

Sathya Sai Newsletter, USA

Dedicated with Love and Devotion to Bhagavan Sri Sathya Sai Baba

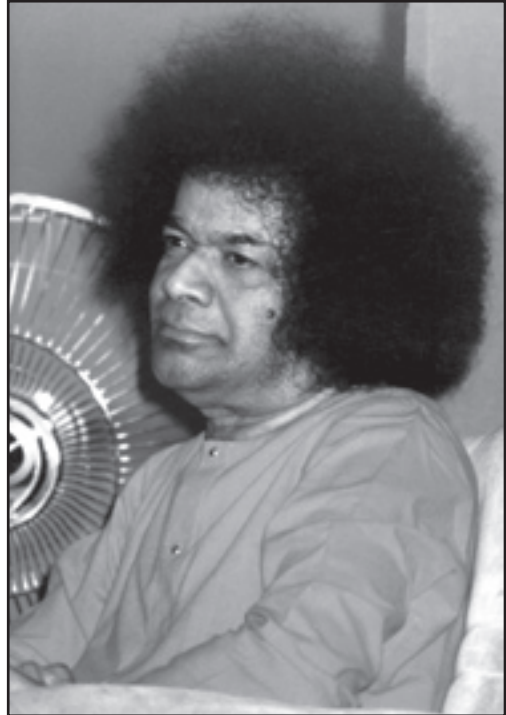


"The Majesty and Glory"

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Sai's Message

What I will, must take place;
what I plan must succeed.
I am truth, and truth has
no need to hesitate, or fear, or bend.
“Willing” is superfluous for me, for my
grace is ever available to devotees who
have steady love and faith. Since I move
freely among them, talking and singing,
even intellectuals are unable to grasp my
truth, my power, my glory, or my real
task as avatar. I can solve any problem,
however knotty. I am beyond the reach
of the most intensive inquiry and the
most meticulous measurement. Only
those who have recognized my love and
experienced that love can assert that
they have glimpsed my reality, for the path of love is the royal road that leads
mankind to me.



—Sri Sathya Sai Baba

Sathya Sai Speaks [SSS] 23:26, Aug. 8, 1990, “The Avatar as Guru”

NOTE: We are happy to hear that our readership is greatly enjoying the life story of Sai Gita. The rest of the story, “A Mystifying Tale of Unmatched Love, Part II,” will appear in the January-February 2008 issue. —Ed.

SUBMISSION GUIDELINES: The *Sathya Sai Newsletter, USA* welcomes photographs, drawings, literary contributions, and regional reports. **Please supply the author's name, location, and contact information when forwarding submissions, and kindly include citations for all quotations, especially the dates of discourses.** Since we are unable to return your submissions, please keep a copy for your files. We reserve the right of discrimination in selecting and editing all materials for publication. Send any of the above items to: *Sathya Sai Newsletter, USA* c/o Sathya Sai Book Center of America, 305 West First Street, Tustin, California 92780-3108. Phone 714-669-0522. Fax: 714-669-9138. E-mail: ssnewsletterusa@sbcglobal.net.

—Barbara Bozzani, Editor

One-Word Resumé of Sri Sathya Sai Baba: GOD

How Can We Describe the Indescribable?

This is the human form in which every divine entity, every divine principle, that is to say, all names and forms ascribed by man to God, are manifest.

—Sri Sathya Sai Baba (SSS 8:19, May 17, 1968, “The Revelation”)

Sri Sathya Sai Baba provides three answers to the one basic question of spiritual self-inquiry, “Who am I?” The three statements motivate us as journeymen on the spiritual path to ruminate and reach absolute certainty about our own divinity:

- The one I think I am (body/mind identification);
- The one others think I am (body/mind identification);
- The one I really am (divinity/spirit).

Comparing these statements from the viewpoint of a common man to the viewpoint of the avatar is helpful for gaining valuable insights. Sri Sathya Sai Baba asserts the inherent divinity of man. In fact, when asked, “Are you God?” Swami replies, *Not only am I God, but you also are God*. This implies that we should firmly believe in our own divinity. If that is so, then why do we have difficulty accepting and proclaiming it? The short answer is ignorance. Despite prowess in worldly education, we remain unable to distinguish between permanent reality and transient illusions.

Swami says, *Come, observe, investigate, and have faith*, encouraging all to approach him for developing faith. By the way, these also constitute the basic steps of scientific

inquiry. Max Planck, the founder of the quantum hypothesis for radiation, once said, “At the entrance to the temple of science there must be an inscription: ‘Ye must have faith.’”

Who Do I Think I Am?

Our common response to this question is based in body/mind awareness—we provide name, birth date, birth place, creed, nationality, educational qualifications, professional qualifications, job title, projects completed, and so on. In other words, we cite our resumé or *curriculum vitae*.

Swami’s mundane or conventional resumé might look something like:

Birth Name: Ratnakara Sathyanarayana Raju

Birth Date: November 23, 1926

Birth Place: Puttaparthi village, Anantapur District, Andhra Pradesh, India

Known as: Sri Sathya Sai Baba (name assumed at the age of fourteen after declaring his identity with Sai Baba of Shirdi)

Creed: There is only one race, the race of humanity. There is only one religion, the religion of love. There is only one language, the language of the heart. There is only

one God, and he is omnipresent. Man is inherently divine. Death is only for the body, not for the *Atman* (inner divinity). Truth, righteousness, peace, love, and nonviolence are the core human values. The religions of the world are individual rooms in the mansion of God. Love all, serve all. Help ever, hurt never.

Education: 8th grade (no high school)

Job Title: Spiritual Teacher; Chancellor, Sri Sathya Sai University, India

Projects Completed/Ongoing: Established tuition-free schools, colleges, and a university, along with free hospitals, including two state-of-the-art super-specialty hospitals; launched huge drinking water projects to quench the thirst of millions in the states of Andhra Pradesh, Tamil Nadu, and Maharashtra, India; motivates millions from all corners of the world to travel along the spiritual path and realize their own divinity by following the simple maxims: *Love all, serve all*; and *Help ever, hurt never*.

Special Qualities: Involved in God-centered activities from childhood; unmatched ability to show compassion and love for fellow human beings and everything else in nature

But Swami's true resumé, if it were possible even to describe, would have to include:

Job Title: Avatar, *Bhagavan*, Universal Teacher and Lord

Projects Completed: The spiritual transformation of countless beings

Special Qualities: Demonstrates powers of omniscience, omnipresence, and omnipotence

During Mahashivaratri, 1970, Baba described himself in these verses:

I am neither man, god, nor angel; I am not of a class; I am neither Brahmin (priest) nor Kshatriya (warrior), Vaisya (merchant) nor Shudra (laborer). I am neither bachelor, householder, nor renunciant. I am verily the teacher of truth. I am the embodiment of truth, auspiciousness, and beauty.

That same year, Swami wrote on a small scrap of paper the following declaration, categorically conveying that he is the creator of the manifest worlds:

I only separated myself from myself so that I can love myself. When I love myself, I love you. When you love yourselves, you love me. We are one. There was no one to know who I am till I created this world at my pleasure, with one word. Immediately mountains rose up. Immediately rivers started running. Earth below and sky over its head; oceans, seas, lands, and watersheds; sun, moon, and the desert sands sprang up from nowhere to prove my existence. Came all forms of beings, mankind, beasts, and birds flying; speaking, hearing, and all powers are bestowed upon them under my orders. The first place was granted to mankind, and my knowledge was placed in [his] mind. Come one, come all; let us not be ungrateful called. Let us faithfully serve Him, and love Him, love Him, love Him.

Who Do Others Think I Am?

Others typically judge us based on our resumé, social status, family background, associations, and so on. Also, our traits or tendencies play a crucial role in how we appear to others. And though we may have revealed somewhat our inner divine qualities of truth, righteousness, love, peace, and nonviolence, their expression is mitigated not only by our habitual tendencies but also by the six inner enemies—desire, anger, greed, attachment, lust, and jealousy.

Swami asserts that it is the very nature of the divine not to be affected by the opposites of the dualistic world. Nonetheless, it is interesting to see what others think about Swami.

Swami has devotees in all parts of the world. They adore him, worship him, and above all love him, for his compassion and love for humanity at large. They believe he is an avatar (incarnation of the Absolute Godhead). Hundreds of thousands from all over the world travel to get a glimpse of him and hope for an interview with him. People who get an interview feel they are very lucky, because they get an opportunity to open themselves up to his grace in a very direct manner. Many thousands more experience his presence from where they are, and feel immensely pleased with that kind of grace from their chosen form of God.

Others decry Baba as a charismatic magician hoodwinking gullible and insecure people. One can argue, however, that even such so-called nonbelievers also show a type of dedication to him, by focusing their

thoughts on him, even as Ravana did with Rama, Kamsa did with Krishna, and the British did with Mahatma Gandhi. Baba says he is neither elevated by praise nor depressed by scorn:

The good always provoke the bad into calumny; the bad always provoke the good into derision. ... It is not the way of the great to swell when people offer worship and shrink when people scoff. (Letter, May 25, 1947, Baba to his brother, Seshamaraju)

History bears ample witness to the fact that great personalities attract both admirers and detractors, as flowers attract both butterflies and insects. Einstein, the great physicist, brushed aside the brickbats, saying, “There have already been published by the bucketful such brazen lies and utter fictions about me that I would long have gone to my grave if I had let myself pay attention to them.” Winston Churchill ridiculed Mahatma Gandhi as a half-naked fakir because he remained a thorn in the flesh of British rulers until India achieved its independence. Gandhi was even despised by his own people for advocating Hindu-Muslim unity, and ultimately lost his life at the hands of an assassin. But throughout, Gandhi did not allow his moral compass to deflect under pressure or denigration.

Jesus Christ, the prophet Mohammed, and other figureheads of major religions were not spared their detractors. But they did not bend or change the course of their mission. Shirdi Baba held a steady course during his lifetime, and Sri Sathya Sai Baba also has

carried out his mission over the past 81 years without getting swayed by praise or criticism, as the following statements convey:

Great souls do not acquire greatness through someone calling them so; nor do they become small when someone calls them small. You must have read the life stories of saints and divine personages; in those books, you must have read of even worse falsehoods and more heinous imputations cast against them. This is the lot of mahatmas (great souls), everywhere, at all times. Why then do you take these things so much to heart? Have you not heard of dogs that howl at the stars? How long can they go on? Authenticity will soon win.

I will not give up my mission or my determination. I know I will carry these out. I treat the honor and dishonor, the fame and blame that may be the consequence, with equanimity. Internally, I am unconcerned. I act but in the outer world; I talk and move about for the sake of the outer world and for announcing my coming to the people; otherwise, I have no concern even with these. (ibid.)

Who Am I Really?

It is fair to state that most humans—except the enlightened ones—are a confused bunch, entertaining endless doubts about their true nature as divine beings. But Baba tells us:

You have no need to run about in search of God, for you yourself are God. God resides in your heart. ... All

beings are God. He is the all-pervasive motive force. Have firm faith in this fact. Like fire in a matchstick, divinity is latent in man. The fire in the stick becomes manifest when it is struck against the side of the box. So too, when the individual contacts God, the flame ignites the light of knowledge ... (SSS 17:29, Nov. 23, 1984)

Despite Baba's assertions about our true nature, scarcely anyone seems comfortable believing them. We explain away the idea by saying that we are "only human." Even Baba in his physical form is a human being like you and me. How then can he proclaim not only his divinity but also that of man?

Swami appears externally as a human being, but it is impossible to comprehend in any rational way the awesome powers he displays. The following statements, made by Swami on different occasions, demonstrate that he knows exactly who he really is!

On October 20, 1940, in Uravakonda, a small town near Puttparthi, where he attended school while living with his eldest brother, the boy called Ratnakara Sathyanarayana Raju, at age 14 declared:

I do not belong to you. I am leaving. I have work to do. Those devoted to me are calling me. The task for which I came is yet unfinished. I am starting now. Maya (illusion) is gone. I am no more yours. I am Sai Baba.

Note the words, *the task for which I came is yet unfinished*, which hint at continuing the work started by Shirdi Baba. In later years Swami declared that after his current sojourn

He demonstrates that we must transcend the body-mind complex. This is the most important message to get from Swami.



ends, yet another Sai Baba, bearing the name Prema Sai Baba, will arrive to continue the work of reestablishing *sanathana dharma* (the universal or eternal path or religion). Thus the modern world will experience the divine vibrations of a trinity of Sai Babas, spanning almost three centuries.

During the 1968 World Conference of Sri Sathya Sai Organizations in Bombay, India, Swami said:

You cannot understand the nature of my reality, either now or after thousands of years, though you may spend the years in austerity or ardent inquiry, even if all humankind joins the effort. Since I move about with you, eat like you, and talk with you, you delude yourselves that this is but an instance of common humanity. This is the human form in which every divine entity, every facet of the divine principle—that is to say, all names and forms ascribed by man to God—are manifest. (SSS 8:19, May 17, 1968)

In November 1968, Swami's birthday discourse outlined a blueprint of this incarnation's mission. The following statements from that message are pertinent to "who he really is":

Avatars like Rama and Krishna had to kill one or more individuals who could be identified as enemies of the

righteous way of life, and thus restore the practice of virtues. But now there is no one fully good, and so who deserves the protection of God? All are tainted by wickedness, and so who will survive if the avatar decides to uproot them?

Therefore, I have come to correct their intelligence by various means. ... The mistake lies in equating me with a sadhaka (spiritual seeker), like the one whom Ramakrishna wanted to help, guide, and warn [when Ramakrishna advised against placing emphasis on developing yogic powers through spiritual practice]. These siddhis (powers) that you observe in me are just in the nature of an avatar; the creation of things with the intent of protecting and giving joy is spontaneous and lasting. Creation, preservation, and dissolution can be accomplished only by the Almighty, no one else. (SSS 8:45, Nov. 23, 1968)

The above are but a sprinkling of the forceful pronouncements Swami has made over the past 80 years. They demonstrate that Baba does not shy away from revealing his true identity, namely, that he is verily the Absolute Godhead come to earth in human form, as the avatar of the age, to reestablish *sanathana dharma*. In human history thus far, has anyone else made such stunning and self-assured pronouncements that answer the

fundamental spiritual questions, “Who is the one I think I am?” and “Who is the one I really am?”

On the other hand, Shirdi Sai Baba appears to have shied away from making bold pronouncements about his divinity. One learns from documented literature that his constant refrain was *Allah Malik* (Allah is the universal authority). However, it seems Shirdi Baba once disclosed the truth about his divinity to Shyama (Madhavrao Deshpande), saying:

I am omnipresent. I rule all the hearts of all beings. I live in all beings. I pervade the entire universe. I am the director of all the beings' actions in the universe. I am the source of all beings. All the three attributes (satwas, rajas, tamas) exist in equilibrium in me. I am the source (chaitanya, consciousness) of this entire manifest universe. I am the creator, protector, and dissolver of all beings (Warren, Marianne. *Unraveling the Enigma: Shirdi Sai Baba in the Light of Sufism*. New Delhi: Sterling Publishers, 1999)

In One Word: GOD

Sri Sathya Sai Baba simply cannot be pigeonholed into any profession, language, nationality, religion, culture, or ethnicity. He holds his ground, uniquely defying classification of any kind. He charms, educates, and wins over people with his equal-mindedness, love, and compassion. He has taught a thing or two to pundits, scholars, politicians, businesspeople, and illiterates alike. He has enriched humanity's spiritual wealth and not for garnering fame

and material wealth for himself. Those who come to test him, mostly out of jealousy and misinformation, remain to worship.

Swami simply does not fit into earthly classifications and comparisons, no matter what yardstick we choose to assess him with. Therefore, it is accurate to state that Swami possesses superhuman powers, attributes, and qualities, proving in worldly terms that the resumé of Sri Sathya Sai Baba can be described by the all-encompassing term *God*, or in Sanskrit, *Brahman*. One can say that Swami is God in human form, or as the Vedas say, an avatar.

So how does this comparison between ourselves and Swami help us? If we care to listen to the divine voice by turning inward, we may realize that our ignorance stems from our total identification with the body-mind complex, which, unlike the Atman, is susceptible to change and decay.

Swami demonstrates time and time again that he is not at all concerned with any kind of injury or ailment afflicting his body; in an ever-blissful state, he demonstrates that we must transcend the body-mind complex. This is the most important message to get from Swami. As a matter of fact, Swami encourages humanity to stay on the spiritual highway by emulating him on a daily basis. In other words, humankind in general and Sai devotees in particular should take full advantage of their good fortune of being contemporaries of the avatar, to realize and assert their own divinity.

—Sastry V. Pappu
Wichita, Kansas



Creation

*Totally windless, alone, the One breathed.
Beyond that, nothing whatever was.
Darkness was concealed in darkness.*

*In the beginning, there was but the Absolute Self alone.
Nothing else was.*

Brahman willed, "Let Me create the worlds."

*From the heart of AUM came Truth
And all these worlds in their majestic glory.
From this universal ocean came Time,
Ordaining nights and days.*

—From the Rig Veda

Who Is Sathya Sai Baba?

The Background That No One Else Can Convey

Having the appearance of a strange person, having a basket-like head of hair, showing no signs that indicate any particular religion or sect, with no specific mark on his face indicative of any particular caste, he appears quickly in a moment and vanishes equally quickly, then comes suddenly into your presence, wearing a robe that comes right down to his feet, sometimes covering the feet and sometimes not. Inherent beauty and attractiveness are obvious in his playing and singing.

These are the aspects of Shiva-Shakti contained in him. Neither his hair, nor any particular mark on his body, nor the kind of robes that he wears, give any clue to his divinity. All these signs point to ... Sathya Sai as he appears in his external form. He always smiles, and in him you will find the aspects of [both] Shiva and Shakti. How is it possible for anyone to understand the secret of Sathya Sai, whose form answers this description? ...

It has been said that many people from time immemorial have been desirous of knowing what God is and what, if any, are his attributes. What are his special powers and strengths? This is the kind of inquiry that has been going on for many millennia.

We Must Search for the Inner Truth

Answers exist to these questions. Maharishis in ancient days, did *thapas* (penance) and received insights. They realized that the self-effulgent Lord was very much present within their own self in the form of *prajna* (consciousness). They also realized that what they sought to know in the external world was present within themselves and in each individual, in the form of *prajnana* (divine awareness). By using one's external vision one can certainly realize this divinity to a limited extent. But, by using one's inner vision, one can realize the Lord as the very essence of *Atma*, the inner radiant divinity. This is what the great sages of old understood and taught people.

Two words used in this connection are *charma* and *sharma*. ... *Sharma* stands for *ananda*, the inner bliss, whereas *charma* is an outer covering or skin that covers the human body. The outer covering has been created to protect the inner organs of the human body, but it is not meant to hide the human nature. The individual who realizes or recognizes that the human body is an implement intended for realizing the inner aspect of *sharma* or bliss is on the right path. ...

But mere knowledge of how to acquire this bliss is not going to bring it to you. Only when you are able to put such knowledge into practice will you be able to enjoy real bliss. If you want to find precious stones, you will have to look for them in the dust and rubble of the earth. If you search for precious stones on the surface, you are not going to find them. This body is equivalent to dust, and in this body alone can you find the Lord. Man's duty is to make such an attempt, by which he will find the jewel of the divine aspect in the human being.



*There is no limitation to my power.
There is no reason to limit or con-
fine my power and my grace to any
one place. Infinite powers and grace
are in my hands.*

But today man's efforts are like taking a gold vessel studded with precious stones and using it to cook one's food. The human body, containing the divine jewel of the Atmic principle, is being used to fulfill one's base desires. What fool uses a golden plough to till fertile land and finally put useless plants in it? What fool goes around the city begging for food, when tasty food is available in his own house? In the same manner, while sacred peace and happiness are present in your own heart, is there any meaning in going in search of them everywhere else, other than looking inward into your own heart? It is foolishness to look for the *Paramatma* (Supreme Divine) elsewhere. While we regard God as omnipresent, in practice, we look for him everywhere except in our own heart.

Partial Views of the Truth

The Puranas (scriptural commentaries) describe Paramatma in ever so many ways, as having such and such attributes. All these descriptions arise from [the commentators'] own internal feelings and the picture of God that they have created for themselves. There are very few people who can describe the real nature of the Lord. While the Lord is present in everything and responsible for everything, it is not possible for anyone to understand the full

significance of the Lord. Everything is God, and every aspect of creation is a facet of God. Stating that God is present everywhere but looking for him in various specific places is not correct. It is meaningless. ...

How can the infinite nature of divinity be confined to a limited space? The devotees of Vishnu proclaim that Lord Vishnu is the greatest of all. Devotees of Shiva proclaim that the aspect of Shiva is the greatest. The devotees of Ganapati say that Ganapati is the greatest of all deities. The devotees of Sarada (Sri Sarada Devi, wife of Ramakrishna Paramahansa, also called "Holy Mother") vouchsafe that she represents the best aspect of God. The devotees of Allah proclaim that he is the greatest and the mightiest. Still others say that all are the same. How can anyone determine which of the different forms of divinity is the greatest? What can

be the true picture? I wish to quote an apt example in this context.

Seven blind people approached a big elephant. One of them touched its leg. Based on his own experience, he described that the elephant is like a big pillar. Another person touched the ear of the elephant and described the elephant as a big fan. A third person touched the tail of the elephant and concluded that the elephant is like a thick rope. Another person touched the stomach of the elephant and decided that the elephant is like a big wall. In this manner, each of the blind men touched and felt a particular part of the elephant and came to his own conclusion. Each one concluded mistakenly that the particular part of the elephant that he had touched comprised the total form of the elephant. They described correctly and completely the particular part of the elephant, but a single part can never represent the totality of the elephant. It is the combination of all these parts that can be called an elephant.

Thus, when people try to understand the universal religion, people are getting hold of some particular aspect and thinking that they have gotten hold of the totality of religion. The universal religion is really the totality of all these aspects [as perceived by] different people. The universal religion is the common and harmonized content of all the many religions of the universe.

Through all these components, healthy blood must flow; love is the blood that flows through all the religions of the world. There is only one religion, and that is the religion of love. This love flows as a stream through

all the religions, and this is the essence of all the religions. Without recognizing this essential stream of love, contained in all the religions, and by paying attention only to the external forms and rituals, people have been quarreling with each other about the greatness of their own religion [compared to others]. Those who focus only on the external form cannot comprehend the full truth.

In the same manner, with regard to the nature of Sai, different people formulate different opinions based only on external appearances. They do not make any attempt to recognize the fundamental truth, the unchanging permanent qualities of truth that are in Sathya Sai. All powers are under the control of Sai.

Look for the Basis of Knowledge

Unfortunately many educated people who call themselves yogis (God-centered persons), mahayogis (great yogis), and pundits (learned scholars), and people who have all kinds of qualifications talk only of the miracles that I perform. They do not make an attempt to recognize the power and the true nature of Sai. Today many people who are educated and proud of the education they possess come here but do not realize the truth that is present here. They spend their time only in talking about their knowledge of the Upanishads, Vedas, and Shastras.

They do not realize that the very basis of all they talk about is present here. They do not make an attempt to realize this truth. People attach great importance to their own knowledge and are anxious to exhibit it. Such people do not realize that they are

right in the presence of that which is the very basis of knowledge, and that they should try and get the *darshan* (vision) of this basis rather than make an exhibition of their own knowledge. ...

There is no limitation to my power. There is no reason to limit or confine my power and my grace to any one place. Infinite powers and grace are present in my hands. To state these things with regard to myself becomes necessary sometimes. There is no use telling people who refuse to know.

For people who know, there is no need to tell them. But for people who know and yet do not know, it becomes necessary to present what I call my visiting card. Therefore, if today I have undertaken to tell you about myself, it is with a view to present you with my visiting card and not for any other purpose that you may have in mind. ...

The Play of Avatars

During the time of the Krishna avatar, many kings inquired of him as to why the dreadful Mahabharata War should take place, given his presence, and why he should not try and prevent the war through peace negotiations. To this Krishna replied that he did make an effort, but it had not succeeded. This should not be interpreted as a failure for Krishna. Actually this was according to a plan that Krishna himself conceived. He wanted the world to see and know that he had made all possible efforts, and that the wicked

Kauravas would not heed his advice. This way, the people would also be convinced that efforts had been made, but the Kauravas were wicked and so did not listen to Krishna. Thus, Krishna conducted negotiations and showed to the people that the Kauravas were wicked and not interested in having peace.

Depending upon the nature of the

country, the people, and the environment, it becomes necessary for God to enact such situations and pretend to do certain things.

But in this avatar of Sai, there is no room for such deceptions and no place for such setbacks at all. What I have taken as a *sankalpa* (resolve) will surely bear fruit, but I need not take on a *sankalpa* if I do not wish to. My own thoughts, *sankalpas*, and ideas depend on how the devotees conduct themselves. My grace is available in full measure for the benefit of all devotees.

Since I move about like an ordinary individual, talking and playing with you, many people do not understand my true nature. In this context, even people with great strength of mind fail to recognize the true nature of this Sai and the difference between outward appearances and the real internal aspect.

My objective is to establish unity in mankind and to reveal to them the aspect of divinity that is Brahman, which is the only goal one should look for. It is also my duty to make you realize the kind of relationship



Since I move about like an ordinary individual, talking and playing with you, many people do not understand my true nature.

that should exist between man and man, and that divinity is present and latent in all human beings. Persons are not going to become great merely by reciting Vedas and delivering speeches in a flamboyant manner. But simply because I do not do such things, does not mean I am going to become small.

I have the capacity to solve the most intricate problems.

Simply because I pretend not to have this capacity and talk as if I cannot solve a problem, it is very foolish for people to think that I am just

a man of miracles and no more. For me, the miracles that I perform are no more significant than the feeling an elephant has when a mosquito lands on its body. These miracles have an insignificant place in my totality.

Immeasurable Love

Sometimes I feel like laughing at the ignorance of people when they attach importance to my miracles. People talk only of such small things and forget the much bigger aspect of me. The most sacred quality in me is love. This love is immeasurable. However much a person may try, he cannot understand a fraction of the extent of my love. It is immeasurable and unrealizable. Only such people who have recognized the existence of such love in me can get some idea of who and what I am.

Pundits will be true pundits only if they are able to see inside the heart with their

inner vision. On the other hand, if people look only at the external form and give it undue importance, they will [be no better than cobblers, who work only with leather, the mere outer covering of the body].

Likewise, to talk always of the *vibhuti* (sacred ash) that I give or of the things that I materialize and the miracles that I perform

is not correct. Even erudite people are not able to recognize my divinity. Is this the result of their education? What value can we attach to their education

when they are not able to see the inner and more important aspects while attaching significance only to outer details?

You must not go that way. Instead, you must take a path by which you can see deep into my heart and experience my various divine aspects. You must try to realize my omnipresence, omniscience, and omnipotence. Do not be led astray by people who always talk of having received a locket or watch or ring from me. These things are of little significance.

If you can earn my grace, it is as good as getting the entire world. Do not talk of my miracles but of the love that you can get from me by your conduct. This is what is most important, and you must make an attempt to get it. When there is an invaluable diamond in me, you must try and acquire it. What is the meaning in desiring to acquire smaller things? You must not stray from this invaluable treasure. You must stay as close to



*The most sacred quality in me is love.
... Do not talk of my miracles but of
the love you can get from me by your
conduct.*

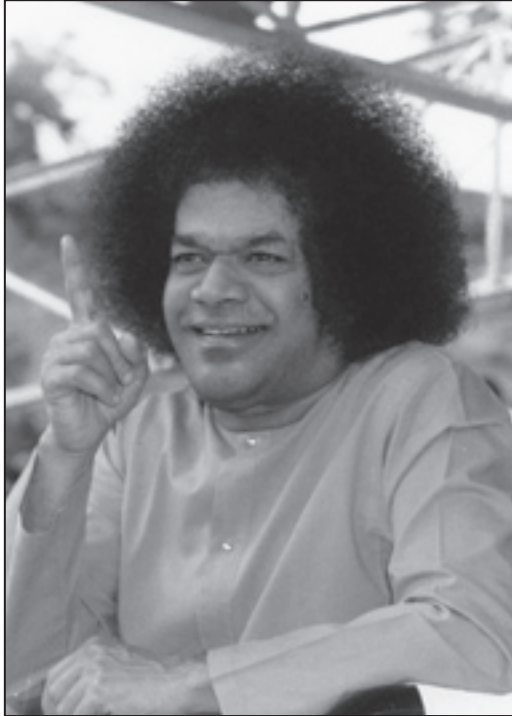
it as possible. It is necessary for you to take it and treasure it.

Why I am telling this ... is to make you realize that my nature is such that it relates to the heart. These external things and material gifts provide a link from heart to heart, and they function when they are required to function [for protecting devotees]. Such functioning and heart-to-heart experiences are happening not by ones or twos but by the thousands. In fact, such incidents are as many as there are hairs on my head.

No One Can Deter My Purpose

However, the purpose for which I have come is not to fulfill small desires or attend to such small incidents [as materializing objects and rescuing devotees]. There are great truths that I must establish. There is a considerable change in human outlook that I must bring about. No one can stop me or deter me from fulfilling the tasks for which

I have come, namely, the establishment of the one eternal truth. You have a part to play in the fulfillment of the Sai mission ahead of us.



There are great truths that I must establish. There is a considerable change in human outlook that I must bring about. No one can stop me or deter me from fulfilling the tasks for which I have come...

Establishment of *dharma* (righteousness) is the task to which we must attend, and I hope you will all play your part, however small it may be, in fulfilling the Sai work. Since everything depends on truth, truth is not something that has to yield to anyone. Untruth has to subordinate itself to almost everyone with whom it comes into contact, but truth will never be subservient to anyone.

Divine Mother and Father

This form is the form of Sathya Sai, who is the embodiment of truth. In the name *Sai Baba*, the word *Sa* stands for divine, and *Ayi*

stands for mother, so *Sai* stands for divine mother. *Baba* means father. This name *Sai Baba* thus means divine mother and father. The words *Shamba-Shiva* and *Sai Baba* mean

the same thing. *Sha-Amba-Shiva* means divine father and mother, and so does the term *Sai Baba*.

Because it contains the aspect of mother and father, and because both are present, this form is rightly to be described as *Shiva-Shakti-Atmaswarupa* (embodiment of divinity as Shiva and Shakti). Like a mother, I will be tender and soft and give you happiness, and like a father, I will punish you and criticize you when necessary, and through these methods I will take you to a higher level.

Even your own mother and father, in the worldly sense, may at times become selfish and punish you in a manner that smacks of selfishness, but this divine mother and father, in me, have no selfishness of any kind. They are selfless, and such punishment as I give is intended only to take you to a higher plane. ...

The closeness between our hearts is such that it is not going to come to an end. Keep the essence of Sai in your heart. I wanted to convey to you some aspects of Sai that many people want to know, although it is not possible for anyone to understand or fathom the depths of Sai's divinity.

This is the background of my wanting to talk about myself. I wished to convey to you some things that others cannot convey. From now on, try to put all these principles into practice, enjoy divine bliss, and become one with divinity. Do not fill your heads with mere information and knowledge. Fill your hearts with love. I hope that you will thus fill your hearts with the essential content of my discourses and prepare yourselves for meeting your future.

—Sri Sathya Sai Baba

Excerpts from *Summer Showers* 1974 2:32

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What I Am . . .

The Lord Describes Himself

I am Pure Consciousness, . . . the underlying essence of all elements and beings.
Nothing whatsoever exists separate from My Divinity.
There is no power in the cosmos that does not emanate from Me or belong to Me.
The entire universe is suspended from Me as if I were the string in a necklace of jewels.
The gems may differ vastly, but the force holding them all together,
the central thread, is Me, Divinity.

I am the innate nature of everything.
In pure water I am the sweet taste.
In the sun and moon I am the radiance.
In the very center of human beings I live as virility and courage.
I am the sacred word *Om*, which designates the Divine,
and I am the sound of it heard throughout the universe.
I am the slight, delicate scent, the sweet fragrance of the earth.
I am the brilliance in both fire and sun.
I am the light of Divinity in all beings.
I am the subtle spirit in spiritual practices that gives them their existence—
I am the love in the devotee, for example,
Or the austerity in the ascetic,
Or the sweet sense of charity in the giver.

I am the primordial seed of all entities,
The power of discrimination (*buddhi*) in those who are intelligent,
The splendor within all resplendent beings and things.

Of the strong, I am their might and vigor.
As I am beyond all attachments, I am the power in unselfish desire.
I am the subtle force in good actions that puts them in harmony
with the welfare of humanity.
I am the innate urge to help others.

—**Jack Hawley**, *The Bhagavad Gita: A Walkthrough for Westerners*, pp. 69-70

Seize the Unique Chance

The September/October 2006 issue of the *Sathya Sai Newsletter, USA* featured an article entitled “Seize the Moment,” in which brother Jonathan Roof addressed aspects of our association with the Sathya Sai organization. In conjunction with that article and thoughts of the golden opportunity of being born as contemporaries of the Sri Sathya Sai Baba avatar, I am inspired to share and emphasize some salient aspects of seizing this opportunity. Let us briefly first consider Sathya Sai’s words that directly state the uniqueness of this chance:

Do not delay any longer; take hold of this unique chance, even while you can. Ask me about the sadhana (spiritual endeavors) you should adopt for your liberation; begin practicing from this day onward. . . . Awake and avail yourselves of this unique chance. (SSS 8:28, Aug. 18, 1968, “Acquire Me as a Charioteer”)

Cultivate nearness to me in the heart, and you will be rewarded. Then you too will acquire a fraction of the supreme love. This is the great chance. This chance will not come your way again; be aware of that. If you cannot—if you do not—cross the sea of grief now, taking hold of this chance, when again can you get such a chance? Really, you are the fortunate few. Out of millions and millions of people you have come, though no one specially invited you. . . . That is what I call the mark of destiny. (SSS 4:31, Oct. 10, 1964, “How Old Are You Really?”)

This present incarnation is moving among you, and this relationship is something unique that has to be kept unbroken until the goal is reached. (SSS 8:45, Nov. 23, 1968, “Give the Giver the Gift”)

Swami himself has described at times various aspects of the previous divine incarnations. Rama exemplified “his life as his message” by demonstrating right action in his roles as a son and a king. Krishna taught the ephemeral and eternal aspects of life, and in the process, the Pandava brothers (King Pandu’s sons) won the battles against their evil cousins. Additionally, the cowherd maids (*gopis*), in their devotion to Krishna, exemplified the feeling of oneness (*bhava advaitam*) prompted by love for God.

Our beloved Swami started his mission saying, *My life is my message*, based on his works of true love. Now he says, *Your life is my message*. Swami also teaches, *First be; second do; then tell*, a sequence that is well exemplified by his life.

Swami has also noted in various ways a progression in the stream of divine examples for humanity:

Rama was the representative of truth, Krishna of love, Buddha of righteousness. Now, it is [the representative] of all the four—truth, righteousness, love, and peace. Truth is righteousness; love gives peace. (SSS 1:30, Sept. 29, 1960, “Sathya Sai Geetha, ii”)

In the Treta Age, Rama came as the very embodiment of truth and

righteousness In the Dwapara Age, the Lord incarnated as Krishna, the embodiment of peace and love. Today the avatar has come as the embodiment of all four—truth, righteousness, peace, and love. (SSS 23:26, August 14, 1990, “Role of the Avatars”)

Dr. Eric Fanibunda’s inspiring and practical book, *Vision of the Divine*, mentions vividly on page 12 that “an avatar provides a rare opportunity for one to seek his own true reflection with the divine incarnation, and gives one the direct experience of divinity or the Self, the truth.” Dr. Fanibunda goes on to describe Swami as a *purna avatar* (full avatar). Swami has explained *purna* avatars as follows:

Purna avatars are masters of the sixteen kalas (aspects). The fifteen kalas are: the five action organs, which have to do with talking, taking, walking, excreting, and eating; the five sense organs, having to do with hearing, touch, sight, taste, and smell; and the five elements—earth, water, fire, air, and space. The sixteenth kala is the all-knowing Paramatma (the omniscient, omnipotent, and omnipresent Divine). (Hislop, J.S., *Conversations with Sathya Sai Baba*, Section XXVI, p. 73)

Jonathan Roof’s article (referred to above) has already emphasized the aspect of seizing the moment by being active in the organization. How blessed we are to have this unique chance of access to this most resplendent embodiment of divinity (*paripurna avatar*).

From reflecting on the uniqueness of our association with a *paripurna* avatar, let us ruminate on what it means to seize this unique chance, and why. The great saint and exponent of monism, Adi Shankara, said that three things are difficult to obtain: (1) a human birth, (2) longing for liberation, and (3) association with a saint/celestial person. We have nearly all three. Can we infer that even though this *paripurna* avatar is our confederate and guide—and known to us (the rarest of all opportunities), we might not be seizing this unique opportunity to our fullest capacity?

As early as 1959, in the form of questions and responses appearing in *Sanathana Sarathi* (“The Eternal Charioteer,” the monthly Sathya Sai publication from India), Swami made it clear how and why we have to strive for liberation:

Devotee: *Swami, please bless everyone to attain liberation; then the whole world will be really happy.*

Swami: *For me to give such a blessing goes against the freedom you possess. Once the spiritual discipline needed to attain that blessing is taken up, the blessing will come of itself; it is not something that can be granted! Is there any need to pray to the sun to shower its rays of sunlight and make them fall on you? Shining is the sun’s nature. If only the obstacles between you and the sun are removed and you stand right under its rays, the sunlight will fall upon you by itself. Similarly, if you keep the obstacles of delusion, attachment, and ego between you and*

the rays of God's grace, whose fault is it if the rays do not fall on you? What can the rays do?

Devotee: *This is as good as telling us to keep ourselves away from the traits of ego and attachment.*

Swami: *Why do you say "as good as saying"? I am saying so emphatically, over and over again! If you seek the rays of grace, strive without wavering. Instead, if you prefer to wallow in this dirty pond, then you need no grace. But remember, even if it seems unnecessary now, you will crave for liberation later on, or after a few more births. You cannot escape from the task of renouncing delusion and ego—it has to happen some day. So, why suffer until that day comes? Why can't you attain liberation by becoming pure as quickly as possible? Strive for this from today—no, from this very minute. Only do not go to extremes in your efforts. Be patient and steady. (Sanathana Sarathi, February 1959)*

The dictionary meaning of *liberation* is "to set free from domination and/or a combination of attitudes or roles." Since we all would like to be free, why not work for it? Assuming that liberation is our sincere spiritual aim, why do so few seem to be making a concerted attempt to reach this goal, in spite of thinking of ourselves as Sai followers? On many occasions, Swami has provided the analogy of reading a newspaper to drive home the point:

Life is a newspaper; read it in a casual manner—the headlines, a few

columns that catch your fancy—and throw it aside. Do not make it more important than that. Tomorrow it is waste paper. So too, life is worth only a casual perusal; do not lay it aside for a second reading. One birth is enough; let the death coming to you be the last. (SSS 8:23, July 7, 1968, "Way of the Wise")

Until you realize that you are divine, that God is your core and reality, you will have to undergo these entrances and exits; the same newspaper should not be pored over again and again, day after day; one life must be enough to know the mystery. At least recognize there is a mystery, search for the secret, and unravel it for yourself. (SSS 7:3, Feb. 4, 1973, "The Fruit and the Tree")

Nobody reads the same newspaper every day. ... You have been given this birth and have gone through varied experiences of pleasure and pain. Enough is enough. Don't ask for one more newspaper, i.e., another birth. You should pray, "Oh God! You have given me this 'newspaper' and I have gone through the experiences of this life. I don't want to have another birth." (SSS 35:6, April 13, 2002, Ugadi Discourse)

Swami has also urged us not to waste our time like a letter wandering without an address:

There are four [questions] in which every man must interest himself: Who am I? Where have I come from? Whither I am going? How long shall I be there? The four Vedas attempt to give the answers. Suppose there is a letter put

into the post box without a destination address or the address from which it has come. It will not reach anywhere. It is a waste to have written it, and the letter will end up in the dead letter office. So too, it is waste to keep coming into this world without knowing where you come from and where you are going to. The individual will be caught in the cycle of birth and death and never find itself. (SSS 1:26, June 25, 1960, "The World, My Mansion")

Let us now consider Swami's words emphasizing the intensity of spiritual endeavors:

The Upanishads say, "Get up, arise, awake! Stop not until the goal is reached!" Time is fleeing fast. Use the moment while it is available for the best of uses: the awareness of the Divine in all. When you die, you must die not like a tree or a beast or a worm, but like a man who has realized that he is God. That is the consummation of all the years you spend in the human frame. (SSS 5:14, Mar. 25, 1965, "Awake! Arise!" and SSS 24:26, Nov. 5, 1991, "Light the Lamp Within")

There must be a sense of urgency when you take to the spiritual path. (SSS 6:5, Feb. 20, 1966, "Love the Source of Love")

"If there be my Lord, he will feed me on my cot." This proverb is only true with respect to food and clothing, but if anyone, trusting in this, sits quietly and does nothing in spiritual matters, he will be ruined! One has to exert himself to his utmost for attaining Self-realization. The more he endeavors, the better for him . . . (Sri Sai Satcharita [Divine Life Story of Shirdi Sai], Ch. 18-19)

In the physical form, our beloved Swami will be here only for another fifteen years. Swami seems to be accelerating his mission, and we have to keep pace with him to the finish line. Being the embodiment of compassion, he will surely take us all with him and move us ahead with more speed than the mere baby steps we would otherwise be capable of taking. So let's awake, arise, and seize this unique chance of playing a part in this divine incarnation, thus furthering his mission.

—**Murthy Cheruvu**
Hopewell Junction, New York

Every avatar is an amazing phenomenon. *Not to recognize the avatar is a matter for equal amazement. Even more astonishing is the incapacity to experience the presence of the avatar. Most astonishing of all is to be in the presence of the Lord and feel miserable. To be in the proximity of the avatar, to move about with the avatar, to sing and sport with the avatar, and yet fail to understand the truth of the avatar, is indeed a remarkable phenomenon. When the avatar principle is understood, you experience real bliss. When you have faith in the divine, life becomes a victorious journey.*

—**Sri Sathya Sai Baba** (SSS 23:26, August 14, 1990 "Role of the Avatars")

How Can We Gauge the Truth?

The Inner Eye of Wisdom Alone Can Reveal the Divine

Who can affirm that God is this or that? Who can affirm that God is not of this form or with that attribute? Each one can acquire from the vast expanse of the ocean only as much as can be contained in the vessel he carries to its shore. From that quantity, people grasp but little of its true immensity.

The optical sense cannot visualize the truth. It gives only false and fogged information. For example, many observe my actions and start declaring that my nature is such and such. They are unable to gauge the sanctity, the majesty, and the eternal reality that is me. The power of Sai is limitless; it manifests forever. All forms of power are resident in this Sai palm. But those who profess to have understood me—the scholars, the yogis, the pundits, the persons of wisdom—all of them are aware only of the least important, the casual, external manifestation of an infinitesimal part of that power! They have not desired to contact the source of all power and all wisdom that is available here.

This has been the case in all ages. People may be very near (physically) to the avatar, but they live out their lives unaware of their

fortune. . . . My power is immeasurable; my truth is inexplicable, unfathomable. I am announcing this about me, for, the need has arisen. . . . Let me tell you that such emphatic declarations of the truth by avatars were made so clearly and so unmistakably only by Krishna.

Do not attempt to know me through the external eyes. When you go to a temple and stand before the image of God, you pray with closed eyes, don't you? Why? Because you feel that the inner eye of wisdom alone can reveal him to you. Therefore, do not crave from me trivial material objects, but crave for Me, and you will be rewarded. This does not mean that you should not receive whatever objects I give as signs of grace, out of the fullness of love, [that] symbolize the bond between me and those to whom they are given. When calamity befalls them, the article comes to me in a flash and returns in a flash, taking from me the remedial grace of protection. That grace is available to all who call on me, in any name or form, not merely to those who wear these gifts. Love is the bond that wins grace.

This Sai has come in order to achieve the supreme task of uniting all mankind as one

family, through the bond of brotherhood, of affirming and illumining the atmic reality of each being in order to reveal the Divine, which is the basis on which the entire cosmos rests, and of instructing all to recognize the common divine heritage that binds man to man, so that man can rid himself of the animal, and rise into the Divine, which is his goal. I am the embodiment of love; love is my instrument. ...

I had to tell you all this because I desire for you to contemplate on this truth and derive joy therefrom, so that you are inspired to observe the disciplines set down by me and progress toward the goal of Self-realization, the realization of the Sai that shines in your hearts. (SSS 12:38, June 19, 1974)

The Purpose of Avatars

When the Divine comes down as an avatar—be it as Rama or as Krishna, Matsya (fish), Varaha (boar), or Vamana (dwarf)—it is for one purpose only. You recognize only the momentary results of the advent. But you should note that the Divine comes as avatar only to teach mankind the truth about love.

Oh man! Because you lack love and are filled with selfishness, the world plunges into so much conflict and chaos. Only when you develop love and the spirit of sacrifice will you realize the divinity in the human. (TELUGU POEM)

The man who has no spirit of sacrifice (*thyaga*) will be a prey to all ills. A man without love is a living corpse. Love and sacrifice make man divine. Love alone is the fruit of love. Love is its own witness. Love has no trace of self-interest. Because love exists for its own sake, it has no fear. It is to teach humanity the way of love that avatars come into the world. ...

The Divine comes as avatar to proclaim the pure, unsullied, and disinterested love of devotees toward God. People may consider that the avatar's activities include the punishment of the

wicked, protection of the good, weeding out of unrighteousness, and restoration of righteousness. This is how they may look at the avatar's doings. But that is not the way the Lord sees things.

There is nothing bad in God's view. Hence there should be no hatred or ill-will toward any being. It is only when you love all, that you can be said to love God. The troubles besetting the world today cannot be removed except through the promotion of unity. This unity can be promoted only through love. There is nothing that cannot be accomplished through love. Love is God. God is love. Live in love. (SSS 21:25, Aug. 3, 1988)

—Sri Sathya Sai Baba

Prayer-Poems of the

Devotion is that which enables the unmanifested divine principle to manifest itself in the inner vision of the devotee.

~ **Sri Sathya Sai Baba** (Prasanthi Mandir, March 30, 1987)

“I AM” One Love

*“I Am” the Manifestation, Realization,
Expression, and Reflection of Divine Love,
The Eternal Divine Source of Pure Being;*

*Emanating from Awareness,
And Residing in Consciousness,
As Consciousness;*

*Expressing as Cosmic Energy,
Appearing to manifest in physical form,
As human being(s).*

—**Oliver H. Jobson**, 2006

The Cosmic Absolute

The realization of the unchanging and universal characteristic of the “I” (the Atma) is the essential objective of the spiritual quest.

~ **Sri Sathya Sai Baba** (March 30, 1987)

“I AM” That “I AM”

*“I AM” the Soul expressing as Cosmic Energy
Through the body vehicle,
Reflecting the light
That overshadows my being,*

*Manifesting from Awareness
Through the grace of Divine Love,
Expressing itself now
As “I AM.”*

—**Oliver H. Jobson**, 2006
Ft. Lauderdale, Florida

Education in Human Values Continues in the USA

Sathya Sai EHV in the Sausalito-Marin City School District

The Advisory Board of the Sathya Sai Education in Human Values (SSEHV) Foundation wishes to inform you that the SSEHV program continues in many different schools and communities throughout the USA. Below is an article by Hymon Johnson, a member of the SSEHV Board and the SSEHV Region 7 Coordinator. For further information regarding SSEHV, please contact Bea Flaig, Advisory Board Chair, at 520-577-7196 or flaigsai@aol.com.

After preliminary meetings, consultations with district and school officials, and a formal presentation, the Board of Trustees of the Sausalito-Marin City School District formally adopted Sathya Sai Education in Human Values as a district program at their regular meeting in April 2005.

Introductory training was first undertaken for the principals, teachers, and aides that comprise the three public schools of that district. A subsequent training focused on preparing teachers for the 2005 summer session. During that training, the teachers selected five human values to focus on during their five-week program.

In Fall 2005, more extensive training, simulations, and materials were provided. Since then, the teachers have been supported by several classroom lesson demonstrations, co-teaching of lessons, newsletters, and other in-service trainings. At one of the elementary schools, teachers in a few of the classrooms are gradually implementing the program as trained. At the other, nearly all the teachers are building their lessons around the human values and using most of the elements of the

program. The middle school, as expected, presents more challenges, yet we continue to work with the teachers and students in a variety of creative and incisive ways. In Fall 2006, we conducted our first training for the parents of one of the schools. We plan to repeat that training and extend it to the other two schools.

While the program is still unfolding and we have much work to do, principals and teachers have provided strong praise for the program and how it has helped in refining the culture and direction of the school, and in transforming a number of students. One principal commented that some of her teachers have become more mindful themselves as a result of their focus on the values. The kindergarten teacher at one school remarked to her colleagues, "This program works. I'm telling you, this program works!" The eighth grade teacher at another school designed several values lessons that were especially impressive. Principals, teachers, and especially the students, have welcomed us enthusiastically, and have made us feel very much at home whenever we are on the campuses.

“This program works. I’m telling you, this program works!”

Several of the children recall specific stories and songs from the SSEHV lessons and mention them to us when we arrive. The 4th and 5th graders were given pencils with “Help Ever, Hurt Never” and “Practice the WATCH” inscribed on them. This was a follow-up to a lesson that included encouragement to practice the WATCH (Watch Your Words, Actions, Thoughts, Character, and Heart), and the chanting of this great teaching of Swami’s. Their comments about the lessons, and their gravitation toward us during breaks and lunchtime is deeply inspiring and very gratifying.

We have been scheduled to provide more in-service training the week before the Fall 2007 term begins. Such service in public schools can be quite delicate and very intense. We have taken special and deliberate care to respect the principals’ time and leadership, as well as the teachers’ professionalism, integrity, and “space.”

We have learned that using the proper language and tone in explaining and suggesting—and by positioning ourselves explicitly as servants of the teachers and

students—has been of enormous assistance in establishing the necessary level of personal and professional credibility, and respect for the Sathya Sai EHV program.

Sai devotees Karen and Robert Flagg, and Laura Collins, a former school psychologist in an adjoining school district, have provided invaluable logistical assistance and joined us once the program was underway. Karen and Robert have also assisted with in-class lessons and other highly beneficial forms of direct assistance. Our team received yet another very welcome boost this academic year with the addition of Kay Scovill, a longstanding devotee with extensive training and experience in SSEHV, who recently retired from the teaching profession.

From all the signs that we can read, Sai has been with us every step of the way. He says, “My work is my blessing.” Indeed, we feel very blessed to have this sacred opportunity to serve Truth in this manner and at this very troubled time in many of our public school systems.

—Hymon Johnson
Goleta, California

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Free Medical Screening Camp for Low-Income and Indigent Populations

Tampa Bay, Florida



The Sathya Sai Baba Organization of America, Tampa Bay Center, conducted a free medical screening camp on Saturday, April 28, 2007, from 8:30 a.m. to 3:30 p.m., at the Homeless Emergency Project Community Center, which involves several homeless and transitional living shelters for the indigent population. The group emphasized sharing love and treating visitors with compassion and care. As always, Swami's guidance was clearly felt during the implementation of the camp.

The local as well as neighboring physician communities, several social service and public health agencies, and the area Sai Center volunteers came together in a true spirit of cooperation. The Pinellas County Coalition for the Homeless provided buses to transport the visitors to and from five strategic locations.

Participating in the camp were 40 physicians, nurse practitioners, nurses, and allied health care volunteers, along with 75 nonmedical volunteers, who gathered to offer their selfless service and genuine care to the medically needy.

A total of 335 visitors to the camp were treated like royalty and personally escorted throughout the camp, for medical screenings and personal consultations. Visitors were served a light breakfast after the screenings and invited to view educational DVDs on anger management, depression, healthy-heart habits, and diabetes.

Screenings were available for blood sugar and cholesterol levels; obesity; dental, vision, hearing, and breathing conditions; head, neck, and breast cancer; HIV, Hepatitis C, and Hepatitis B. Physician consultations were subsequently offered in the fields of internal medicine, family practice, pediatrics, pulmonology, gastroenterology, diabetology, dermatology, cardiology, oncology, gynecology, psychiatry, nutrition, and smoking cessation. The Department of Health provided free children's vaccinations, and free mammogram vouchers were given to high-risk female visitors.

With screening results in hand, the visitors consulted with internists, family practice physicians, and pediatricians for evaluations and discussions on any medical conditions the visitors had concerns about. Based on these physician's evaluations, visitors were then referred to onsite specialists. Visitors needing followup care were counseled by social service workers and the Pinellas County Social Services mobile unit, a bus full of social service

staff and information on community resources. The staff provided consultations right on the bus, which was also hooked up to the Internet, with the ability to tap into the department's online resource database.

In a special room, a video of Sri Sathya Sai Baba, entitled "His Work," played. Two long-standing devotees were present to answer any questions about the Sai organization. Even though visiting this room was completely voluntary, many visitors paid a visit and inquired about the Sai organization.

As a parting gift, all visitors were given a goodie bag (a canvas cloth bag inscribed with the Sathya Sai organization name, "Love All, Serve All," and the Love, Truth, Peace, Right Conduct, and Nonviolence symbol), a T-shirt with "HELP EVER, HURT NEVER" printed on it, personal hygiene items, a boxed lunch, fruit, and water.

The reception of the screening camp by visitors was overwhelmingly positive. They went out of their way to express how much



love, genuine care, and attention they felt. They reported that everyone was gracious, friendly, helpful, and caring.

One visitor who stumbled upon the event with her husband wrote a touching letter to the organization:

My husband and I recently attended your pack-filled day, Saturday the 28th, and were remarkably impressed. I picked up the flyer at a health food store on the 28th, and we immediately came to the given site—late, I must add—around 3:10 p.m. Everyone was so very gracious, friendly, helpful, and so caring for our well being. Everyone smiled and made us feel so very welcomed, even if we were late and keeping them from going home.

I really didn't understand the concept of this program. I kept waiting for a doctor to give me his or her card for making an appointment. We have never attended such an affair, which was not only free—food, clothes, and compassion—but not one person solicited our business. We were very confused.

Then, like a light bulb that just went on, we realized: they don't want our business—they just want to HELP! They (the doctors, etc.) are volunteers, giving back to the community. They are serving the people, and with such love and such compassion. We felt so special with each doctor we saw—their warmth, smiles, friendliness, and knowledge was so well received. We do not qualify for any of the "human services," as we make a decent income, but I do have health concerns and was hoping to find a new doctor—not coming for financial assistance.

We thank you for such a wonderful experience and to see firsthand how love and dedication can

be given without "conditions." I am honored to have been a part of that special day and to witness the real "truth" of brotherhood. You all truly demonstrated the message of Sri Baba. ...

Meanwhile, the Sai Center of Tampa looks forward to additional opportunities to serve in such a caring and cooperative way.

—Arati Lal

Sathya Sai Center of Tampa Bay, Florida



Unity in Diversity in Corona, California

Free Health Screening Brings Together Diverse Groups for a Day of Service



Devotees from Pacific Region South (Region 8) conducted a free health screening day in Corona, California, on Saturday, March 17, 2007, from 8 a.m. to 2 p.m. The Sai devotee organizers from Southern California were fortunate to have the participation of major centers of influence in the community, who provided their full support to the event. These included the Corona-Norco Unified School District (CNUSD), who allowed us to use Corona High School for the event, Alpha Scientific Inc., American Career Colleges, Cardio Check by PTS, City of Corona, Community Health Systems, the Corona Chamber of Commerce, Corona High School, Corona Regional Medical Center, Inter-Coast College (ICC), Laidlaw Transit Inc., Lion's Club, Onsite Wellness Inc., Professional Medical Laboratories, Sierra Del Oro Storage,

Southern California College of Optometry, Trader Joe's in Yorba Linda, Olivia Johnston Enterprises, Inc., and Printegra, Inc. In an effort to inform as many community members as possible about the event, the schools with a high percentage of low-income families in the Corona-Norco Unified School District distributed flyers to their students to take home to their families.

The Corona-Norco community has a large population of Hispanic families, and to assist with needed translation services, American Career Colleges provided 67 bilingual volunteers, Olivia Johnston Enterprises provided 22 bilingual volunteers, ICC provided 24 bilingual volunteers, and CNUSD provided 10 bilingual volunteers, which was a blessing.

We were also very blessed with a large number of other volunteers, including 25

dietitians, pharmacists, and lab technicians, 120 healthcare professionals, 110 student healthcare professionals, over 100 high school students, and a number of volunteers from local referral clinics.

Eighty medical doctors and dentists representing 28 medical specialties provided services to 818 patients. The doctors included primary care physicians and specialists in heart, lung, bone, skin, and pediatric medicine. Women and men received cancer screenings through mammograms, pap smears, and prostate screenings, as well as other blood tests. A total of 884 blood tests were performed and evaluated, including 411 cholesterol, 438 blood sugar (including HbA1C), 24 hemoglobin, and 11 prostate-specific antigen (PSA) tests.

In addition to the blood tests, camp volunteers gave 50 electrocardiograms, 20 pulmonary function tests, 47 bone mineral density tests, 52 mammograms, 45 vision evaluations, 29 TB skin tests, and 20 urinalyses, with 169 adults and 89 children receiving immunizations.

These tests and services resulted in the detection of 256 individuals with abnormal cholesterol (lipid) levels and 111 with abnormal blood sugar levels. All patients with abnormal cholesterol or blood sugar results went on to consultations with primary and specialty-care physicians and dietitians on-site, with over 300 individuals receiving diet counseling. Patients were also guided to low-cost referral clinics present at the camp, to be contacted afterward for further evaluation by personnel from these referral clinics.

Out of 52 mammograms, one returned an abnormal reading, and that lady received a

referral to a local hospital for further evaluation. In addition, 13 out of 75 women enrolled in the camp's breast cancer detection program were also referred to the local hospital as a result of abnormal breast examinations. A total of 114 pap smear tests were performed, of which 12 were abnormal, and primary care physicians did the necessary follow up. Lastly, two PSA tests came back abnormal, and a primary care physician referred those patients for proper follow up. All test results were mailed to the patients, and copies of the test results were included in each patient's medical screening camp record.

The Corona-Norco Free Health Screening Day opened with the 16 members of the Corona High School Navy ROTC conducting a flag ceremony. This was followed by a welcome to the volunteers and the introduction of VIPs attending, including: Corona Mayor Pro-Tem, Jeff Miller; CNUSD Deputy Superintendent, Dave Lavelle; Corona High School Principal, Bob Taylor; Corona Regional Medical Center CEO, Ken Rivers; Laidlaw Transit Manager, Jackie Mansperger; the Foundation for Community & Family Health Director, Annie Bradberry; Professional Medical Laboratory President, Ashan Baseer; Centro Medico Community Clinic Director, Celest Rigaud; Community Health Systems Medical Director, Arinder Chadha; the Southern California College of Optometry in Fullerton's Clinical Relations Director, Beverly Spencer; Inter-Coast College's Orange Campus Director, Brenda Jimenez; American Career College's Medical Assistant Program Director, Emily Martinez; and Olivia Johnston Enterprises' Vice President, Jackie Croy.

SAI SERVICE: LOVE IN ACTION

Mayor Pro-Tem Miller was invited to speak; after introducing members of the Corona City Council present in the audience, he held up a proclamation stating, “The Sathya Sai Baba Organization of America has a strong commitment to provide much needed health programs and services that address the unmet needs of children, youth, seniors, and families in the Corona-Norco community...” and he formally presented the proclamation to the Sathya Sai Baba Organization of America. The document, passed by the Corona City Council and signed by Mayor Eugene Montanez, proclaimed Saturday, March 17, 2007, as “Corona-Norco Community Free Health Screening Day.” The Corona-Norco

Community Free Medical Screening Day exemplified unity in diversity—everyone coming together with love and the pure thought of helping others.

The devotee organizers of the camp presented a follow-up report at the June 2007 CNUSD school board meeting, receiving spontaneous and enthusiastic applause from the approximately 125 community members in the audience. Plans are well underway for yet another free medical screening camp in Corona, scheduled to take place in Spring 2008.

—Pacific Region 8 Newsletter, June 2007

Photography by Victoria Hargreaves
and Russ Lisenby



You should believe that service is a path to God-realization. Service to man will help divinity to blossom within you. It will gladden your heart and make you feel that your life has been worthwhile. Service is by God, for God, to God.

—Sri Sathya Sai Baba

Garden Villa, Home for Exceptional Ladies

For a number of years a small group of us from the Mission Viejo Sai Center in Southern California have been visiting some very special girls and women whom I will call “the girls,” who live in a home for the handicapped in Garden Grove, California. Our friends who live there have various special needs, ranging from light physical disabilities, to being glassy-eyed and slow, to severe mental retardation.

Presently our visits go something like this: As we drive to the home and get out of our cars, here comes Connie running down the street toward us with her arms extended, so excited to see us. She gives us hugs as she shows us her new hairdo and the outfit she has on. The other girls, standing in front of the house awaiting our visit, say hello or give a shy smile as we greet them. As we get inside, we start rearranging the dining area, setting the tables to the side, lining up the chairs for the girls to sit on, or making room for their wheelchairs. As they come in, each of us in our own way says “hello.” The girls warmly receive our hugs, touches, and/or eye contact, complete with a smile and “How are you?” They especially like receiving one-on-one recognition.

As soon as we get set up, we start singing various simple, patriotic, seasonal, religious, and fun songs, while encouraging the girls

to join us either in clapping, singing, and following the movements of the songs along with us. Susan Kehr and Gopal Nakka come prepared with a flexible list of songs for the day, and song books are passed out to those who can read the words—and even for those who can’t. For the last few years we have had (the talented) Gopal accompanying us on his guitar. Besides adding to our voices, the girls love hearing him play and especially his loud whistle when we sing, “She’ll Be Comin’ Round the Mountain When She Comes.” Nowadays, throughout our hour-long visit, Gopal gets many requests to whistle, and then a couple of the girls giggle and giggle to their hearts’ content, while asking him to whistle again.

We always sing a happy birthday song to the birthday girls for that month. Dina, a resident in the home who has a sweet demeanor and a beautiful singing voice, is always invited to come up and lead us at the microphone with her favorite song, “Jesus Loves Me, Yes, I Know.” After that, we have a few other girls who love to get up in front and sing into the microphone while swaying to the rhythm of the song(s) we’re singing.

Toward the end of the hour, refreshments of cookies and juice are passed out to the girls. Our visit concludes with singing “I Love You;



Gopal's whistling is a crowd pleaser.

You Love Me” and “Let There Be Peace on Earth.”

While the chairs and tables are being put away, we give our goodbye hugs and receive our thank you(s), while some of the girls walk us to our cars and tell us to come back soon.

Through the years, at times there have been amazing, touching, and magical moments for this writer, such as observing one of the girls who had just been sitting without saying a word, stand up and start dancing. Or hearing another girl who had been sitting quietly during our visits start making noises and/or singing her own song. Or to see a big smile—and even a giggle—where before there

was only a somber face. Or to see one of the girls reaching out to another, where before we hadn't seen the “giving and forgiving” taking place between them.

During the hour we spend with the girls, something happens whereby the giver becomes the receiver, and the receiver becomes the giver—and our hearts meet as one. Then, I find myself leaving them, having received much more from the girls than I ever thought of giving.

—Dyan Ellebracht
SSBC of Mission Viejo, California

World Youth Conference 2007

A Letter of Congratulations

Sri Sathya Sai Central Council USA

On behalf of the Sri Sathya Sai Organization USA, I would like to congratulate our USA young adults for their exemplary preparation for the 2007 International Youth Conference in Prasanthi Nilayam and for their adherence to the highest standards of Discipline, Duty, and Devotion while in India for the conference.

The young adults demonstrated great devotion and fortitude in their pre-conference meetings and in their *sadhana* programs in preparation for the event. At Prasanthi Nilayam, they exercised great discipline in meeting together to remain mindful of their goals and in gathering and proceeding to the conference site in an orderly manner to maintain their unity prior to darshan sessions.

They did a great job in completing their part of an excellent international exhibition, which was executed with rare professionalism. Many of our young adults were instrumental in arranging for the preparation of the international exhibition as well as in hosting visitors to the site in an orderly and well-managed manner.

Our young adults did us all credit in their patience, devotion, and adherence to duty while at Prasanthi Nilayam. We look forward to their continued examples of diligent striving and disciplined effort in the years ahead. As time passes, we know that many of these young adults will become future leaders in all aspects of the Sai organization, and we can rest assured that the future of the organization will be in good hands.

Special thanks are in order to our national young adult coordinators, Sangeeta Lekhi and Daniel Scovill, for the countless hours that they put into the preparation and execution of these programs. With gratitude...

—Jonathan L. Roof

President, Sri Sathya Sai Central Council USA

Ashland Free Medical Clinic Renovation

Young Adults of Region 7, Northern California Sai Centers

On June 30, 2007, the Young Adults in Region 7 (Northern California and Nevada) banded together to renovate our ongoing regional medical project, the Ashland Free Medical Center or AFMC, in San Lorenzo, California. With Swami's boundless grace, the renovation project proceeded with great success. More than 30 volunteers showed up to assist with the various tasks of the day with dedication and enthusiasm. Overflowing love for Swami was clear all around.

The YAs helped make the clinic look so much better. After removing paint from windows, cleaning up in general, shampooing furniture, removing trash from lofts and other areas, and removing, replacing, and rearranging furniture, the clinic seemed magically transformed.

—Srinivas Rao

Service Coordinator, Region 7



YAs in St. Louis Receive SSEHV Teacher Training

With the grace of Swami, several adults and young adults attended a Sathya Sai Education in Human Values (SSEHV) workshop on Sunday, February 24, 2007, at St. Louis's Good Samaritan Center for the Homeless. The Good Samaritan SSEHV program began four years ago, initiated by devotees in the area, at Neighborhood Houses, an



after-school program for children in St. Louis that has three locations, one of which is Good Samaritan. In the SSEHV program, children from a range of ages work with teachers, discussing a variety of spiritual topics such as sharing, helping, friendship, and kindness. Members of the public broadcasting television station also participated in the program, holding a session for both children and adults regarding the influence of television in a child's development and the importance of positive images and messages in the shows selected for watching.



The SSEHV component at Neighborhood Houses not only works with children but also with their mothers and other women in low-income situations, holding computer classes and other practical-needs sessions, as well as facilitating spiritual discussions and dialogue.

Recently, several YAs from the St. Louis area underwent SSEHV training and will soon be working closely with the program already in place, in teaching and assisting roles. So far, nearly 600 children have been exposed to Swami's teachings through this program.

—**Sathya Sridharan**
St. Louis, Missouri



Youth of SAI: Selected – Active – Idealistic

Reflections on the World Youth Conference held in Prasanthi Nilayam in July 2007.

I believe that no one comes to Sathya Sai Baba unless selected by the avatar. Lord Sai has obviously selected the young adults in the Sathya Sai organization, but only he knows why he chose these souls. Devotees in centers, though, do bear witness to the changes taking place due to the Lord's selections. While many not-so-young devotees may become unbending and weary over the years, those young people selected by the Lord show acceptance of what can be and action to move beyond what was.

Lord Sai has taught us that everything changes but the Truth, which is always ageless and changeless. Young Adult devotees in centers across the Mid-Central region of the USA have directed their actions of serving their brothers and sisters, devotees and non-devotees alike, to be based on ideals—the Truth the Lord has given all of us. Their idealism has imbued centers with new ways to serve, and new ways to teach the young and old how to live their lives built on the ideals of love and devotion.

As these Sai Young Adults move toward their not-so-young futures, they can be as confident and grateful as those of us who will be handing over the leadership to them, that they will some day, also with confidence and gratitude, hand their leadership to the youth following them. These youth selected by the Lord will, as well, actively change and improve ways to express, teach, and implement the changeless and ideal Truth that Lord Sai teaches us all.

—Jack Feely, Ph.D.

President, Region 4 (Mid-Central)
National Service Coordinator



Swami . . . the True Friend

SWAMI . . .

Accepts us as we are; allows us to take our time to come to him. **A**lways he is with us, forever, if we recognize him as omnipresent, omnipotent, and omniscient.

Believes in “us”—that ultimately we will reach him.

Cares for us forever, eternally.

Disciplines us to follow the Master; **d**oesn’t give up on us.

Envisions the whole of us (even the unfinished parts), as he knows our past, present, and future.

Forgives our mistakes and waits again patiently for us to correct ourselves and learn from our mistakes.

Gives unconditionally to us, everything for our good.

Helps us always and hurts never.

Illuminates our heart with love; **i**nvites us over and over into his fold.

Judges us not for our outward or mental character; **j**ourneys with us and through us when we accept him as the Eternal Charioteer.

Keeps us close in his heart—it is we who feel we are far from him.

Loves us for who we are, the divine Atma.

Motivates us from within our heart toward our purpose in life, to reach him ultimately.

Never forsakes us, even if we forsake him.

Offers unconditional love, always and ever.

Picks us up whenever we call on him from the bottom of our heart; **p**rotects us like the eyelid protects the eye, when we surrender to him.

Quiets our fears; **q**uenches our thirst for him.

Raises our spirits at the right time and in time of need; **r**eincarnates again and again for our sake.

Serves us when we surrender to him totally; **s**howers divine grace on us when we practice what he teaches.

Tells us the truth when we need to hear it; **t**eaches us in simple terms how to fulfill the purpose of our life.

Understands us completely and waits patiently for us to come to him.

Values us for the human values present in us.

Walks beside us; **w**aits patiently for us to come back to him.

X-rays us and goes deep to retrieve those values buried deep in our heart, and helps us to bring them to the surface; **x**-plains things we don't understand.

Yields to our love and devotion, ready to fulfill all our wishes.

Zaps us back to reality whenever we wander off from the truth by throwing lessons our way!

—M. Sairam
Columbia, South Carolina

What We Learned in SSE . . .

An Offering by SSE Students of San Diego, California

“I have been going to SSE for 15 years, and in those 15 years the most important thing I have learned is how to make the best of my life. I have learned that the best way to experience as much love and happiness as I can handle is to follow Swami and live his teachings.”

—**Adishesu Peesapati**, Age 15

• “Things I learned in SSE:

- 1) How to sit still.
- 2) It is not important whether a show is performed in front of Swami or not; the point is the journey there with the offering.
- 3) Fidgety company makes me fidgety.
- 4) It all comes out in the wash. Plays, programs, good rules, bad rules, planning—these don’t matter as much as Swami’s will and intent.
- 5) People have trouble understanding “universal” but generally like talking about their religion. Drink it up; maybe you’ll find a little truth.
- 6) Listen to what you think is true, even in class.
- 7) How to sing.
- 8) Surrender to God, pray a bit, then get some sleep.”

—**Jason Eldred**, Age 16

“The most important thing I’ve learned in SSE is the knowledge that all God really wants from mankind is just for us all to be genuinely good people. Now this might not seem like much, but knowing this small piece of information for the past 13 years and thinking about it on an intellectual level has really shaped my personality into who I am today.”

—**Hyun Barnett**, Age 17

“What I learned in SSE is that you learn how to be nicer to people and do the right things. If you have enemies, your enemies can change if you give them love. (Example: Be nice to them, smile, etc.) In my group we learn about people who did something interesting. Not only that but we learn about truth, right action, peace, love, and nonviolence. In group three, each of us has a notebook, and we write at least three things we did every day dealing with kindness. I like to sing now. Before I went to SSE, I didn’t like to sing.”

—**Cindy Rodriguez**, Age 15

“I learned a lot of things in SSE. I learned how to sing songs and prayers. In my first group, I learned the light prayer. I am usually shy when I talk in front of a lot of people, but now that I have been in a play, I am not shy. I got to meet new people and learned a lot about truth, peace, nonviolence, right action, and love.”

—**Crystal Rodriguez**, Age 12

“I think the most important thing I’ve learned in SSE is never to judge other people, and never to assume I know all about another person’s life. If someone does something to hurt me, I should forgive that person, because I don’t know what caused him or her to behave that way. I should always keep an open mind and remember that everything happens for a reason.”

—**Narayani Peesapati**, Age 18

“From our discussions in SSE class I have learned that it is necessary to really pay attention, listen to others, and respect their opinions. Another important lesson I have learned at SSE is to be nice to everyone. It is important to love your neighbor as yourself. But most important, we need to love our enemies, even though we may not want to—we need to.”

—**Sathya Chavez**, Age 14

Have No Fear

A Story from Jesus's Childhood



When Jesus was about 12 years old, he went with his parents, Joseph and Mary, to a Jewish festival in Jerusalem. In the jostling crowds, Jesus got separated from his parents.

After a frantic search, Mary found him in a temple. Jesus was listening to a speech of the high priest. Mary told Jesus how worried she and Joseph had felt.

Jesus replied, “Why should you worry about me? When I am with God, my Father, why should you have any fear on my account?”

—Baba

Invitations to Swami

Many thanks to all the children, families, centers, and individuals who poured their hearts out in letters over the past months inviting Swami to visit our country. We will wind up our publication of invitations to Swami with this group. Now let us *realize* His presence and *be ready*. —Ed



From the Children of the Sai Center of Palm Bay, Florida

Dear Swami,

Please come to the USA. We want to see you. We love you very much.

Love always,

—Leon



Dear Baba,

Sai Ram. Baba, please come to the U.S. for a visit. Please come to Melbourne, Florida. Come and meet at my house. Bless my family. Then come and visit the Sai center. Come and sing bhajans with us. Bless us with your grace. Bless the whole state of Florida and the rest of the U.S.!

Sincerely,

—Sanju Vardhan

Age 11, Group 2

Dear Swami,

How are you? I hope you are okay. Come to the USA. Please I want to see you. And my sister wants to see you too.

Love,

—Astha

Age 6, Group 1



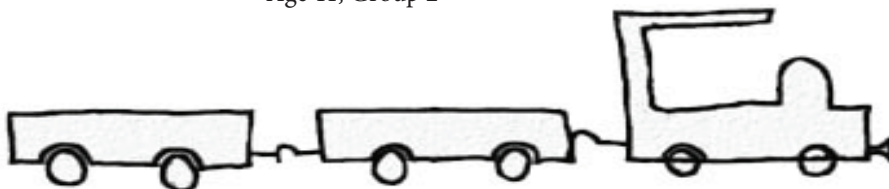
Dear Swami,

Please come to the USA. I hope you are well enough to come see us. We love you very much.

Love,

—Rohan Saini

Age 7, Group 1



Om Sri Sai Ram!

God Bless America! You have to come. You will make devotees out of nonbelievers. You will change lives. Bless the people of America. There are many people suffering. One of my aunties is helpless. Her children lost their father. Please help them. Please help me know what job I need, a good one. Bless my mother. Please come. I want people who don't know you to know you. Please come. Help my mother, help me. I love you. Answer my questions, always.

—**Pheona Lachman**

P.S. Yes, always, please, *Om Sai Ram*.



Dear Swami,

I wish you could come to the United States. We really need your support. Please come for the two girls who lost their family and also for the families of the boys who lost their lives. Also visit Florida and the other states to bless everyone. Also help and bless the hurt. We would all like it if you could visit.

—**Sunny Saini**
Age 12

Dear Swami,
Please come to the USA.

—**Monica**

Dear Swami,

I'm writing this letter to persuade you to travel to America and visit my SSE group in Melbourne/Palm Bay, FL. Maybe they have more positive karma than us, but your devotees in Puttaparthi and the rest of India are able to see your form. I know we don't need your form to pray to you, but please come here to Florida and give us your divine darshan. We in America have loved you so much for so long, so please bless us immensely with a visit to the U.S. We are ready for you and deserve it. I promise.

Sai Ram,

—**Ananda Sundararaman**

P.S. You can also bless our lovely beach with your holy, divine sacred footsteps.



A Christmas Experience

Christmas 2006 was the best I have ever had. It was absolutely incredible.

On Christmas Eve, the children's choir performed first, doing a magnificent job. The adult choir sang, from their hearts, about 15 devotional songs toward Baba, with a few mentioning Jesus.

As Baba sat in his chair, he was happy. I never gave credence to reports of Baba appearing happy, because God is always happy. But that night, as I watched him closely, there was no other way to describe what I was seeing, other than *happiness*.

Furthermore, at two points, I saw light descend vertically into or from Baba, and horizontally across his upper chest at the same time. This cross of light turned into a circle of yellow or gold light surrounding Baba.

At one point, when the choir was singing for God to bless the world with peace, I saw Baba's eyes turn upward momentarily—perhaps communicating with the invisible heavenly beings to spread this love and peace around the world and through the universe.

After the performance was over, Baba entered the interview room and reappeared a few minutes later. While he was inside the room, a tremendous gold or yellow circle of light appeared that eventually covered everyone in Kulwant Hall.

Baba proceeded to the railing, where he gave out two saris, one to each of the choir directors. He told them that he was "very happy."

With his right hand raised, he blessed the women and then the men. When he got into the car, he blessed everyone again.

He didn't seem to want to leave.

It was an overwhelming experience.

For the events of Christmas Eve and Christmas Day, there was no doubt in my mind that Baba was happy. He responded to the love that everyone poured toward him and each other. I believe that the more we devotees pour our love toward Baba, the more time he spends with us and the more he does for all.

This Christmas experience changed me. I am different. I am not sure how or in what way, but I've changed.

Prasanthi is heaven on Earth.

—Gerald Dominick
Ojai, California



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BOOKS

A Practice for Purifying the Heart, by John Goldthwait, Ph.D. This practice booklet accompanies the book, *Purifying the Heart*, and features 100 quotes from Bhagavan's discourses, to help readers with the process of purifying the heart and releasing attachments that cause obsessions and vagaries of the mind. Paperback, 35 pages. **NEW** BI-158..... \$3.00

Ati Rudra Maha Yajna This book compiles discourses given by Bhagavan during the historic *Ati Rudra Maha Yajna* of August 9-19, 2006, in Prasanthi Nilayam. Paperback, two editions:

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Momentous Moments is a beautiful pictorial account of the *Ati Rudra Maha Yajna*, as captured through the camera lens of Dr. Choudary Voleti. BI-152..... \$12.00

Expanding the Boundaries of Self, by Oliver H. Jobson, is a log of spiritual gems illustrating how a spiritual aspirant can discover the inner journey. BW-055.... \$14.00

Raso Vai Sah (Pure Sweetness Is He), by Brahmananda Panda, portrays the author's personal experiences with the Divine. The former agnostic recounts his process of transformation, so that it may inspire others on the path of spiritual progress. **NEW** BI-161..... \$5.00

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Roadmaps to Self-Realization, by Jack Hawley, grew out of his prior book, *The Bhagavad Gita: A Walkthrough for Westerners*, and is a manual for finding the way to higher consciousness through the world's most mystical and spiritual teachings. BW-190.... \$11.00

Sai-Chology: Sri Sathya Sai Spiritualises Human Behavior, by Anil Kumar Kamaraju, Swami's interpreter, chronicles the Sunday talks that Anil Kumar has given over a number of years, based on Swami's divine teachings. **NEW** BI-163..... \$5.00

Sathyam: Supreme Bhakthi, a booklet by Savita Sachdev, offers a different perspective on pure devotion to God. The book includes quotes from Bhagavan on various forms of devotion and karma. **NEW** BI-168..... \$3.00