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SATHYA • DHARMA • SANTHI • PREMA • AHIMSA

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"Since Swami talks, walks and
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think that He is an ordinary
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Veda Purusha Saptaha Jnana Yajna 2018

With Bhagavan's Divine grace and blessings, Veda Purusha
Saptaha Jnana Yajna conducted every year for the welfare
of humanity as part of Dasara celebrations will begin at
Prasanthi Nilayam on **13th October 2018** and conclude with
Poornahuti on 19th October 2018, Vijaya Dasami day.

AVATAR VANI

YOU ARE AN INSEPARABLE PART OF GOD

COMPLETE SURRENDER IS THE TRUE PRINCIPLE

Embodiments of Divine Love!

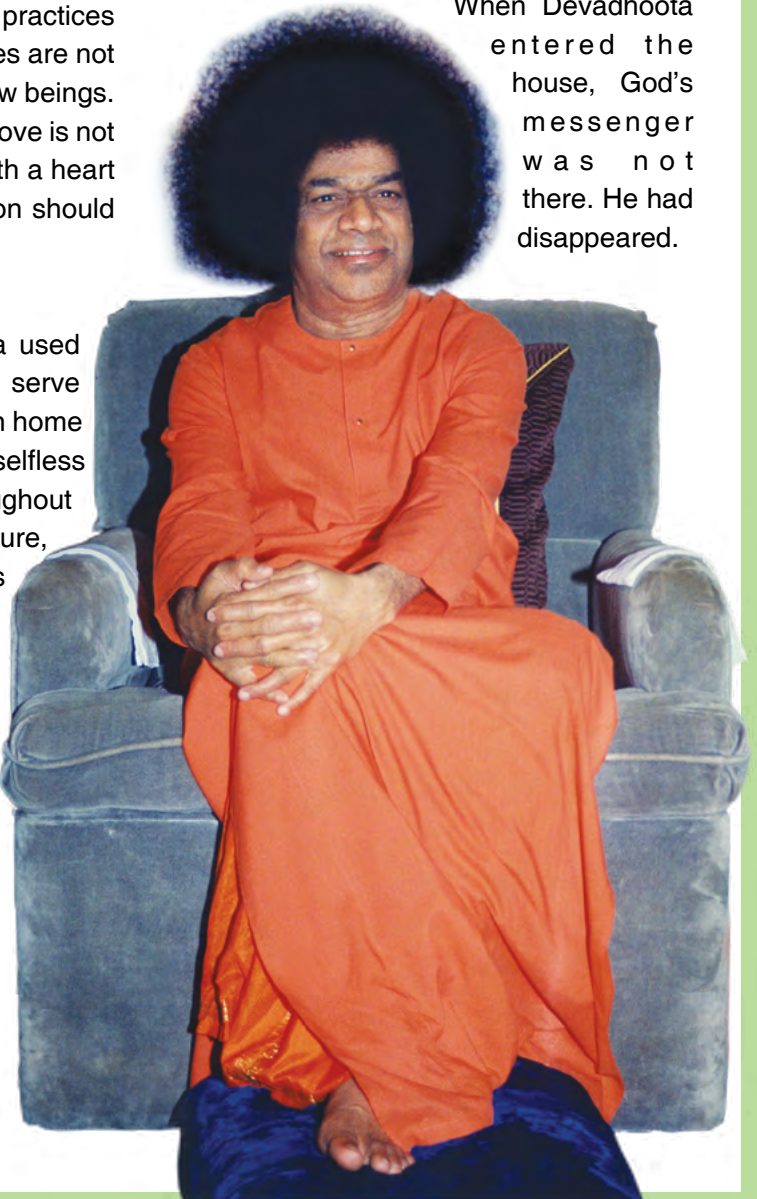
WHAT IS IT THAT WE SHOULD do to cross the ocean of Samsara (worldliness)? Spiritual practices like penance and study of scriptures are not enough. We should serve our fellow beings. But service done casually without love is not so great. We should do service with a heart full of love. In fact, our every action should be suffused with love.

Perform Seva with Love

A devotee named Devadhoota used to mingle with people everyday, serve them from dawn to dusk and return home at the fall of night. He performed selfless service with a loving heart throughout the day. Looking at his divine nature, a messenger of God came to his house one day. When Devadhoota returned home, he saw through the window, light in his house. He was surprised when he found that somebody had entered his house earlier than him. When he watched closely, he found a messenger of God sitting on a chair. Devadhoota asked him through the window, "Who are you"? He replied, "A messenger sent by God". "What are you writing"? asked Devadhoota. "The names of the persons whom

God loves", said the God's messenger. "Is my name in that list"? asked Devadhoota. "It is not there", said God's messenger.

When Devadhoota entered the house, God's messenger was not there. He had disappeared.



Next day, Devadhoota went out and performed selfless service as usual without expecting any reward. When he returned home, again, he saw light in his house. Seeing God's messenger, he asked him, "What are you writing today?" "Today I am writing the names of persons who love God", said God's messenger. "Is my name in that list?" asked Devadhoota. "No", replied God's messenger.

On the third day also, Devadhoota did selfless service and returned home in the evening. On this day also, he saw light in the house. He thought that the messenger of God would not have any work that day. When he asked him what he was writing, the messenger of God said, "I am writing the names of those in whose heart God resides, and through whom God is acting". When Devadhoota asked if his name was in the list, God's messenger replied, "Yes, it is there".

We can merge in God only through Seva, full of love. Devadhoota's story shows that it is not so important if we love God or God loves us. It is necessary to understand that you yourself are God and God Himself is you.

God Resides in your Heart

The Sadhakas (spiritual seekers) today try to attain the love and grace of God. It is easy to love God and get His love. But we should have God in our heart. Where is God? God is not in temples, mansions or holy places. He is in your heart. Why search for Him elsewhere? Everybody should develop the firm faith that God resides in his heart. You write letters to your friends, relatives, children and others. Postal department has a procedure. If a person writes a letter, he can get acknowledgement from his friend

or relative for having received the letter. Similarly, you write letters of prayer to God and keep them in the box of God's grace. But you don't get a reply. You have written several times. Still you have not got a reply. Your letters do not reach God. Why? Because you are praying with the ego that you are a Bhakta (devotee), and not with the faith that you and God are one. You should have the firm faith that you are part of God and there is no separation between you and God. God is in you and you are in God. A true devotee realises that he is an inseparable part of God.

Why do you do Bhajans, Japa (chanting of God's Name) and good actions? You do them for the sake of God who is within you. You should develop firm faith that God is in your heart, and wherever you see, there is the Divine principle. *Aham Brahmasmi* (I am Brahman, the Supreme Principle). You should develop this type of firm faith and confidence. If you think God is different from you, that is not a close relationship. If you say to God, "You are mine", that is also not correct attitude. You should say, "You and I are one".

There is only one truth, not two. In order to attain this experience of oneness, you should understand its meaning and make necessary effort. Even if you do Seva with love and pray earnestly, you do not get the desired result. Why? Because your heart is not all right. You are always thinking that God is different from you. But you are God; develop firm faith in this truth. Every being is God. Have this expansive feeling. People chant Vedas and read scriptures without this faith. So, they stay where they are. Obey the commands of God. Do not transgress them under any circumstances.

People say one thing and do something else. They should keep their promises given to God. They should realise, “God, I am You”.

Imprint God Firmly on your Heart

For example, the residents of Mathura thought that they belonged to God and were the relatives of Lord Krishna. When we think we belong to God, we become different from Him. The Gopikas did not think so. They thought that there was no difference between them and God. They realised and felt, “Krishna, Your voice is always sweet, we hear the strains of Your flute at all times. You are always full of beauty. Your words are always nectarine. Krishna, You are the sweet principle of love in our hearts. You and we are one”.

Once Uddhava brought a message to the Gopikas from Krishna. He was surprised at the condition in which they were. He returned and told Krishna, “Their mothers-in-law are shouting at them; their husbands give trouble to them, but the Gopikas are not afraid at all”.

When you print a picture on a paper, the picture and the paper become one. Similarly, a true devotee cannot be separated from God. Imprint the form of God on your heart firmly and do Seva with the body. God resides in the heart. *Head in the forest, hands in society*. Let your thoughts remain in the forest. Let your hands do Seva in society. You will get real peace when your thoughts are soaked in renunciation. To get peace, you should have firm faith in God.

Since Swami talks, walks and interacts with you, you sometimes think that He is an ordinary human being like you. Due to the illusion caused by Maya, you forget that He

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is God. Though His body is like your body, your inner vision will reveal His Divinity. Prema conceals His Divine nature. In spite of seeing and experiencing the truth of Swami's Divinity, you are deluded by your mind. The mind is like a mad monkey, the body is like a water bubble. Do not follow the body and the mind. Follow the conscience which reflects the true Atmic principle. When you imprint God firmly on your heart, everything will look like God. What is Bhakti (devotion)? To direct the mind to God is Bhakti, not performance of rituals. Maya is like a shadow. So long as you follow the shadow, it will be in front of you. To remove the shadow, what should you do? Do not follow it. Turn to the opposite direction and see the sun. Then the shadow will follow you. As long as you follow the shadow, you cannot enjoy the grace of God. If you follow the sun, the Maya will become a puppet in your hand. To win over Maya, you should not follow it; you should follow the master



of Maya. Because you see Maya and enjoy it, several problems arise. God is total love.

*Twameva Matacha Pita Twameva,
Twameva Bandhuscha Sakha Twameva,
Twameva Vidya Dravinam Twameva,
Twameva Sarvam Mama Devadeva.*

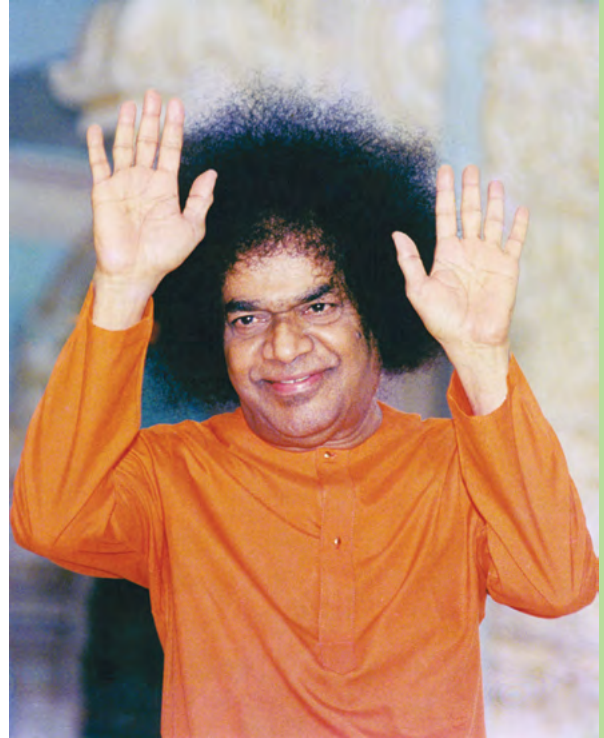
(Sanskrit Verse)

(Oh Lord! You alone are my father and mother, friend and relation, wisdom and wealth. You are my everything).

Many people say “Oh God! You are my mother, father, relative and friend”. This prayer conveys that God is different from you. If you call God your father, you are his

messenger, there was no relationship between God and him. When he said son, the relationship of father and son existed. Finally, Jesus realised, “You and I are one; there is no difference”. That was the Holy Ghost. You should reach that state. Do not be satisfied with Dvaita (dualism) and Visishtadvaita (qualified non-dualism). You should rise above these. If you think, I am a devotee and You are God, that is Dvaita. This attitude is improper. This is not right. You must realise, “You and I are one; there is no difference. The consciousness in You and that in me are the same, not two. Think that you are Divinity”.

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relatives, children and others.
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son. If you call God a friend, then you are His friend. Do not say like this. Say, “God! You are myself”. This is the easiest path. Jesus first said, “I am the messenger of God”. That was the first step. Then Jesus said, “I am the son of God”. When he said

Total Surrender Earns God's Grace

The happiness you get by contact with worldly objects is not at all happiness. To obtain Ananda, you should achieve oneness. Art is outside and heart is inside. The heart represents the inner feelings. It is



always right. It cannot be left out or ignored. Working with good feelings always gives good results. Finally, complete Saranagathi (surrender) is the true principle.

Once when Rama, Lakshmana and Sita were wandering in the forest, Rama sat down at a place pretending to be tired and asked Lakshmana to build a hut at a place Lakshmana liked. Lakshmana sat down and started weeping. "Why are you weeping? What has gone wrong?" asked Rama. "After dedicating my everything to You, do I have any separate liking? I carry out whatever You like. I have dedicated my mind, body, senses, everything to You. I am empty inside. There is nothing of my own." Lakshmana had surrendered completely to Rama. Rama said, "Yes, this was my mistake". When you surrender like this, God Himself will come down and get all the work done through you with boundless grace. You should not have the feeling of mine and thine. To say mine, mine, mine is the cause of sorrow. Everything is Maya. When there is no mine or mind, you experience peace and bliss. Do not have the feeling of mine. Consider everything as Prema Tattwa (principle of love). You are all embodiments of love. God is Love, Love is God. Consider life as a stream or a flowing river.

Take the example of a pot full of water. Like that, consider the body as a pot full of holes. If you fill this pot with love, only love will flow out from its every hole. Just like that, only love should come out from the mouth. That is, your speech should be full of love. Only love will emanate from your vision and hearing because only love is there inside. That is why only love comes out. Fill the heart with love that will not change under all circumstances. There should be no divisions

in the heart. There should be only oneness. God may give you troubles, but consider them as forms of love. The whole world is filled with love. This inner vision is Bhakti.

A bulb shines when positive and negative currents combine. But even powerful currents will be useless if you do not have a bulb. You have to connect the positive and the negative. The individual is the negative and God is the positive. When the two join, you get the experience of the Atmic principle. When you say, "I am Atma" you have two words 'I' and 'Atma'. This is duality. A person with dual mind is half blind. Say, 'I am I', 'I am I'. This is true non-dualism.

Man is not Different from God

The Mahavakyas (profound statements) of the Vedas, viz., *Aham Brahmasmi* (I am Brahman), *Prajnanam Brahma* (Brahman is Supreme Consciousness), *Tat Twam Asi* (That Thou Art) and *Ayam Atma Brahma* (This Self is Brahman) lead man to the path of unity and divinity. We have to examine and explore this also. Finally, it will be clear that everything is Prema (love). Love is God. Love only exists.

There is water in a tumbler and there is sugar which is settled at the bottom of the tumbler. If you drink the water from the top, it has no taste. God says, "Mad fellow! Know that worldly pleasures are tasteless". These are experiences gained through the mind. Take the spoon of Buddhi, put it into the tumbler and stir it well. The sugar dissolves fully in water. The sugar is now above, below and all around in the water. What exists is only one truth. There is sugar of divinity at the bottom of the heart. But we have filled our heart with the water of worldly desires. When we mix sugar of divinity with water of worldliness, everything becomes divinity



without distinction. Water becomes sweet. There is no distinction between world and divinity. Similarly, the body, the mind and the Atma are three entities. We should combine these into one. Without the Atma, there is no body. In an evolved person, the mind, speech and action are in unison. They manifest true love. To think something in the mind, talk something different and do something else will be like separate threads which can be easily broken. If all the threads are woven, they will be strong like cloth. In the cloth, it is the joining of the threads that gives strength. If the mind, Buddhi and Antaryami (indweller) are all in unison, it will be like all the rivers merging into the ocean. All individual streams become ocean itself.

Embodiments of Love!

Whatever you do, do it with love. Convert each word into a Mantra. Make each thought sacred. Convert each place into a temple. Man is not different from God. People think that individual soul is new and God is ancient. This type of difference was created by science. The split of love is science; the spirit of love is God. The full experience of love is God. Perform all actions in society with love and love alone.

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

– **Bhagavan's Discourse in Sai Sruthi, Kodaikanal on 24th April 1997.**



You are not the body which is bound to perish. You are the Atma which has neither birth nor death. It has no attachment whatsoever. You will attain immortality once you realise your true identity. You will be free from all worries and desires. You may ask, "Is there anyone without worries and desires"? I am Myself the ideal in this regard. I have absolutely no desires whatsoever. Everything is in My hand. I can give you whatever you ask for. However, do not desire materialistic things from Me.

– Baba



CONFERENCE ON HUMAN VALUES AND THE LEGAL WORLD

Inaugural Ceremony

A GALAXY OF MORE than 750 legal luminaries including Judges from the Supreme Court and the State High Courts of India came to Prasanthi Nilayam to participate in the Conference on “Human Values and the Legal World” organised by Sri Sathya Sai Seva Organisation on 11th and 12th August 2018. The main objective of this Conference was to reiterate the immense significance of human values for the legal profession and highlight the eternal human values of truth, righteousness, peace, love and non-violence – the five principles that Bhagavan Sri Sathya Sai Baba emphasised as the pillars for building a moral society.

The Chief Guest of the Conference was Justice Dipak Misra, the Chief Justice of the Supreme Court of India who inaugurated the Conference at 2.00 p.m. on 11th August 2018 in Poornachandra Auditorium.

Giving an outline of the Conference, Sri Jatinder Cheema, Vice President, Sri Sathya Sai Seva Organisation, observed that the Indian judicial system had made concerted efforts to protect the rights of all citizens and kept the social fabric intact.

Welcoming the dignitaries to the Conference, Sri S.S. Naganand, Trustee, Sri Sathya Sai Central Trust, in his Welcome

Address, spoke about the life and Divine Mission of Bhagavan Baba to redeem the world and highlighted His teachings which synthesised the message of all the world religions and simply put are “Love All Serve All” and “Help Ever Hurt Never”.

Justice Dipak Misra, in his Inaugural Address, reminded the participants of three important principles: Divinity is humanity, thoughtless thought is spirituality and remaining in constant nowness is physical and economic morality. Stressing the



Inaugural Address of the Conference by Justice Dipak Misra, Chief Justice of the Supreme Court of India.

elimination of ego as the way to peace, the distinguished speaker observed, “We have all gathered here to learn the act of surrender”. Emphasising the importance of Dharma for the welfare of mankind, he said: “Dharma connotes that which sustains society, maintains the social order and ensures well-being and progress of humanity”. He went on to share that it was necessary to protect human rights by expressing human values. One should

enjoy one's human rights without bending the human rights of others, he added.

Sharing a Supreme Court judgement which delineates the concept of dignity of human beings, he said – “The reverence of life is inseparably associated with the dignity of a human being who is basically divine, not servile. A human personality is endowed with potential infinity and it blossoms when dignity is sustained. The sustenance of such dignity has to be the superlative concern of every sensitive soul”. In conclusion, he reiterated that human values were an inseparable part of the Constitution and were bound by the Constitution of India.

The 1000-strong audience rose in standing ovation as he ended his 30 minutes talk. The members of Sri Sathya Sai Central Trust then felicitated him. The opening session of this unique Conference ended with all rising for the National Anthem.

First Session

The first session of the Conference which began at 3.20 p.m. after this illuminating talk by the Chief Justice of the Supreme Court of India comprised a Panel Discussion on “Constitutional Rights and Human Values”. The panelists of this Panel Discussion were: Justice Chandra Shekhar, Judge, High Court of Delhi, Justice Ms. Pratibha M. Singh, Judge, High Court of Delhi and Justice K. Ramamoorthy, former Judge, High Court of Delhi. The Chairperson was Justice S.J. Mukhopadhaya, Chairperson, NCLAT and former Judge, Supreme Court of India

The panelists explained in detail the relevance of human values for constitutional rights and observed that human values were central to human existence and formed the



Panel Discussion on “Constitutional Rights and Human Values” in Poornachandra Auditorium.

foundation of constitutional rights. They felt that the values of Sathya, Dharma, Santhi, Prema and Ahimsa constituted the synthesis of the message of all the great Masters of yore and elucidated on the relevance of holding this unique Conference in Puttaparthi, the abode of Bhagavan Sri Sathya Sai Baba.

Second Session

The second session of the Conference was held in Sai Kulwant Hall which began with opening remarks of Sri Nimish Pandya, All India President, Sri Sathya Sai Seva Organisation. Dwelling on the message of Bhagavan, Sri Pandya observed that Bhagavan exhorted one and all to transform self to transform the world. Sri Sathya Sai Organisation was set up by Bhagavan, he added, to create a platform to serve mankind and transform the world through the medium of human values.

This was followed by the Keynote Address of the Conference which was delivered by Justice Dalveer Bhandari, Judge, International Court of Justice, The Hague. In addition to the five human values enunciated by Bhagavan Baba, Justice Bhandari stressed the importance of equality and described how former eminent judges, Justice P.N. Bhagwati and Justice V.R. Krishna Iyer, started the tradition of Public



Keynote Address by Justice Dalveer Bhandari.

Interest Litigation. The main purpose of this initiative was to ensure meaningful social and economic justice for the poor. Justice Bhandari then went down the memory lane to recall his visits to Puttaparthi for the Darshan of Bhagavan Baba which started in 1991. "I am indebted to Baba for the personal attention He showered on me in almost all my visits," said the eminent Judge and went on to share how in every such visit Bhagavan would urge him to work for the poor, downtrodden and the oppressed adding that the rich somehow could take care of themselves but the poor had no one to go to. In conclusion, he stated that judiciary survived by public confidence and the ultimate justification of law was found in its moral considerations. Striking a personal note, he stated that for him doing justice had been a journey of discovery of truth with no interference whatsoever which could pollute the stream of justice.

After this, Prasanthi Bhajan Group, comprising former students of Bhagavan, presented a bouquet of devotional songs on human values.

A felicitation ceremony was held after this, in which Justice M.N. Venkatachaliah, former Chief Justice of the Supreme Court of India and former Chancellor, Sri Sathya Sai Institute of Higher Learning was felicitated. In his brief speech, Justice Venkatachaliah

stressed that judges and lawyers should practise values and spirituality.

Two illuminating talks were thereafter given on the subject "Role of Judiciary in Advancing Human Values". The first talk was delivered by Justice N.V. Ramana, Judge, Supreme

Court of India. Recalling his several visits to Puttaparthi, he stated how Baba had prophetically mentioned when his two daughters were too young that one would become a doctor and the other a lawyer, and how they have indeed today become a radiologist and a Supreme Court lawyer. He then reflected on the topic of the day and said that values were indeed the guiding principles of life and that education and values were, in fact, two sides of the same coin. Referring to the education imparted at Sri Sathya Sai Institute of Higher Learning, he said, it was remarkable and outstanding. He went to say that the rule of law was Dharma and cited instances how through various judgements like enforcing the right to food, institutionalising education as the fundamental right, and so on, the courts had always upheld human values.

The second talk on this subject was delivered by Justice Amitav Roy, former Judge, Supreme Court of India. Dwelling on the philosophy of values, Justice Roy mentioned how it was indeed the fulcrum of a just social order. Quoting from the Upanishads, he stated that "expansive oneness" alone would lead to a world of no hatred. "No law anywhere in the world, be it any kind of law, was apart from values content, moral imperative and ethical relevance," he emphasised.

Third Session

The third session of the Conference began at 8.15 a.m. on 12th August 2018 with an insightful talk by Justice A.P. Misra, former Judge of the Supreme Court of India. Justice Misra started his talk by mentioning how anyone who came to Puttaparthi got sanctified by its sacredness. He then went on to narrate many instances of how Bhagavan had touched and transformed his life as well as the miraculous cures he had experienced in his family because of the grace of Baba. Emphasising on purity of the mind being the essential quality of a judge, he narrated how in the earlier times it was the sages and saints who performed this duty in Indian society. Echoing the sentiments being expressed in the forum, he reiterated the supremacy of the spirit over material things and urged everyone especially those in the legal profession to constantly persevere to make their journey to their inner self a priority in their lives. This, he mentioned, would ensure that the legal profession maintained its purity and dignity.

His talk was followed by a felicitation session of over 65 sitting judges and many former judges who were part of this Conference.

Two talks were thereafter delivered on the topic “Dharma and the Role of Law”. The first talk in the morning session was delivered by Justice Ravi Shankar Jha, Judge, High Court of Madhya Pradesh. In his 30-minute scintillating presentation, Justice Jha beautifully explained the distinction between human feelings and human values. “While compassion, kindness, pity, etc., are great virtues, a Judge does not have the luxury to practise them while on the seat of justice as he cannot be taken over by these emotions,” he said. “While the law may be

compassionate, the Judge cannot interpret the law to make it compassionate,” he said.

The second talk on this topic was given by Justice K. Kannan, Chairman, Railway Claims Tribunal, who started his talk by saying that the rule of law was subsumed in Dharma. Enumerating three important tenets for the legal fraternity, he said first, we need role models who have imbued Dharma in their life; secondly, everybody in the legal profession should aspire for self-purification; and thirdly, one has to refer to Veda Vidya or the scriptures to seek guidance on good conduct. “Dharma is the connection between man and society,” he added and said, “each one is a speck in the continuum of human activity and one can realise one’s worth only by evaluating what one has done for the society”. Towards the end of his talk, he quoted Bhagavan and said, “Dharma illumines man”, and said that it was in fact what protected society and ensured welfare of all.

The finale of the morning session was the beautiful Discourse of Bhagavan Baba, wherein He mentioned that it was Dharma which sustained the world and bound the entire universe into one. One should obey Dharma like one obeyed one’s mother, Bhagavan emphasised and said that peace could germinate in society only when the seeds of Dharma were sown. The enlightening message of Baba in the end exhorted everyone to “Follow the Master, which is the conscience, and not just preach about Dharma but practise it”. The final words of Bhagavan were: “Unity of thought, word and deed will lead to purity and that will eventually lead man to Divinity.”

The third session of the Conference ended on this sublime note on the morning of 12th August 2018.



Fourth Session

The fourth session of the Conference began in Poornachandra Auditorium at 10.50 a.m. with a Panel Discussion on "Ethics and Probity in the Legal Profession."

The Chairperson of the discussion was Justice T.B. Radhakrishnan, Chief Justice of the High Court of Andhra Pradesh and Telangana. The other panelists were

values in the legal profession and observed, while the lawyers had a duty to the client, court, counterpart and the community, all had a duty to God. This was the way to uphold truth and righteousness in the world. It was not the job of the lawyers to win the case by any means but act keeping in mind the principles of ethics and morality, they said. They felt that the judiciary had the immense responsibility of ensuring the functioning of the Constitution and reiterated that the responsibility for practice of human values among the legal professionals was higher than for anybody else as the legal profession was a noble profession.

Valedictory Ceremony

The Valedictory Session of the Conference was held in Poornachandra Auditorium, wherein a felicitation ceremony was held for all the delegates and the Resolutions of the Conference were adopted. The Valedictory session which began at 12.00 noon came to a happy conclusion with offer of Arati at 12.50 p.m.



A section of the delegates in Poornachandra Auditorium.

Justice Ramasubramanian, Judge, High Court of A.P. and Telangana, Justice N. Kotiswar Singh, Judge, High Court of Manipur, Justice Sangita Dhingra Sehgal, Judge, High Court of Delhi and Justice Hari Shankar, Judge, High Court of Delhi. The panelists emphasised the importance of

When you turn your mind towards God, who pervades the entire universe, the mind will be wholly filled with God and you will not see the different forms and objects in the world. If the mind is directed towards the worldly objects, you fail to see the Divinity that pervades all objects. God is the cause and universe is the effect. Failure to understand the cause and the effect results in delusion.

– Baba



BHAGAVAN WRITES FOR SANATHANA SARATHI

WHEN BHAGAVAN SRI SATHYA SAI BABA STARTED SANATHANA SARATHI in February 1958, He also began writing an article for it every month from its very first issue and continued writing without any break up to October 1984. All these articles were written in perfect sequence as these were meant to be compiled in the form of books which were called Vahini series. To acquaint our readers how these articles were written by Bhagavan, we reproduce Bhagavan's handwritten articles along with their translation that formed the 16th and final book of Vahini series named "Leela Kaivalya Vahini" (Stream of Cosmic Consciousness Divine).

The article given in this issue expounds the profound knowledge of the Vedas in question-answer form. The subsequent issues of Sanathana Sarathi will also carry further articles of "Leela Kaivalya Vahini" in question-answer form. Since Bhagavan Sri Sathya Sai Baba Himself is the Veda Purusha and the Vedas have emerged from Him, there can be no greater authority to propound the eternal values and invaluable teachings of the Vedas than Him. The seekers who want to grasp the authoritative and true import of the spiritual truths contained in these most ancient scriptures should read and reread these articles.

১৫৫০২০০

వీలాకైవల్య వాహిని

(సాయి సాధకుల సంభాషణ)

సాధకుడు : భారతీయులు అన్నింటికీ వేదమునే ప్రమాణముగా స్వీకరింతురు. భారతీయ సంస్కృతికి వేదమే మూలమని అందురు. అసలు వేదమంటే ఏమి? ఇది ఇంత ఘనతను సంపాదించుటకు కారణమేమి?

సాయి : నాయనా! భారతదేశమునందు జన్మించి భారతీయుడను అనిపించుకొని వేదమంటే యేమో యెరుగకున్నావు. వేదము దివ్యమైన జ్ఞానరాసి. భూత భవిష్యత్తు వర్తమాన కాలాల్లో తిరుగులేని సత్యాన్ని బోధించేది వేదం. ముల్లోకాలకు యోగక్షేమాన్ని కలిగించేది వేదం. సమాజానికి శాంతి భద్రతలనందించేది వేదం. మంత్రద్రష్టలైన మహర్షులద్వారా ఆవిష్కరించిన సత్యవాక్ సమూహమే వేదం. ఇది సాక్షాత్ పరమ పురుషుని నిశ్వాసమే. అందువలన దీనికింత ఘనత చేకూరినది.

సాధకుడు : అయితే లౌకిక జీవితములో, వ్యావహారిక రంగములో దీనివలన కలుగు ఫలమేమి?

సాయి : లోకములో ప్రతి జీవి తన ఇష్టాన్ని పొందటానికి, అనిష్టాన్ని పోగొట్టుకోటానికి ఉపాయాన్ని తెలిపేది ఈ వేదమే. అనగా యేది చేయతగినది, యేది చేయతగనిది అని నిర్ణయించుట చేత ఇష్టప్రాప్తి, అనిష్ట పరిహారమును అందుకోవచ్చు. ఈ వేదము వ్యావహారిక, పారమార్థికములు రెండింటికీ సంబంధించినది. యథార్థంగా చెప్పవలెనన్న జీవితమే వేదమయం. కనుక, దీనిని ఆశ్రయించక తప్పదు. విద్ అనగా తెలుసుకొనుట. దానినే జ్ఞానమని అందురు. జ్ఞానమయుడే మానవుడు. అది లేనిది పశువు.

సాధకుడు : వేదము అనంతము అందురే! ఇది పూర్తి జ్ఞానమయములేనా?

సాయి : 'అనంతోవై వేదః' అని అందురు. అయితే వేదము మొదట వక్కటే. తదుపరి మూడుగా, ఆ తరువాత నాలుగుగా విభజింపబడెను.

సాధకుడు : వక్కటిగా వున్నదానిని విభజించుటలోవున్న విశేషమేమి? ఎందుకు విభజించవలసినవచ్చెను?

సాయి : ఇది అనంతమైనది కనుక, అధ్యయనము చేయుట సామాన్య మానవులకు కష్టమయ్యేది. అంతేకాదు. ఈ వేదమును నేర్చుకొనుటకు యెంతోకాలము పట్టేది. కనుక, నేర్చుకొనగోరువారు దిగులొంది వేదాధ్యయనము చేయుటకు అంత అభివృద్ధితో ముందుకు వచ్చేదివారు కాదు. ఈ కారణమును పురస్కరించుకొని, అందరికీ అనుకూలముగా వుండునట్లు ఈ వేదములో ఉన్న ఋక్కులన్నింటినీ వేరుచేసి ఋగ్సంహితములని, యజుస్సులను కూర్చి యజుస్సంహితములని, సామములన్నింటినీ కూర్చి సామ సంహితములని, అథర్వ మంత్రాలను వేరు చేర్చి అథర్వ సంహితములని విభజించిరి.



LEELA KAIVALYA VAHINI

Sai Speaks to Sadhaka

Sadhaka: All those, who are loyal to Bharatiya culture accept the Vedas as authoritative sources for every aspect of life. They assert that the Vedas are the roots of their faith. What exactly does Veda mean? For what reason has the Veda acquired such importance?

Sai: My dear fellow! Born in India that is Bharat, parading yourself as a Bharatiya, you are not aware of what Veda means! Well, Veda is the name for a mass of divine knowledge. Veda teaches the Truth that cannot be revised or reversed by the passage of time through the three stages – past, present and future. The Veda ensures welfare and happiness for the three worlds. It confers peace and security on human society. The Veda is the collation of Words that are Truth, which were visualised by sages, who had attained the capacity to receive them into their enlightened awareness. In reality, the Word is the very Breath of God, the Supreme Person. The unique importance of the Veda rests on this fact.

Sadhaka: But, in the field of worldly life, on the daily, material stage, what light can one expect from the Vedas?

Sai: Every being that lives in the world strives to possess what it desires and avoid what it dislikes. Know that the Veda instructs how to succeed in both these endeavours. That is to say, it lays down what has to be done and what should not be done. When these prescriptions and prohibitions are followed, one can earn the good and avoid the evil. Veda is concerned with both the material and the spiritual, both this world and the beyond. If truth must be told, all Life is Veda-filled. One cannot but observe its injunctions. “Veda” is derived from “Vid”, which means “to know.” So, Veda means and includes all knowledge, Jnana. Man is distinguished from other animals by the Jnana that he is endowed with. Devoid of Jnana, he is but a beast, a Pashu.

Sadhaka: They say, the Vedas are numberless, without end (Ananta). Are they all full repositories of Jnana?

Sai: *Ananto Vai Veda.* The Vedas are infinite. But, note that, in the beginning, there was just one Veda. Later, it was dealt with as three and subsequently as four.

Sadhaka: Why was the one divided into many? What special need was met thereby?

Sai: Since the Veda was vast and limitless, it was difficult for ordinary men to study it. Moreover, it would take endless time to complete the study. Those who wished to learn were overwhelmed by fear. So, very few showed earnestness to study the Veda. For these reasons, something had to be done to make the study within reach of all, who sought to learn. The Riks or hymns of praise in the Veda were, therefore, separated from the rest and grouped under the title, Rik-Samhita; the Yajus or formulae for sacrifices were taken apart and placed under the title, Yajur-Samhita; the Sama verses (capable of musical rendering) were grouped under the title Sama-Samhita and the Atharva Mantras (formulae and spells) were collected under the title Atharva-Samhita.



LIVING WITH DIVINITY IS TRUE EDUCATION

Rani Java

I was very fortunate that Swami made me actually experience the nine pathways of Bhakti because I was always listening to Leelas of the Lord from Mother Easwaramma. Also, Swami taught me Bhajan singing in Brindavan. He taught me how to do meditation, how to do Japa, and constantly I was serving Swami. This is the way I was growing up in Swami's love.

FIRST, I WOULD LIKE TO SPEAK about my family background. Perhaps many students would know my father Sri L.C. Java as he was known as the ice cream uncle. Whenever he came, the students knew that ice cream would be served. My grandmother was Smt. Gargi Devi who started the bakery over here in Prasanthi Nilayam. My brother and I were very fortunate to have spent every year of our childhood time with Swami. I hardly attended school; I was more with Swami. My mother, I thank her for bringing me to Parthi nearly every month, and till date I am following what my mother taught me. My entire family has been really very helpful and everyone is devoted to Swami.

Swami – My Best Friend

I was born as a perfectly healthy child, but at the age of four I got polio paralysis of the right side. Swami had come to Mumbai in 1960, and it was in my uncle's house that for the first time I saw Swami. I was attracted as a child towards Him. It was like a magnet pulling me. Swami showered His love on me



The parents of the author with Bhagavan.

and spoke to me. I could not move, I was sitting in a corner in the hall.

After that, my father wanted me to get operated because I was absolutely paralysed. He was more of a British type



person and he got doctors from Switzerland to operate on me. It seems my parents told me that, as a child I refused to be operated and requested them to take me to Swami. I used to call Swami, Baba those days. My father was reluctant, but my mother said we must take her and she brought me to Swami.

I am very grateful to my servant who was such a great soul. We met Swami at Chitravathi and he threw me at Swami's feet. I started crying. Swami immediately picked me up from the sand, materialised some sweets and gave them to me. He asked my servant, "Why did you throw her on My feet"? The reply of the noble soul was, "Swami, she is absolutely lifeless; it is better she gives up her life at Your Divine Feet. She is handicapped. What will she do? She is a burden on society, on family, on everyone". I am thankful to him as this brought me to Swami's love and care. I was indeed lifeless. Even to go to the washroom, the doctor had to come. I could do nothing because the right side was completely paralysed. Swami said, "No no", and instantly patted me with great love. Later, when my mother told Swami that we needed His blessings for the operation, Swami said, "No. She cannot be operated. Today they will cut her leg. Tomorrow her right hand, then her left hand and her left leg and then she will be living only with a limb. Don't worry, don't do operation". So, He asked my mother to call up my father (in those days phone was only in the post office) and say that I will not be coming back to Bombay (Mumbai) for the operation. My father was furious because the doctor had already arrived in India. Till the doctor did not leave the soil of India, I was in Puttaparthi with Swami. Once the doctor left, Swami gave us permission to

go back to Mumbai. When we returned, my father was very upset. But my mother had great faith in Swami. I am thankful to her, for if it was not for her decision, I don't know what I would have been today. Immediately, my mother said, "It's all right, now that he is gone why are you getting upset? We have gone to so many doctors; we will see what happens". It seems as a child I always had great yearning for Swami. So, my mother again brought me to Swami. This way, I used to come to Swami nearly every month.

If you remember, in the Mandir on the right side on the first floor is Swami's dining room. In those days, we were allowed to go up to Swami's dining room with food. Having this problem, I was always last to go up. As soon as we went to Swami, He would send all the children downstairs but He would tell me to stay back. He used to feed me and apply Vibhuti everyday on my leg. And He said, "You start walking in Parthi, don't worry. You will fall and every fall of yours will be with blood. Puttaparthi will be soaking with your blood. You will get fresh blood and you will become alright". I had complete faith in Swami and I started walking, falling, walking, falling. With passage of time and with Swami's immense love, I started walking. I was studying in a convent in Mumbai. The principal and teachers, though they were nuns, they respected Swami because they saw a great change in me.

Those days, Puttaparthi Mandir was being renovated. So, Swami was staying in Brindavan. He used to call us over there. He said, "Java, whenever there is a long weekend, send her and her brother to Brindavan". So, my brother and I used to come to Brindavan on Friday, Saturday, Sunday and Monday whatever the holidays.



I hardly remember having spent any part of my childhood with my parents. I remember spending most of my childhood with Swami, with Swami's mother Easwaramma, with Swami's sister and Swami's family. Whatever I wanted or whatever it was, I was looking up to Swami and not to my father. He was more to me like a father and friend. Once Swami said, "Pakoda, you don't have friends. I will be your best friend". I said, "Yes, Swami". He said whatever you want, whatever you think you tell Me. So, it was a very funny relationship, because I could tell Him everything what was happening in the school, what was happening in the family because He was my friend. I never realised or thought that He was God. For me, Swami was my friend and it so happened at that stage.

On the Path of Devotion – 1960 to 1971

I have divided my life into four stages. The first stage is the Bhakti Marga 1960 to 1971. Here, I was able to spend my time with Swami. I was very fortunate that Swami made me actually experience the nine pathways of Bhakti because I was always listening to the Leelas of the Lord from Mother Easwaramma. Also, Swami taught me Bhajan singing in Brindavan. He taught me how to do meditation, how to do Japa, and constantly I was serving Swami. This is the way I was growing up in Swami's love. He taught me Kirtanam (singing the glories of the Lord) as Swami Himself taught me Bhajans every evening at Brindavan. Also Vishnusmaranam (always remembering the Lord) as Swami introduced me to Japa and Meditation. Padasevanam (massaging the Divine Feet), a duty Swami gave us both brother and sister to attend all the interview and massage His Feet for many

years. Archanam (constantly worshipping the Lord), Vandanam (offering our humble salutations to the Lord), Dasyam (constantly serving the Lord), Sakhyam (establishing companionship with the Lord) and Atmanivedanam (surrendering oneself completely to the Lord). This phase of childhood was spent in Bhakti Marga (the path of devotion). I also had a very nice duty in Brindavan to drive away the monkeys when Swami used to go to sleep. I would be sitting upstairs on the staircase and drive away the monkeys so that Swami was not disturbed. So, it was a playful childhood, not knowing that He is God. I never realised. My father used to shout at me. He used to say, respect Him, He is God. I said 'no', He is my friend. I never knew what was God at that age. So, Swami used to say, "No, Java, let her be. She is innocent and let her be as she is, and I like her that way". Time passed playing like this. And Easwaramma was very fond of me. I used to be with her and she would take very good care of me like her own daughter. I never had problem with Swami, as I had Easwaramma on my side. I was very lucky on that aspect and Easwaramma always took my side. She used to tell Swami, "Don't shout at her". So, this was the relationship I shared with Swami at that age. This was the playful time I had with Him.

On the Path of Spirituality – 1972 to 1980

As I grew up, Swami asked me to attend the Summer Course in Indian Culture and Spirituality in 1972. That was the first time that I realised and came to know about spirituality, spiritual books and everything. So, I started reading. The thirst for this knowledge grew in me. I started



reading spiritual books, the scriptures, the Upanishads, the Bhagavadgita, the Bhagavata, the Ramayana. The Summer Course was the biggest eye-opener for me. I was very happy. Bhaja Govindam was a very big ideal for me in my life, and I am glad that my life today is based on that. I had stood first in the Summer Course. Swami came up to me and said, “Pakoda, you are Mine. Can I give the prize to someone else? I will give you a personal prize”. I said, “Sure, Swami, I don’t mind. I am Yours. So, I don’t want a prize”. The girl who got the prize was a student from Mumbai and I knew her very well.

After that, the next month was our factory anniversary, Swami came to the factory, and then He came to our house for lunch and resting. When He came for lunch, He said, “Java, give Me the photo. I will sign this personal photo for your daughter”. So, He took the photo, He knew me as Pakoda, He never knew me by name. So, He asked Java, “What is her name”? My father said, “Rani Lachman Java”. Swami said, “No, not Lachman Java; only Rani Java”. Then he turned back and wrote “Miss Rani Java”. The joke of the whole thing was that He stamped it that time I will never marry because He wrote ‘Miss Rani Java’. Swami plans everything but it takes us long to understand what is His plan. I came to know much later and then I realised and I am still Miss Rani Java and I am very happy to be Miss Rani Java. And life has changed. I changed all my documents to Rani Java except the passport and the pan card. My life has changed completely because Rani Lachman Java was a world of money and Rani Java is a world of spirituality. I am very happy that I took this decision at that time.

When Swami Materialised Jyoti Lingam

The years from 1970’s to 1980’s were spent only for gaining knowledge. The amount of knowledge I could get, I took. It took me time to get all the spiritual knowledge. And from that time, I have changed, as I started realising the Divinity and I said, “Swami, I am so sorry. I have always treated You as a friend and I never treated You as God. Now I have realised that You are God”.

It so happened in 1972 that when Swami materialised the Jyoti Lingam, I was present. Although father was not giving me permission, still I managed to come to Puttaparthi. I still remember I was sitting there in that corner and Swami came down from the ladies side and He said, “Pakoda, see the Lingam. Can you see the Jyoti in it”? I said, “Yes, Swami, I can see it”. He said, “See the colour”. I said, “Yes, Swami”. He blessed me and walked all this way in the front in Poornachandra Auditorium. Then He asked me to take care in the night and see that no one comes to the stage near the Lingam. So, I was here only on the stage the whole night taking care of the Jyoti Lingam. In the morning, Swami came down again and said, “Pakoda, have a look at the Lingam, see the colour is changing. So, I looked at it and said, “Yes Swami, it is changing”. He said, “Now it is this colour, now is it that colour”? I said, “Yes, it is changing”. I was very fortunate to see the Lingam so closely. Then Swami took it around and showed to people.

(To be continued in the next issue.)

– The author, a Management Consultant by profession, is an old-time devotee of Bhagavan.



BHAGAVAN'S GANESH CHATURTHI MESSAGE

UNDERSTAND THE INNER SIGNIFICANCE OF GANESH WORSHIP

"Have steady and unwavering love for God. That Love is God, that Love is Ganapati, that Love is everything. You are also essentially Divine. So, consider yourself as God. From the body point of view, you are a human being, but from the Atmic point of view, you are verily God." said Bhagavan in His Ganesh Chaturthi Discourse on 25th August 1998.

HAVE TOTAL FAITH IN GOD

THE PRINCIPLE OF GANAPATI IS not an ordinary one. It is the very manifestation of various forms of energy and intelligence. The wisdom of Saraswati is contained within his belly. We will not have any obstacles, if we undertake any task paying our first respects to Vinayaka. Students keep their books in front of Ganesh and offer worship, so that they may be bestowed with good intelligence.

Never Pray to Ganesh for Petty Things

People have a wrong notion that this country is named after the brother of Rama, Bharata. In reality, the name of Saraswati, the goddess of learning, is contained in this. The name 'Bharat' is not derived from any individual, but has its origin in Divinity. In fact, goddess Saraswati is described as Bharati, which speaks of the totality. In this word 'Bharati', Bha stands for Bhava (feelings), Ra stands for Raga (tune) and Ta stands for Tala (rhythm). All musical concerts begin with a song in praise of Ganesh. He confers auspiciousness in our life. A true education inculcates the following qualities: virtues, good intellect, truth, devotion, discipline and duty. Vinayaka confers all these to students. How should we pray to Ganesh? We should not ask for petty things like jobs and other



worldly matters. We should pray: Let there be no obstacles in our path. We should ask for Ganesh Himself. Once you have Ganapati on your side, you will become the master of all. Today the principle of Ganesh is not understood by many. They go by the external form. There are only a few who try to understand the inner significance. We celebrate the Birthday of Rama without understanding His ideals. If you want to be a devotee of Rama, you should imbibe His



qualities. If you call yourself a devotee of Krishna, you should be ever blissful with a smiling face. If you want to be a devotee of Sai, you should be full of Love, and should love everybody. Pots are nothing but clay, jewels are nothing but gold. Similarly, all the actions of God, who is the embodiment of love, are full of love, which cannot be gauged with an external outlook. So, you should have total faith in God.

Only the Divine Love is True

The principle of Ganapati has got a lot of inner significance. The form itself is mysterious. Vyasa in the Bhagavata says, the stories of God are mysterious, sacred and comprehended only by sages and saints. All that is related to God is mysterious. Whatever God says and does is suffused with sacred meaning. Sainath mentioned in his speech about a person who went abroad in haste, even after Swami had asked him to wait. There, he had to wait for a long period of time in vain and ultimately return to Swami. Swami asked him, "Why did you go when I asked you to wait"? There is an inner significance in whatever Swami tells or does. But some take it in a foolish manner. For example, when I walk among the devotees and when someone gets up and asks Me for something, I might say, "Wait, wait, don't be in a haste, sit down". They go by the literal meaning and continue to sit there, even after Darshan, when all the other devotees leave. They do not pay heed to the volunteers' request, and continue to sit there, saying Swami asked them to wait. This is a foolish interpretation. One should act according to the time, place and situation.

Worldly relations are not true. In fact, there is no mother, no father, no wife, no children; that is only worldly love. It is only the Divine Love that is True Love. In this world,

everyone appears to be loving, but it is not true love. However, parents have definitely love for their children; so, you should satisfy them and make them happy to the extent possible. But, we should never forget God's love, which is permanent and eternal. Have steady and unwavering love for God. That Love is God, that Love is Ganapati, that Love is everything. You are also essentially Divine. So, consider yourself as God. From the body point of view, you are a human being, but from the Atmic point of view, you are verily God. So, lead your life with the feeling, *Aham Brahmasmi* (I am Brahman). Once Rama asked Hanuman, "How do you worship Me"? Hanuman replied, "Oh Lord, physically, I am your servant and you are my Master; mentally, I am a spark of Your Divinity; and from the Atmic point of view, I and You are one and the same". Bodies are different, but Atma is the same. Ultimately, everyone should understand this truth.

The festival of Vighneshwara is not an ordinary one. All the faculties and powers are latent in Vighneshwara. It is not enough if you pray to Ganapati only today; you have to pray everyday. We should think of God every moment of our life. We should offer all our actions to God. For example, you eat an apple. Are you eating for the satisfaction of the apple? No. You are eating it for your own satisfaction. You go to Mandir wearing white dress. You do not wear the dress for the satisfaction of the dress; you wear it for your satisfaction. Likewise, whatever you do is for your own satisfaction and not for its satisfaction. Whatever you do, do it for the love of God. You will achieve success in everything, you will attain the state of bliss and peace. Consider everything as Divine.

– Excerpted from Bhagavan's Ganesh Chaturthi Discourse on 25th August 1998.



ALUMNI FORUM

DR. C.N. SUNDARESAN

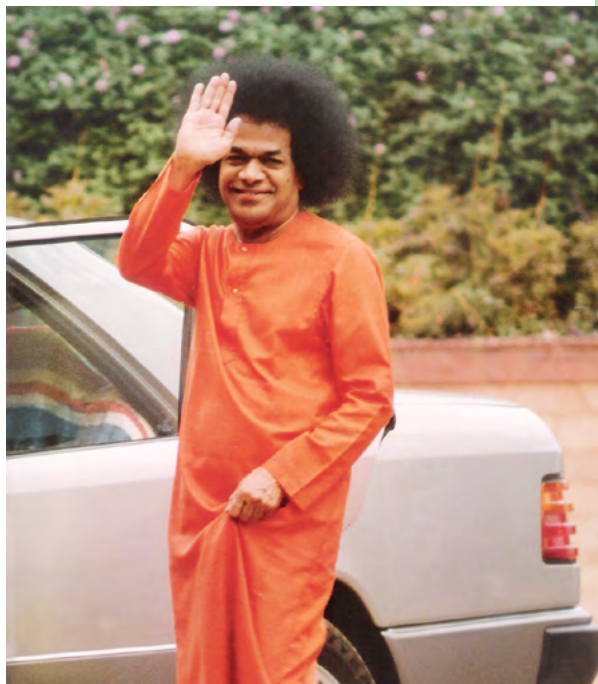
DIVINE GRACE

THE COSMOS IS THE VISIBLE manifestation of the glory, power, majesty and grandeur of God. There are millions of stars in a galaxy and millions of galaxies in the cosmos. Each star in the galaxy is separated by several hundred millions of miles. In the Bhagavadgita, it is mentioned that this cosmic expanse is just a speck of the divine glory. Bhagavan, in one of His letters to the students of Brindavan in early 1970's, wrote: "Are you feeling My Presence in the very cells of your body"?

God gives us ample evidence to be aware of His omnipresence. As a young lad, I had the good fortune of being one of the first few students to be inducted into the Bal Vihar programme in 1966. A few years thence, it was formally christened as the Bal Vikas programme. Our Bal Vikas centre of Sri Sathya Sai Seva Samithi, Ulsoor, Bengaluru was twice blessed by the physical presence of the Lord. The strong spiritual moorings at home and the Bal Vikas programme under the inspiring and loving guidance of the Bal Vikas teacher Smt. Vasanthamma, gave me an insight into the wondrous and splendorous beauty of God's creation. The odyssey of love towards Love had thus begun; the seed had been sown and the path had been charted.

I had the good fortune of witnessing, as a Bal Vikas student, the inauguration of Sri Sathya Sai Arts and Science College at Whitefield on 9th June 1969. I made frequent

visits to the hallowed precincts of Brindavan and was blessed on several occasions with Darshan, Sparshan and Sambhashan (vision, touch and conversation) of Bhagavan. This kindled in me a strong desire to be in the physical presence of the One who reveals His effulgence enveloping the whole universe. The first step was initiated towards this endeavour by my joining the college. At the Lord's behest, after my graduation and postgraduation, I joined Sri Sathya Sai Institute of Higher Learning, Prasanthi Nilayam as the first research scholar in the Department of Chemistry. Many sophisticated instruments were procured during that period to augment the



research facilities there. After completing my doctoral programme, I formally joined the faculty and was also in-charge of the Chemistry Instrumentation Centre.

Various gases like hydrogen, oxygen, argon and nitrogen are necessary for functioning of several instruments. On one



occasion, when the stocks of these gases were exhausted, a trip to Bengaluru was necessary to procure them. On the evening of 5th August 1990, my colleague Dr. K. Anil Kumar and I, sat in the portico of Prasanthi Mandir to seek the blessings of the Lord to visit Bengaluru the next day for procuring the required gas cylinders. After a while, Bhagavan lovingly blessed us and then started conversing on the upper portico with one of the ministers of Andhra State. During the course of His conversation, He said, "Pain is an interval between two pleasures". Thereafter, He beckoned to the students to come forward. Immediately, the students rushed to occupy vantage positions so that they could see the Lord during Bhajans.

I was sitting in a position where I could have a direct view of the Bhajan hall. Unfortunately, I was an impediment to scores of boys. This resulted in some of the boys tripping and falling. A few boys fell on me. The Lord, who was watching all this, responded with a sweet smile. Little did I realise that this small event had a great significance, which would be revealed only later.

I had a very disturbed sleep that night. We were supposed to leave by 4 a.m., so that we could return from Bengaluru for evening Darshan. Since the van driver returned from Dharmavaram at around 4 a.m., we could leave Prasanthi Nilayam only around 5 a.m. Intermittent breakdowns of the van marred our journey and disturbed our schedule. My colleague told me during the course of our journey that he had dreamt of Shirdi Baba sitting in the back seat of the van. I told him that it was a good sign, making us aware that Sai is always with us.

We reached Bengaluru late in the afternoon. The manager of the firm was

about to leave on some urgent errand. We just managed to get our documents signed to get hydrogen and nitrogen cylinders. The five newly purchased gas cylinders, which we had taken for filling different gases, were not accepted on some frivolous grounds. Hurdle after hurdle beset us. Was it a forerunner for events to follow? On our way back, we just managed to purchase chemicals needed for research work from a chemical shop, which was about to pull down its shutters. Highly inflammable and toxic chemicals like acetonitrile, chloroform, methanol and benzene in glass bottles were placed in a carton box without proper packing due to paucity of time. Though it was already late in the evening, to keep up the word given by me that I would get the summer course audio cassettes during my visit to Bengaluru, I rushed to my parents' house to deliver them. As I took leave after getting their blessings, my mother unusually applied Vibhuti on my forehead.

We resumed our journey on the national highway and were proceeding towards Chikkaballapur. Around 8.30 p.m., events that took place revealed the divine protective care. The driver of the van, who was already overstrained, was speeding, trying to reach Prasanthi Nilayam as early as possible. There was a downpour and the lights were switched off. My colleague, who was sitting in the front seat, felt sleepy, and requested me to sit in front and keep a watch on the overworked driver. The driver overtook two heavy vehicles and as he tried to overtake a third heavily loaded lorry, the tyres skidded and he lost control of the vehicle. There was a slope on the other side of the road. Overcome by fear, he turned the steering wheel sharply to the left and suddenly the vehicle took a 90-degree detour.



Sensing some problem, the lorry driver had thoughtfully stopped his vehicle. But for the acumen, which the compassionate Lord had bestowed on the lorry driver at that moment, the lorry would have collided with the van with disastrous consequences.

The driver jumped out of the van as it was racing down a slope on the other side of the road. I was fully awake and my mind was riveted on Sai, who was a silent witness to the events that were unfolding. The driverless van, which was directly heading towards a tree, mysteriously catapulted, avoiding a head-on collision. I was tossed up and down inside the vehicle and yet fell like a flower on the ground, with just a very insignificant bruise on my head and my clothes drenched in black oil. There were no inhabitants around, and the jostling of seven cylinders created a loud noise. The driver and the cleaner of the lorry arrived on the scene with searchlights. There was a photo of Bhagavan with His hands raised in blessing, lying on the floor where I had fallen. I came out through the fully smashed front glass pane, which I thought was a door. With the help of the driver and cleaner, I removed the three cylinders that sandwiched Dr. Anil Kumar. Will the Lord allow His children to wait in that forlorn state? Immediately, two shopkeepers who were passing in a car packed with goods, stopped and managed to make just enough space for both of us to get in. We reached Prasanthi Nilayam around midnight and Dr. Anil Kumar whose back was slightly bruised, was given first aid in Sri Sathya Sai General Hospital. Miraculously, when all items were brought back from the accident site to Prasanthi Nilayam the next day, it was found that all the glass bottles containing toxic and inflammable chemicals were intact. I was reminded of a touching

passage written by Don Mario Mazzoleni in his book “A Catholic Priest Meets Sai Baba” which reads as follows:

“When the Lord decides to take a creature to heart because that creature has invoked Him in his moment of need and has asked Him for spiritual blessings, everything proceeds as if by a magical and perfect plan. The Divine Mother in order to defend Her beloved children turns all events to Her children’s advantage in unfathomable ways, or I should say, to the advantage of their spiritual evolution.”

Next day, the Lord, in an interview, related to us the entire sequence of events that had occurred. He asked what would have happened had the hydrogen cylinder exploded due to the impact? It would have devastated the area creating a deafening sound. The merciful Lord said, “Your Sai Krishna protected you from disaster”. He said, “Pain is an interval between two pleasures”. It is because of pain due to the accident, you now have the pleasure of the proximity of Sai. My mind flashed back to the previous evening’s conversation of the Lord in the portico. I firmly believe that by Sai’s grace and mercy, the Karmic residue was annulled by the boys falling on the previous evening instead of the six feet gas cylinders on 6th August. Surrendering to His Will is the gratitude one can offer to Love.

It is said, “The only story is His glory and the only glory is His story”. Bhagavan, in one of His Discourses in the early sixties, said, “When you listen to My story, you forget the story of the world and live only in My story, until there is no separate story for you to relate or live. Well, to make you storyless is the scheme of My story”.

– Source: Hridaya Brindavan, 2005.



Effulgence of Divine Glory

THE JOURNEY FROM IGNORANCE TO INSIGHT

Lene Clausen

ALL OF A SUDDEN, I HAD TIME at my disposal and decided to develop a steady meditation routine. I went to the book shelf, looked



through all my books and discovered the one about Sai Baba's light meditation which had been standing there for ten years. Having read it, I liked it very much. Then I started practising yoga again and meditated twice a day according to Sai Baba's light meditation.

Sai Baba Calling

A year and a half later, in February 1999, I once again visited The Unknowns' Bookstore looking for a good book to read, when suddenly the thought, Sai Baba popped up in my head. At first I read Murphet's book "Sai Baba, Avatar", followed by Jorgen Hovgaard and Kailash Kumar's "Sai Baba: The Source of Light, Love and Bliss". They left me deeply impressed. In the time that followed I read all the books on Sai Baba I could borrow in the library and all the books I was able to buy.

A few months later, I had some psychic inner experiences of Sai Baba of a kind that I had never had before. At the breakfast table, I suddenly 'saw' in front of me the picture of Sai Baba which is on the cover of the meditation book. It was as if he beckoned to me saying, 'Come'!

As indicated, I am a very straightforward and down-to-earth person who has never had either clairvoyance/clairaudition or other psychic powers. For this reason, the experience made a deep impression on me, but at the same time I had a very hard time believing that I myself could have this kind of experience. You must remember that what I had experienced was not a dream but some kind of vision while fully awake.

What do you do, as a rationally-thinking being, who all the way through school and



the educational system has been encoded with the conviction that the picture of the world given by science is the truth and nothing but the truth? Where everything that is not proven by a scientist is not true, but belongs to the category of non-serious, trivial and supernatural religious happenings that may be explained scientifically by the person having produced the experiences herself in her fantasy, by a hallucination. What else could the scientific explanation be? Strongly influenced by this materialistic and scientific perspective, the matter-of-fact outlook won, and I concluded that the many exciting stories I had read about Sai Baba's miracles simply had influenced my imagination.

A week later, the vision repeated itself and I thought to myself, 'No! Now I'm going crazy!' Another week went by and it happened a third time. After the third time, the impression was so deep that I could no longer put it aside as a mere fantasy; I had to take it seriously and find an explanation. I considered going to India to see Sai Baba. This was in April 1999. My curiosity won, and I booked a trip to India in December, eight months later. The trip included some time at a sea resort as well as ten days with Sai Baba. Sun, sand and the warm sea are not the worst to experience in December for someone coming from cool Denmark. When the trip was booked, I decided not to give the three visions I had experienced any further thought and simply to regard them as unexplainable incidents.

A couple of months later, I had an experience which made an indescribably deep impression upon me. One morning, in the month of June, I had another vision. I was reading the newspaper after breakfast

when I saw Sai Baba as if I was sitting right in front of Him. He was standing in my living room, looked at me and said, 'Come! We are busy!' Then he turned around and very quickly walked away, leaving me with the feeling that I certainly had to hurry up and that it was very important for me not to be late. I jumped up and ran after Him as fast as I could. Here the vision stopped.

This experience was so exceptional that I was completely dumbfounded. I was emotionally flabbergasted, intellectually staggered. The impression was so deep that I did not think of anything else all day long and during the night as well. This experience could not be explained in a normal, rational way. The feeling that it was paramount for me to react quickly was deeply implanted in me. But I did not have an explanation of why I had this experience and what its significance was. These were two big unanswered questions.

I could not wait to see Sai Baba till December. The following day I called the tour guide and asked him about his upcoming trip to Puttaparthi. It was to take place a month later, in July 1999, and I joined this tour.

Arriving in India meant being met by a veritable tsunami of impressions. But actually I was still confused as to what to think and believe about everything, about my visions at home and especially about Sai Baba. When you live in the West, many things in the eastern countries, Buddhist or Hindu, like India, appear very foreign and very strange. There are lots of people everywhere; there are strong colours and loud music. To me it meant experiencing a completely new and different culture. I considered the very special atmosphere in the Ashram to be a result of Darshan when Sai Baba appears.



The turning point occurred a week and a half later when I succeeded in handing a letter to Baba. He came and stood right in front of me. I looked Him straight in the eyes, and He looked at me, but His eyes were not in the usual way; they were like two radiating beams of powerful white light. The light was so powerful that I had a blackout. It was truly a blackout! I do not remember having handed Him the letter, I remember absolutely nothing. After five or ten seconds when I had come back to myself, I no longer had the letter in my hand.

The following days, I had some major psychological ups and downs. Some days I was filled with an indescribable bubbling happiness; I would laugh aloud for no apparent reason other than a feeling of sheer joy. The next 24 hours I could be very depressed with tears streaming down my cheeks. Slowly the fluctuations in my mood diminished. I had never felt anything like this. What had happened? It was as if Sai Baba had split my inner core into a thousand pieces. My inner had become as vulnerable as an open wound. At the same time, I experienced an overwhelming happiness.

Transformed Forever

For a rational thinking person like me, it was all very strange and impossible to explain. During these experiences, it was good to be with others in the group who also had strange and inexplicable experiences. I could find a bit of consolation with them; I had not yet gone completely nuts.

Along with some of the others in the group I had a funny experience. For the big Guru Purnima celebration, there was a concert in the Poornachandra Hall. We had left a little late from the hotel where

we were staying and did not know that the conductor of the concert was a Dane. The programme consisted of music written by Danish composers. The very moment we came walking through the Ganesh gate into the Ashram, we heard the sound of a champagne cork popping, which is how the Danish musical piece, 'The Champagne Gallop' begins. It was most unusual to be in a village in South India and then suddenly to be met by the rather unique prelude to the very well-known Danish 'Champagne Gallop'. We felt that we were being welcomed.

After returning to Denmark, I got the flu and a high fever. I felt good about this, because lying in bed and feeling so physically miserable, I felt as if my body, my mind, my feelings and my thoughts were in one place, and 'my inner core' was in a totally different place. I felt split into pieces, and even if I physically felt exactly as miserable as you do when you have the flu, it was just wonderful being able to lie in bed and think of all the experiences I had had in the proximity of Sai Baba. During the following week I got back on my feet again. I was now convinced that Sai Baba had come into my life to stay.

The meeting with Sai Baba has transformed me forever. I can never be the same Lene again. Never before have I had a room of deep peace inside of me as I do now after my visit to Baba. I never feel alone any more. This deep inner peace and quiet is a great support, helping me to remain in balance no matter what happens around me. Sai Baba has become my inner anchor.

– Excerpted from "Journeys to Love"
by Kirsten Pruzan Mikkelsen.



CELEBRATIONS AT PRASANTHI NILAYAM

GURU PURNIMA FESTIVAL

DEEP DEVOTIONAL FERVOUR marked the celebration of the holy festival of Guru Purnima at Prasanthi Nilayam on 27th July 2018. The programme began with the offering



Nadaswaram troupe of students offering their musical tributes to Bhagavan.

of auspicious notes of Nadaswaram and Panchavadyam by two groups of Institute students at 8.30 a.m. Thereafter, the students offered musical tributes to their Sadguru Bhagavan Sri Sathya Sai Baba in the form of “Guru Vandana” (worship of the Guru) comprising devotional songs, Stotras and a dance number to express their devotion and gratitude to Bhagavan. This was followed by talks by two eminent speakers. The first talk was delivered by Sri S.S. Naganand, Trustee, Sri Sathya Sai Central Trust who deliberated upon the true meaning of the word Guru and observed that the true Guru was one who removed the darkness of ignorance of man and enlightened him to recognise his true identity. Bhagavan, he said, was the Sadguru who urged one and all to take the path to God. The second speaker was

Sri Nimish Pandya, All India President, Sri Sathya Sai Seva Organisation who urged the devotees to install Bhagavan in their heart and then perform all actions under His direction. Sri Pandya explained some of the notable initiatives of the Sai Organisation. He then announced the names of winners of essay writing contest held by the Sai Organisation under Vidya Jyoti scheme. The winners were thereafter awarded medals and certificates.

Bhagavan’s Divine Discourse followed next, in which He stated that everything man saw in the world was nothing but Brahman. Man, He said, should recognise that he was the embodiment of Brahman, which was his true identity.

The programme in the evening began with an illuminating talk by Dr. Narendranath Reddy, Chairman, Prasanthi Council, Sathya Sai International Organisation, who elaborated on the significance of celebrating Guru Purnima and stressed the importance of cultivating unwavering faith suffused with unsullied love for God to attain the goal of life.

A carnatic classical music concert by renowned musician from Chennai Ms. Vasudha Ravi was the last item of the programme. Beginning her concert with prayer song to Lord Ganesh, the singer assisted by talented singers and musicians, offered a reverential musical tribute to Bhagavan Baba with absorbing carnatic music songs which included “Gurulekha Etuvanti Guniki Teliyaga Podu, (no one, however virtuous he may



be, without the grace of a Guru will know!) “Muddu Gare Yashoda Mungita Muthyamu Veedu” (He is the pearl of the courtyard of Yashoda, who showers love) and “Sri Ramachandra Saranam Prapasdyoti” (I take refuge in Rama). Bhajans followed next and concluded with Arati.

PILGRIMAGE OF DEVOTEES FROM TAMIL NADU

As part of pilgrimage of devotees from Tamil Nadu, Bal Vikas children and youth of Tamil Nadu presented a drama on 28th July 2018 in Sai Kulwant Hall. The drama



A scene from the drama “Sri Sathya Sai – God of Universality”.

titled “Sri Sathya Sai – God of Universality” in ten distinct episodes presented some of the most beautiful stories from the times of Buddha and Jesus, as narrated by Bhagavan, apart from some of the most sterling stories of transformation from the illustrious life of Bhagavan Sri Sathya Sai Baba. Noble theme and excellent acting of the cast made the drama an impressive presentation. After Bhajans, the programme for the evening ended with Arati.

EUROPEAN PILGRIMAGE GROUP MUSIC PROGRAMME

On 1st August 2018, the European Pilgrimage Group representing 22



Devotional music offering by the European Pilgrimage Group representing 22 countries.

countries of Sathya Sai International Organisation presented an absorbing devotional music programme at Prasanthi Nilayam. Conducted by the world-renowned singer Dana Gillespie, the Pilgrimage Group rendered vibrant and melodious songs which had an enrapturing effect on the audience. Some of the songs rendered by the singers were: “I had Some Questions, You had the Answer”, “True Love is an Art”, “Life Can be a Treacherous Path but I won’t Slip”, “Start the Day with Love”. Bhajans followed next and concluded with Arati.

PILGRIMAGE OF DEVOTEES FROM TELANGANA AND HARYANA AND CHANDIGARH

A large number of devotees came to Prasanthi Nilayam to bask in the divine ambience of its sacred precincts from the States of Telangana (Ranga Reddy district), Haryana and Chandigarh and presented a series of music and cultural programmes during the course of their pilgrimage from 4th to 5th and from 7th to 8th August 2018, respectively.

On 4th August 2018, the first day of the pilgrimage of the devotees from Ranga Reddy district of Telangana, Bal Vikas children of this district presented a musical dance ballet “Paripurna Avatar Sri Sathya Sai” (Sai, the complete incarnation) which



A dance number by the Bal Vikas children of Ranga Reddy district of Telangana.

comprised an array of beautiful dances of children dedicated to Lord Rama, Lord Krishna and Bhagavan Sri Sathya Sai Baba.

On the second day of their Parthi Yatra, 5th August 2018, Sai Youth, both boys and girls, of this district presented a devotional music programme, offering a sumptuous feast of divine melodies. The devotional songs rendered by them included "Sai Charan Sathya Sai Charan" (the Lotus Feet of Sai), "Sri Rama Charan Anita Madhuram" (the Lotus Feet of Sri Rama are so sweet) and "Iswar Sundar Roop" (God's form is most beautiful).

On the first day of the Parthi Yatra of Haryana and Chandigarh devotees, 7th August 2018, Bal Vikas children of Shahabad Markanda (Kurukshetra district) presented a thematic drama



A thematic drama by Bal Vikas children of Haryana and Chandigarh.

"Transforming Self to Transform the World" which depicted, through the story of an ideal Sai Youth Vivek, that individual change would lead to world change, and the divine energy of love beginning with self-transformation could transform the whole world as exemplified by Bhagavan Baba in His life. The second programme entitled "Sai Sur Sandhya" (an evening of songs dedicated to Sai) was offered by Sai Youth of Haryana and Chandigarh on 8th August 2018. Beginning their vibrant concert with a prayer song dedicated to Lord Ganesh, the singers and musicians suffused the entire milieu with melody and music and elevated one and all to a higher plane by their devotional songs which included "Krishna Tere Naina" (Oh Krishna, charming are Thy eyes), a Sufi Qawali "Sai Ke Rang Rang Dini Odhini" (I have dyed my garment in the colour of Sai) and a resonant Punjabi song. Bhajans followed next which also were led by Sai Youth (girls) of Haryana and Chandigarh.

72ND ANNIVERSARY OF INDIA'S INDEPENDENCE

The spirit of freedom struggle of India came alive when postgraduate students of Prasanthi Nilayam Campus of Sri Sathya Sai Institute of Higher Learning enacted a patriotic drama "Tiranga: A Song of Unsung Heroes" on the 72nd anniversary of India's Independence on 15th August 2018. Depicting a number of incidents of freedom struggle, the drama showcased the strength of India's culture and values which united all Indians without any distinction of caste, creed and religion to achieve the goal of Independence on 15th August 1947. A short video presentation

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An Experience of Divine Play

SOME OF THE MUGHAL RULERS regarded Hindus with great respect. They used to foster amity among different faiths, and never hindered religious practices. One Sultan belonged to this category who once ruled over Brindavan and Mathura region. Lakhs of devotees visited Brindavan, situated on the bank of the Yamuna, and derived great happiness to worship Radha and Krishna.

One day, the king of Vijayanagar visited Sri Krishna Mandir at Brindavan and worshipped Radha and Krishna with great devotion. When the Sultan came to know of his visit, he thought, "Very many devotees are visiting this temple. Even the king of Vijayanagar came to this place. So, there must be some great power associated with this temple".

One night, the Sultan made a secret visit in disguise to the Radha Krishna temple. Seeing the doors of the temple closed, he shouted, "Is there anybody inside"? Immediately, an ethereal voice came from inside the temple, "Maharaja Govinda and Radha Rani". The Sultan surmised, "Oh, a great king must be residing inside along with his queen. These royals must be greater than the Vijayanagar kings". His determination to see them was so strong that he remained on the spot for three nights without bothering about his personal inconvenience, lest he should miss an opportunity when they happen to come out!

In the fourth night, Maharaja Govinda and Radha Rani came out with great pomp

and pageantry. They signalled to the Sultan who stood waiting for them there to come along with them. The Sultan was awestruck by their effulgence, their attire and above all their love-filled eyes and followed them in a state of daze.

Radha and Krishna reached the bank of the Yamuna river. A good number of Gopalas and Gopikas (the cowherd folks) were standing there to greet Radha and Krishna. All of them sang melodious songs while dancing in ecstasy. The Sultan could see all this clearly as it happened to be a moonlit night. At about four before dawn, Radha and Krishna went back into the temple even while the doors remained closed. Just before going into the temple, they gave to the Sultan a pair of gold bangles and asked him to keep them safe. They disappeared even before the Sultan could say anything.

At five in the morning, a group of priests arrived as usual to conduct daily morning services to the deities. The Sultan was standing like a speechless statue in a state



While going back into the temple, Maharaja Govinda and Radha Rani gave two gold bangles to the Sultan.

of wonder. Looking at the shining bangles in his hand, the priests became suspicious and shouted at him, “Hey, who are you? What is it that you are holding in your hand”? The Sultan replied, “Sirs! Just now Radha Rani and Maharaja Govinda have gone into the temple. I was with them all through the night. Before going in, they gave me these bangles; I do not know why”!

The priests could not make head or tail of what he said, because the door was closed and the lock was intact. They opened the door, entered the temple and found the idol of Krishna bereft of bangles! They looked at the Sultan, who was standing there with his eyes closed, holding the bangles in his

hand. The priests thought if indeed he was a thief, would he remain there standing? After considering the circumstances, the priests came to the conclusion that this person must be a great devotee. They addressed him with great respect and said, “Sir, forgive us for our harshness. We feel sorry that we suspected you for no reason. You must be a great devotee. You must have gone through great penance in life. Otherwise, how could you receive this gift right from the hands of Lord Krishna”?

One who has strong determination to know God and endeavours with full faith to see Him will surely attain the bliss of His grace.

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after the drama portrayed various scenes of India's freedom struggle which added to the impact of the drama.

PROGRAMME TO EXPRESS SOLIDARITY WITH FLOOD- AFFECTED PEOPLE OF KERALA

On the sacred occasion of Onam, a programme was organised in Sai Kulwant Hall on 24th August 2018 to express solidarity with the people of Kerala who have been undergoing a lot of suffering due to unprecedented floods which have caused great devastation in the entire State of Kerala. The first item of the programme was a talk by Prof. Mudigonda Veerabhadraiah, former editor of Sanathana Sarathi (Telugu) and retired honorary professor of Sri Sathya Sai Institute of Higher Learning. Speaking on the topic “Significance of Onam”, the learned speaker observed that Onam was a unique festival among all the festivals since it taught man the way to liberation by surrendering his ego to God.

Speaking next, Sri G.S.R.C.V. Prasada Rao drew the attention of the audience to the immense damage done by floods in Kerala and observed that this programme was not a celebration but, in fact, a prayer meeting to pray to Bhagavan to relieve the sufferings of the people of Kerala. He gave details of the rescue and relief operations being conducted by the volunteers of Sri Sathya Sai Seva Organisation and informed how Sri Sathya Sai Central Trust was monitoring the supply of relief materials, eg., food, clothes and other necessities in the affected areas and providing all help to the Sai Organisation of Kerala to cope up with this difficult situation.

A video presentation of an Onam Discourse of Bhagavan was the last item of the programme. In His Discourse, Bhagavan reiterated the importance of sacrifice and charity and highlighted how Bali Chakravarthy performed the greatest sacrifice of offering himself to God who came to him in the form of Vamana. Bhajans followed next and concluded with Arati.

About Sri Sathya Sai Sadhana Trust Publications Division (SSSSTPD)

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

The Publications Division (SSSSTPD) caters to:

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



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