

JANUARY 2011

# Sanathana Sarathi



# Sanathana Sarathi

Devoted to the Moral and Spiritual Uplift of Humanity through

SATHYA • DHARMA • SANTHI • PREMA • AHIMSA

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"Man should have Daiva Preeti, Papa Bheeti and Sangha Neeti (love for God, fear of sin and morality in society). These are natural qualities of a human being. These three virtues impart great value to humanness. Since man today has forgotten Sathya and left Dharma, his value as a human being has declined."



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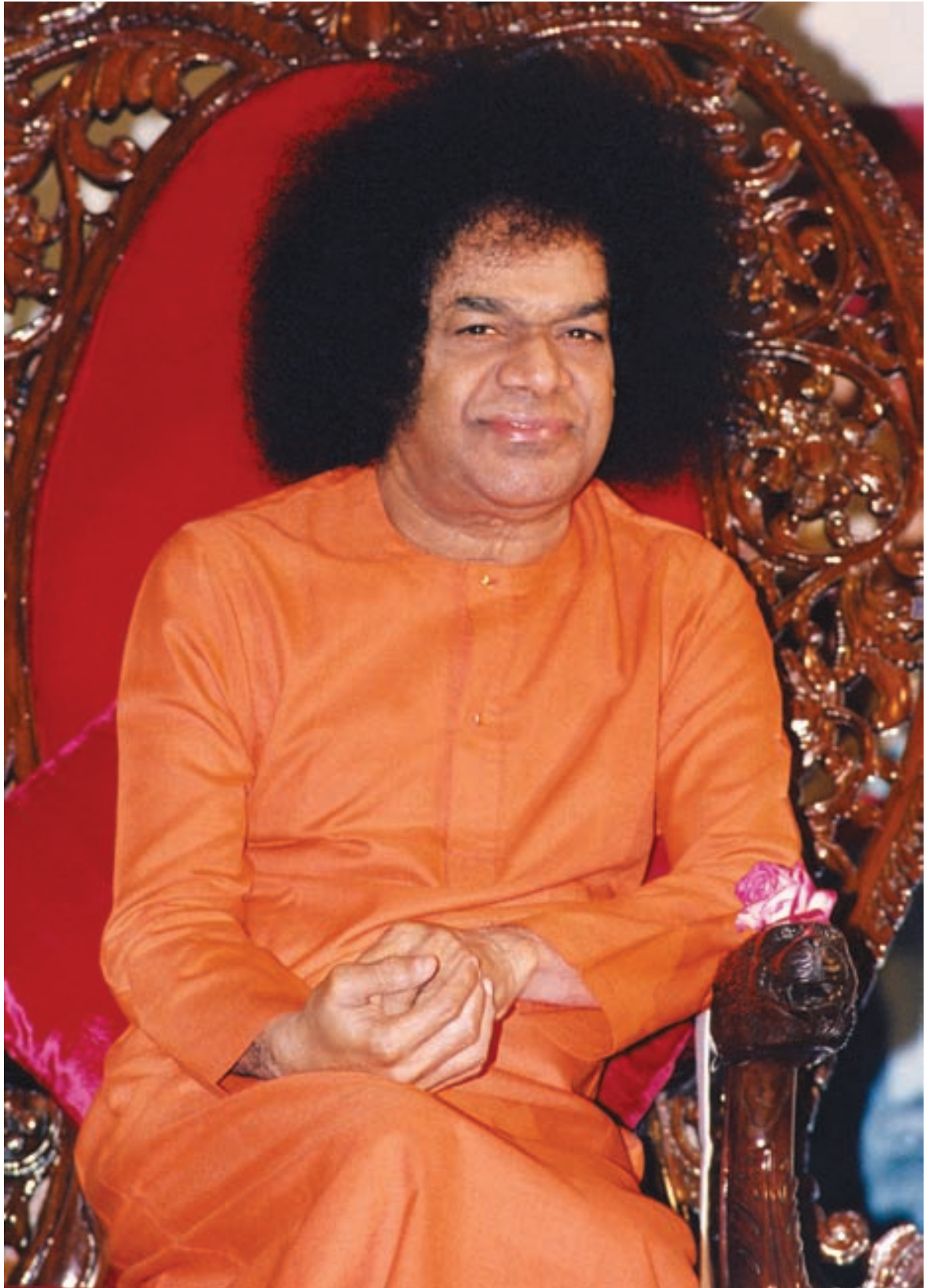
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# LOVE IS THE ROYAL ROAD TO ATTAIN SWAMI'S GRACE

*How can you realise the Atma Tattwa without giving up your Tamasic quality? It is not possible to develop devotion without leaving Rajasic quality. Cultivation of Sattwic quality is the real means to develop Bhakti. Listen to this, oh valiant sons of Bharat!*

(Telugu Poem)

## EVERYONE CAN TRANSFORM HIMSELF INTO A SATTWIC PERSON

**T**HE THREE QUALITIES OF Sattwa, Rajas and Tamas (serenity, passion, sloth) are the basis of the visible world. Every human being has these three qualities. How can man escape from the influence of these three qualities in his daily life? He can transcend these three qualities only when he develops the wisdom to discriminate which among these qualities is good and which is bad.

### Develop the Quality of Sattwa

The quality of Tamas which denotes dullness, ignorance, illusion, cruelty, sleep, etc., is the lowest quality. Sattwa on the other hand is the highest quality as it represents peace, calmness, knowledge, harmony, etc., in man. Rajasic quality indicates desire, passion, action, agitation, restlessness, etc. All the desires of man arise out of Rajasic quality. Even desire for God is also a type of Rajasic quality. One without desire will not desire even for liberation. Anger, hatred, jealousy, ego, ostentation, etc., are all

Rajasic qualities. Desire may be of any type but the basic nature of the desire remains the same. Sattwic quality is the undercurrent of both Rajasic and Tamasic qualities, just as the river Saraswati flows as the

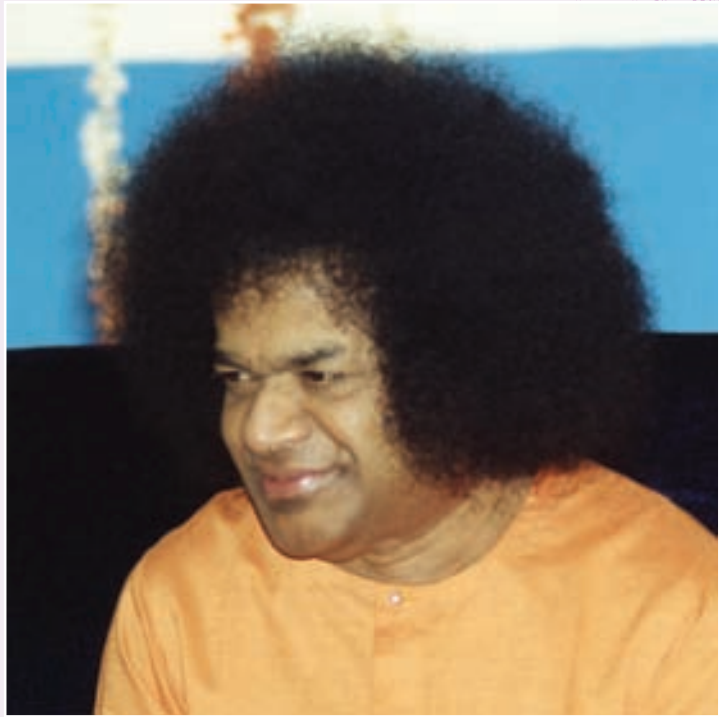
***Develop love more and more. From tomorrow onwards, talk to everyone with love. Reply to everyone with love. If you know the answer to the question asked, tell it properly. Otherwise, say, "Excuse me, I do not know". I have told you many times: You cannot always oblige, but you can always speak obligingly. Talk less. Only then can you get rid of animal qualities. How can you behave like a human being if you harbour animal qualities? First and foremost, give up animal qualities. Love, love, love. Share your love with everyone. That is true Sattwic quality.***



undercurrent of both the Ganga and the Yamuna. Sattvic quality will manifest in you when you shed your Rajasic and Tamasic qualities one by one gradually. The qualities of Tamas and Rajas are like stepping stones to the quality of Sattwa. It is only when you transcend these two can you develop Sattvic quality.

### **Transcend the Qualities of Tamas and Rajas**

What does the quality of Tamas denote? Wayside robber Ratnakara is an example of Tamasic quality. Without any kindness and compassion, he used to waylay travellers, kill them and rob them of their money for his selfish ends. Lack of kindness and compassion denotes Tamasic quality. Such a wicked person like Ratnakara was transformed into not only a Maha Tapasvi (one of great penance) but also a great poet by the Darshan, Sparshan and Sambhashan (vision, touch and conversation) of Sapta Rishis (seven sages). He dedicated his poetry to the glorification of God. Who is a real poet? A real poet is one who has realised his true Self and has the knowledge of the three periods of time – past, present and future. But due to the impact of Kali Age, all those who can compose a few rhyming lines are today considered as poets. But they are not



***We are spending crores of rupees on hospitals. Why don't you treat the patients with love? There are some doctors who treat the patients with love. When they talk to the patients sweetly and softly, half of their disease is cured. But there are some others who drive them away, saying, "Now there is no time". They do not merely say 'get out' to the patients, but say much more! Such persons cannot be called doctors and devotees. In fact, they are not human beings at all. If you have really come for Swami, you should develop love. Swami is the embodiment of love from top to toe. I give only love. You receive My love but you do not make use of it.***

---

poets in the real sense of the term. Sages like Valmiki and Vyasa were real poets; they could know the past, present and future by the power of their penance. Not only that, they



even transcended time and had the vision of God. The main cause of transformation of Ratnakara from a totally Tamasic individual into a completely Sattwic one was Satsanga (good company) of the seven sages and grace of God. In fact, God's grace is most important for man's transformation. Nobody can say when, where and how God will shower His grace on us. Therefore, a Tamasic person need not remain a Tamasic person forever; he can directly become a Sattwic person. It is not necessary that he should first transform from a Tamasic to a Rajasic person and then from a Rajasic to a Sattwic person. By the grace of God and the teachings of noble souls, a Tamasic person can directly become a Sattwic one, just as Ratnakara became a purely Sattwic person by the teachings of the Sapta Rishis and attaining the grace of God by performing intense penance.

The second quality is the quality of Rajas. Hatred, jealousy, ostentation, ego, anger, etc., are all Rajasic qualities. Sage Viswamitra exemplified this quality. All his life was beset with Rajasic quality, but ultimately he was transformed into a great sage. Sage Vasishtha was considered a Brahmarshi (divine sage), whereas Viswamitra was considered only a Rajarshi (royal sage). This was the main cause of his jealousy and hatred towards Vasishtha. To what extent did this hatred develop in him? His hatred reached to such an extent that he resolved to put an end to Vasishtha's life. On a full moon night, Vasishtha was engaged in a conversation with his wife Arundhati. During the course of their conversation, Arundhati appreciated the brightness of the moon, saying, "Today the moon appears to be without any blemish". Vasishtha replied, "It is verily true. The

moon is shining without any blemish like the penance of Viswamitra". Viswamitra who was hiding in a nearby bush with the intention of killing Vasishtha heard this conversation. It was an eye-opener for him. He said to himself, "Sage Vasishtha is extolling the greatness of my penance before his wife. Fie on me that I am harbouring hatred against such a noble person! This is a great mistake. This is due to the evil influence of Rajo Guna on me. This Rajo Guna can make a person commit any heinous act". Thinking thus, he threw away his sword, ran towards Vasishtha and fell at his feet. As soon as Viswamitra fell at his feet, Vasishtha blessed him without even looking at his face, saying, "Viswamitra! Oh Brahmarshi! Get up". Vasishtha, who till then had addressed him only as Rajarshi, now called him a Brahmarshi without any hesitation. Viswamitra was overjoyed and asked Vasishtha, "So far, you were calling me only a Rajarshi. What is the reason that now you have addressed me as Brahmarshi"? Vasishtha replied, "Viswamitra! Till now, you were beset with ego. You were born in ego, grew in ego and led a life full of ego. You never bowed your head before anyone. But today you fell at my feet, shunning all your ego. This is the sign of egolessness. That is why you have attained the status of a Brahmarshi now". The principle of Brahmarshi denotes egolessness. Brahmarshi is one who is totally devoid of ego, attachment and ostentation.

Howsoever educated, learned or high ranking person one may be, he should always think, "I am just a puppet in the hands of God. Everything in this world is the play of God. Whatever way He pulls the strings, the puppets dance accordingly". When such feelings develop in a person,



he becomes truly deserving to be called a Brahmarshi. When man develops ego and attachment, thinking, "I am the doer; this is mine, that is yours", he becomes a Rajasic person. The feelings of I and mine denote ego and attachment. The moment man roots out his ego and attachment, he rises to the level of a Brahmarshi. The term Rishi does not denote a person of high learning or great penance; it denotes the quality of Sattwa. Change from Tamasic and Rajasic qualities to Sattwic quality denotes saintliness and divinity.

### **Never Leave Sathya and Dharma**

Man should have *Daiva Preeti, Papa Bheeti and Sangha Neeti* (love for God, fear of sin and morality in society). These are natural qualities of a human being. These three virtues impart great value to humanness. Since man today has forgotten Sathya and left Dharma, his value as a human being has declined. Birds and animals follow their natural qualities; it is unfortunate that man has devalued himself by not following his natural qualities. Rather, he is resorting to qualities which are unnatural to him.

The student who spoke earlier talked about Swadharma and Paradharma. Swadharma is related to the Atma, and Paradharma to the body. Paradharma leads to Pravritti Marg (path of worldliness) and Swadharma to Nivritti Marg (path of spirituality). Today man has forgotten Swadharma and is following only Paradharma. That is why today man's value is on the decline, whereas the value of all commodities and even of vegetables like brinjals and lady's fingers is on the rise. What is the main cause of man's downfall? The main cause of his downfall is that he

has forgotten Sathya and Dharma. As he has forsaken Dharma, Dharma has forsaken him. *Dharmo Rakshati Rakshitah* (If you protect Dharma, you will be protected by Dharma). Dharma protects those who protect Dharma. Those who destroy Dharma are destroyed by Dharma. Man should speak truth and follow righteousness. Man today only talks about Dharma but does not follow it. What is the value of merely speaking without practice? Standing on the platform, people give long lectures on Dharma. But they do not practise Dharma even till such time they get down from the platform. How can Dharma protect such people?

Many people today only preach and propagate Dharma, but they themselves never put it into practice. Preaching and propagating is not important; practice is most essential. Can merely reading the names of delicious dishes in a book fill your stomach? You may read the names of many sweets like Gulab Jamun, Burfi, Palkova, etc. But you can experience their sweetness and know their taste only when you put them into your mouth. In the same way, man today speaks about Sathya and Dharma on the basis of his bookish knowledge. Merely speaking about Sathya and Dharma is not enough; put them into practice in your life.

Ratnakara who was beset with Tamasic qualities did not merely listen to the teachings of the seven sages. He put them into practice by constantly repeating the Lord's Name. By his deep contemplation, he lost his body consciousness. In fact, he gave up his ego and body attachment to such an extent that he had no awareness when an anthill grew over his body. Pride of education, wealth, family status and attachment to body are



the cause of man's bondage. The day Ratnakara gave up all these types of attachment, he was transformed into a great sage. Not only that, he even earned the deservedness to write the story of Lord Rama. He was transformed into a great sage by Darshan, Sparshan and Sambhashan of the seven sages. All his evil qualities were transformed into virtues by his Satsanga with these sages. Similar is the case of Viswamitra. In the beginning, he was a king by name Kaushika who was the epitome of all Rajasic qualities. When he renounced his kingdom along with all its comforts and performed intense penance, he became a Rajarshi. By following the teachings of Vasishtha, he ultimately became a Brahmarshi.

### **Talk to Devotees with Love**

The third quality is the quality of Sattwa. What does Sattwa really mean? Peace, forbearance, empathy, adherence to truth, etc., are the qualities of a Sattwic person. Such a person does not give any room to the six evil qualities of Kama, Krodha, Lobha, Moha, Mada and Matsarya (desire, anger, greed, delusion, pride and jealousy). He



***Swami has been constantly teaching the principle of love. In every Discourse, He keeps on repeating, love, love, love... How many of you follow this teaching and experience love? If a devotee comes to you and asks a question, do you reply to him with love? A person who gives reply with love is nowhere to be seen. Nobody speaks with love wherever you may go – in Mandir, canteen, accommodation, book stall or hospital. Then, what is the point in listening to Swami's Discourses? Is there at least one person who speaks with love? If a new devotee comes and asks, "When is Swami's Darshan"?, he gets a curt reply, "Go, go, I do not know". Even if you do not know, should you not reply with humility and courtesy?***

can even transform hatred into love. What is the use of performance of penance





if one cannot do this? I want to give you an example to illustrate this point, but you should not think otherwise. Swami has been constantly teaching the principle of love. In every Discourse, He keeps on repeating, love, love, love... But, how many of you follow this teaching and experience love? If a devotee comes to you and asks a question, do you reply to him with love? A person who gives reply with love is nowhere to be seen. Nobody speaks with love wherever one may go – in Mandir, canteen, accommodation, book stall or hospital. Then, what is the point in listening to Swami's Discourses? Is there at least one person who speaks with love? If a new devotee comes and asks, "When is Swami's Darshan"?, he gets a curt reply, "Go, go, I do not know". Even if you do not know, should you not reply with humility and courtesy? Even educated persons give a blunt reply, saying, "This is not my duty. Go away". Is it a matter of duty to give a proper reply? What do you lose if you speak softly and tell with love whatever you know?

There are a number of men and women who have been residing in the Ashram for the last twenty, thirty and even forty years. But has even one of them a heart full of love? They undertake various spiritual practices like Japa (chanting), Tapa (penance) and Dhyana (meditation). What for do they sit in meditation? Where has their love gone? They have literally killed love and developed only hatred. When they listen to Swami's Discourses, why don't they put them into practice? They reside in the Ashram but if you see their deeds, it is all evil. Do they perform any task with earnestness? Do they speak truth anywhere? Do they utter even one word with love? I do not see or hear anything spoken with love and truth. When

somebody comes to you with a query, talk to him with love. Even if somebody asks you unnecessary questions and tries to prolong the conversation, you should reply to him with love, saying, "Kindly forgive me. Swami does not like too much of talking. Therefore, I do not like to prolong this conversation as I am following Swami's command". What is wrong in replying in this manner?

I do not find even one person among students, teachers, doctors, nurses and workers who speak with love. Then, what is the use of your listening to Swami's Discourses? When there is a heavy rain, does not the ground become wet? Having listened to My Discourses, should My teachings not be reflected in your conduct? Everyone tries to occupy the front seat during Darshan, Bhajan and Discourses. In Bhajan hall, ladies quarrel with each other for front seat. Where is the need for such ego clashes? How does it matter where they sit? Should they not be happy and satisfied that they are able to enjoy Namasmarana?

### **Fill your Heart with Love**

You should fill your heart with compassion and love. When there is a heavy rain, you can collect as much water as you like if you keep your pot outside with its mouth up and straight. On the other hand, if you keep the pot upside down, you cannot collect even one drop of water although there may be a downpour. Similarly, people listen to Swami's Discourses but keep the vessel of their heart upside down. That is why they do not develop even an iota of love in their heart. What for have all of you come here? What is the use of your living here? Is there no other place for you? What is the benefit that you derive by coming here? What have you achieved?

What are you achieving? What are you



experiencing? Are you experiencing bliss? No, not at all. You are simply wasting your time. Understand this truth and at least from today onwards speak with love to all those who come to you for help.

There are many places like accommodation office, information office, canteen, hospital and book stall which involve public dealing. Some people behave like bull dogs and Alsatian dogs while dealing with public. I do not find kind-hearted persons anywhere. What is the use of leading such a life? We are spending crores of rupees on hospitals. Why don't you treat the patients with love? There are some doctors who treat the patients with love. When they talk to the patients sweetly and softly, half of their disease is cured. But there are some others who drive them away, saying, "Now there is no time". They do not merely say 'get out' to the patients, but say much more! Such persons cannot be called doctors and devotees. In fact, they are not human beings at all. If you have really come for Swami, you should develop love. Swami is the embodiment of love from top to toe. I give only love. You receive My love but you do not make use of it.

### **Compassion is the Hallmark of a True Devotee**

#### *Embodiments of Love!*

You may not have love in you, yet I address you as "Embodiments of Love". There is no need for you to develop anything else except love. When you develop love, you would acquire enormous power of penance. What did Sage Vasishtha say to his wife Arundhati? He praised Viswamitra in his absence and said, "How beautifully is the moon shining without any blemish just like the penance of Viswamitra"! The heart of

***What is the main cause of man's downfall? The main cause of his downfall is that he has forgotten Sathya and Dharma. As he has forsaken Dharma, Dharma has forsaken him. Dharmo Rakshati Rakshitah (If you protect Dharma, you will be protected by Dharma). Dharma protects those who protect Dharma. Those who destroy Dharma are destroyed by Dharma. Man should speak truth and follow righteousness. Man today only talks about Dharma but does not follow it. What is the value of merely speaking without practice? Standing on the platform, people give long lectures on Dharma. But they do not practise Dharma even till such time they get down from the platform. How can Dharma protect such people?***

Viswamitra melted on just hearing the words of Sage Vasishtha suffused with love. When a new devotee comes to the Ashram, people working in the Ashram Departments should welcome them with all cordiality and courtesy like a good host. The students in the Institute also should behave in the same way. When new students join the Institute, they should treat them like their own brothers so that they overcome the feeling of gloominess caused by their separation from their parents.

In outside colleges, the newcomers are put to the severe ordeal of ragging, in the process of which some of the newcomers even lose their lives. Those who behave with newcomers in this manner are verily



demons. Will they harass a newcomer if he happens to be their brother? Instead of giving the newcomers courage and happiness, senior students create fear and anxiety in them. This is no Vidya (education) at all. This is only Avidya (ignorance). This is not the sign of Viveka (discrimination) and Daya (compassion). This is the sign of Aviveka (foolishness) and Kruratva (cruelty). The newcomers should be welcomed with great love. You should offer them seat by your side with all love and care. But, unfortunately, this is not happening today. People reserve their seats, saying, "This is my seat". They don't allow the newcomers to sit even near their seat. This is not good. All should live unitedly. Only then can you understand Swami's principle of love.

Whomsoever you speak to, speak with love. If you are not able to answer any question, you should say with humility, "I do not know. Kindly forgive me". But, unfortunately, you chase them away like animals, saying, "Go, go, I do not know". This is not at all the correct behaviour. All are human beings. Therefore, respect and love everybody. Only then will you become deserving of love of God who is the indweller of all beings.

What sort of worship is this if you worship the inanimate idol of God and cause suffering to living beings who are the manifest forms of God? Bullocks do hard work day and night and you beat them with a whip. But when you see the stone idol of Nandi in a temple, you do Pradakshina (circumambulation) and offer your obeisance to it. It is the worship of a stone and not the real worship of God. How can such stone-hearted people be called devotees? At least from today onwards, fill

your heart with compassion. Everybody says 'compassion, compassion, compassion', but where is compassion? There is only fashion but no compassion. There are some people who always cause suffering to others. This is not good. You have been staying in the Ashram for a long time. What is an Ashram? Ashram is a place where there is no Shrama (distress or suffering). Devotees who come here are put to a lot of suffering and they feel, "If Swami gives us an interview, we can be happy at least for some time in the interview room because outside we are being treated like dogs". To how many people is it possible for Me to give interview? Can I give interview to all the people who come here? No. That is why I am giving this big interview to all of you together.

### **Love is the Highest Sattwic Quality**

Develop love more and more. From tomorrow onwards, talk to everyone with love. Reply to everyone with love. If you know the answer to the question asked, tell it properly. Otherwise, say, "Excuse me, I do not know". I have told you many times: *You cannot always oblige, but you can always speak obligingly.* Talk less. Only then can you get rid of animal qualities. How can you behave like a human being if you harbour animal qualities? First and foremost, give up animal qualities. Love, love, love. Share your love with everyone. That is true Sattwic quality. But you are leading a life full of Rajas which is a demonic quality. You are a human being. Ask yourself and give the answer also yourself, "Who am I? I am not an animal or a demon; I am a man, I am a man, I am a man". You are neither an animal nor a demon nor

*Continued on page 17...*



# CELEBRATIONS AT PRASANTHI NILAYAM

## SAI AFRICAN ADULT CHOIR



AS PART OF BHAGAVAN'S 85TH Birthday celebrations, Sai African Adult Choir (SAAC) presented a soul-stirring programme of devotional music in Sai Kulwant Hall on 27th November 2010. The programme which began with a solo song "Happy Birthday

"Great Navigator" dedicated to Bhagavan. At the conclusion of the programme, Bhagavan profusely blessed the singers and musicians, posed for group photographs with them, and distributed clothes and mementoes to them. To the delight of the choir and the audience, Bhagavan asked them to sing another song which the choir did with great



*Sai African Adult Choir presented a soul-stirring programme of devotional music on 27th November 2010.*

Baba" comprised in all ten group songs, each one of which was rendered with devout feelings by the singers, both ladies and gents, enrapturing one and all with melody and music. The choir was represented by Nigeria while the songs were drawn from South Africa, Congo, Tanzania and Nigeria. This was the second performance of the choir in the Divine Presence of Bhagavan, their first presentation being in 2009 during Guru Purnima celebrations. The programme which began at 7.50 p.m. kept the audience spellbound for nearly one hour and concluded at 8.40 p.m. with a prayer song in English

aplomb. After distribution of Prasadam to all, Arati was offered to Bhagavan at 8.55 p.m. which marked the conclusion of this sublime musical presentation.

## BHAKTI SANGEETA VIBHAVARI

Devotional fervour marked the beginning of the month of December 2010 when a group of senior students and alumni of Sri Sathya Sai Institute of Higher Learning presented a programme of devotional music on 1st December 2010. The programme befittingly entitled "Bhakti Sangeeta Vibhavari" (an evening of devotional music) suffused



the entire milieu with sacred vibrations with soulful rendition of devotional songs which included Thyagaraja Kirtans, group songs and a Qawali "Sai Ke Charnon Mein" (at the Lotus Feet of Sai). The programme which began at 7.25 p.m. after Bhagavan's Darshan in Sai Kulwant Hall came to a close with Arati to Bhagavan at 8.30 p.m.

### STREAM OF LOVE

The singers, who presented "Prema Pravaham" programme as part of Bhagavan's 85th Birthday celebrations in Sri Sathya Sai Hill View Stadium on the evening of 23rd November 2010, gave another performance in Sai Kulwant Hall on 5th December 2010. Starting with a classical piece on Lord Ganesh "Gajavadana Karuna Sadana" at 6.25 p.m., the singers enthralled the audience with their masterly rendition of classical and popular compositions which included "Janula Madhya Tirugade Jagapati" (the Lord of the universe who moves amidst people) and "Namō Sathya Sai Baba, Namō Sathya Sai" (obeisance to Sathya Sai Baba). After this, Bhagavan blessed the singers, distributed mementoes to them and posed for group photos with them. He also materialised a gold chain for one of the singers. Inspired by the shower of love and blessings of Bhagavan, the singers sang three more popular songs to the delight of the entire audience. The programme concluded at 7.30 p.m. with Arati to Bhagavan after distribution of Prasadam to all.

### DEVOTIONAL MUSIC CONCERT

Renowned singer, Dana Gillespie, offered a bouquet of devotional songs to Bhagavan on 9th December 2010. The programme got off to a grand start at 7.00 p.m. with the

singer's favourite song "Salaam Alaikum" which highlighted the unity of all faiths. This was followed by three beautiful songs which described the glory of Bhagavan's Divine Love and His teachings on the unity of all mankind. After another English song, the singer sang the popular Bhajan, "Sai Nam Bolo Govind Nam Bolo" which the audience followed in chorus with devotion and enthusiasm, surcharging the entire milieu with sacred vibrations. The singer brought her concert to a close with the song, "Shower the Rose Petals" which ended with the prayer, "Samasta Lokah Sukhino Bhavantu" followed by Santhi Mantra. At the conclusion of this excellent concert, Bhagavan blessed the singer and presented a memento to her. The programme came to a close with Arati to Bhagavan at 7.45 p.m.

### PILGRIMAGE OF MEDAK DISTRICT DEVOTEES

More than 800 devotees from Medak district of Andhra Pradesh came on a pilgrimage to Prasanthi Nilayam from 10th to 12th December 2010 and experienced the bliss of Bhagavan's proximity. On



*A scene from the drama "Sambhavami Yuge Yuge" performed by Bal Vikas children of Medak district of Andhra Pradesh on 11th December 2010.*



11th December 2010, Bal Vikas children of this district enacted a musical dance drama entitled "Sambhavami Yuge Yuge" (I Incarnate from Age to Age) in Sai Kulwant Hall in the Divine Presence of Bhagavan. The drama which began at 7.35 p.m. with the dance of Siva and Parvati was followed by the portrayal of the story of Shirdi Sai Baba. The subsequent scenes depicted the story of incarnation of Bhagavan Sri Sathya Sai Baba and revealed the glory and majesty of His Divinity. The entire drama was a feast of captivating songs and dances of the children set to thrilling music. At the conclusion of the drama, Bhagavan showered His blessings on the children, posed for group photos with them and distributed clothes to them. After distribution of Prasadam to all, the programme came to a close with Arati to Bhagavan at 8.30 p.m.

### PILGRIMAGE OF SRIKAKULAM DISTRICT DEVOTEES

More than 3,000 devotees came to Prasanthi Nilayam from Srikakulam district of Andhra Pradesh on a pilgrimage from 17th to 19th December 2010 and participated in various service and spiritual activities. On 17th December 2010, Bal Vikas children of this district performed a musical dance drama entitled "Murali Madhavam" (Krishna's



*Bal Vikas children of Srikakulam district enacted an excellent musical dance drama in Sai Kulwant Hall on 17th December 2010.*

flute) in the Divine Presence of Bhagavan. Through the story of a flute maker, the drama depicted that man could become a perfect flute of the Lord only when he got rid of his ego and sense of doership. Embellished with beautiful dances of the children and sweet songs set to thrilling music, the drama conveyed the message that man could attain God-realisation only by deep devotion and total surrender to God like the Gopikas who developed one-pointed devotion for Lord Krishna. At the conclusion of the drama, Bhagavan blessed the children, posed for group photos with them and distributed clothes to them. The programme which began at 7.00 p.m. came to a close with Arati to Bhagavan at 8.15 p.m. after distribution of Prasadam to all.

One word that is used in Dhyana (meditation) is Urdhwa-Drishti (upward vision) to indicate an exercise in which the two eyes are directed together upwards, to a point between the eyebrows. Urdhwa means upward and Drishti means vision; so, the word means, not a physical exercise, but a general whole-time effort of the mind to avoid lower desires, and to uplift itself to higher values. Such an effort will win Amrit (ambrosia); it will flow from the spring of the heart.

– Baba

## MOMENTOUS DIVINE DECLARATIONS

*Prof. Jayalakshmi Gopinath, Warden and Head of the Department of English, Anantapur Campus of Sri Sathya Sai Institute of Higher Learning, who came to Bhagavan in late 1940's narrates her experiences of Bhagavan's Divinity in an interview for Radio Sai Global Harmony by Dr. Rajeswari Patel, Reader, Anantapur Campus of the Institute.*



**AI RAM. PROF. JAYALAKSHMI Gopinath.** *Welcome to Radio Sai Global Harmony. You are the Warden and Head of the Department of English at the Anantapur Campus of Sri Sathya Sai Institute of Higher Learning. But more importantly, you are one of the oldest devotees of Bhagavan. Can you take us for a walk down the memory lane and tell our listeners a little of your early life? How old were you when you came to Bhagavan and how old was Bhagavan?*

Thank you, Rajeswari. I was in my early teens when I came to the Lotus Feet of Bhagavan. It was, I suppose, about 1947 and Bhagavan was around 21 years old.

*Your tryst with God, did you sense it previously, or did it happen unexpectedly? What brought you to Bhagavan?*

Well, I cannot call it a mere chance; it must have been by Divine design. Prior to his retirement, my father came to settle down in Bengaluru. I was still studying then and living with my parents. My father would go for a walk everyday. One day, he met a person who told him about Bhagavan Baba, and that He was residing in the house of Smt.

Sakamma, the coffee magnate. My father was immediately interested, and asked for the address where Baba was, as he wanted to see Him. Then father, mother and I went to Smt. Sakamma's house for Bhagavan's Darshan for the first time.

*You must have visited Prasanthi Nilayam in the fifties and sixties several times. What was Puttaparthi like in those days?*

*That day, He was speaking to a large crowd; a table was brought, a mike was kept in front of Him and He said forcefully, thumping the table, "I am the Vedas. I am the scriptures. I am God! Take this chance being offered to you. Understand what has been said here; do not carp and criticise; do not lose this opportunity to redeem yourselves". He said this in such an authoritative voice that it resonated through the Mandir and made a profound impression on all.*



Well, we came during the Old Mandir times. The Old Mandir was a very small building made of rough stone, and Bhagavan's residence itself was none too enviable. It was all wilderness all around. In the Old Mandir, there was nothing like a set routine. Every day was novel and unpredictable. In those days, we didn't have any Suprabhatam. We were only a handful of devotees, a very small group.

Around 5.00 a.m., we would all be up and Baba would come out of His room. There was nothing like Darshan then. He would be moving amidst us continuously through the day. We would just stand and look at Him enraptured. And then He would play with us, and during Bhajan time He would sing with us. Many a time, Bhagavan sang with me. The altar was on a platform, and any devotee could go up and clean it and keep it tidy. There in the Old Mandir, it was only personal contact between God and His devotees. It was a state of absolute enchantment.

Once my mother had to go to Delhi, because my second sister was about to deliver. Father and I were at home. Father, who was totally devoted to Bhagavan, said, "Let's go to Puttaparthi". I was overjoyed, and we left immediately. When we arrived in Puttaparthi, Baba was standing at the portico as usual. He took us inside, and there in front of the altar, Baba just stopped. So, naturally, father and I also stopped. Baba looked at me and said, "sing". Now I am naturally nervous to sing in public, but Baba encouraged me and said again "sing". I knew He liked certain songs which I could sing, so I started one song. As I was singing, I was amazed! Several other people were also there, and they

*That was an incident when the small interview room lost its contours, and became something as vast as space itself because of some of the things that Swami uttered. Howard Murphet asked this question: "Swami, You had incarnated as Shirdi Baba, and now You are the reincarnation of that deity eight years later. Swami, where were You in that short span of eight years"? Swami replied, "I permeated the whole universe down to every single atom. There is no such thing as a single place for Me. I was the whole universe". This He uttered with such solemnity that I staggered to translate His answer. This was one of the most important things I experienced.*

too were wonderstruck. The garlands around the photos of Shirdi Sai Baba and Sathya Sai Baba, large life-size photos with long garlands that reached the entire length of the photos, began to sway. First Shirdi Sai Baba's garland began to sway slowly to the beat of the music, then it began to sway faster and faster, and so forcibly, in fact, that the garland itself snapped and all the flowers fell down. While I was singing, my hair was standing on end. Baba looked at me very meaningfully. Then He said, "Sing another song". I sang a song of Mira Bai. Then the garland around Sathya Sai Baba's picture started swinging and swaying. The swaying began to gain momentum till this garland also snapped and all the flowers fell down. Baba looked at





me again very meaningfully. I wanted to stop, but Baba asked me to sing again, and I sang a third song. This time the garland around the silver statue of Shirdi Baba, slowly rolled down.

*This time the garland didn't snap?*

No, this time, it simply rolled down. I intuitively knew that Baba was very happy, and as far as I was concerned, I was in the heaven of delight.

I have seen His grandfather Sri Kondama Raju who used to come occasionally to the Old Mandir as the New Mandir was not yet there. He was around one hundred and five years old at that time. He was very tall and gaunt. He had a strong personality even at that advanced age. He would come holding a stick, and somebody would help him and place a chair for him in the outer enclosure where the altar was. He would sit there waiting for his Divine grandson. Swami would come quickly from His room, rushing to meet him. He would get up, go to Baba, clasp His hands and literally hug Him with joy. It was a wonderful sight. There was definitely a divine bond between them.

In those days, we used to have a procession with Swami in a flower bedecked palanquin during Dasara and Swami's Birthday celebrations. Once when the palanquin procession had come back to the Old Mandir, and the palanquin was put on the ground, Baba got off the palanquin and shook His robe. I was a witness to this. From His robe, Vibhuti, Vibhuti, Vibhuti, just came pouring out. It came off in flakes and spread to some distance around Him so that devotees started gathering it. On His forehead, I could see thick layers of Vibhuti forming. It would gather on His forehead and fall off in solid

*Sometimes, Baba can look like a friend to play with, and then in a moment, He can draw Himself up to a majestic height and become absolutely Divinity personified! There was a far off look in His eyes, then He said, "Let people talk whatever they like; they do not know. I just have to clap My hands and this whole Mandir will be built. Everything is in these hands". That declaration He made in such a loud voice that everyone of us heard what He said. It was so powerful that it made our hair stand on end. Just imagine: He doesn't need us at all. We think we are doing His work. Actually, He is getting it done by us to give us the feeling of fulfilment.*

flakes. Sometimes, He would pluck the petals of the flowers offered to Him by devotees and throw the petals to the crowd. While in the air, the petals would transform themselves into medallions. Everyone got very excited. My mother got one such medallion which proved to be very significant.

Many devotees felt that the Old Mandir which was a crude stone structure was inadequate. Baba's room was so small, there was no connection between His living room and bathroom. Baba had no privacy at all. Even when He went to the bathroom, the devotees were standing and watching Him. So, they wanted to build a big spacious Mandir for Bhagavan. That was how the project of building the New Mandir started.



The project was taken up with great enthusiasm. But some people had reservations about it. They said, this Mandir would not rise higher than one foot from the ground. They had such arrogance. Then Swami made a momentous declaration. He was standing there and suddenly He became very solemn. Sometimes, Baba can look like a friend to play with, and then in a moment, He can draw Himself up to a majestic height and become absolutely Divinity personified! There was a far off look in His eyes, then He said, "Let people talk whatever they like; they do not know. I just have to clap My hands and this whole Mandir will be built. Everything is in these hands". That declaration He made in such a loud voice that everyone of us heard what He said. It was so powerful that it made our hair stand on end. Just imagine: He doesn't need us at all. We think we are doing His work. Actually, He is getting it done by us to give us the feeling of fulfilment.

And as He said this, He went on repeating "I have everything. Everything is in My hands". He seemed to be so detached from all the people standing there, and He slowly walked off and went to His room. This made a tremendous impression on me.

*Once you shared with the students another momentous declaration made by Bhagavan in an interview with Howard Murphet, during which you performed the job of an interpreter. Do you remember that?*

That was an incident when the small interview room lost its contours, and became something as vast as space itself because of some of the things that Swami uttered. Howard Murphet asked this question: "Swami, You had incarnated as Shirdi Baba, and

now You are the reincarnation of that deity eight years later. Swami, where were You in that short span of eight years"? Swami replied, "I permeated the whole universe down to every single atom. There is no such thing as a single place for Me. I am the whole universe". This He uttered with such solemnity that I staggered to translate His answer. This was one of the most important things I experienced.

*Madam, did He at any time reveal to you that He is the incarnation of Shirdi Sai Baba?*

Not personally to me. But sometime in 1954 in the New Mandir, Baba made this profound declaration before a large group of devotees. He was not in the habit of giving public speeches. Usually, He would call a small circle of devotees for a talk and give them some precious jewels of spiritual truths.

There was an elderly Brahmin lady, who believed in Baba very much. One could see the transparent love she had for Baba. She was a very orthodox Brahmin. Her name was Janakamma. She used to observe Ekadasi Vrata very strictly and did not drink even a sip of water on that day. Once when she was observing Ekadasi Vrata, Baba asked her: "On Ekadasi day, what do you do in the evening"? She answered that on Ekadasi day she used to go to the temple and listen to the Puranas. Baba said to her, "So, on Ekadasi day, you listen to the Puranas. I will tell you a Purana today". You asked me whether I had heard Him declare that He was Shirdi Baba. Well that day, He was speaking to a large crowd; a table was brought, a mike was kept in front of Him and He said forcefully,



thumping the table, "I am the Vedas. I am the scriptures. I am God! Take this chance being offered to you. Understand what has been said here; do not carp and criticise; do not lose this opportunity to redeem yourselves". He said this in such an authoritative voice that it resonated through the Mandir and made a profound impression on all. Of course, we know He is God, but Baba did not publicly declare it. This time, He thumped the table and said, "I am God"! I cannot forget it.

It was the first time I heard from Bhagavan. He said this publicly before a large gathering, and that too while thumping the table. Who can say such things? If you and I were to stand up in public and say "I am the scriptures, I am the Vedas," we will be pelted with stones. That day, we were all dumbfounded. All we could do was look at Him, stupefied by the effulgent Divinity that was there in front of us.

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*...Continued from page 9*

a wicked person. You are a human being. Always keep on reminding yourself, "I am a human being, I am a human being". Only then can you rise to the level of divine. When you question yourself in this manner, immediately answer also comes from within you only.

People today lack compassion and love. They do not give proper reply to anybody. At least from now onwards, you should give proper reply. Talk to the patients who come to the hospital with love. Give them the correct medicine after thorough examination. But, unfortunately, cruelty is on the rise in human beings today. What is the reason? The reason is the impact of modern education which promotes ego and degenerates man to the level of an animal. Illiterate

*Bhagavan's stories are unending and infinite in their dimensions. One can hardly exhaust their variety. We must stop now, but one last question. What is your message to newcomers to the Sai fold?*

Have faith; have unswerving faith. Stop the vagaries of the mind. Human mind is very limited. Stop the mind from unnecessary reasoning. Have faith and accept that Sai Baba is God. You shall then see from day to day, what bliss you enjoy and how your character develops. Nothing bad will ever affect you. You can easily cross over to the shore of Divine Bliss.

*Thank you very much for sharing your rich experiences of Bhagavan's Divinity with the listeners of Radio Sai Global Harmony. It was a privilege having you here with us today. Sai Ram.*

Thank you, Rajeswari. Sai Ram.

– *Courtesy: Radio Sai Global Harmony*

villagers behave with great humility and obedience. They seem to be more cultured. Unfortunately, educated people today have lost their culture. They are full of agitation. Educated people should get rid of their ego and agitation. Bhakti is not limited to doing Bhajans and worship. Real Bhakti lies in developing love for God. When you develop love, your humanness will be transformed into divinity. Love is the royal road to attain Swami's grace.

(Bhagavan concluded His Discourse with the Bhajan, "*Prema Muditha Manase Kaho...*")

– **From Bhagavan's Discourse in Sai Kulwant Hall, Prasanthi Nilayam on 3rd July 1996.**



# ILLUMINE YOUR INTELLECT TO REALISE GOD

SERVICE IS THE BEST CURE FOR EGOISM



ANKRANTI IS EXTOLLED BY poets as conferring on man a subdued sun, a cool breeze, with a nip in it. Birds welcome it with joyous song; goddess earth wears a Sari of green, dotted with red and yellow flowers. Both man and animal are happy that their exertions have been rewarded with harvest; they can look forward to a few weeks of sport

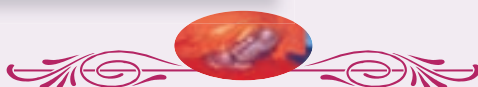
and pastime, recouping and ruminating. It is a time of Ananda (bliss) for man, Ananda, both inner and outer. It is green, both in the outer world and in the inner.

## Inner Illumination is more Important

This day marks a new phase in the march of the sun. This is called Uttarayana because the sun swings towards the north



*The sun is turning Godward, as the mythological story says. The sun is the postman; it will carry your letters, if correctly addressed and stamped (with the stamp of sincerity), to God and bring back His grace. Put your yearning in the envelope of resolution, and hand it over everyday to the sun. Do not write asking for a house or a son or gold. Ask for bright intelligence in order to realise the majesty of God. Ask for steadfastness in His service, in His adoration.*



from this day. For the next six months, the sun moves northward by degrees. So, it is called, Uttara (northward) Ayana (journey). The sun is the inspirer and invigorator of intelligence. Bhishma waited for this so that he might travel beyond death, with an illumined intellect, aware of his identity with the Supreme.

Northern direction is associated in Indian scriptures with auspiciousness, and so, these six months are considered specially suitable for Sadhana (spiritual practice) and for ceremonial rituals. But I must tell you that you should be concerned more with the sun in your inner firmament than in outer space. More than external light and energy, you should be concerned with inner illumination. What is the Sadhana that will direct the inner sun Godward? God is hidden and obstructed by the clouds of egoism. Getting rid of egoism is the Sadhana to be practised.

### **Practise the Sadhana of Relieving Distress of others**

Learn a lesson from the tree. When it is heavy with fruit, it does not raise its head aloft in pride; it bends low, stoops, as if it does not want to take any credit for its accomplishment and as if it wants to help you to pluck its fruit. Learn a lesson from birds. They feed those who cannot fly far. They help and serve each other with no thought of reward. How much more alert must man be, then, with his superior skills and faculties? Service is the best cure for egoism; so, engage in it to relieve pain and grief of others to the extent that you can.

In the Ramayana, apes brought huge rocks and threw them into the sea to build a passage across for Rama and His army.

*The Bhakta (devotee) is content with the vision of a part. He tastes the sugar, grain by grain; he finds no joy in becoming sugar or merging in the mountain of sugar himself. No one can see the entire region of the sky, for, there is no sky at all when you examine it. The devotee's sky is limited by his horizon. From each point of observation, there is a different horizon, but no one can see beyond it. Limit the sky and enjoy its vastness and beauty. That is what the devotee does. So long as you are embodied, you can picture only an embodied Divine.*

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A tiny squirrel too helped as far as it could; it rolled on the sands on the seashore, ran towards the heap piled as part of the passage, whisked the sand from its fur by a vigorous shake, adding only a pinch of material to the quantity heaped by the giant apes. Rama saw the squirrel and appreciated its devotion. He took it fondly on His palm, stroked its back tenderly and blessed it. That was ample reward for it. The squirrel race has since acquired three lines on its back, indicating that sign of gratification and grace. Try to assuage, as far as you can, the distress of others. This is the best Sadhana for an aspirant.

Man walks on two legs of Dharma (righteousness) and Brahma (God) in Iha and Para (this world and the other). If he is totally engrossed in this world, he will be choosing to walk all his life with a handicap, hopping only on one leg. That is fraught



with trouble; he may fall any moment and break his shin. And he does! Equal attention to both, goodness in this world and godliness for the life after death, are essential for a happy journey through life. He should exercise vigilance while taking a step with either foot.

### **Control the Tendency to Yield to the Senses**

You have to put forward the right foot, the Brahman step, when you enter the region of realisation. The senses have to be conquered by then. 'Go' means 'senses' and 'Go-pi' means a person who has subdued the senses, as a result of surrender to Go-pala,



the master of the 'Go' (senses). Krishna once told Arjuna that he could enter Vrajamandala (the region where the Gopas and Gopis lived) only after mastering his emotions and impulses and controlling his tendency to yield to the senses.

One day, Narada happened to land on the sands of the Yamuna river-bed in the Vrajamandala. He was surprised at the deep silence that pervaded the place. The water flowed without a murmur, not a wave splashed; not a single twig, leaf or petal moved, lest it should disturb the calm. Even the insects seemed to be aware of the need to respect the silence and remained still with their wings at rest. There was no hum, hiss, hoot, caw, coo, flop, flick or flutter. The groves on the banks were as pictures on canvas.

There Narada saw a woman, shining as a star, lost in meditation. He was amazed at the halo of splendour around her crown.

***I must tell you that you should be concerned more with the sun in your inner firmament than in outer space. More than external light and energy, you should be concerned with inner illumination. What is the Sadhana that will direct the inner sun Godward? God is hidden and obstructed by the clouds of egoism. Getting rid of egoism is the Sadhana to be practised.***

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He wondered whether he could reach that depth of experience any time in his life. His presence awakened her and when accosted, she revealed her identity. She said, she was the goddess of Brahma-Vidya (science of awareness of Reality), the truth that



Jnana reveals! Narada's amazement was doubled by this revelation. "What need have you to meditate? Why this intense Dhyana (meditation) that has silenced all Nature around you? What are you meditating on?" he asked. She declared, "I crave the supreme joy of contemplating on the Lotus Feet of Krishna; I meditate on them, making myself a Gopi who has surrendered to Him". Such is the sweetness derivable through that contemplation, that Bhakti (devotion).

### **Man can Grasp Divinity only in Human Form**

The Bhakta (devotee) is content with the vision of a part. He tastes the sugar, grain by grain; he finds no joy in becoming sugar or merging in the mountain of sugar himself. No one can see the entire region of the sky, for, there is no sky at all when you examine it. The devotee's sky is limited by his horizon. From each point of observation, there is a different horizon, but no one can see beyond it. Limit the sky and enjoy its vastness and beauty. That is what the devotee does. So long as you are embodied, you can picture only an embodied Divine.

Uma's father, the monarch of the Himalayas, is said to have prayed to Siva, "Vouchsafe to me the vision of a fraction of your Universal Self! How can I cognise through my senses and limited intelligence the limitless"? Man can picture God only as having human form. Krishna says in the Gita, "I am the eagle

among the birds, the lion among the beasts, the banyan among the trees". That is to say, the birds picture God as a bird that can fly highest, whose eyes are sharpest, whose wings can hold out longest. *Daivam Manusha Rupena* (God in human form). That is the only way in which divinity can be grasped by man. Here and now, it is only as human that God can be felt and experienced. God is not to be spoken of as coming down or going up, since He is everywhere. He is available for your becoming aware of Him through beauty, truth, goodness, strength, love or any one of the divine attributes.

### **Pray to Sun for Bright Intelligence**

On this holy day, resolve to spend each hour in the contemplation of the glory of God. Do so at least as a duty, for the exaltation which that contemplation brings will unconsciously encourage you to continue it with greater zest. The sun is turning Godward, as the mythological story says. The sun is the postman; it will carry your letters, if correctly addressed and stamped (with the stamp of sincerity), to God and bring back His grace. Put your yearning in the envelope of resolution, and hand it over everyday to the sun. Do not write asking for a house or a son or gold. Ask for bright intelligence in order to realise the majesty of God. Ask for steadfastness in His service, in His adoration.

– From Bhagavan's Divine Discourse at Prasanthi Nilayam on 13th January 1968.

Do not undertake Namasmarana as a pastime or a fashion or a passing phase, or as the unpleasant part of an imposed timetable, or as a bitter quota to be fulfilled each day. Think of it as a Sadhana, to be seriously taken up for the purpose of reducing your attachments to fleeting objects, purifying and strengthening you, and liberating you from the cycle of birth and death.

– Baba

## As is the Vision, so is the Creation



ON THE NIGHT PRIOR TO their march on Lanka, Rama and Lakshmana along with their monkey army rested on the seashore. While lying down with His head on



*Everybody gave a different answer to Rama when He asked them the same question about the moon.*

Lakshmana's thigh, Rama looked at the sky and saw the resplendently shining moon as it was a full moon night. Fixing His gaze on the moon, Rama asked Sugriva, "Sugriva! Do you see some black spot in the moon? What are these"? Sugriva replied, "Rama! I do not know what these are". Then Rama asked Jambavanta the same question. Jambavanta being well-versed with scriptures answered thus, "There are mountains and deep pits on the moon. These black spots are their shadows". Rama asked Lakshmana also to give a suitable reply to His question.

Lakshmana replied, "Brother! To me, these spots appear to be like deer". In the same way, Rama put this question to many of those who were present there. Each of them gave a different answer as per his perception. Lastly, Rama asked Hanuman, who was massaging His feet, "Hanuman! What do you see in the moon"? Immediately, Hanuman replied,



*Hanuman saw only the reflection of Rama's face in the moon as in his vision, it was Rama who permeated the entire world.*

"Rama! You are looking at the moon lying on Your back. I see the reflection of Your face in the moon. Nothing else is visible to me except this".

For Hanuman, the entire world was permeated by Rama. As is your Drishti (vision), so is the Srishti (creation). This story proves that whatever one sees is the reflection of one's mind.





# NEWS FROM SAI CENTRES

## FIJI

**T**HE ANNUAL MEDICAL CAMP of the Sai Organisation was organised in Fiji from 15th to 20th August 2010. Over 30 medical professionals, 40 medical students and several volunteers from Australia and Fiji provided loving medical services to over 2,350 patients. On the first day of the camp, a medical conference took place at the University of Fiji to provide medical education to local doctors and medical students. About 200 people attended the conference. The conference was inaugurated by the Minister of Health, Dr. Neil Sharma. The closing ceremony included a speech from the former First Lady of the nation. She started and concluded her speech with 'Sai Ram' and complimented the organisation for providing medical care in remote parts of Fiji. For five days following the conference, the team travelled to the interior of the main island to conduct medical camps. Medical services included general medical consultations and also consultations in the specialities of ophthalmology, gynaecology and dentistry. Preventive health and patient education sessions were conducted covering a wide array of topics, including women's and men's health, diabetes, healthy eating, dental health, stress and anxiety management and lifestyle changes. Free eyeglasses were distributed to the needy, and over 2,500 pharmacy prescriptions were dispensed free of charge. Everyone had an opportunity to observe and participate in Sai Ideal Healthcare.

From 18th to 29th October 2010, medical professionals from Australia lovingly

rendered neurosurgical services for over 70 patients, including 21 children, at the Colonial War Memorial Hospital in Suva, the capital of Fiji. Nine major and two minor procedures



*Medical professionals from Australia provided neurosurgical services to over 70 patients in Suva, the capital of Fiji, from 18th to 29th October 2010.*

were carried out. Large brain tumours were removed from two patients and the surgery took the entire day. Hands-on procedures were taught to the medical staff of the hospital and medical supplies were donated to the hospital. Since Fiji does not have any practising neurosurgeons or neurologists, discussions were held with the health administrators to send physicians from Fiji for training in neurology and neurosurgery to Canberra hospital in Australia.

## ARGENTINA

On 29th August 2010, a medical camp was held at the Toba Community in Derqui, in the province of Buenos Aires. During the camp, 43 medical professionals and 120





*About 900 consultations were provided in the medical camp conducted by 43 medical specialists and 120 Sai volunteers on 29th August 2010 near Buenos Aires.*

volunteers provided about 900 consultations in paediatrics, dentistry, internal medicine, dermatology, gynaecology, ultrasound, ophthalmology, kinesiology, E.N.T., psychiatry and nutrition. More than 120 vaccinations were administered. Medicines were also donated to a local school of 900 students, to a local police station for use during emergencies and to the Florencio Varela Sai Clinic, a permanent clinic of the Sathya Sai Baba Organisation. Hair care and personal hygiene services were provided for 100 people. In addition, animals were also cared for at the medical camp, with veterinarians treating about 145 animals, administering 100 rabies vaccines and performing five operations. Sathya Sai volunteers felt Bhagavan's presence when the veterinarians requested an operating theatre for dogs, and a perfect operating theatre was set up immediately with all required materials including operating lights and surgical supplies. A plastic surgeon was available to assist the veterinarians. Food was distributed to those present

at the medical camp. Food was also offered to the local community, along with clothing and other items for daily use, and follow-up medical services were arranged as needed.

## MALAYSIA

On 22nd August 2010, a group of over 40 Sathya Sai volunteers in Kuala Lumpur visited the residents of the Sungei Buloh Leprosarium. Since early 1970s, Sai volunteers have been visiting regularly the residents in the leprosarium, which was built in 1937 by the British to look after leprosy patients who did not have families to care for them. The 16 wards at the leprosarium house about 10 to 15 residents per ward, some of whom have lived there for about 70 years. Approximately once every three months, Sathya Sai volunteers visit the facility, and



*Over 40 Sathya Sai volunteers visited the Sungei Buloh Leprosarium in Kuala Lumpur on 22nd August 2010 and served the inmates.*

the moment the residents see the Sathya Sai volunteers, they feel happy and usually say, "Sai Baba Sudah Mali", meaning, "Sai Baba has come", and place their dinner plates at the foot of their beds to receive food. Sathya Sai volunteers bring homemade vegetarian



food, fruits, cakes, biscuits, soft drinks and also accommodate special food requests from the residents. Sathya Sai volunteers also provided wheelchairs and other devices for assistance. During each visit, the volunteers sing Bhajans and local folk songs in the wards. Some of the residents heartily join the singing. A group of volunteers also sits and talks with residents, providing loving company and conversation.

In addition to the leprosarium service, Sathya Sai volunteers in Malaysia have been participating in blood donation service and tree-planting projects. During August 2010, they donated over 3,800 pints of blood, and between May and August 2010, they planted a total of 7,661 trees in the Raja Musa Peat Swamps, a forest reserve in Selangor State that has lost a significant number of trees.

### U. S. A.

Situated between San Diego Bay and the coastal mountain foothills in Southern California, Chula Vista is the second largest city in the San Diego metropolitan area, located close to the Mexican border. On 13th June 2010, a Free Pet Wellness Day was held at the city's beautiful Memorial Park,



*Sai volunteers conducted their third Free Pet Wellness Day in Chula Vista, San Diego on 13th June 2010, in which over 280 dogs and 70 cats were provided free treatment. The picture shows pets with their owners.*

this being the third such camp organised by Sai volunteers. Volunteer veterinarians along with veterinary technicians and many other local community volunteers lovingly treated over 280 dogs and 70 cats. All the pets had their vital signs taken including temperature, pulse and respiratory rate, and they then received a full examination and evaluation by the veterinarians. Pet owners received education about the importance of proper physical and psychological care for the pets, and pet groomers were on site to trim nails, clean ears, provide grooming tips and further educate the pet owners. All volunteers worked with respect, compassion, kindness and patience.

In a unique service project, Sathya Sai volunteers from Southern California gather for a day every summer to share their love with the physically and mentally challenged children and adults of the Ability First organisation. They have been providing this service for the last seven years. Ability First is a centre for children and adults with physical and mental disabilities, helping them live their lives to the fullest despite daily challenges. On 14th August 2010, over 75 Sathya Sai volunteers including Sathya Sai Youth from Arizona and Southern California spent the day with 45 physically and mentally challenged children at Dockweiler Beach near Los Angeles. When the children arrived at the beach in a bus, Sathya Sai volunteers greeted them with loving smiles and warm hugs. Each child was given a paper flower lei (a Hawaiian garland) to honour them and to communicate that this was a day of celebration. Each child was then paired with a Sathya Sai volunteer. Games, water activities and picnicking on the beach followed. The children enjoyed a





*Over 75 Sathya Sai volunteers provided loving care to 45 physically and mentally challenged children and adults of Ability First on 14th August 2010 and spent this day with them at Dockweiler Beach near Los Angeles.*

music and singing programme by Sathya Sai volunteers. The day was an inspiring and touching experience for all the Sathya Sai volunteers, who thanked Bhagavan for this blessed opportunity.

– Sri Sathya Sai World Foundation

## B H A R A T

**Andhra Pradesh:** Nellore district gave a DVD player each to six visually challenged students in Venkateswarapuram to enable them to listen and learn their lessons.

Mahaboobnagar district conducted a free medical camp in Kuchur village, treated 500 patients, gave spectacles to 27 eye patients and successfully carried out cataract operations for 15 persons. The district gave 27 sewing machines to flood-affected people at Gadwal town after giving them the necessary training.

**Assam:** Guwahati Samithi organised a special Bhajan session on 7th November

2010 on the occasion of the 2nd anniversary of newly-constructed Sri Sathya Sai Sadhana Nilayam. On the same day, senior Sai devotees who had rendered yeoman service for decades were felicitated. The event concluded with Prasadam distribution.

On 9th November 2010, dedicated Seva Dal volunteers from Guwahati Samithi lovingly distributed fruits, biscuits, etc., to B. Barooah Cancer Institute patients, which



*The visit of Seva Dal members brought cheer to the cancer patients of B. Barooah Cancer Institute.*

brought cheer and broad smiles to them. An inspiring Sai Bhajan session was also held and attended by patients and staff.

Akhanda Bhajan was held in Sri Sathya Sai Sadhana Nilayam, Guwahati on 13th and 14th November 2010. Immediately after the conclusion of Bhajan, about 150 devotees marched through the adjoining streets of Sadhana Nilayam in an innovative candle light procession, radiating peace and harmony in the neighbourhood. The residents used to noisy demonstrations were visibly moved. A book on Bhagavan's messages compiled by Sri K.K. Talukdar, Editor, Sanathana Sarathi (Assamese) was also released on that day by Sri A.P. Sarma, State President.



**Haryana and Chandigarh:** As part of Bhagavan's 85th Birthday celebrations, Sri Sathya Sai Seva Organisation of Haryana and Chandigarh organised an Inter School Declamation Contest and On-the-Spot Painting Competition on 23rd October 2010 at Sri Sathya Sai Old Age Home-cum Seva Centre, Chandigarh. 180 students from 30 schools of Chandigarh and Mohali participated in these competitions.

The inauguration of newly-constructed Sri Sathya Sai Seva Kendra at Panchkula was performed on 7th November 2010 as an offering of love and devotion of dedicated devotees at the Lotus Feet of Swami as part of His 85th Birthday celebrations. The activities that have been started in the centre include daily Suprabhatam at 5.00 a.m., yoga and meditation, medical check-up daily, library and reading room daily, study circle fortnightly, and Bhajan and talks on each Thursday. Free coaching and vocational training will be started very shortly, and all festivals will be celebrated at the centre.

**Jammu and Kashmir:** Sri Sathya Sai Seva Organisation of Jammu and Kashmir organised veterinary camps in ten villages of Budgam, Ganderbal and Anantnag districts during May-June 2010, wherein over 2,000 cattle were provided treatment for various diseases. The Sai Organisation has been organising such camps in various districts of Jammu and Kashmir since 2005.

**Kerala:** Sri Sathya Sai Seva Organisation, Kerala organised several programmes as part of 85th Birthday celebrations of Bhagavan. One of the programmes was "Sri Sathya Sai Koti Archana" (chanting one crore Names of Sai) from 27th September to 1st October

2010, wherein Bhagavan's Names were chanted 1,22,38,000 times. A Yajna was held in the premises of the famous Siva temple on the bank of the Periyar river in Aluva and was inaugurated by the Maharaja of Travancore. Besides chanting, Omkaram, Suprabhatam, Nagar Sankirtan, Veda chanting, Bhajans and special Pujas were held daily during all the six days of this programme.

Trichur district started a new project entitled "Sai Solace to the Mother" which involves offering a monthly pension of Rs 250/- to 85 aged widows for a period of one year. This service was commenced in a public function held on 11th October 2010.

Kannur district organised a special public meeting and Sadhana session on 30th October 2010 on the theme "Love is our Life-breath; Service is our Sadhana". Sewing machines were distributed to 85 deserving families and clothes were distributed to 200 children of an orphanage in this public meeting. Prior to the public meeting, a Sadhana session was conducted, highlighting Swami's teachings and message.

Kottayam district organised a grand programme to celebrate 85th Birthday of Bhagavan on 30th and 31st October 2010. A seminar was held on "Education in Human Values," and talks were given by eminent persons on the life and message of Bhagavan Baba. Besides, there were musical concerts by veteran musicians. This programme earned good public attention and participation.

Thiruvananthapuram district organised a "Sneha Sandesh Yatra" to spread the message and teachings of Bhagavan. A decorated chariot covered every nook





*A chariot procession covered various parts of Thiruvananthapuram district to spread the teachings and message of Bhagavan.*

and corner of the district, where devotees organised reception to Bhagavan's chariot at various places and there were talks related to Swami's message of love. This activity gained enthusiastic public participation. This is being organised in other districts also.

**Punjab:** As part of Bhagavan's 85th Birthday celebrations, Sai Samithi, Patiala organised a medical check-up camp on 24th October 2010



*A free medical check-up camp was organised at Sai Dham, Patiala on 24th October 2010 for children of villages and slum dwellers.*

for children of four villages and slum dwellers. In all, 84 boys and 86 girls were examined and free medicines were distributed.

**Tamil Nadu:** As part of 85th Birthday celebrations of our Beloved Bhagavan, Sri Sathya Sai Organisation, Tamil Nadu organised a free "Diabetes Awareness, Detection and Treatment Camp" at Sai Sruthi,



*A patient being wheeled in for diabetic screening at Sai Sruthi, Kodaikanal where a free "Diabetic Awareness, Detection and Treatment Camp" was conducted on 18th and 19th September 2010.*

Kodaikanal on 18th and 19th September 2010. In order to create awareness for the camp, preliminary information was made available with the distribution of handouts and pasting of posters in local language at vantage points in nearby villages. Seva Dal volunteers along with District Presidents toured some of the remote villages in jeeps to provide information of the scheduled camp. A total of six doctors and 26 paramedical staff took part in the camp. An exhibition on diet control and a live demonstration on cooking

*Continued on page 30...*



## **CORRECT YOURSELF BEFORE CORRECTING OTHERS**



**A**FTER BUDDHA BECAME a renunciant, he travelled far and wide. People were wonderstruck seeing his brilliant and handsome form. Enamoured by his effulgence, a lady by name Ambashali approached him and said, "Oh great one, you look like a prince in ochre robes. May I know the reason behind your donning ochre robes at this young age"? Buddha replied that he took to the path of renunciation in order to seek solution to three problems. "This body which is young and handsome is bound to become old at some point of time and will be subjected to sickness and death ultimately. I want to know the cause of old age, sickness and death", he said. Impressed by his quest for truth, she invited him for lunch. In no time, the entire village came to know of this. The villagers started coming to Buddha one by one and requested him not to accept her invitation as she was a woman of bad character. Buddha listened to all their complaints patiently. He smiled and asked the village head, "Do you also affirm that she is a woman of bad character"? The village head replied, "Not once, but thousand times I will vouch for the evil character of Ambashali. Please do not visit her house". Holding the village head's right hand, Buddha asked him to clap. The village head said that he could not do so as one of his hands was in Buddha's hold and it was



*Gautam Buddha (563-483 B.C.)*

not possible for anyone to clap with a single hand. Buddha replied, "Likewise, Ambashali cannot be bad by herself unless there are men of bad character in this village. If all the men in this village were good, this woman would not have turned bad. Therefore, it is men and their money that are responsible for the bad character of Ambashali". Saying so, he wanted to know if there was any individual in that gathering without any trace of bad in him so that he could visit his house for lunch. No one came forward. Then







**SRI SATHYA SAI HIGHER SECONDARY SCHOOL  
PRASANTHI NILAYAM - 515134, (A.P.)**

**Ph.: 08555-289289, E-mail: ssshss@gmail.com, Website: ssshss.org.in**

Admission to Class I (Boys and Girls) and Class XI (Boys and Girls) of Sri Sathya Sai Higher Secondary School, Vidya Giri, Prasanthi Nilayam – 515134, Anantapur Dist., (A.P.) will take place in June 2011. It is an English medium, wholly residential school.

Prospectus and Admission Forms can be had from the Principal from 01-01-2011 by paying Rs 50/- either by cash or through Demand Draft drawn on State Bank of India, Puttaparthi Branch (code no: 2786) in favour of the Principal, Sri Sathya Sai Higher Secondary School, with a self-addressed cover (size 15 cm x 24 cm) with Rs. 20/- stamps affixed.

Last date for issuing the forms is 15th February 2011 and the last date for receiving the filled in forms at this office is on or before 1st March 2011.

Only students coming from English medium classes should apply.

Age limit for 1st Standard in between 5 ½ years and 6 ½ years as on 30-09-2011.

Age limit for 11th Standard should be below 16 ½ years as on 30-09-2011.

**Note:** You can download the Application Form through our website: [www.ssshss.org.in](http://www.ssshss.org.in)

– *Principal*

**SRI SATHYA SAI INSTITUTE OF HIGHER MEDICAL SCIENCES**

Prasanthigram - 515134, Anantapur Dist. (A.P.) India

(Accredited by the National Board of Examinations)

Phone No.: 08555-287388: Ext.: 506 Fax: 08555-287544

Website: [www.psg.sssihms.org.in](http://www.psg.sssihms.org.in), Email: [academicpsg@sssihms.org.in](mailto:academicpsg@sssihms.org.in)

Applications are invited from eligible candidates for admission to DNB Training course in the following Super Specialities.

1. Cardiology (seats: 2) : MD/DNB (Gen.Medicine/Paediatrics) – Pass in CET-SS  
January 2011
2. Urology: (seats: 2) : MS/DNB (Gen.Surgery) -do-
3. CTVS (seat: 1) : MS/DNB (Gen.Surgery) -do-
4. CTVS : MBBS with internship and Medical Council registration  
(post MBBS direct 6 years course for CTVS training)

Last date for receipt of applications: 5th February 2011 (provisional)

Selection/admission will be based on merit in CET-SS exam and choice of selected speciality.

Selected candidates should join the course immediately.

Application (to be downloaded from our website) duly filled in, along with xerox copies of CET marks, qualifying degrees, Internship and Medical Council registration, and a passport size photograph should be sent to the Director, Sri Sathya Sai Institute of Higher Medical Sciences, Prasanthigram – 515134 (Anantapur Dist.,) Andhra Pradesh, by the due date. Candidates are advised to visit our website ([www.psg.sssihms.org.in](http://www.psg.sssihms.org.in)) for any other information and conditions.

– *Director*

# SRI SATHYA SAI INSTITUTE OF HIGHER LEARNING

(Deemed to be University)

Vidyagiri, Prasanthi Nilayam - 515134, Anantapur Dist., Andhra Pradesh, India

Ph.: +91 8555 287239 Fax: 286919; Website: [www.sssihl.edu.in](http://www.sssihl.edu.in) E-mail: [registrar@sssihl.edu.in](mailto:registrar@sssihl.edu.in)



## Admission Notice

**Admission for the Academic Year commencing from 1st June 2011 will be made for the following Courses:**

**Prasanthi Nilayam Campus (for Men):** B.A., B.A.(Hons) & B.Sc.(Hons) in Economics, M.A.(Economics), M.Sc.(Nanoscience & Nanotechnology); M.B.A., M.B.A.(Finance), M.Tech.(Computer Science), and M.Tech.(Applied Optics).

**Brindavan Campus (for Men):** B.Sc.(Hons) in Mathematics, Physics, Chemistry, Biosciences (leading to PG Courses in the respective subjects) and B.Com.(Hons).

**Anantapur Campus (for Women):** B.A., B.Com.(Hons), B.Sc.(Home Science), B.Sc.(Hons) in Mathematics, Physics, Chemistry, Biosciences; B.Ed., M.A.(English), M.A.(Telugu), M.Sc.(Food Science & Nutrition)/M.Sc.(Food Technology).

### Eligibility for Admission:

**Undergraduate Courses:** 10+2 pattern of study/Intermediate. Minimum marks required in the X Std. examination is 60% in aggregate and 55% in General English. Candidates should have taken their final year +2 / Intermediate qualifying examination before the date of Admission Test.

**Postgraduate Courses:** 10+2+3 pattern of study. A First class (minimum of 60% marks in aggregate in all the three years of study) in respective degrees with 50% in General English. For M.Sc.(Home Science), candidates of B.Sc.(Biosciences) or B.Sc.(MPC) are also eligible to apply. For M.Sc.(Nanoscience and Nanotechnology) Programme, candidates of B.Sc.(Physics)/B.Sc.(Bioscience)/B.Sc.(Chemistry) background are also eligible to apply. For M.A.(Economics) Programme, candidates of B.A./B.A.(Hons.) in (Economics) or B.Com./B.Com.(Hons.) background are also eligible to apply.

**M.B.A./M.B.A.(Finance) and B.Ed.:** 10+2+3 pattern of study. A First class (minimum of 60% marks in all examinations of the course) in the Bachelor's degree or Postgraduate degree with 50% marks in General English in the Bachelor's degree. Candidates of Technical Courses like B.E., B.Tech., B.Pharma., B.Sc.(Agri). etc., are exempted from the minimum requirement of 50% marks in General English.

**M.Tech.(Computer Science):** A First class (60% and above) both in the Bachelor's degree and M.Sc.(Mathematics)/M.Sc.(Physics)/M.Sc.(Computer Science)/M.C.A./B.E.(Computer Science)/B.Tech. (Computer Science) levels of examination with Computer Science background. Further the candidates should have formally undergone the following courses: Artificial Intelligence, Computer Networks, Computer Organisation & Architecture and Database Systems.

**M.Tech.(Applied Optics):** A First class (60% and above) both in the Bachelor's degree and M.Sc.(Physics)/B.E./B.Tech. levels of examination with a background in Optics and Electromagnetic Theory.

**Note: Eligible candidates will be short-listed by the Institute based on the marks of qualifying examinations. Only such candidates will be called for Admission Test.**

In the case of candidates who have not received the marks statements of the final year of the Bachelor's degree examination, their marks in the previous years/semesters should not be less than 60% in aggregate and 50% in General English. They should have taken their final year/semester qualifying examination before the date of the admission test. Admissions are made as per the guidelines issued by the Government of India and UGC with regard to Reservation of seats. Candidates belonging to Scheduled Castes / Scheduled Tribes are entitled to relaxation of 5% marks.

Admission to all the above courses will be on the basis of Admission Test and Interview which will be held in May 2011, at **Prasanthi Nilayam, Andhra Pradesh.**

Application Form along with Information Handbook will be available from **1st January to 10th March 2011.**

Interested candidates may apply to the **Registrar, Sri Sathya Sai Institute of Higher Learning, Vidyagiri, Prasanthi Nilayam - 515134, Anantapur District, A.P.** along with I.P.O. or Bank Draft for Rs.100/- for all the Courses. The Bank draft should be drawn in favour of **Sri Sathya Sai Institute of Higher Learning**, payable at **Prasanthi Nilayam/ Puttparthi**. Since the application forms are different for undergraduate and postgraduate programmes, candidates must indicate in the requisition letter the details of course/subject of study for which they seek admission. **The name and complete postal address along with course for which application form is requested should be clearly stated in Block letters on the reverse of the IPO/DD and also in the requisition letter.**

Alternatively, candidates may visit the website [www.sssihl.edu.in](http://www.sssihl.edu.in) for downloading the application form and Information Handbook.

**- Registrar**



## Sathya Sai Mirpuri College of Music

Vidyagiri, Prasanthi Nilayam - 515134, Anantapur Dist., Andhra Pradesh, India

Ph.: +91 8555 289050 Fax: 286919; E-mail: principal.music@sssihl.edu.in; musicadmissions@sssihl.edu.in

### Admission Notice

**Admission for the Academic Year commencing from 1st June 2011  
will be made for the following Courses:**

Sathya Sai Mirpuri College of Music (for boys) at Prasanthi Nilayam offers the following courses. The admissions will be made for the Academic Year commencing from 1st June 2011.

#### FULL-TIME COURSES

1) **FOUNDATION COURSE** - Duration: 2 years: (Carnatic, Hindustani) Vocal, Veena, Mridangam, Sitar, and Tabla.

**ELIGIBILITY:** Candidates should have passed 7th Standard of study, and be 13 to 20 years of age.

2) **DIPLOMA COURSE** - Duration: 3 years: (Carnatic, Hindustani) Vocal, Veena, Mridangam, Sitar, and Tabla.

**ELIGIBILITY:** Candidates should have passed 10th Standard of study and also a Course in Music equivalent to the Foundation Course from any recognised College/Institution, and be 16 to 23 years of age.

Application forms will be available from **1st January to 10th March 2011.**

Admission to the above Courses will be on the basis of Aptitude Test and Interview which will be held in May 2011, at Prasanthi Nilayam, Andhra Pradesh.

Interested candidates may apply to the **Registrar, Sri Sathya Sai Institute of Higher Learning, Prasanthi Nilayam - 515134, Anantapur District, A.P.** along with Indian Postal Order or Bank Draft for **Rs.50/-** drawn in favour of **Sri Sathya Sai Institute of Higher Learning**, payable at **Prasanthi Nilayam / Puttaparthy**. The name and complete postal address along with course for which application form is requested should be clearly stated in Block letters on the reverse of the IPO/DD and also in the requisition letter.

Alternatively, candidates may send their request to the email Id., viz., [musicadmissions@sssihl.edu.in](mailto:musicadmissions@sssihl.edu.in) for application form and Information Handbook.

– Registrar

### FESTIVALS / EVENTS IN THE YEAR 2011

11th Jan. .. Annual Sports and Cultural Meet of Sri Sathya Sai Institute of Higher Learning  
14th Jan. .. Makara Sankranti  
2nd Mar. .. Sivarathri  
4th Apr. .. Ugadi  
12th Apr. .. Sri Rama Navami  
14th Apr. .. Tamil New Year Day  
15th Apr. .. Vishu  
6th May .. Easwaramma Day  
17th May .. Buddha Purnima  
11th July .. Ashadi Ekadasi  
15th July .. Guru Purnima

22nd Aug. .. Sri Krishna Janmashtami  
1st Sept. .. Ganesh Chaturthi  
8th Sept. .. Onam  
6th Oct. .. Vijaya Dasami  
26th Oct. .. Deepavali  
12th Nov. (6 p.m.) - Global Akhanda  
13th Nov. (6 p.m.) Bhajan  
19th Nov. .. Ladies Day  
22nd Nov. .. 30th Convocation of Sri Sathya Sai Institute of Higher Learning  
23rd Nov. .. Bhagavan's 86th Birthday  
25th Dec. .. Christmas

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## *Do all Actions as Worship to God*

What exactly is the secret of ensuring peace and prosperity for mankind? Rendering service to others without expecting service from them in return. Karma or activity which binds is a huge fast growing tree. The axe that can cut the roots of this tree is this: Doing every act as worship to glorify the Lord. This is the real Yajna, the most important ritual. This sacrifice promotes and confers Brahma Vidya (spiritual education). Note that the yearning to do Seva must flow in every nerve, penetrate every bone and activate every cell of the body.

*- Baba*

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