

– Baba



Printed by K.S. RAJAN Published by K.S. RAJAN On behalf of the owner Sri Sathya Sai Sadhana Trust, Publications Division, Prasanthi Nilayam 515134, Anantapur District (A.P.) And Printed at M/s Rajhans Enterprises, 136, 4th Main Road, Industrial Town, Rajaji Nagar, Bengaluru - 560044, Karnataka And published at Sri Sathya Sai Sadhana Trust, Publications Division, Prasanthi Nilayam 515134, Anantapur Dist., Andhra Pradesh.

Editor: G.L. ANAND