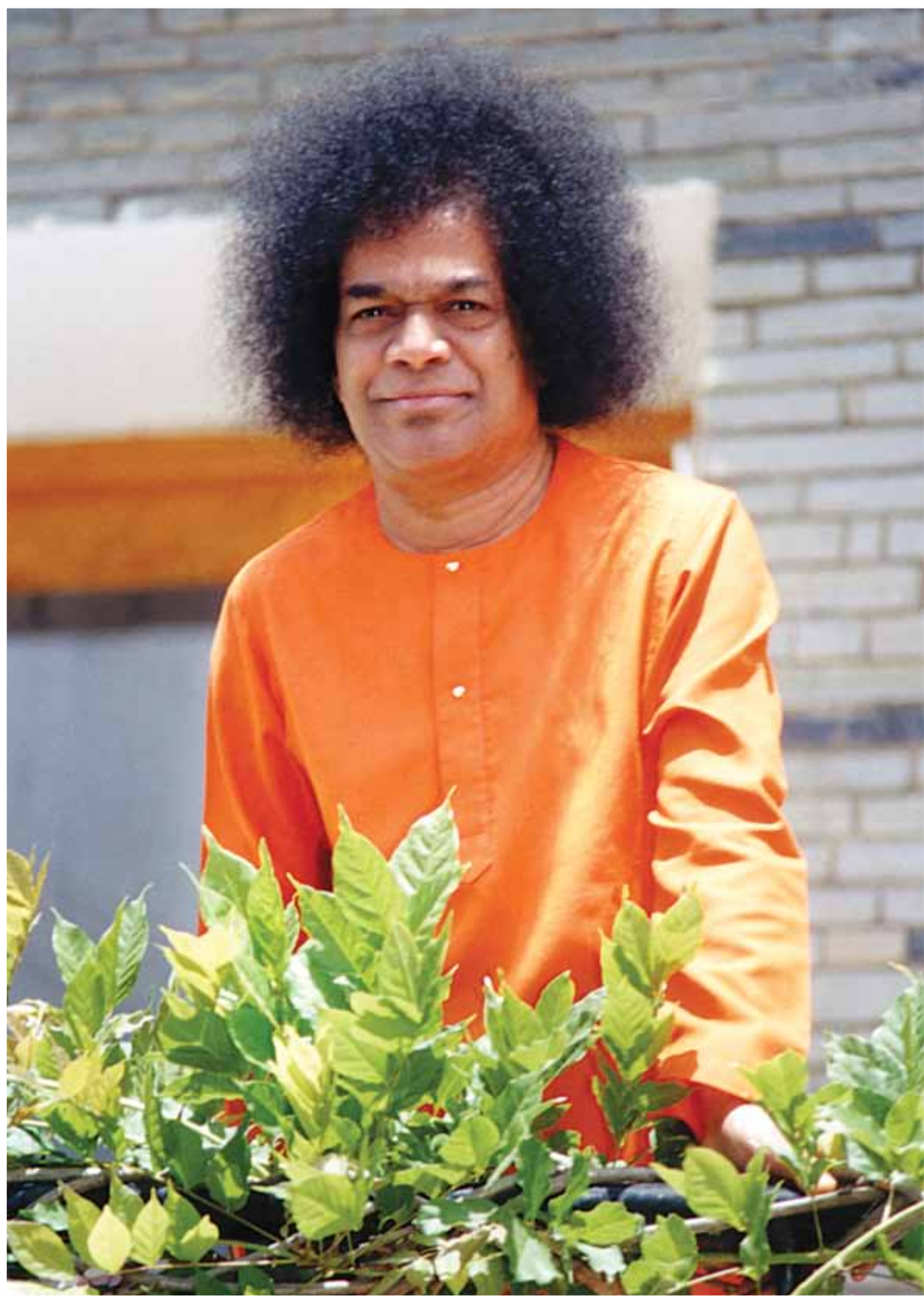


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# Sanathana Sarathi

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# UNITY IS THE VERY LIFE-BREATH OF HUMANITY

WHERE THERE IS PURITY, THERE IS DIVINITY

**W**E ACQUIRE ALL TYPES of wealth through our words alone. We develop friendship and relationships through our words. Something bad can also happen to us by the words we utter. Our words should be sacred and should contain the essence of the Vedas and scriptures. We acquire the knowledge of spirituality through words. Man should therefore make every effort to speak only appropriate and proper words. Swami always says, "You cannot always oblige, but you can speak always obligingly".

## Consider Nature as Divine

As Nature is the creation of God, it has all His attributes. Nature is not merely the source of natural wealth, but it reflects God's wealth. Man should therefore consider Nature as divine and revere it. The relationship of Nature with God is called Prakriti and Purusha. Prakriti is feminine while Purusha is masculine. Though it is feminine in nature or Stree, there is no difference between Prakriti and Purusha in the physical sense.



Stree stands for feminine but not in the physical sense. What is the real meaning of Stree? The word Stree has three syllables, 'st', 'r' and 'ee'. 'St' stands for Sattwic, 'r' stands for Rajasic and 'ee' denotes Tamasic. Every person whether masculine or feminine has three qualities. 'St' signifies divine sacred feelings and piousness, so that everyone may merge in the Divine. 'Ee' does not stand for dullness but for obedience, humility, morality and integrity. 'R' does not denote emotions, anger, arrogance or pomp but forbearance, tolerance and charity.

Who is Manava (human being)? Manava is one who treasures sacred feelings. He should have the human qualities and entertain sacred thoughts, words and deeds. The real human quality is harmony of thoughts, words and deeds. That is why it is said, "The proper study of mankind is man". Nature has all the purity. Man should learn from Nature and develop complete purity. Spirituality does not consist only of penance, rituals, meditation, etc. All these practices are meant to make the heart pure

and to enable one to keep away from the transient, evil world. It does not mean merely thinking of God but also being away from all unsacred actions. Spirituality embodies eternal truth. Nature is the best teacher. Through the study of Nature, man can learn what is transient and what is permanent. That which is sacred in Nature reflects Divinity. Without Divinity, Nature cannot exist. You say that you are not seeing or experiencing God. That is sheer foolishness. In Nature, everything is Divine. You are experiencing Divinity in Nature, yet you want to see God! Just as gold is the same in all the ornaments, everything is Divine in Nature.

From the worldly point of view, everyone in the world is masculine or feminine. But both masculine and feminine have the same qualities. Birth, death, hunger and thirst are the same in all. Pleasure and pain are also common in both. The principle of unity in both men and women is the same. Equality is Divinity. Many people wrongly think that women are weak, dependent and fit for working in the kitchen. Every human being has some weakness or the other for that matter. There is only Supreme Being who is without any weakness.

### **Make your Vision Noble and Sacred**

The feminine aspect of God is Prakriti or Nature which is in the form of matter. But God is energy. It is not possible to have Nature without God and God without Nature as both are interdependent and interrelated. We should not think that anything is bad in the world because everything is Divine and full of sanctity. We cannot change the creation, we have to change our outlook. Sadhana envisages that man should make his vision noble and sacred.

From the physical point of view women are considered weak. But they are not really weak. The Bhagavadgita states that women

are endowed with higher powers than men. In ancient Bharat, women represented higher and nobler qualities. In the home, woman was called Grihalakshmi as the prestige and reputation of the family depended entirely on the standards set by the woman. Women are the great strength of the family and society.

Recognising that Divinity is the basis of all things, everyone should reflect on his indwelling divinity and broaden his heart. When it is narrow, you cannot call it Hridaya because Hridaya is full of love and compassion. The word Hridaya consists of 'Hri' and 'Daya' which means a heart with Daya or compassion. Unfortunately, man's heart is bereft of compassion and full of wicked thoughts and wicked feelings. In order to purify his heart, man should always contemplate on God.

### **Everyone should Manifest his Divinity**

Many people use the word 'Abala' with reference to women. But it does not mean women are weak. They are mentally very strong. It is by their innate strength that they impart strength to family and society. Therefore, we should not measure their strength by their physical body. Truly, both men and women are the sons of immortality. Who is truly man? God is the only Purusha or man though not in the worldly sense. The body which moves from top to toe is the Pura, and the Divinity residing inside the human body as awareness is the Purusha. So, the reality of the human being is awareness. Based on that awareness, all are Purushas. The truth remains as equality or unity in all. So, everyone should manifest his divinity. However, everyone should discharge his duty with discrimination between Purusha and Prakriti, realising at the same time that though the bodies are separate, Purusha is one. We wear our slippers on our feet, not on our head, and we wear our glasses on our eyes, not on our ears. We do not do the reverse. Similarly,

we should see that every object in Nature has a specific utility. One who follows the proper procedure based on correct knowledge and performs his duty with earnestness is a true human being. Discharging one's duty in this manner is yoga. Yoga means unity. Man should practise yoga to realise divinity. Where there is unity, there is purity. Where there is purity, there is Divinity. Unity is the very life-breath of human existence. Unity imparts strength to love. For example, when threads are woven into cloth, the cloth will have strength. But if you separate the threads, there would be no strength. Everyone has duties to perform for himself, for the family and for the society. When the individual is good, the family will be good, when the family is good, the society will be good. When the society is good, the whole country will be good. So, the welfare of the country depends on the individual.

We call a human being Vyakti. But it does not denote human form alone. A Vyakti is one who has innate sacredness and divinity, which he should manifest. Then only can he be called a true Vyakti or individual. Good conduct is the main quality of such an individual. From the divine perspective, the entire mankind is one because the same Atma is present in all. There is only one caste, the caste of humanity. Man should recognise that the same divinity permeates the entire creation. There are many tubelights and bulbs in the room. Though they have different capacities, the current in all of them is one and the same.

*Religions are many but goal is one.*

*Clothes are many but yarn is one.*

*Jewels are many but gold is one.*

*Cows are many but milk is one.*

*Castes are many but humanity is one.*

*Beings are many but Atma is one.*

(Telugu Poem)

***Nature has all the purity. Man should learn from Nature and develop complete purity. Spirituality does not consist only of penance, rituals, meditation, etc. All these practices are meant to make the heart pure and to enable one to keep away from the transient, evil world. It does not mean merely thinking of God but also being away from all unsacred actions. Spirituality embodies eternal truth.***

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We should always use discipline and discrimination to lead an ideal life. We may have to suffer if we do not observe discipline. Take for example the body temperature. The normal temperature is 98.4° f. If it rises a little higher, there would be fever and illness. Similarly, the normal blood pressure is 120/80; any variation in it may cause disease. One's whole life is a limited company and should always be kept within limits. Be it Yogis (spiritual aspirants) or Niyogis (those engaged in spiritual contemplation), all should follow the principle of renunciation in life. If we do not excrete the food we eat, we will get stomachache. The breath that we inhale has to be exhaled, otherwise our lungs would be damaged. The blood in the body, too, has to be circulated; it should not stagnate in one place. The renunciation and sacrifice that we experience in our daily life is called Yajna. So, we have to practise sacrifice in our life. But we should take into account the deservedness of the recipient if we sacrifice for another person.

### **Become Near and Dear to God**

A noble person is one whose thoughts, words and actions are under control and in

harmony. One must have constant control over one's tongue by using proper words, talking less and working more. The more we remain silent, the more can we do work. Ancient saints observed silence and often did so in solitude. What will happen if we observe silence? We will have more energy, good intelligence and good memory. But today people want to see and hear everything. What should we see and hear?

*See no evil, see what is good;*

*Hear no evil, hear what is good;*

*Talk no evil, talk what is good;*

*Think no evil, think what is good;*

*Do no evil, do what is good;*

*This is the way to God.*

If we entertain evil thoughts, we become evil. We should always behave properly, have good thoughts and good company. When coal is brought close to fire, the coal will also become fire. You should also become near and dear to God. Then you will also become one with God. You should both be near and dear to God. If you are only near God, you are like a frog who sits on the lotus flower but is unaware of the honey in the flower while bees come from far off places and suck the honey.

In the culture of Bharat, we do Namaskar to elders. We bring ten fingers of both our hands together to do Namaste. Bringing ten fingers together signifies that we offer our five senses of cognition and five organs of action to God. It denotes unity in diversity.

In unity, there is Divinity. Do not associate with wicked people. If you have bad company, you will also become bad. *Tell me your company, I shall tell you what you are.* How can you discriminate between good and bad company? When you watch the conduct of a person, you will know whether he is good or bad. Spiritual aspirants should not associate with too many persons. If you associate with

all types of people, it can be dangerous. You may consider someone a friend but he may turn out to be an enemy. You should just say, "Hello, how are you and goodbye". Never have too many relationships. You should always observe limits. Many people have come here (Kodaikanal) from different countries spending a lot of money. But they are wasting their time in gossiping. By this, they lose their energy. When energy is lost, there is loss of memory. Unnecessary talk takes one away from nearness and dearness to God. Talk only to the extent necessary. Excessive talking is a bad quality. You may be good, but you do not know whether the other person is good or bad. So, be always in good company. Have friendship only with good people.

Share your love with at least ten people everyday. To say that you and I are one is wrong. To say "you and I are we" and "we and we are one" is correct. When we discriminate clearly and follow the dictates of our conscience, we become sacred and peaceful. It is a waste of time to do Japa and meditation if our mind wanders around. God is not separate from you. He is in you, above you and all around you. Why search for God and go to the forest when He is within you? You yourself are God. You have a name because of your body. But you do not exist for the body. Service done to anyone is service to God. Whomsoever you respect, it goes to God; whomsoever you criticise, it also goes to God. Therefore, do not hurt anyone. *Help Ever, Hurt Never.* When you develop this principle, you will experience bliss. There can be no greater bliss than this.

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

– **Bhagavan's Divine Discourse in Sai Sruthi, Kodaikanal on 9th April 1996.**



# Bhagavatha Vahini

Bhagavan Sri Sathya Sai Baba



*The Bhagavatha is a Ganga, emerging from the Lord, and merging in Him, after a long journey through geographic descriptions, historic annals, philosophic disquisitions, hagiological narratives, epistemologic enquiries, and after fertilising the vast valleys of human minds with the pure pellucid waters of Krishna episodes.*

– N. Kasturi



## Chapter 1

# THE BHAGAVATHA

**T**HE NAME BHAGAVATHA CAN be applied to every account of the experiences of those who have contacted God and the godly (Bhagavan and Bhakta). God assumes many forms and enacts many activities. The name Bhagavatha is given to the descriptions of the experiences of those who have realised Him in those forms and of those who have been blessed by His grace and chosen as His instruments.

The great work known by that name is honoured by all masters of the Vedas. It is a panacea which cures physical, mental and spiritual illnesses. The Bhagavatha is saturated with sweetness of nectar, it shines with the splendour of God.

The principle of Avatara or the descent of God on earth, the incarnation of the formless with form, for the uplift of beings – this is the basic fact that makes the Bhagavatha authentic. By Bhagavatha we also mean those with attachment to God, those who seek the companionship of God. For such, the book, Bhagavatha, is most precious; it is the breath of their life. To be in the midst of such Bhagavathas is to foster one's own devotion. Unless you have a taste for godward thoughts, you will not derive joy therefrom. To create that taste, the Bhagavatha relates stories relating to incarnations to the earnest inquirer. Then, one develops the yearning to experience the thrill of God, through all the levels of consciousness. He who has this intense yearning can be a true Bhagavatha.

People believe that incarnations of God happen only for two reasons: the punishment of

the wicked and the protection of the righteous. But those represent only one aspect of the task. The granting of peace and joy, of a sense of fulfilment to seekers who have striven long – this too is the task.

The Avatar or form incarnate, is only the concretisation of the yearning of the seekers. It is the solidified sweetness of the devotion of godly aspirants. The formless assumes the form for the sake of these aspirants and seekers.

They are the prime cause. The cow secretes milk for the sustenance of the calf. That is the chief beneficiary. But as we see, others too benefit from that milk. So too, though the Bhaktas are the prime cause and their joy and sustenance the prime purpose, other incidental benefits also accrue, such as the fostering of Dharma, the suppression of evil, the overwhelming of the wicked.

There is no compulsive rule that incarnations should occur only on the earth and in human form. Any place, any form, can be chosen by the Fully-Free. Whichever place, whatever form, promotes the purpose of fulfilling the yearning of the devotee, that place and that form are chosen by the Will of God. God is above and beyond the limits of time and space. He is beyond all characteristics and qualities; no list of such can describe Him fully. For Him, all beings are equal. The difference between man, beast, bird, worm, insect and even a god is but a difference of the 'vessel' (the Upadhi).

It is like the electric current that flows through various contrivances and expresses itself in many different activities. There is no distinction in the current; it is the same. To speak of it as

different is to reveal one's ignorance (Ajnana). So too, the one single God activates every vessel or Upadhi and gives rise to manifold consequences. The wise see only the one uniform current. The ignorant feel that they are all distinct. God appreciates the consciousness of unity, as the basic motive of acts. He does not appreciate the activity itself being one, without variety; it is suited to the various needs. The fruits of Karma or activity appeal only to those who identify themselves with the body and not for the others, who know that they are the indestructible Atma (soul, inner motive force in everything).

Again, you must know that there is no end to the incarnations that God indulges in. He has come down on countless occasions. Sometimes He comes with a part of His glory, sometimes with a fuller equipment of splendour, sometimes for a particular task, sometimes to transform an entire era of time, an entire continent of space.

It is the story of the last of these that the Bhagavatha elaborates. The drama enacted by the Avatar, and the Bhaktas drawn towards Him, is the subject matter of the Bhagavatha. Listening to it promotes the realisation of God. Many sages have testified to its efficacy and extolled the Bhagavatha, which they helped preserve for posterity.

Generally speaking, man gets drawn to sense objects for he is the victim of instincts. Instincts easily seek sense objects. They come along with the body and are not derived by any training. The infant seeks milk from the mother's breast; the new-born calf nestles at the udder. No training is needed for this. But for the infant to walk and talk, some training is necessary. The reason is that they are not automatic. They are socially prompted, by example and by imitation of others.

Training is essential even for the proper pursuit of sense pleasure, for it is the wild

untrained search for such pleasure that promotes anger, hatred, envy, malice, conceit. To train them along salutary lines and to hold them under control, certain good disciplines like Japa (recital of name of the Lord), Dhyana (meditation), Upavasa (fasts) Sandhyavandana (worship at dawn and dusk), etc. are essential. But however much their value may be praised and their practice recommended, people do not develop a taste for them. This is because the desire for sensory pleasure has struck deep roots in the human heart. When one is asked to do spiritually salutary acts, one has no inner prompting at all. Still one should not give up in despair. Until the taste sprouts, the disciplines have to be strictly followed. This taste is the result of training; no one has it from the very beginning. Constant practice will create the zest.

The infant does not know the taste of milk. By taking it daily, it develops an attachment for it which is so deep that when milk is to be given up and rice substituted, it starts to protest. But the mother does not despair. She persuades the child to take small quantities of cooked rice daily and by this process it starts liking rice and it gives up milk. Milk was once its natural food. By practice, rice became its natural food, so natural that if no rice is available for a single day, it becomes miserable.

So too, though sense-pleasures are "natural" at first, by means of practice and training and listening to the commendation of the wise, slowly the greater and more lasting pleasure derivable from the glories of the Lord and their recapitulation is grasped. Thereafter, one cannot exist without that atmosphere even for a minute. One feels that there is nothing as sweet as the experience of listening to the splendour of the Lord. The company of the worldly who chatter about the senses and the sense-objects

will no longer attract. The company which exults in praising the Lord will draw and hold.

This is the real hallmark of the good. Sadhakas (spiritual aspirants) and votaries of the Lord are to be judged by these, not by external apparel or appearances. If one mixes with men who revel in sensory talk and activities then, he puts himself out of court. Spend your time in the company of the godly, engaged in godly affairs. Avoid getting mixed with the company of the ungodly. Do not see their activities or listen to their accounts. Only those who avoid them can be called Bhagavathas, or God's own.

Reading and enjoying the stories of the glory of Krishna in some sacred spot or some temple or prayer hall shrine or hermitage of a saint or sage or in the company of the virtuous and the good – that is a source of great inspiration and joy. It makes people forget everything else. Else, one can approach pious men and serving them, listen to their exposition of the glories of God. Taste for such wholesome literature is the result of accumulated merit and endeavour. It is that merit that rewards one with such company. Listening will be enough in the beginning. Later, the stories will arouse interest in the nature and characteristics of God and the aspirant will seek and find for himself the path to realisation.

Listening to expositions by the wise is much better than reading oneself; or, one can be looking into the text while listening. It is preferable to listen in company, rather than alone. Of course, it is excellent to listen with a number of earnest aspirants. If the person who expounds has had the thrill of genuine experience, then it is the most supreme luck, for it yields best results. For, his face will blossom into joy, his eyes will shed tears of joy at the very contemplation of the glory of the Lord. Those who listen to him will catch that inspiration. They

will experience the joy themselves. In the midst of a group that weeps, tears will spring out of the eyes of those who have come in. When an infant smiles, those around will also smile in unison. So too, the words of those who are saturated with devotion to God will saturate the hearts of those who listen. It is impossible to measure the profit that one can derive while in the company of the great.

Through that process of listening, a dirt-laden heart will be transformed into a clean, illumined heart, shining with genuine light. To the foul odours of sense pursuits, keenness to listen to the glories of God is a valuable disinfectant, besides being in itself so full of sweet fragrance. The listening will cleanse the heart through the prompting it gives for good work.

Such a cleansed heart is the most appropriate altar or tabernacle. In that fragrant bower, the Lord will establish Himself. At that very moment, another incident too will happen. The group of six vices that had infested the place will quit without so much as a farewell.

When these vices quit, the wicked retinue of evil tendencies and vulgar attitudes which live on them will break camp and disappear without leaving even their addresses! Then, man will shine in his native splendour of Truth and Love (Sathya and Prema). He will endeavour without hindrance to realise himself; and finally, he will succeed in merging with the Universal and Eternal. He will liberate himself from the tangle of ignorance or Maya. His mind will fade away. The long hidden secret will be revealed to him. He will discover his Madhavatwa (Divinity).

Man's nature is Prema, Love. He cannot survive a moment, when deprived of Love. It is the very breath of his life. When the six vices, to which he was attached so long, disappear, Love is the only occupant of the heart; but Love has to find an object, a loved one. It cannot



be alone. So, it is directed to the dark blue Divine Child, the charming cowherd Boy, who is Purity Personified, who is the embodiment of service, sacrifice and selflessness, who has taken residence in that cleansed altar. There is no scope now for any other attachment to grow. So, step by step, this love for Madhava becomes deeper, purer, more self-denying, until at last, there is no other need for thought and the individual is merged in the Universal.

When Vaasudeva enters the heart of man, vasudeva has no longer a place therein. In other words, when the deva of vasu or wealth is seated in the heart, the divine Vaasudeva or Krishna cannot dwell therein.

Any attempt to accommodate both in the heart is bound to fail. Darkness and light cannot exist at the same time and in the same place; they cannot continue together. Dhanam and Daivam cannot be joint ideals. When Dhanam or riches are sought, Daivam or God cannot also be achieved. If both are sought by man what he will achieve will be neither Dhanam nor Daivam but Dayyam (devil).

It is creditable if man behaves as man. It is laudable if he behaves as the Madhava, he really is. But to behave as a demon or as a beast is despicable indeed. For, man was long born a mineral and died a mineral. Then, he promoted himself as a tree. He was long born a tree and died as a tree; but in the process, he got promoted as an animal; but he has now risen into the status of man. This rise from one scale to another has been acknowledged by science and spiritual experience. Now alas, he is born as man and dies as man. It is a greater shame if he slides into the beast or a beastly ogre. Praise is his due, only if he rises to the Divine status. That is real fulfilment of his destiny.

Therefore, avoid contact with vices; develop attachment to virtues; transmute the heart into an altar for the Lord. Destroy all the shoots and sprouts of desire; then, your Manasa Sarovaram (the Lake of your Inner Consciousness) will be sublimated into a Ksheerasagara, (the pure ocean of milk, whereon the Lord reclines on the Serpent couch). Your real Self will, like the Celestial Hamsa (swan), revel in the placid waters of that Lake, thus transformed. It will discover endless delight.

Who can mark the beginning of the continuous waves of the ocean? It is an impossible task. If anyone decided to do so, the wave with which he starts the calculation will be considered as the beginning, the wave with which he stops his calculation will be for him the last, the end. There is a beginning and an end for his count. There is no beginning or end for the process. No one can visualise either, in that boundless illimitable expanse. God's glory is the shoreless ocean. When one starts describing it, it begins for him. When he finishes his description it is the end, so far as he is concerned. But His glory is beyond space and time. Only little minds, limited minds, will argue that God's glory has a beginning and an end. The stage on which He plays (His Leela) has no boundaries.

The story of His Leela is all nectar; it has no other component, no other taste, no other content. Everyone can drink his fill, from any part of that ocean of nectar. The same sweetness exists everywhere, in every particle. There is nothing inferior to mar the sweetness.

The love of God and the love for God are both eternally sweet and pure, whatever the method of your accepting or attaining them. Such love is holy and inspiring. Sugar is sweet when eaten during day or during the night. For it is night or day for the person who eats, not for the sugar. Sugar behaves uniformly always.

## Effulgence of Divine Glory

# Love on the Move

N. Kasturi

*It is an exhilarating experience to travel with Bhagavan Sri Sathya Sai Baba. Sri Kasturi, who had this privilege for a number of times, recounts his experiences in his book "Loving God".*

**W**Henever I secure a chance to ride in the car immediately behind Bhagavan's car, I am overwhelmed with joy. When there are many vehicles in the "car-avan", Bhagavan lays down the order, in which they have to follow Him and even the position inside the vehicles of each single member of the party. From the vantage position in the car that is catching up with Bhagavan's car, I can watch the bunch of faces that are lit and delighted and are transformed into bouquets of blossoms, the moment they see the Divine Form. Baba almost always waves His hand at the people, standing lines deep on the pavement, awaiting the moment of glory that they can cherish for years. I have seen, on the serpentine roads that crawl laboriously up and down the Himalayan foothills, the Blue Mountain ranges, the Annamalai complex, and the Kodaikanal heights, simple peasants and hardy tribals, called thither by 'who knows who', fall prostrate on the asphalt or macadam, so that their brows might contact the ground rendered holy by the wheels of the car, bearing the Avatar.

Baba has announced that this time, the Avatar has assumed the role of the Teacher of Truth (Sathya Bodhaka). Though the Avatar as Rama was primarily to rid the world of demonic hordes, Baba has revealed, in His Ramakatha Rasavahini, that Rama was regularly engaged in discoursing on morality and spirituality to



assemblies of citizens. The story of Krishna as related in the Bhagavata Purana contains only two instances of His role as a Teacher, once with Arjuna as His interrogator and later, with Uddhava. But, Baba was acclaimed as a Guru, even while toddling and lisping. He has declared that He has come now in human form, in order to save the demonic hordes of Treta Yuga (who prayed to Rama for redemption), now incarnated and inhabiting the earth. The modus operandi for rescuing them

from perdition is as He has said, “Darshan, Sparshan and Sambhashan,” awareness of His Presence, receiving the impact of His Divinity, and assimilating and actualising His Teaching. Therefore, Baba is ever on the move, in all lands, among all sections of mankind. He has come, because the world today needs a Teacher armed with Divine Love and power, to save it from the horrendous disasters being wrought by circumscribed love and homicidal power.

At Trivandrum (Thiruvananthapuram), He stayed on one occasion with a retired Headmaster, the father-in-law of one of the devotees. When Dr. B. Ramakrishna Rao, Governor of the State of Kerala knew of Baba’s tour, when He ‘manoeuvred’ (a detour), he pleaded that on His next visit, Baba must stay at the Raj Bhavan itself. The Governor claimed that his success as a lawyer, his survival after the patriotic revolt against the autocracy of the Nizam of Hyderabad, his election as the Chief Minister of liberated Hyderabad, and his appointment as the Governor of Kerala were all due to the consistently rich grace of Bhagavan.

Baba soon returned to Kerala and stayed then, at the Governor’s Palace. Raja Reddy and I were allowed to remain with him, but the others of the party were the guests of the Headmaster. It was he, who conveyed the news of Baba’s earlier visit to the Head of State. For, after Baba had left for Tamil Nadu from his home, the Headmaster had been invited by Dr. Ramakrishna Rao to supervise the studies of his children and of course, he had not been able to keep to himself the events that had transformed his home into heaven!

On this occasion, Baba had agreed to address a public meeting, over which the Governor was to preside. I became the centre of not only attention, but of positive anxiety at

the Raj Bhavan even as I got off the car, for I had lost my voice somewhere on the road, when we travelled from Palghat (Palakkad). I could project only repulsive grimaces, when trying to communicate my helplessness to the sympathisers and physicians I collected around me. Since I stood in danger of losing the chance of translating the Divine Message, the next evening, I ‘painstakingly’ obeyed each prescription, hoping that my voice would be regained by any one means, or through the combined onslaught of all. Swabbing, gargling, douching, swallowing, babbling, rinsing, coughing, shouting – I explored all the avenues. But, a dehydrated groan was all that the vocal chords could produce even after superlative persuasion. Baba walked into my room, when Raja Reddy was consoling me and wiping the tears the groans brought forth. Baba said, “Stop this nonsense. Go to bed”. The morning found me in the same, pathetic plight. The Governor did not want to act on his own in finding a substitute or standby. I was gesticulating frantically, whenever I encountered Dr. Rao and assuring myself that all would be well, whenever Baba floated in.

Evening arrived only too soon. The gubernatorial limousine drew up. I was directed to enter. The hall was spilling over with eager faces. Baba sat on the chair placed in the centre of the decorated dais. The Governor followed. He paid homage to Bhagavan and uttered well-chosen sentences. Since I was now a casualty, Baba might surprise them by speaking in Malayalam, my friends surmised. He rose and signed to me to a stand before the other mike. As soon as the first sentences in Telugu came to stop, I heard my voice rolling out the message loud and clear in a Malayalam, more genuine and germane than I could ever contrive. My voice, too, sounded strange to my ears; it had a new trill that vibrated across the hall.



When Baba proceeded to the Cape, I saw the diamond, which pirates plucked three hundred years ago from the nose-stud of the idol of Kanyakumari (Kanniyakumari), temporarily brought before us by a wave of His Hand, from where it is treasured today. I picked up from the sands of the seashore the quartz beads, which leaped from His footprints and I helped to count the beads and string them into a rosary. I was by His side, the butt of His jokes, when the waves caught me unawares and drenched my shirt. I watched the Varuna wave being welcomed by Baba and being humbled by the announcement, “See! It is longing to wash My Feet”! It left on the Lotus Feet – no, not on, but around the Lotus Feet – a garland of 108 pearls, a treasure that only the sea can offer!

Another experience that has stayed with me is of Bhagavan’s speech at the Ernakulam Town Hall, at the end of His tour. Baba concluded with an acknowledgement of His appreciation of the spiritual hunger of the people. He said He would come again soon and spend a few days in every town, from the northern most part of the State to the tip of the peninsula, where Kanniyakumari lies. When I rendered this promise into their language, the cheers of gratitude very nearly damaged the roof. Murali, the Station Director of Calicut (Kozhikode) Radio Station, who was following Swami with his recording van, prepared a feature of broadcast, piecing together passages from Baba’s speeches. The acknowledgement and promise made, during the last few minutes of Bhagavan’s final speech, was a precious ‘find’ in his estimation. When the news spread that Baba would soon visit Kerala again, a few friends called on Murali to seek confirmation. Murali insisted that the news was authentic. “If Baba does not come by the end of next month, I have decided to go

to Puttaparthi with the tape and play it back to Him, during the interview. I will challenge Him with His own words!” he said.

His friends were all admiration for the pose assumed by Murali. They asked for the tape to be played; they listened to the voice of Baba, granting the boon they coveted so much. It ran on and on. The final yard or two was reached – but, where was the long awaited promise? It was not on record. When Murali, in his pride, said, “I will ‘challenge’...” those crucial sentences got wiped off! Bhagavan’s Telugu and my Malayalam – both had gone, leaving no tell-tale gap. When Murali told me of the exasperating experience later, I realised how Baba had caught the undertone of a causal conversation and performed a technologically impossible feat on a tape stored under lock and key, in an office hundred of miles away from His physical presence, in order to administer ‘shock treatment’ to a few curious individuals and to one conceited, publicity-minded person, whose head was threatening to swell overmuch.

On the sacred Vaikuntha Ekadasi day, the doors of heaven, according to Hindu mythology, are kept open all the twenty-four hours – kept open for all. Baba was at Alleppey (Alappuzha), a coastal town in Kerala. We hoped and prayed that as usual, He would create Amrit for us on that day. But, Baba does not bind Himself to precedent or purposiveness, which is the real secret of the fascination with which He binds us. Instead of nectar, He created an idol of Krishna and invited His hosts to inaugurate the worship of Himself in that Form. I was vouchsafed another proof of His Love, when I was sent to the Private Secretary of the Maharaja of Travancore with a message. The Secretary had brought a prayer from his master that Bhagavan sanctify the palace and bless the Maharaja. I had to tell

him that Baba would not leave the building, in which He was and disappoint the streams of people pouring in there, in order to satisfy the clamour of one individual. The Maharaja could come to where He was! As soon as Baba's permission reached Him, the Maharaja did come and was rewarded. Baba does not treat the rich and the poor differently. He treats the poorest as lovingly as others treat the richest. He recognises and evaluates the richness of spirit.

I was privileged to be with Baba, when He travelled to Bombay (Mumbai) and stayed there on more than a dozen occasions. The long car journey from Bangalore (Bengaluru) via Dharwad, Belgaum (Belagavi), Satara and Poona (Pune) gave us delightful chances to be bathed in the aura of His Presence, to be bettered by His counsel. The car, in which I sat, suffered a series of ominous droppings, explosions, puffs, and swerves, while on the road to Mumbai. Baba then assured me near Hubli (Hubballi) that there would be no more rumblings of disaster. I arrived at the Gwalior Palace in Mumbai, which Baba had already reached. The car could not move an inch further! It had been incapacitated by internal injuries beyond all hopes of quick recovery, but His voice had brought it safe over 600 miles! The devotees, who thronged to Baba, swelled by thousands with every visit: the eager crowds spent hours, journeying from distant suburbs to Malabar Hill, Carmichael Road, the Gwalior Palace at Worli, Andheri Mansions, etc., to earn His Darshan and listen to His Voice.

I was among those with Baba, when He drove out of the city limits to select a site, on which the Dharmakshetra of the Age could be raised and I was present on the spot, when the hillock on which it stands was chosen for the purpose. I was lucky to be present on the auspicious occasion of the Bhumi Puja and the

sanctification by Baba of the 'Corner' Stones of the round basement, on the day when the Foundation plaque was unveiled, and on the day of the Inauguration of Dharmakshetra.

During Dasara 1958, on the evening set apart for the recitation of their own poems by poets in the Divine Presence, I ventured to read a poem on the alchemic potency of Bhagavan's Discourses. How could anyone dare translate such downpours, without getting drenched in fear and fortune?

*The Voice is hallowed honey  
hived by Heaven's bees from Parijata  
blooms,  
The call is clarion clear.  
O'tis thrilling, its filling rapture in the soul.  
flowing as Ganga, freeing the bound,  
yielding rich reaping, for just hoeing and  
sowing,  
swelling and swirling like the floods at Jog  
yielding endless energy for just wheeling  
and wiring!*

*The talk is a torrent, so lucid, so limpid,  
teaching, never preaching; unravelling  
naughty knots,  
stilling all questionings ere they emerge  
from gloom  
defining, refining, consoling the pining,  
commanding, yea, demanding the  
bending of pride,  
chiding, reprimanding both fanatics and  
fools,  
joking and coaxing, poking fun at all  
hoaxing.*

*Resplendent Poetry, avalanche ambrosial,  
Pretty little pictures, peeps into  
Transcendent Truth,  
Parable, Proverb, lay, legend and tale  
Twinkling, tinkling tintinnabulating Telugu  
lilt –  
Every word a Mantra every phrase a  
Sutra,*

*A Gayatri each sentence, Upanishad, a speech,  
Every hour a minute, a minute but a second.*

Baba's Presence, His Voice, His words, His stance, His message enrapture the minds of millions. I can recall His visit to the Kannan High School, Chittoor, about 25 years ago. While He was addressing the massive gathering, squatting thick on the football field, an amazing event happened. Overcome by the velocity, the vigour of the vibrations and powerless to imbibe the impact of the mysterious magnificence, a number of persons fell into ecstatic frenzy, one after the other, until thirteen such were removed and laid on beds. Baba has said that, even a partial lifting of the veil that the Avatar has imposed on Itself will reveal a glory that the human mind cannot hold. Therefore, I believe, He must have Willed that evening, that all listeners be reinforced enough to sustain the onrush of elevating emotions, for such a phenomenon has not occurred during any Discourse or gathering since.

Once, at Kakinada, with three streets, one stretching into the distance right in front of the dais and two similar ones on the right and left on the dais, all packed with people (and every rooftop loaded with thick shoals of humans), Baba rose to address the 'monster' gathering. But, before He began the Discourse, He gazed deliberately at every section of the assembly, on the ground and on the roofs, on all the three sides, spending over five minutes in all. After the Discourse was over, while conversing with us, Baba referred to that novel episode. "Shall I tell you why I did so? I was bolstering the roofs of those houses. When they were built, no one anticipated that one day, hundreds would be perching on top. And did you see the clusters of men astride the branches of those trees?"

No wonder Baba anticipated and prevented the collapse of overwrought

listeners by casting His guarding glance at them. At Chittoor and later, in many villages around Nellore and at Nellore itself, Bhagavan spoke to thousands. He described His mission of mercy as the Kalinga Mardana of the Bhagavata. In fact, His task always and everywhere is the neutralisation and defusion of the poison that is springing from Kalinga, the Serpent coiled in the heart of man. Krishna, in His tender boyhood, danced on the multiple hoods of the cobra, Kalinga. And, when each hood was pressed softly and silently by the Lotus Feet, the poison sacs emptied of their own accord and the fangs fell off. It was indeed a galvanising experience for me, to see the entire region shining with a new splendour on its countenance. Baba exhorted the people to recognise Him as Prema Swarupa, the embodiment of Love. He warned them against being misdirected by greedy and selfish men. "Watch, study, weigh on the scales of your own, inner experience," He advised.

At Rajahmundry (Rajamahendravaram), there were two listeners, a father and his teenage son, his only child, standing far out from the dais. They could hear the Discourse distinctly, but Baba was for them only an orange blotch. The son absorbed the Avatar's call to launch on the heroic adventure, scaling the heights to Self-realisation. He returned home with his father, but he longed to return to the real Home, the Lap of the Almighty. He achieved his longing within a week. The father wrote to Baba, "I am grateful to You for giving me a son so pure and so persevering. I know he has merged in You. I performed the obsequial rites today, gladly". Transformations, slow or sudden, surface or substantial, brought about by Sravanam, listening to Bhagavan's words, are plentiful.





CHRISTAVAN  
WHITEFIELD  
PHONE NO. 22

Dear Rajagopal! Accept my blessings and love

All are happy days to a man of true knowledge. Happiness is an internal conscious experience which comes as the effect of the extinction of a mental or physical desire. The lesser the desires, the greater is the happiness. So, that perfect happiness consists in the destruction or satisfaction of all desires in the Absolute being. Greatness is really independent and does not depend upon externals. It is the sense of perfection or the consciousness of the achievement of the highest end of life that is called greatness. Fame among many people is not called greatness in its strictest sense. The answer is more a question of definition, and the definition depends on the view-point, culture and experience of each man.

goodness is not false or impossible, but is the one factor which gives real value of life. Life without goodness is not real life, but only a scene of the destructive dance of the evil forces which shall drown the individual in grief. Goodness is the way to true happiness. In the ultimate analysis there is no separate entity as goodness; it obtains only in the relative plane, where duality is transcended, no question of pairs of opposites arises. Raju, God is always with you. You be happy.

— Baba —

Raju: I am sending little present (vibrators) for your health. Your health is not good. Be healthy and happy.

With Love

Baba.

## Bhagawan Sri Sathya Sai Baba

BRINDAVAN  
WHITEFIELD  
PHONE NO. 33

Dear Rajagopal! Accept my Blessings and Love.

All are happy days to a man of true knowledge. Happiness is an internal conscious experience which comes as the effect of the extinction of a mental or physical desire. The lesser the desires, the greater is the happiness. So, that perfect happiness consists in the destruction or satisfaction of all desires in the Absolute Being. Greatness is really independent and does not depend upon externals. It is the sense of perfection or the consciousness of the achievement of the highest end of life that is called greatness. Fame among many people is not called greatness in its strictest sense. The answer is more a question of definition, and the definition depends on the viewpoint, culture and experience of each man.

Goodness is not false or impossible, but is the one factor which gives real value of life. Life without goodness is not real life, but only a scene of the destructive dance of the evil forces which shall drown the individual in grief. Goodness is the way to true happiness in the ultimate analysis. There is no separate entity as goodness. It obtains only in the relative plane, where duality is transcended, no question of pairs of opposites arises. Raju, God is always with you, in you. Be happy.

– Baba

Raju! I am sending little Prasad (Vibhuti) for your health. Your health is not good.

Be healthy and happy.

*With Love*

*Baba*



# *Bhagavan's Mission of Free Ideal Healthcare*

Dr. Neelam Bipinchandra Desai

*I* WAS WONDERING WHAT I should write about our Institute which has completed nearly 30 years of its existence. The completion of 30 years is indeed a major milestone in the life of a healthcare institution, especially so when there are so many naysayers present who doubted the start of Sri Sathya Sai Institute of Higher Medical Sciences and its continuous running. Because it is completely free, people were sceptical whether it would last for even a year. I am sure the sceptics have been silenced beyond words as the hospital is all alive and flourishing at the end of not one but 30 years.

## **Free Healthcare is Possible**

The Institute since its foundation in the year 1991 has earned considerable appreciation for providing healthcare based on the latest state-of-the-art technology, to one and all, setting the high standards of ideal healthcare even when it is delivered completely free of cost, in an atmosphere of love and compassion where the patient is treated in a comprehensive manner in three-dimensional way of body, mind and spirit. Here the patient is treated as a whole and not only his disease.

The motto of the Divine Founder Bhagavan Sri Sathya Sai Baba – “healthcare and education must be free for all mankind” – is reflected in its day-to-day functioning where once the patient enters the portals of the Institute with the health related issue, he or she walks out again only after he or she has been completely cured of his or her ailment in toto including the preventive aspect without spending a single paisa.

It is rightly said that the 21st century is the century of knowledge and we are witnessing now a revolution in information and communication technology. It seems that we are going through a transition into a global society and there should be opportunities for everyone. In the midst of this are caught the poor and the underprivileged who find it very difficult to cope up when extra burden of disease strikes them.

Despite the scientific advances and cutting-edge technology available to deal with diseases, never has Medicare been more inaccessible to the vast majority. A single person's ailment often impacts the whole family with savings of a lifetime simply wiped





off with a single illness. In such a scenario, the idea of providing quality healthcare to everyone irrespective of their background not only seems farfetched but virtually impossible.

Although we have made substantial progress in spreading healthcare in our country, yet a large section of the community is still deprived of even primary healthcare, and there are worryingly significant number of deaths at birth, infancy and school age. Our Constitution visualises universal healthcare which our country should achieve. So, it is the bounden duty of all of us, especially those who have had the benefit of having educational and healthcare facilities, to make sincere efforts to see that not a single patient in our country remains away from the healthcare delivery institutes or is deprived of the facility. However, it is only Bhagavan who has been able to achieve and sustain it.

Thus, moved by the plight of the poor, Bhagavan undertook massive humanitarian projects, one of which is our Institute founded on five guiding principles of healthcare. According to these principles, healthcare should be (1) Universal (2) Free (3) Administered with Love and Compassion (4) Preventive and (5) Comprehensive.

### Foundation and Growth of the Institute

The year was 1990, day 23rd November. It was Bhagavan's 65th Birthday when He declared that in a year's time, He would start a Super Speciality Hospital worth 100 crore rupees, and it would offer services in Cardiology, Cardiac Surgery, Nephro-urology, Neurology and Pulmonary Medicine completely free of charge.

Can one envisage a construction with a plinth area of 26,730 sq.m and built-up area of 13,745 sq.m getting erected in a span of six months? This hospital of 1, 85,000 sq. ft., the first completely free Super Speciality Hospital and the only one of its kind in the world, delivering tertiary level of healthcare, was built in a record span of under seven months.

As soon as the building was ready, the first four major cardiac surgeries were performed on the day of the inauguration. Subsequent years saw the growth of the Institute by addition of different departments, and starting of academic activity in the form of DNB programme.

Sri Sathya Sai Institute of Higher Medical Sciences, Prasanthigram (SSSIHMS-PG) is a 300-bedded tertiary care hospital with 14 surgical theatres, one intensive care unit, one critical care unit, one high dependency unit, two cardiac catheterisation laboratories, five medical and surgical wards, and a 24-hour emergency unit. SSSIHMS-PG has the following specialities:

- Cardiology (since November 1991)
- Cardiothoracic Surgery (since November 1991)



- Urology (since November 1992)
- Ophthalmology (since November 1994)
- Plastic Surgery (since July 1997)
- Orthopaedics (since July 2006)
- Medical Gastroenterology (since July 2008)

Since its inception, the Institute has seen around 37 lakh outpatients and performed 3.8 lakh surgeries and procedures. It performs 45-50 surgeries everyday in 14 operating theatres, which include around 12-14 ophthalmology, 10-12 urology, 7 orthopaedic, 5 cardiothoracic and 9-12 plastic surgeries everyday.

The hospital sees 550 outpatients per day on an average. We prepare 50 in-patient discharge summaries and document 45-50 surgeries a day. We also report on 300 X-rays, 12 CT scans, 10 MRIs and 50 ultrasound procedures in a day.

For the year 2014-2015, the hospital's mortality rate was 0.97% and morbidity rate was 1.67%, which is one of the lowest in the country.

The hospital has a state-of-the-art diagnostic lab setup in-house, which caters to all the investigative requirements of these specialities. The labs process 400 samples a day which include departments like Biochemistry, Microbiology, Pathology, Clinical Hematology and a full-fledged Blood Bank. The entire lab equipment is interfaced to our central database through H17.

### **The Institute as Fruition of Bhagavan's Love for Mankind**

The patients who visit this hospital tell us of the amazement and gratitude that overwhelms and prompts them to become better human beings and makes them more aware of their duty towards their fellow men. This makes them part of a ripple effect which encourages one good deed to feed another. They come to

the Institute on a periodic basis to do Seva in some form (as Seva Dal volunteers).

They help their fellow men by informing them of such a hospital where this work is going on. Though the patients come here as a last resort for their pain and distress, Puttaparthi becomes another home for them and they make repeated visits as they find solace here, both physical and mental. Being a witness to this transformative process has perhaps been the greatest learning that Swami has imparted to me.

A few of the experiences will forever stay with me. One particular instance was of a small boy of 5 years who weighed just 8 kg. He suffered from a heart disease and his limbs used to be blue in colour due to lack of oxygen in his blood. He was operated and although the surgery was successful, he developed a complication where fluid was draining from his pleural cavity. Despite our best efforts, it showed no signs of resolving and we were getting concerned. I had gone for Darshan when Swami came to our line and enquired about the hospital and the patients. I told Him about this boy. Swami listened with rapt attention and then materialised Vibhuti which I gave to the child. Needless to say, the fluid stopped draining and the child went home completely cured. Three months later when I was looking down the corridor one day, I saw one small kid running towards me. I did not recognise the kid but when his mother drew near, I immediately realised it was the same kid who had to be carried by his mother as he could not walk and now he was completely cured, hale and hearty. It is these moments which give you a tremendous sense of pride, joy and fulfilment.

There are similar innumerable experiences of many patients who have experienced Swami and His love, and which has changed

their life for good. Also these experiences go on to reveal the omniscience, omnipotence and omnipresence of Bhagavan.

I had operated on a five years old child suffering from valve problem and two holes in the heart. It was a complex congenital heart disease. I closed the two holes and repaired the valve but somehow was not very happy with the correction. So, I dismantled everything and redid the whole operation even though it took long. Finally, the outcome was good and the patient did well. Next day, when I went for Darshan, Bhagavan came to me and said, "Yesterday, you did a complex case on a small child. Initially you were not happy and you did the case all over and then everything fell into place". What a revelation! Who told Him? This went on to prove that He was always with us.

Whenever I finished the surgery, I had the habit of mumbling a line or two of any Bhajan or a song. This was known to me or at the most my assistant who was present opposite me during surgery as I would sing very softly. I think it was a release phenomenon after the main steps of surgery got over, my mind must be more relaxed to hum a tune. The Akhanda Bhajan day was drawing near. Swami's Birthday was drawing near and the entire event was filled with a weeklong celebrations. The other educational campuses from Anantapur and Brindavan and Muddenahalli were present and the whole atmosphere had a festive look. It was a day before Akhanda Bhajan was to start and I had gone for Bhagavan's Darshan. Opposite me was seated the Anantapur campus warden, Smt. Jayalakshmi Gopinath Madam. Swami came for Darshan and went to Madam and asked her about their preparations for Akhanda Bhajan and then straight came to me and asked whether I would sing for Akhanda Bhajan. I was quite taken aback by the question and replied, "Swami, I don't know

how to sing"? Immediately, Swami said, "But theatre Mein To Gaata Hai" (but you sing in the operation theatre). Once again, it was a revelation that He knew everything about us and was always with us.

This incident happened after the physical departure of Bhagavan, proving once again His omnipresence. Many people ask me whether we experience Swami's Presence after His physical departure and this incident is a testimony to that. We had taken one simple case of hole in the heart for surgery. My junior surgeon was doing the surgery. The surgery went off well but when he had finished closing the sternum (chest), the patient's heart stopped suddenly. He opened the chest immediately and revived the patient and afterwards the patient had a miraculous, uneventful recovery. Later we came to know from our Chief Anaesthetist that as they were wheeling the patient into the operation theatre, the patient had revealed that Bhagavan had come in his dream the night before and reassured him that his surgery will go well and he will go back to his home and family safe and sound. I was very happy to hear this and this once again reaffirmed our faith that Bhagavan was doing everything and planning everything way ahead of us. We have to just continue being His good instruments.

One more incident comes to my mind. We had operated on a six years old child and he was convalescing in the ICU. Many a times we would distribute Swami's photo with a saying written on it to our patients. As the photos were distributed to all the patients, we started asking them whether they knew about Swami and who was Swami? This six years old was curiously looking at the photo and when we reached the boy and enquired about Swami, he laughed and said, "This man with such hair comes everyday on rounds and asks me if I

am okay". What a revelation! Bhagavan was still amidst us and taking care of His patients. A pure heart of a six-year-old could see Swami while we grownups could not.

At a personal level, I have seen my mother suffering from severe shoulder and neck pain for three days and Swami curing her pain in a trice. Also, my mother suffered from fracture foot in both the legs and she refused treatment except Swami's Vibhuti and till her last day she had no complaints in her both feet.

We celebrate today the idea which emanated from Bhagavan and which has led to fruition in the form of a magnificent edifice standing before us. We celebrate the existence, the growth, the sustainability, the work done in the last 30 years, the recognition it got as the only free hospital in the world to get a certificate of approval by doing its work as laid down by the quality standards of Quality Council of India (NABH). Not to say that this has not happened without trials and tribulations, and the hardships. However, behind every hurdle/

obstacle stood Swami guiding us and guarding us. The benchmark of quality versus quantity, comprehensive treatment of the patient as a whole versus treatment of only his disease, free treatment need not necessarily be or mean poor treatment has always been the hallmark of the healthcare delivery of our Institute.

This hospital is a duplicable model which can be started by anyone, anywhere who is on the threshold of determination and unity of thought, word and deed.

The hospital is the fruition of the Divine Sankalpa of Paripurna Avatar Bhagavan Baba who spent His entire life showering His selfless love and compassion on the masses.

– The author, **Dr. Neelam Bipinchandra Desai**, joined **Sri Sathya Sai Institute of Higher Medical Sciences, Prasanthigram, Puttaparthi** in February 1993 where she is serving till date as **Senior Consultant and Head of the Department of Cardio Thoracic and Vascular Surgery**.

## Sri Sathya Sai Higher Secondary School Prasanthi Nilayam - 515134, Andhra Pradesh

(Affiliated to CBSE-New Delhi)

Email: ssshss@gmail.com Ph.: 08555-289289

Applications are invited for **Trained Graduate Teachers (TGT)** for the subject **Art Education** with relevant details and photograph.

Minimum Qualification required:

**Graduate in B.A. Fine Arts** from recognised University with good experience in fine arts such as art drawing, folk dances, dramatics, etc.

The selected candidates will be paid as per Andhra Pradesh State Board recommendations.

The application should reach the school office on or before 25th March 2021 either by Post or Email with relevant details and photograph.

Superannuated persons of the age between 58 and 60 years can also apply.

– *Principal*

# PURIFY THE WORLD BY SANKIRTAN

*There is no age like the Kali Age, none at all  
Whereby mere meditation on the Name of the Lord,  
The supreme goal is realised, oh blessed one!  
Even a multimillionaire has to be content  
With ordinary raiment and food,  
He cannot live on a diet of gold.  
When time is unpropitious, a stick may turn into a snake  
While, when it is favourable, dust may turn to gold.  
The wheel of time can make a scholar a dumb animal,  
And a dumb man can become a saint,  
And a wealthy man may become a plaything of the  
goddess of poverty at one time.  
Whatever your prayers, you cannot get  
What you are not destined to get.  
Don't cherish, oh young man, any desires.  
Lead instead a noble life with intelligence.  
What more can I tell you  
The good people assembled here?*

(Telugu Poem)

## ONLY INTEGRAL VISION CONFERS BLISS

### *Embodiments of Divine Love!*

*Samyak Kirtanam Iti Sankirtanam* (singing for fulfilment is Sankirtan). There is a big difference between Kirtan and Sankirtan. Kirtan is an individual affair. It is singing by an individual for the fulfilment of his prayers. Sankirtan aims at the well-being of the whole universe. This is also described as Samajika Bhajan (community singing). This method of singing Bhajans was first initiated by Guru Nanak, the founder of Sikhism.

Sankirtan aims at demonstrating unity in diversity. When all the participants combine to

sing in unison with one voice, it is described as Sankirtan. Sankirtan is of four kinds: Guna Sankirtan, Leela Sankirtan; Bhava Sankirtan, Nama Sankirtan.

Guna Sankirtan applies to the kind of Bhajan in which the devotee recites the auspicious qualities of the Divine, experiences oneness with the Divine, and acquires godly qualities. Thyagaraja had recourse to this type of singing. In one of his Kirtans, he exclaimed: "Oh Lord! You are beyond all words. Is it possible for even Brahma or other gods to extol Your glorious exploits? I am waiting for





Your grace. Harken to my entreaties. You restored to the preceptor the son whom the lord of death had taken away. You conquered the god of love. You liberated from prison Vasudeva and Devaki. You protected Draupadi when she appealed to You in despair. You were the guardian of the Pandavas. You relieved Kuchela of his poverty. You saved 16,000 damsels from subjection". In this manner, Thyagaraja recounted the great qualities of God in his songs.

Gita Govindam is a form of Leela Sankirtan. Leela Sankirtan refers to the enjoyment by the devotee of the sacred sport of the Divine in ecstatic dancing and singing and being totally absorbed in it. This is exemplified by the Gita Govindam of Jayadeva.

Bhava Sankirtan is illustrated by Radha alone, who expresses her different feelings towards God and identifies herself with

the Divine in every mood of devotion. She expressed her devotion in the five forms of Santha (serenity), Sakhya (friendliness), Vatsalya (eternal love), Anuraga (affection) and Madhura (sweetness). Radha and Mira were the exponents of Bhava Sankirtan.

Chaitanya was the exponent of Nama Sankirtan. "All names are Yours. There is nothing in this cosmos which does not bear the imprint of Your Name or form." Chaitanya revelled in singing the Name of the Lord as signifying all that was beautiful and glorious in the universe.

While in each of the previous aeons, the devotees adopted one or other methods of singing the glories, it is the supreme good fortune of the residents of Prasanthi Nilayam to enjoy all the four forms of Sankirtan. The Bhajans sung here are a combination of all the four forms of Sankirtan.

### **The Significance of Namalikhitam**

There is yet another special form of glorifying the Name of the Lord. This is Namalikhitam (writing the Name of the Lord). Contemplating on the Name of the Lord mentally, uttering the Name by mouth and writing the Name by hand serve to perform Trikarana Shuddhi (purity of thought, word and deed).

### **Devotional Singing is Outpouring of Love to God**

What then is the essence of Sankirtan? Its essential purpose is to earn the love of God. Combining one's voice, tune, feeling and rhythm to the appropriate beat of the song, the devotee should immerse himself in the singing. Harmonising the feeling with devotion and love, the sacred words of the song should be an outpouring of love towards God. That alone is devotional singing.

When the song is rendered without understanding the meaning of the words and

without any inner feeling or genuine love for God, it is a mechanical performance. Bhava (feeling), Raga (melody) and Tala (rhythm) are the essentials for proper singing.

Remembering the Name is the panacea. When the Name is chanted as a song set to music, it delights the heart immensely. Many Pandits recite the Names as Slokas (verses). They do not experience the intense yearning expressed in the stanzas. Some actors are able to pronounce the words loud and clear, but without any depth of feeling. But when the Names are sung melodiously, they appeal to the hearts of the singers and the listeners. Even non-believers and agnostics nod their heads in appreciation when they listen to devotional music.

### **A Song Sung Melodiously Tugs at the Heart-strings**

Some persons attending Bhajans do not move their lips at all. They may say that they are singing the songs mentally within themselves. This is not proper. If you have devotional feeling, it should be expressed by the tongue joining in the Bhajan. Only then can it be called Sankirtan – singing in unison with others. You must sing the Names aloud, full-throated, as far as the voice can reach. Only then the Divine will respond in full measure and shower His grace. No one will go to the rescue of a drowning man if his cries are feeble. Only when he cries aloud at the top of his voice will the cries be heard and people will rush to save him. Sankirtan means singing with abandon and fervour.

Everyone should realise that every limb and organ in the body has been given to man to be used for a sacred purpose. The tongue to utter the Lord's Name, the hands to offer worship, the feet to go to the temple and so on. These organs should not be used for frivolous and unholy purposes. Sanctifying everyone of the

sense organs, man should purify the mind and contemplate on God.

### **The only Means to Purify the Polluted World**

#### *Embodiments of Divine Love!*

It is impossible to describe the sweetness and sacredness of the Name of the Lord. The intensity of the devotion with which you chant the Name of the Lord will yield commensurate benefits and confer joy on you. All should strive to chant the Names in unison. Today, all the five elements in the world – space, air, fire, water and earth are polluted. You cannot get pure water or pure air. The sounds you hear are impure. The earth is polluted. The Kali Yuga has become Kalmasha Yuga (the age of impurity). To purify all this, the only means is chanting the Names of the Lord.

Today people spend most of their time watching the TV. Is it any surprise if children born in these circumstances are TV products? They behave as actors from childhood. They indulge in stunts. Only the parents are to blame for this. In olden times, when a woman was enceinte, she used to hear stories about Prahlada, Sathyavan and other noble characters. The child in the womb was influenced by such stories.

### **Atmosphere is Purified by Chanting the Divine Name**

The recitation of the Names of the Lord will help to purify the atmosphere as a result of the sacred sound waves getting absorbed in the atmosphere. The power of sound waves is evident from the way radio waves are transmitted and received over long distances. The atmosphere that has been polluted by impure sound waves can be purified by the chanting of the Divine Name.

**– From Bhagavan's Divine Discourse in Poornachandra Auditorium on 3rd March 1992.**

# MY EXPERIENCES WITH BHAGAVAN SRI SATHYA SAI BABA\*

Dr. Goteti Saraswati

**A**S WE WERE TO BOARD THE buses and travel to Badri the next day, Swami made us sit on the large lawns near the Governor's Bungalow and told us what we should do. "See the river Ganga would be flowing close by. Wake up early in the morning. Don't bother about the cold. Take a bath. Leave all your sins in the Ganga. Leave all your bad qualities. Come out pure." This is what Swami said. Accordingly, we woke up early. Do you know how strong the current would be? It would be very strong. We have to catch the grips there and somehow bathe and come out. We did that.

## How Swami Saved a Cow

The next day, we went by buses. We could see some buses fallen into the gorge below. We could see the wheels of the fallen buses floating in the water when we looked down below. Those were very scary scenes. But Swami took us along. We have to learn the lessons Swami taught us regarding purity. "If you want something, ask," He said. What would we ask Him there? We just wanted to be near Swami. He is the only one for us. While going, there were high hills. Once we saw a cow grazing on a hill. Swami was walking by, and we were also walking with Him. As we went by, the cow fell down from that height. I said, "Oh Swami! That cow fell down"! When it fell down, I thought it was finished. It was writhing on the ground. Then it got up and went away. Swami said, "It came in Swami's sight.



*The entourage to Badrinath with Bhagavan.*

What do you think will happen to it"? All these are lessons for us. Swami's sight should be on us. Then, nothing can happen to us. What do you think can happen if it is in Swami's sight?

## God Comes in Many Forms to Protect His Devotees

Swami was making individual arrangements, reading out names: "Let these people get in the palanquins, let so and so get on a horse, tell so and so to walk". In this manner, He Himself made arrangements for everyone. He had allotted the mode of transport for each one. I displayed some spirit and decided not to ride on the horse. But I was afraid to tell Him that I did not want the horse. Would He scold me again? So, I just kept quiet. Horse for Seetharamaiah's daughter. In that way, He arranged for everyone and we started off. Burgula Ramakrishna Rao had a travel group consisting of his family. They would have some coffee and biscuits and then proceed. On the

\* Continued from December 2020 issue.

way three-four times, he said, "Swami would feel bad. Please get on to the horse". He would politely tell us in that way. "No problem, sir," I said. When I saw him, he would ask me to get on to that horse. The horses were allotted to us and walked with us.

The mountain path was quite steep, climbing there was difficult. We would pant along, walking with a stick for support. As we went further, we were thirsty, but neither she nor I had any water. There would be some mountain springs. If we drink from that, we would feel satiated for a moment, but again thirsty. So, we stopped near a tea stall. We asked the owner, "Can you give us some drinking water"? "I can't give you water, If you want, I can give you tea," said the owner. When we said we wanted water and not tea, he said he would not give us. What could we do? Neither she nor I would drink tea. We started off again and climbed up a few more metres. Climbing up the steep path with sticks in hand, we came across a Garhwali lady. Well-built, tall, good complexion, height and stature. She had one vessel atop another, like in Rajasthan. She was coming down. I asked her, "Is water available high up"? "No, you will not get water if you go up." "I am thirsty." "You are thirsty? Sit down, I will pour water," she said. When we asked for the vessel, she did not give us. She said, "Sit down, I will pour." So, I sat down. And beside me was my intrepid companion. I told her, "You too sit, Seetha"! She poured water into both our mouths. We drank. Finally, we were satisfied. There was no water anywhere above us. No streams either. After some time, that lady disappeared. If we suffer, God in some form or the other will protect us. We climbed up with a lot of effort. After climbing for a while, Seetha said, "I can't walk any more. I will get on to that horse". "Get on! Anyway the horse is right beside you." I put

her on that horse. My horse was still walking behind me. We climbed up. They put us up in a school building.

After bathing, I lay down there and slept off. All the other group members were there. Morning and evening, wherever Swami was, they would offer Arati to Swami. I would get annoyed with all that. What is all this? Singing, taking Namaskars, no rule or rhyme. They were singing in that way, and I was lying down. I could hear the song at a distance, but I was sleepy. As I was drifting off to sleep, near me, I heard, "Poor thing. Determination. She has that spirit. She climbed up the mountain. Poor thing. She is tired now, and she is sleeping". I heard these words. A familiar voice. I got up immediately and I saw Swami standing there and appreciating my efforts in climbing up. That was nice! I got up and took Namaskar.

There is a place called Brahma Kapal near Badrinath. It is a small place below a glacier. Swami made everyone sit there and perform rites for their forefathers. All the men made the ceremonial offerings, which were issued at the temple there. Swami made all the men do it. What He told us was, "It is not necessary for you ladies to do it; I will do it". The Ganga passes below as Alakananda. The road is quite high above. He came down and asked us also to come down. We came down and stood in a line on the steps.

He took a vessel for ceremonial offerings and collected some water from the Ganga. He asked if anyone had sesame seeds. Who would take sesame seeds along? As Swami mentioned it, sesame seeds started floating in the water. Waving His hand, He created a big block of Vibhuti. I had a portion of that for many days. He mixed that in water and gave it in our hands. Then He said, "For seven generations before you or after you, there is no need for any rites to be done".



## Narayana Seva at Badrinath by Swami

Among those hills, Swami asked for a photo with all of us. In that photo, each of us is only as big as an ant's head. All 110 of us and 100 of the Governor's party. He made all of us come together for a photo.

What He did at Badri? On the previous day of departure from Badri, He fed everyone there. He performed Narayana Seva. Swami came up and said, "Give Me ten rupees. You give Me five rupees. You give Me twenty". In that way, He asked for money from each one. There were many who had enough money. They said, "No Swami, we will give 100, 200 rupees". "No, give Me only 10 rupees. Five rupees". In that way, He collected money from us. From me, He collected 10 rupees. Swami said, "The reason I am collecting this from you is this: It is a very sacred place. If you do acts of charity at such a place, you will have good results over many births. Why I am taking only 10 rupees from you is because you don't need any good results more than that. What is there? You have 100 rupees and can give. But that result is not necessary for you. Ten rupees is your eligibility". He collected that only. Then He got made sweet rice and distributed it all along the street. He bought all the rugs in the town and distributed to everyone. But there were some who did not receive rugs since there were no rugs left; that town had run out of stock. He gave those people 200 rupees or 300 rupees each telling them to buy rugs, because it was a cold place. This was one day previous to our return.

## Swami Stops a Mountain from Falling

After that night's dinner, we would reach back the next day. From Badri to Joshimath, same route. It is one-way traffic. When we had gone, there were three-four landslides, at Devaprayag, and so on. While we were

returning, there were three buses for us. Then the Governor and others had three-four cars. At a particular spot, Swami got down, waving His handkerchief, saying, "Everyone get down from the buses! Whatever you have in your hand, just take that and come here quickly. Just take your hand luggage. Quick"! Naturally, I was the first – I did not have any luggage with me. I hurried there. The people from the bus at the back were still getting down. Swami said, "Look there! A huge mountain is sliding down". Small rocks had already started falling. "See all that landslide"! Till all our people reached safely, it remained like that. After the people from the three buses reached safely, as we watched, the landslide occurred. He stopped it by His look. No other weapon. When people say, Krishna lifted up the Govardhan, we do not believe them! Here, He prevented the mountain from falling, just by looking at it! As soon as we came to safety, we watched it fall. The entire mountain came down, with large boulders falling down. If we observe keenly, we would be able to see miracles every second. But we do not observe. We think it is just natural. We had reached the other side of the landslide. Since the Governor was with us, relief buses reached us quickly from Haridwar, which was 20-30 miles away. We went to Haridwar.

The next day, we were to leave. Swami was making arrangements, and where could He sit? Only on our beddings! Sitting there, He was making plans, who is going home and so on. Some people were going to see Mathura Brindavan. Swami had brought tickets to and fro. They would go, see Mathura Brindavan and then come. Their tickets were kept separately. He asked me whether I would go. I told Him, "Swami, if You go, I will go". "No, I am not coming," He said. "Then why go there? I will

just go home,” I said. After lunch, we boarded a train from there to Delhi. At Delhi, some Sai devotees brought curd rice in large basins, and fed all of us. In the morning, we continued our journey. Among those who came with us were Rama Lakshmana and Mohan, who used to sing. That was nice when all of us

got acquainted. All of us sat together, and Sri Bhadram was also there. Only some 10 of us returned. And from Vijayawada, I returned home.

– The author, a gynaecologist by profession, was a devotee of Bhagavan for over five decades.

## Sri Sathya Sai Higher Secondary School

Prasanthi Nilayam - 515134, Andhra Pradesh

### Admission Notice 2021-2022

Admission to Class I (Boys & Girls) and Class XI (Boys & Girls) for the academic year 2021-22 will take place in June 2021. The medium of instruction will be English and the school is wholly residential.

#### Admission criteria for class I\*\*

Age Limit: 5 ½ years to 6 ½ years as on 30-09-2021.

The Date of Birth should be between 30-03-2015 to 30-03-2016.

\*\* Note: Admissions for class I will be under Random Selection Method.

#### Admission criteria for Class XI

Only English Medium students are eligible to apply.

**Prospectus and application forms:** Prospectus and Application details are available at our website: [www.ssshss.edu.in](http://www.ssshss.edu.in). The Application form should be filled online only and filled in application form shall be downloaded from our website from 15th March 2021 till 10th April 2021.

The downloaded filled in application should be sent along with Demand Draft, drawn in favour of “Principal Sri Sathya Sai Higher Secondary School” on State Bank of India, payable at Puttaparthi Branch (code no: 02786) Or can be done through online “SBI collect” for the value of Rs. 100/- with self-addressed, envelope with stamp ‘Rs. 10/-’. The size of the cover shall be 5cm x 10cm.

The last date for submission of filled in application form will be 24-04-2021.

Note: The payment of application fee should be on or before 10-04-2021.

Phone number: 08555 289289, Website: [www.ssshss.edu.in](http://www.ssshss.edu.in), E-mail for class XI: [xiadmission@ssshss.edu.in](mailto:xiadmission@ssshss.edu.in), E-mail for class I: [ps1admission@ssshss.edu.in](mailto:ps1admission@ssshss.edu.in)

Note: All the applicants who applied for 1st standard for 2020-21 only will be considered for admission into 2nd standard for the year 2021-22 which will be done through Random method as per RTE Norms.

– Principal

# NEWS FROM SAI CENTRES

## ARGENTINA

**I**N JULY 2020, THE CÓRDOBA mountains were scorched by the largest forest fire ever seen, destroying over 300,000 hectares of native forest. Many animals, including birds, sheep, cows, chickens and foxes perished in the fire. SSSIO volunteers from Sri Sathya Sai Group of San Marcos Sierras provided food to the fire fighters as well as needy families who were affected by the disaster. The volunteers continued serving several families for a number of months.

## AUSTRALIA

The Sai Medical Unit in conjunction with SSSIO of Australia recently organised a successful Sai Health Week from 5th to 13th September 2020. In Western Australia, a Healthy Ageing Workshop was organised to



*Sai Health Week, Australia.*

raise awareness of important health issues for those over 40. The event introduced attendees to Sri Sathya Sai Baba's vision of ideal healthcare. A variety of topics covering vision, dental and general well-being were presented by Young Adults, and a group of qualified medical and para-medical professionals. A number of other presentations

were made in many parts of Australia by the Sai Medical Unit as part of Sai Health Week. In conjunction with these efforts, an important webinar dedicated to R U OK Day, an annual mental health awareness day, was conducted on 6th September 2020 by a number of SSSIO volunteers.

## CANADA

On 3rd October 2020, 60 volunteers from Sri Sathya Sai Centre of Brampton / Mississauga delivered about 1,400 kg of non-perishable food, 40 boxes of baby diapers and wipes, and 15 crates of water bottles to the Battered Women's Shelter in Brampton, and the Service Food Bank in Mississauga. The



*Serving the needy in Canada.*

volunteers helped in the collection, sorting and delivery of all items while following health safety and sanitisation protocols, as a humble offering to Bhagavan Sri Sathya Sai Baba on His 95th Birthday.

## KYRGYZSTAN

In October 2020, SSSIO volunteers in Kyrgyzstan served 40 guests at a homeless shelter, many of whom were sick. The





*Service in a shelter for homeless people, Kyrgyzstan.*

volunteers served two hot dishes, buns, tea and apples. They also distributed medicines to those who needed them. The residents and staff at the shelter expressed gratitude for the loving service and some of the guests even offered to help the sick.

## MEXICO

In commemoration of Avatar Declaration Day, SSSIO volunteers in Mexico planted 101 trees and



*Tree plantation, Mexico.*

plants in various regions on 18th October 2020. More than 28 families and groups of devotees participated in this activity with love and dedication. Additionally, participants were reminded of the link between humanity and Nature, and thanked God for providing life and sustenance. The volunteers not only planted trees in their houses and urban parks, but also pledged to care for them, over time.

## RUSSIA

During late October 2020, more than 70 volunteers including Young Adults from 22 Sri Sathya Sai Centres and Groups across Russia served the needy in an atmosphere filled with love and compassion. In the Volga-Ural region, 21 volunteers served warm



*Helping the needy in Russia.*

food to 138 needy people. In some cities, the volunteers distributed warm clothes and lovingly delivered home-made pizza and ice-cream to children in a local orphanage. In the Ural region, despite restrictions caused by the pandemic, SSSIO volunteers served food to 24 needy people. In the Caucasus region, in addition to distributing food and clothes to four needy families, SSSIO members fed birds and animals in two cities. In the northwest region, more than 20 people served cereals (buckwheat, rice) with vegetables, tea, coffee, and sweets (chocolate, gingerbread, cookies,



candy) to 100 people. They also distributed masks, paper handkerchiefs, vitamins, socks and soap to the needy. In addition, volunteers provided food and first-aid medicines to low-income families. In the Siberian region, SSSIO volunteers lovingly served noodles with vegetables, pea soup, porridge with vegetables, cookies with tea, mashed potatoes and salad to more than 75 people.

### SRI LANKA

On 17th November 2020, Young Adults from Sri Sathya Sai Centres in Point Pedro and



*Planting of coconut trees for impoverished families, Sri Lanka.*

Katkovalam planted more than 750 coconut trees to support 250 impoverished families of Thevanpitty village in Mannar district. Conducted as part of a Go Green Project, each family received three coconut trees while

the two schools in the village received five trees each.

### USA

For the past 15 years, every Saturday, SSSIO volunteers have been organising a free medical service camp at the Ashland Free Medical Clinic (AFMC) in San Lorenzo,



*Free medical clinic, California.*

California. This medical service project provides primary as well as speciality medical care with help and collaboration of several hundred volunteers, local medical facilities, and dental college. More than 22,000 people have received free medical and dental care including primary medical services, mammograms, eye examinations, cataract surgeries, flu vaccines, etc. The patients are extremely grateful and some of them have at times even volunteered to work at the clinic.

– **Sri Sathya Sai International Organisation**

*Of what benefit is the Discourse of Mine if you do not receive it into your hearts and act according to it? I find that all the efforts all these years to awaken you to your duty to yourselves are not fructifying in you. You are like the rocks on the seashore that unflinchingly face the beating of the waves. The rock does not move; the wave will not stop. This predicament should end. Awake and avail yourselves of this unique chance.*

– *Bhagavan Sri Sathya Sai Baba*

## About Sri Sathya Sai Sadhana Trust Publications Division

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 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 Bhagawan 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](http://www.sanathanasarathi.org).
- 3) Maintaining a reporting channel [www.theprasanthireporter.org](http://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 Bhagawan Sri Sathya Sai Baba and books on Bhagawan besides various spiritual and religious books.

## Get Sanathana Sarathi

On Sanathana Sarathi official website – [www.sanathanasarathi.org](http://www.sanathanasarathi.org) – subscribe for paperback and e-versions. Single monthly editions are also downloadable in English and Telugu languages at <http://bit.ly/sarathienglish> and <http://bit.ly/sarathitelugu>.

### Other Books By Sri Sathya Sai Sadhana Trust, Publications Division (In English)

1. Sai Sathya Sakha
2. Summer Showers In Brindavan, 1972
3. Satyopanisad I
4. Satyopanisad II
5. Gurudev
6. Namasmara
7. Bhakthi And Health
8. Life Is Love, Enjoy It!
9. Life Is A Challenge, Meet It!
10. Life Is A Dream, Realize It!
11. Bhagawan And Bhakta
12. Body And Mind
13. My Dear Ones
14. Sevalad
15. Silence
16. Suffering
17. Surrender
18. Atma
19. Do You Know
20. Gopikas Of Brindavan
21. Gratitude
22. My Beloved Ones
23. Only Love
24. Purity
25. Memoirs Of A Sai Student
26. A Journey To Self-Peace
27. Dharma
28. Guru
29. Karma

30. Life
31. Meditation
32. Peace
33. Simple Truths
34. Nama Mahima
35. Divine Vibrations
36. Guidelines To Active Workers
37. Sri Sathya Sai Anandadayi
38. Truth, Auspiciousness, Beauty
39. Sai Baba's Mahavakya On Leadership
40. Path To Peace - Prayers for Daily Life
41. Sathya Sai Speaks Vol-1
42. Summer Showers In Brindavan, 1973
43. Summer Showers In Brindavan, 1974
44. Sathyam Sivam Sundaram Vol – 1
45. Sathyam Sivam Sundaram Vol – 2
46. Sathyam Sivam Sundaram Vol – 3
47. Sathyam Sivam Sundaram Vol – 4
48. Life is a Game, Play it
49. Divine Inspirations Vol-1
50. Divine Inspirations Vol-2
51. Divine Inspirations Vol-3
52. Divine Inspirations Vol-4
53. Divine Inspirations Vol-5
54. The Light of Love
55. Bhagavatha Vahini
56. Dharma Vahini
57. Dhyana Vahini
58. Gnyana Vahini
59. Geetha Vahini
60. Prema Vahini
61. Prashnottara Vahini
62. Leela Kaivalya Vahini
63. Vidya Vahini
64. Prasanthi Vahini
65. Sathya Sai Vahini
66. Eashwaramma: The Chosen Mother
67. Loving God
68. Love and Suffering, My Road to Liberty

69. Chinna Katha Book-1
70. Chinna Katha Book-2
71. Chinna Katha Book-3
72. Living with God
73. Capturing Divinity
74. Full Flame 2 unconditional Love
75. Fragrance, A Tale of Love
76. Sai Nandana: 60th Birthday
77. Sai Nandana: 75th Birthday

### **Telugu Books Available As eBook**

1. Vidya Vahini
2. Upanishad Vahini
3. Dharma Vahini
4. Dhyana Vahini
5. Gnyana Vahini
6. Sandeha Nivarani
7. Leela Kaivalya Vahini
8. Prasnottara Vahini
9. Sutra Vahini
10. Geetha Vahini
11. Prasanthi Vahini
12. Sathya Sai Vahini





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## *Utilise Every Moment in Thoughts of the Lord*

With mutual friendship and affection, be engaged in Bhajan, Puja, meditation and the study of the glories of the Lord! Utilise the little time available in thoughts of the Lord, without wasting it in idle talk. Time, once lost, can never be reclaimed! The time that is yet to come cannot be claimed, as certainly yours! So, to transform each moment into joy, make this moment, while it is still with you, holy and pure. Give up all yesterdays and tomorrows and the days after; do now this very day, the task that is worthwhile. This is My New Year Blessings to you all.

*– Bhagavan Sri Sathya Sai Baba*

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