

Sathya Sai Newsletter, USA

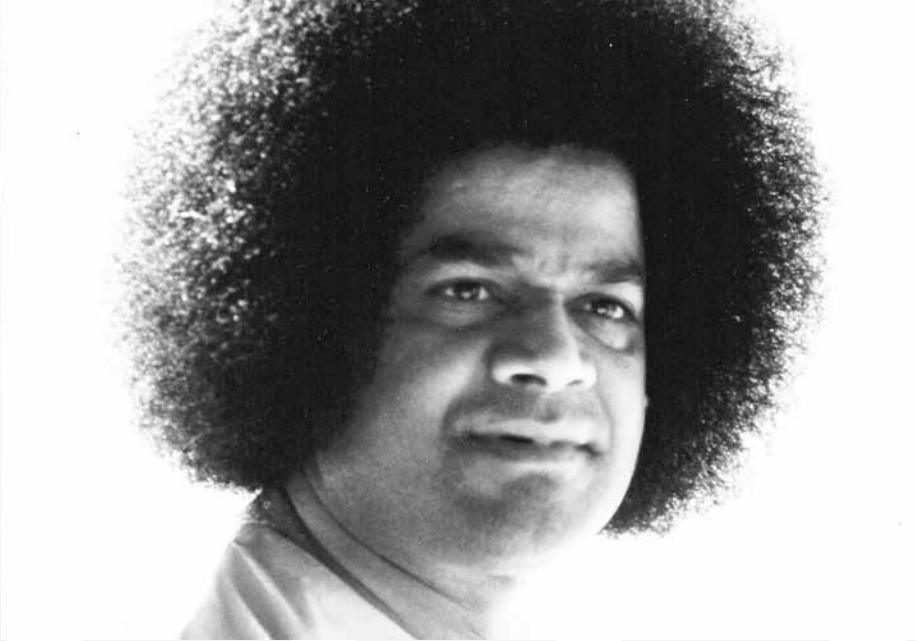
Dedicated with Love and Devotion to Bhagavan Sri Sathya Sai Baba



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SAI'S MESSAGE



GOD IS IN EVERY ONE

We should not be under the impression that God exists somewhere, having a special form and vested with special powers and so on. What is contained in your own heart as a clean thought and as supreme consciousness is itself God.

He is God, and you do not have to look for him elsewhere. This sacred part of one's heart is necessary for everyone. There is no one who has not got such a sacred heart. Because such a sacred heart is present in everyone, one can say that God is in every one.

—Sri Sathya Sai Baba

Summer Showers in Brindavan 1973, ch 3

Experiencing the Divine: From the Form to the Formless

SRI SATHYA SAI ARADHANA MAHOTSAVAM: Dr Samuel Sandweiss delivered the following keynote address at a three-day colloquium on “Experiencing the Divine – From the Form to the Formless,” held in Sai Kulwant Hall, April 23-25, 2012, as part of the Sri Sathya Sai Aradhana Mahotsavam* celebrations (one year anniversary of the Maha-Samadhi).

* *Aradhana* - act of glorifying God; *mahotsavam* - observance or celebration

DEAREST BELOVED SWAMI, who is omnipresent and always with us, *pranams* at your divine lotus feet. I pray that your love comes through these words so that we have your *darshan*.

Respected members of revered ashrams of sacred India, esteemed elders, brothers and sisters, how happy I am to be here with you today – gathered as a family with Swami, aware of his presence, feeling as one in his love. Swami has told us that although we all look different – “*I say ‘I,’ you say ‘I,’ he says ‘I,’ she says ‘I’; all seem different in physical appearance – we all are one in the experience of ‘I.’*” Yes, we are all one in the “I” of Sai!

This is a very auspicious time, as we reflect on a passing – a passing of something that does not come or go. What brings us here is a form that is formless, a light that dissolves differences and unites us in love.

Today’s topic gives me the opportunity to reflect on Swami’s omnipresence.

The Practice of Love Reveals the Divine

Omnipresence means that he is always with us, ever providing and protecting – and that we can be with him, in his various forms, or formlessness, whenever we turn to him. He can appear to us in any way he wills.

Swami has left his physical body, but he is still with us in many forms – in dreams, visions, *vibhuti* (materialization of sacred ash), visitations, a sense of his presence. In his universal form he can be found in all beings and is manifesting in all world religions and traditions in their forms of worship.

And in the formless? My understanding of the formless is that it is infinite silence, eternal peace, emptiness of desires and attachments – pure love, which is everything.

Swami has given us what scientists have been seeking for years – the theory of everything, summed up in his seemingly simple advaitic statement, *“Everything is nothing – and nothing is everything.”** As I understand this inconceivable statement, [it means] there is no separation, only One, and that One is everything, that One is love. Love is the basis, the cause of all causes. This is a vision into the core of creation and the path to peace.

Swami once described this state to me: “Everything is coming out of you,” he said, and then, holding my shirt pocket open, he added, “and when everything comes out, Swami jumps in,” and Swami dove his fingers into my pocket.

Swami not only tells us that he is ever-present when we turn to him; he also tells us *why* he is with us: it is to awaken us

from the dream, from our attachment to the physical body and sensory world, so that consciousness soars into the region of oneness with him. Pure love. He comes to help us realize, *“What exists is only the perceiver of both the dream and waking state. That is the ‘I.’ Know that ‘I’ – and know that ‘I’ is the same as God.”*

Swami comes to help us realize that Self is God, as the *bhajan* (song) goes: “I am God, I am God, I am no different from God. I am love, I am truth, I am peace eternally. I am *Sath Chit Ananda Swarupa* (embodiment of Being-Awareness-Bliss).”

Swami not only tells us why divinity is with us in form and formless, but also how to come to him, that knowing the “I” – the Self – can only be achieved through intense spiritual discipline, devoid of anger, envy, and greed.

***“Everything is nothing, and nothing is everything”**

The Atma shines eternally, with no birth and no death, with no beginning, middle or end, ever remaining the All-Seeing Witness (Telugu Poem).

You may give God any name or form. The Divine has been given various names. Even the rishis (sages) have called God by many names – Shiva, Shankara, Aditya, Shambhava, and Bhagavan. These names were given to him; he did not give himself any name. So, all that you see may be called God: nature is God; energy is God; nothing is God. But, it is really not nothing; it is everything. In what you call everything, there is nothing. What you call nothing, has everything. Everything is nothing, and nothing is everything. Some say, “There is no God,” but everything is in God. The atheist denies the existence of what is. In saying, “There is no God,” “There is” comes first. This means that he is denying what is. He is blind. The truth is, divinity is all-pervading.

—Sri Sathya Sai Baba (SSS 19:4, Mar 8, 1986)



Eliminating anger, envy, and greed; the purification of the mind through upholding *dharma*; the practice of love: this is the highest spiritual discipline, which reveals our divine Self.

Swami once asked what I would like, and I replied, “You, Swami” – not knowing exactly what I was asking for, only that being with Swami was the source of my highest happiness.

“*Take me; I’m yours,*” he said, holding his arms out, as if hugging the universe. “*But who am I? I’m not this body – these feelings, thoughts, mind. I am not intellect, not bliss – then who am I?*”

Yes, **who am I?** That is the question to consider today.

The answer to the question is found in Swami’s omnipresent love. By turning to him, by practicing his teachings of love and service, we enter into him. “*Love all as you love me,*” he says, and then we realize that the answer to the question, “Who am I?” is “*So Hum, So Hum, So Hum: I am He, I am He, I am He.*”

Experiences of Omnipresence

I personally have experienced Swami’s omnipresence most intensely when doing his work. For instance, my wife Sharon and I have hosted a Sai Baba Center in our home for over 38 years. Involvement with Swami’s devotional, educational, and service activities over these years has had a deep

effect on my inner life. Developing this kind of close relationship – bringing him into all activities, while releasing consequences and selfishness – makes the connection profoundly personal.

One of my friends was so taken with Swami's personal love that he clung to Baba's feet and cried out, "Oh, Swami, I love you so much! I want you to be my personal Swami – only for me." And Swami replied, "*I am your personal Swami. I'm everyone's personal Swami.*"

Turning the Mind to the Master

Story 1: Swami is omnipresent, so look for him, find him, everywhere and in everyone – and find our real Self.

One day as a young psychiatrist, I was called to see a patient in the locked unit of a psychiatric hospital. He was a middle-aged, wasted, and weathered man who had been picked up on the street in a confused state. He had not bathed for days, was incoherent, dirty, and reeked of an awful odor. What to do with such a man?

He had been burned over 70 percent of his body, with most of his ears, eyelids, and nose burned off. You could see just the holes on the front of his face where his nose had been. Unsightly scars had deformed his body and contracted his hands. I wondered how he could stand to be in such a body. I wanted to leave.

Then I remembered, "This must be Swami," and reminded myself that if Swami were to come to me, he could do it to show me my weakness, my inability to see him in

everyone. "My God, this must be Swami!" I thought.

Not only did I think that this tortured body was Swami, I had a strange inner feeling, much deeper than thought, that this *person* actually *was* Swami. In an instant I experienced a wonderful transformation of my feelings and thinking! I liked this man! I *wanted* to be in his presence!

I looked deeply into his eyes to see if I could see Swami looking back – and I thought that I could. I looked at his deformed lips, trying to make out Swami's smile – and I thought that I could. I wanted a smile from him. I wanted to do my best for him.

Remembering Swami brought an instant awareness of his teachings about *sathya*, *dharma*, *shanti*, *prema*, and *ahimsa* (truth, right living, peace, love, and nonviolence). I wanted this patient to have peace. I didn't want to ignore him in any way. When I came to see him every day, I felt I was having *darshan* (sight or experience) of Swami. Remembering Swami transformed me into my real Self.

How could this transformation come about? When mind turns to the Master, do we align ourselves with mere mental memory, or with an indescribable power beyond mind that is capable of turning bondage into freedom?

What Is Our Connection to Swami?

The preceding story about the power of remembering the Master does not prove that we are actually connected to divine energy. **But the achievements of Swami's devotees,**

When mind turns to the Master, do we align ourselves with mere mental memory, or with an indescribable power beyond mind that is capable of turning bondage into freedom?

inspired by his love, are of such a reach and radiance that this expanded expression of love is strong evidence that we are aligning ourselves with something all-powerful and beyond mind.

We are all aware of Sathya Sai Baba's temples of healing that provide free care – cardiac, neurologic, orthopedic, eye, and more – and of the 11 million people in severely drought-stricken areas of India who now receive free, clean drinking water daily – and of the wonderful Sri Sathya Sai Institute of Higher Learning that provides free education to thousands of sterling students.

Not only here in India but worldwide, institutions of Swami's love are blossoming – award-winning projects, such as the “miracle school” of Victor Kanu in Zambia, Africa, where disturbed children are transformed into shining examples of character and productivity . . . medical camps in Russia and beyond . . . disaster response teams dispatched to flood and earthquake areas . . . food and clothing distributed world-wide . . . and values-based education programs emerging around the globe.

Swami assures us that **our connection with him is more than mortal or mental; it**

is a direct channel to divinity, beyond time and death. We are his instruments of love.

And there's no greater expression of Swami's divinity than the wisdom he has showered on us. In discourses and books, Swami enlightens us about the lives of Avatars like Rama, Krishna, and others, told in the first person; spiritual texts like the Gita, Mahabharata, and Bhagavata, related in exciting detail and with new insights; the brilliant teachings of the Vahinis, and much more – all bringing an understanding of unparalleled clarity and revealing Swami's divinity.

Swami can expound on the most esoteric teachings – the *chakras*, *kundalini*, *mantras*, meditation, *pranayama* – but **the highest spiritual practice, he says, is virtue. It is the practice of love that upholds *dharma* and brings happiness to all.**

Swami clarifies how *dharma* purifies mind and uplifts society. The subtlest impurities of mind are exposed when we interact together in service, with an attitude of detachment from the consequences. By turning inward, identifying and then releasing selfishness, ego, lust, anger, and so on, the mind enters the heart, where it finds

bliss and love. This is the path to perfecting culture and to world peace.

Today, miracles are still happening in abundance – and many of us sense Swami’s intimate guidance while we do his work. I personally have experienced no greater example of his omnipresent guidance than the following event, which began 29 years ago and is still continuing.

The Sanskrit-Speaking Patient

Story 2: This is a story about how Swami is always guiding and protecting – how he can manifest himself to us at any time, in any way he wills – even to me in San Diego, California, 12,000 miles from his physical form.

Early in our relationship, Sai Baba told me that he would come to me in my practice of psychiatry. I thought at first that perhaps he would help me understand more deeply how, by holding to virtues and values, our emotional growth is far more affected than is generally understood by Western psychiatry.

But then, shortly thereafter, in 1983, a very unusual occurrence took place. A Caucasian patient of mine, a young woman with no prior knowledge of Sanskrit – who knew nothing about Hinduism – suddenly began speaking Sanskrit out of the blue!

I had been treating Jackie for about ten years for severe headaches and a seizure disorder. She required social support, including food and financial assistance. One day she told me that Sai Baba had come to her with a message in a strange language, while she was in a dreamlike state. I initially

thought this was her imagination and an attempt to gain my attention. I told her that if she was visited again and could remember the strange words, to call my answering machine and record them for me.

I was dumbfounded when, two days later, I heard my young patient speaking Sanskrit like a scholar on my answering machine. What was the meaning of this occurrence, which was completely outside the understanding of modern science? Jackie said that it was Sai Baba who was visiting her with messages for believers.

VIDEO 1: Jackie speaks and translates Sanksrit teachings. Here is a video clip showing how I first heard the messages on my answering machine. In this clip we are in my office; Jackie was in pain, with right facial weakness. I was about to admit her to a psychiatric hospital and played the tape to see what she could recall.

Not only was she able to recall the Sanskrit, Jackie was able to write it down phonetically – and, even more surprising, to translate it. As the event unfolded, *vibhuti* and *amrita* (nectar) began appearing on her pictures, in her Christian Bible, and on her body. I picked up a video camera and began recording.

Years later, when I had time to deal with the video material, a student of Sanskrit helped me decipher the “messages.” Jackie identified Swami as the speaker and said that he referred to himself as *Parabrahman: the Boundless, the Imperishable*. Profound insights of Vedanta flowed from the mouth of a disabled, naïve Western patient – a *leela*

*“Whatever form a divine being wills to be,
that form the divine being becomes.”*

(divine sport) of the highest order! A refrain in almost all the messages was: “*Whatever form a divine being wills to be, that form the divine being becomes.*” Swami had literally and concretely appeared in my practice of psychiatry.

VIDEO 2: Bhagavan, through Jackie, refers to himself as *Parabrahman* and the director of our *yajna* to bring heaven on earth.

The following are excerpts from the video describing various forms of Swami, translated from the Sanskrit. I believe the messages are for all believers:

“Believer, I AM the boundless – a non-beating sound: anahata sabda – I AM Sai Baba.

“I AM daivi prakriti: the electrical energy in the universe of manifestations.

“[I AM] charity of LOVE immortal: dana.

“I AM Buddha of light.

“I AM Truth – there is no religion higher than truth.

“I AM Sai Baba, your director in our yajna.

“I AM your director for gaining heaven on earth.”

At one point Jackie said, “He told me that *I am he – and he is me.* I don’t know what that means – he just told me that.”

When I asked her if Sai Baba would cure her, Jackie said he had told her that *he is not*

here to cure everyone; we ourselves must take part in the healing.

“Why is he here?” I asked.

She replied, “Bottom line, for love.”

As the event unfolded, I felt strongly that this poor suffering patient somehow represented the suffering of Mother Earth due to our mindless selfish behavior that is causing great harm. And our role? We must take responsibility in healing – to relieve the suffering of Mother Earth.

It is important to remember that we are in a holy *yajna* (sublimation process) with Swami, surrendering selfishness and narrow-mindedness, through the power of love, to establish a better world.

A Call to Scientists to Record Their Experiences

Where do we go from here? I described the case of my Sanskrit-speaking patient as a concrete example of Swami being beyond time and place, and because I think it has relevance to science and to our understanding of consciousness and love. I encourage all scientists to likewise describe in the literature their experiences of miracles of love – and all brothers and sisters to propagate the teaching of love and truth –

aligned with local customs and traditions – knowing that we are instruments of our common Master of love.

We can sing in a variety of tunes, from various traditions, as we are doing here today – and with a clear vision of the unity in the apparent diversity. That unity is love.

Swami has described the greatness of the spiritual giants from all the different traditions:

Jnana, or the ultimate wisdom, can be won from and through elders who have experienced the absolute. Serve them and win their love. Then can this precious jnana (wisdom) be won. (Geetha Vahini, ch 10)

Here, Swami embraces all great teachers who have experienced the absolute. His is not exclusive love; it is all-inclusive love. Experiencing divinity from form to formlessness – the theme of this colloquium – is to experience and celebrate Swami’s all-embracing love, which brings us together as one family.

On a personal note, I deeply miss Swami’s physical body. For many of us, just resting our eyes on that glorious form revealed all of creation and beyond – like what Yashoda (Krishna’s foster mother) saw in young Krishna’s mouth. I miss his personality, his smile – and I have shed tears. But as I serve, I have felt Swami’s presence even stronger since he left his physical body. I visualize him in my mind’s eye more easily, feel his presence more intensely, see him as

light, and feel his protective guidance in my efforts to propagate his message of love in my writing and in video.

I feel him in the people with whom I serve, and in the opportunities that have opened – such as being invited to speak to you today at this auspicious event. **And, most important, I feel Swami’s grace in allowing me to release fear, anxiety, suffering, and obstacles, into his infinite peace.**

My wife once asked Swami if he would save the world. He answered, “*Half save – half seva* (love in action).”

We have work to do!

In closing, I embrace all of you, and call on Swami:

*Let your glory shine on our hearts like a
million suns, setting our love aflame –
Until you and I become the same.
Let us walk with your love in our hearts,
Your name on our lips,
Your hand in ours.
And hand in hand – half save, half seva –
Let us bring honor to your sacred name
and radiate love to the world, so that . . .
The mountains ring with love,
The heavens sing with love,
The stars shine with love,
The poets rhyme with love,
And all the beings
of all the worlds are happy.*

—Samuel H Sandweiss
San Diego, California

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Sri Sathya Sai Media Foundation.

New Initiatives of the Sri Sathya Sai Central Trust and Sathya Sai Seva Organization

Press release of April 12, 2012, announces many new projects to be taken up

AFTER NEARLY A YEAR since Bhagavan Sri Sathya Sai Baba attained the Maha Samadhi, we are planning a series of events starting from April 16, 2012, and we would like to brief the Media about these activities.

Right at the outset, we extend to all the media and friends our personal invitation to attend all these functions both here and at Prasanthi Nilayam. These events will commence with a Summer Course on Indian Spirituality, scheduled to begin on April 16.

Before we do so, we would like to take this opportunity to brief you about the happenings during this last one year. While grieving for the (deeply-felt) physical loss of Bhagavan, the Sri Sathya Sai Central Trust has been doing all that it can to maintain, consolidate, and further the objectives for which Bhagavan Baba founded the Trust way back in 1972. All activities at Prasanthi Nilayam continue exactly as before. The Sri Sathya Sai Institute of Higher Learning commenced its academic year exactly as scheduled on June 1, 2011. All our hospitals continue their healing at no cost to the patient. Devotees across different faiths, from all states of India and from different

countries of the world, continue to arrive at Prasanthi Nilayam to offer their prayers.

The Trust published its Annual Report, the first ever, released on November 23, 2011, by His Excellency, the Governor of Tamil Nadu, Sri K Rosaiah, at Prasanthi Nilayam. The Annual Report will henceforth be a regular feature in future.

New Initiatives of the Central Trust and Allied Institutions

The Trust and other allied Institutions associated with it are planning several new initiatives:

- The University is ready with a new campus at Muddenahalli, awaiting formal clearance from the Government of India.
- New programs, additional courses, and new infrastructure to house these have commenced at Anantapur and Prasanthi Nilayam. Building activity has commenced to establish a multi-disciplinary research center, estimated to cost Rs 8 *crores*.*

* A *crore* equals 10 million (100 *laks*).

It was a year of grief because of the physical absence of Bhagavan. But it was also a year of fulfillment, as His vision continues to inspire us and His mission proceeds from strength to strength.

- National implementation of the Sathya Sai Vidya Vahini, an innovative project that will transform the education landscape of India, has commenced.
- There are 99 Sathya Sai Schools in different parts of the country, many of which are located in rural India. The Central Trust has earmarked additional funds, to the tune of Rs 25 lakhs,* to each of these schools for improving its infrastructure, subject to fulfilling some criteria.
- The Sri Sathya Sai Institute of Higher Medical Sciences and the Super Specialty Hospitals at Prasanthigram and Whitefield are being expanded with new equipment and laboratory facilities.
- The Central Trust is considering setting up mobile hospitals based on the model of the Sathya Sai Mobile Hospital in Puttaparthi, which will take medical care to the doorstep of the villagers in different parts of India, at an estimated cost of Rs 1.25 crores each. The Sathya Sai Seva Organizations at Odisha and Delhi are ready with their proposals. The Delhi (mobile) hospital will launch on 6th May 2012.
- Sri Sathya Sai Central Trust has offered to the Government of Andhra Pradesh that it would fund and construct an extension of the Anantapur Water Supply Project by extending the water supply to 118 more habitations in the Anantapur District of Andhra Pradesh. This will be fully funded by the Trust, at an estimated cost of Rs 80 crore. The Sathya Sai Organization has set up about 35 water purification projects in the rural areas of Andhra Pradesh. These supply purified drinking water at the rate of 10 liters per day per family in the rural villages. The Central Trust is considering setting 100 such projects every year, all over India, with an outlay of about Rs 5 crore per year.
- Following the floods in Odisha, the Central Trust, under Baba's direct guidance and instruction, had

* A lakh equals 100,000.

constructed 700 houses in 2008-09 in the state, benefiting the residents of 18 villages in three districts. It is now proposed to fund and construct 300 more houses, with an outlay of approximately Rs 6 crore.

All these are new initiatives in the last one year, enlarging our free medical/health care, free education, and free rural development.

Maha Samadhi Observances

As we near the anniversary of the Maha Samadhi of Bhagavan Baba, we are planning a series of activities.

To begin with, the Sri Sathya Sai Seva Organization, Karnataka, along with the Brindavan Campus of the Sri Sathya Sai Institute of Higher Learning (Deemed University), Bangalore, is organizing a Summer Course in Indian Culture and Spirituality for the youth of Karnataka, from April 16 to 20, 2012, at Baba's Brindavan Ashram, Whitefield, Bangalore.

This will follow the tradition of the same course that was initiated by Bhagavan Sri Sathya Sai Baba himself in 1972, in the same premises. From 1972 to 2002, Baba personally conducted, organized, and addressed 15 such Summer Courses and gave over 250 discourses to youth from different parts of the country, inspiring them to live more noble and purposeful lives as envisioned in the Indian Scriptures.

The Summer Course is oriented toward imparting to the young and sensitive minds a world-view and a comprehensive outlook

on the glorious heritage of India and its essential universality in its plurality. The course attempts to infuse into young minds the eternal wisdom of the past and its vitality for inspiring individuals to lead noble lives at the present hour.

Students and youth in the age group of 16 to 35 years, drawn from educational institutions of Karnataka, will be participating in this Summer Course. The total number of participating delegates will be around 900. This will be a residential program for all the participants.

Several initiatives are being planned to mark the anniversary of the Maha Samadhi. The Sri Sathya Sai Organization of Karnataka will do Narayana Seva by serving food to 25,000 people across Bengaluru. At Prasanthi Nilayam, we will conduct a program titled Sri Sathya Sai Aradhana, and this will be held from April 23-25, 2012. The theme of the program will be "Experiencing the Divine – from the Form to the Formless." In addition to an address by His Excellency the Governor of Andhra Pradesh, Sri Narasimhan, the event will feature talks by several eminent spiritual leaders and prominent devotees of Bhagavan Baba.

It was a year of grief because of the physical absence of Bhagavan. But it was also a year of fulfillment, as His vision continues to inspire us and His mission proceeds from strength to strength.

—Prof A Anantharaman

Media Coordinator, SSSCT
Press Club, Bangalore, April 12, 2012

Baba Is Trinity

Baba is Trínity . . .

*Baba is Omnípotent, Omnípresent,
Omníscience*

Baba is Past, Present, Future

Baba is Brahma, Vishnu, Mahesh

Baba is Saraswati, Laxmi, Kali

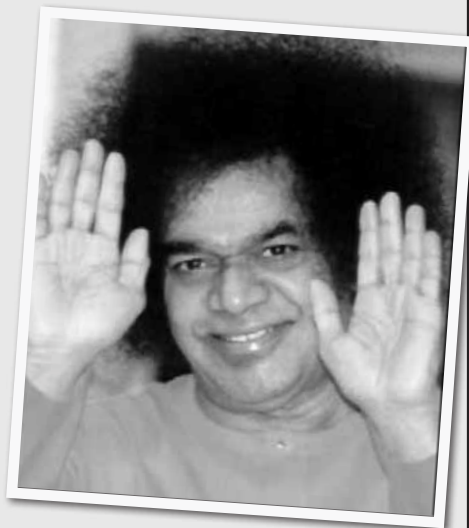
Baba is Jesus, Ram, Rahim

Baba is Buddha, Zoroaster, Mahabir

Baba is Love, Peace, Anandam

Baba is Sat, Chit, Anandam

Baba is Trínity, Trínity, Trínity . . .



DEAR SATHYA SAI BABA, my heartiest *pranams* (reverential salutations) to your lotus feet! Although you left your mortal body April 24, 2011 and the world has lost a great spiritual leader and an ardent exponent of the Hindu culture, you will be with us forever. Your blessings and teachings of “Love All, Serve All” and “Help Ever, Hurt Never” will continue to guide us and lead us on the path of spirituality and to serve others.

Sri Sathya Sai Baba, you will always be remembered for your spiritual teachings to thousands of your devotees from all walks of life and belonging to diverse faiths. Not only did you preach and teach us that “service is the highest spiritual discipline,” but you also translated your teachings and words into lifelong action by providing education, emotional support, health care, safe drinking water, and many other basic necessities to underprivileged people in the world.

Dear Sai Baba, you have made a difference in the life of millions, and you will be an inspirational soul to millions around the world. You are my mentor, you are my guru, you are my guide, and you are my teacher and shall always continue to be!

Thank you very much for your guidance and support, and above all, thank you for being a part of my life. I love you very much.

—Satya Kalra, Danville, California

On Swami Leaving His Body “Prematurely”

WHEN ONE IS PREPARED for the shock, it is difficult enough to accept the finality. Although many of his actions would suggest he was preparing us, it was the disbelief it would come 10 years before our expectations that led us to believe it was not his time. So, we prayed and prayed and came together and prayed and prayed some more, which is what he wanted us to do. We had hoped our prayers would be answered for his recovery, and when he passed, shock took over.

We have had time to reflect on this, react and resound as he would have wanted us to do. The grief we initially felt is slowly passing, as we reflect on the testament he has left us. Having him in my life for 25 years has been a blessing; the transformation others and I have felt is his grace; the lessons I have learned from him will continue to keep him close to me; the knowledge that he is my refuge and protector and will be so until I pass on is very comforting.

And now, it is time for me to increase the *sadhana* and *seva* he has asked us to perform and offer it to him; to model his values as outlined in his (Education in Human Values/Spiritual Education) curriculum and to accept myself as the spark of divinity he has graciously imparted to me – a point of light.

He was my guru, my mother and father, friend, and protector. He is not gone from my life; only his form has left. He is constantly with me when I sing his glories, when I open the cabinets in my home to find his photos smiling back at me, when I sit quietly and meditate in the silence of my home, and in front of my *puja* (altar), I talk to him about my daily happenings and my hopes for future peace.

He lovingly speaks to me, and I am surrounded by his love. Thank you, Baba, for coming into my life.

—**Marilyn Widrow**
Manhattan Center, NYC

Manasa Bhajare Guru Charanam

(Worship, in the Mind, at the feet of the Divine Teacher!)

A Tribute to Sri Sathya Sai Baba

*In the darkness of the night,
Lost in woods lonely and deep,
Restlessness engulfed our spirits;
Drowned in the depths of sorrow,
With no light on the horizon, we
Looked for you and your orange robe, far and beyond.*

*Easter Sunday, Jesus rose from the grave;
We prayed for you, not for us.
You left your mortal coil that day, and
Clouds engulfed the bright sun. The
Soothing breeze came to a blistering halt, and
Eternal silence prevailed the globe.*

*We were lost without you,
Yet we knew
You are always with us.
You left your physical form, but
You were there looking after us like a mother,
Ever-present in our heart and soul,
In every hill and mountain, and
At every dawn and dusk.*

*You made your abode
In the sunken eyes of a starving child,
In the tears that rolled down a mother's cheeks,
In the freezing bones of the homeless, and
In the depths of human sorrow and suffering.*

*We see your divinity inside us and feel,
In the gentle breeze that soothes our skin,
Our hearts fill with your love.
Singing your name comforts our soul and
Lift us on your wings.*

*"Love all, serve all," is your doctrine that
We follow and cherish.*

*There is no greater pleasure than to
Chant your bhajan and bow at your lotus feet:
"Manasa Bhajare Gurucharanam."*

—Sivaprasad Madduri
Poplar Bluff, Missouri

Manasa Bhajare Guru Charanam: **Hold to the Feet of the Divine Guru**

The following is the first public discourse given by Sri Sathya Sai Baba,
on Vijayadashami Day in the Fall of 1953.

WHEN I WAS AT URAVAKONDA studying in the high school there, you know I came away one day and threw off my books and declared that I have my work waiting for me. The Telugu *pandit* (scholar) described the incident of that evening to you all in his speech. Well, that day when I came out publicly as Sai Baba, that first song I taught the gathering in the garden to which I went from the Telugu *pandit*'s house was:

*“Manasa bhajare guru charanam
Dustara bhava sagara tharanam.”*

(“Worship, in your mind, the holy feet of the divine spiritual preceptor, for otherwise, crossing the ocean of worldly existence is most difficult!”)

I called on all those who are suffering in the endless round of birth and death to worship the feet of the Guru (divine spiritual preceptor), the Guru who was announcing himself, who had come again for taking upon himself the burden of those who take refuge in him.

That was my very first message to humanity: “*Manasa bhajare* – worship in the mind!” I do not need your flower garlands

and fruits, things that you get for an *anna* (100th of a rupee) or two; those are not genuinely yours. Give me instead something that is yours, something clean and fragrant with the perfume of virtue and innocence, and washed in the tears of repentance!

Garlands and fruits you bring as items in a show, as an exhibition of your devotion; poorer devotees who cannot afford to bring them are humiliated and feel sorry that they are helpless; they cannot demonstrate their devotion in the grand way in which you are doing it.

Install the Lord in your heart and offer him the fruits of your actions and the flowers of your inner thoughts and feelings. That is the worship I like most, the devotion I appreciate most.

Re-education of Man Persists in All Eras

In shops, things are kept in separate packages, specially designated to hold some particular article or sets of articles. But in an exhibition, hundreds of shops join to make all varieties of things available, and there is a great deal of window-dressing, arrangement, and display. I have been all

Install the Lord in your heart & offer him the fruits of your actions
& the flowers of your inner thoughts & feelings.
That is the worship I like most.

these days generally giving individual advice, like the packets available in shops, and giving answers to individual questions.

This “speech,” today, is a new experience for you. I am addressing a gathering today, but even though it may be new to you, for me it is not new. I have given advice to large gatherings before, though not in this Appearance. Whenever *nirakara* (the formless) becomes *sakara* (one with form), it has to fulfill a mission, and it does so in various ways. But the one purpose – the re-education of man – persists, whatever the era.

The first sixteen years of this life have been, as I have often told you, the period when *bala leela* (divine childlike sport) predominated, and the next sixteen will be spent mostly in *mahimas* (miracles), in order to give joy (*santosh*) to this generation.

Joy and contentment are short-lived sensations; you have to catch that mood and make it a permanent possession – *ananda* (bliss). After the thirty-second year, you will see me active more and more in the task of spiritual instruction (*upadesha*) – in teaching erring humanity and in directing the world along the path of *sathya*, *dharma*, *shanti*, and *prema* (truth, righteousness, peace, and love).

Not that I am determined to exclude *leela* and *mahima* from my activity after that. I only mean that re-establishing *dharma*, correcting the crookedness of the human mind, and guiding humanity back to *sanathana dharma* (the eternal universal path to God) will be my task hereafter.

Do not be led astray by doubt and vain argument; do not question how and whether I can do all this. The cowherds of Brindavan also doubted whether the little boy who grew up in their midst could lift the Govardhana-*giri* (mountain) and hold it aloft! The thing needed is faith and yet more faith.

The Secret of Spiritual Success

Once Krishna and Arjuna were making their way together along the open road. Seeing a bird in the sky, Krishna asked Arjuna, “Is that a dove?”

Arjuna replied, “Yes, it is a dove.”

Krishna asked Arjuna, “Is it an eagle?”

Arjuna replied promptly, “Yes, it is an eagle.”

“No, Arjuna, it looks like a crow to me. Is it not a crow?” asked Krishna.

Arjuna replied, “I am sorry; it is a crow, beyond doubt.”

The world is an essential part of the curriculum of man;
through the agony of the search is born the infant,
wisdom.

Krishna laughed and chided him for agreeing with whatever suggestion he gave.

But Arjuna said, “For me, your words are far more weighty than the evidence of my eyes; you can make it a crow, a dove, or an eagle, and when you say it is a crow, it must be one.” Implicit faith is the secret of spiritual success.

The Lord loves not the devotee but his devotion, remember. The Lord’s grace is like rain, pure water falling equally everywhere, but its taste gets changed according to the soil through which it flows. So, also, the Lord’s words are sweet to some and bitter to others.

The Lord’s ways are mysterious; he blessed the sage Vidhura with the words, “Be destroyed,” and Dhushasana with the words, “Live for a thousand years.” He meant that Vidhura’s “I” (ego) would be destroyed, and the wicked Dhushasana would have to suffer the ills and tribulations of this world for ten centuries.

You do not know the real reasons behind the actions of the Lord. You cannot even understand the motives of other men – who are almost like you in every way, actuated by the same motives and having the same likes and dislikes! But yet, how easily you [believe you] discover the motives of One who is far,

far above the level of man! How glibly you talk and judge something that is as strange to you as atmosphere to a fish!

Pains Indicate the Birth of New Life

There are four types of persons – the “dead,” who deny the Lord and declare that they alone exist, independent, free, self-regulating, and self-directed; the “sick,” who call upon the Lord when some calamity befalls them or when they feel temporarily deserted by the usual sources of succor; the “dull,” who know that God is the eternal companion and watchman, but who remember it only off and on, when the idea is potent and powerful; and lastly, the “healthy,” who have steady faith in the Lord and who live in his comforting creative presence always.

You proceed from “death” to “life” and from “illness” to “health” by the experience of the buffetings of the world. The world is an essential part of the curriculum of man; through the agony of the search is born the infant, wisdom. The pains are worthwhile; they indicate the birth of new life. From *ashanti* (restlessness) you get *prashanti* (absolute peace); from *prashanti*, *prakanti* (bright spiritual illumination); and

from *prakanti*, *param-jyoti* (supreme divine radiance).

This recurrence of joy and grief is like the alternating of night and day. Night and day are twin sisters, both necessary to increase the fertility of the soil, to activate and refresh life. They are like summer and winter.

There are some who ask me, “Baba! Make this summer less hot!” But during the heat of summer, the Earth absorbs needed energy from the Sun, so that when the rains come, she may yield a plentiful harvest.

Shine Forth in Your Real Nature

“Cold” and “heat” are both in the plan of God, and yours is only to know this and treat both as valuable. Both thorny and thornless plants are there in nature; the wise man knows the value of both: he plants a thornless one and surrounds it with thorny ones, so that what he fosters is left unharmed.

Activity can save as well as kill. It is like the cat that bites; it bites the kitten in order to carry it in its mouth to a place of safety; it bites the rat in order to kill and eat it. Become a kitten, and [the Lord] will rescue you like a loving mother. Become a rat, and you are lost.

God draws the individual toward Himself; it is the nature of both to have this affinity, for they are the same. They are like the iron and



the magnet, but if the iron is rusty, covered with layers of dirt, the magnet is unable to attract.

Remove the impediment; that is all you have to do. Shine forth in your real nature, and the Lord will draw you unto his bosom. Trials and tribulations are the means by which this cleansing is done. That is why Kunti (mother of the Pandavas) prayed to Krishna, “Give us always grief, so that we may never forget thee.”

Trials and tribulations are like the dietary and other restrictions that a doctor prescribes to supplement the effect of a drug. [The divine physician prescribes them to supplement the effect of] the drug of *namasmarana*, the discipline of remembering the Lord and repeating his Name.

There is no escaping it; all creatures must reach God
some day or other, by the long route or the short route.

Do Not Give Up the *Sadhana*

Sai is *sarvajanapriya* (beloved to all), so you can take up any Name that gives you joy. Tastes differ according to temperament and the character one has earned by generations of activity living in this world. The proprietor of a coffee house goes to the nearby druggist for a pill to ward off his headache, and the druggist, when he gets a headache, goes to the coffee house for a cup of coffee, which he thinks will cure him. Men are like that: people's tastes differ.

The wise man says, "In God is all this illusion" (*Sarvam Brahma mayam*); another, a yogi, says all is energy; a third, a devotee, says all is the play of the Lord—each according to his taste and to his progress in spiritual practice (*sadhana*). Do not hurry or ridicule them, for all are pilgrims trudging along the same road.

Sadhana is most required to control the mind and the desires after which it runs. If you find that you are unable to succeed, do not give up the *sadhana*, but do it more

vigorously, for it is the subject in which you did not get passing marks that requires special study, is it not?

Sadhana means inner cleanliness as well as external cleanliness. You do not feel refreshed if you wear unwashed clothes after a bath, do you? Nor do you feel refreshed if you wear washed clothes but skip the bath. Both are needed, the external as well as the internal (the *bahya* and the *bhava*).

Children believe your words when you say that the policeman will catch them or the ghost will beat them. They are full of fear, fortitude, and faith! But having grown old and stuffed your heads with all kinds of doctrines and dogmas and theories and arguments, you now must use your *viveka* (discrimination) and discover God the hard way.

This I will tell you: there is no escaping it; all creatures must reach God some day or other, by the long route or the short route.

—Sri Sathya Sai Baba

Prasanthi Nilayam, Vijayadashami, 1953

One wish leads to another; one bond brings about ten others. It is in the very nature of human desire, for the joy one gets through its satisfaction is imperfect, limited, temporary, pregnant with grief.

—Sri Sathya Sai Baba (SSS 1:1, Vijayadashami, 1953, endnote)

Bhajan 926

The author has written many devotional poems and sincerely hopes, by Swami's grace, that someone will be inspired to put tunes to the words.

*SWAMI, you are the dearest,
You are the nearest,
You are the sweetest,
You are the closest.*

*BABA, you and we are one,
Like the drops and the ocean.*

*SAI, you are in big and small,
In short and tall,
In birth and death,
In every breath.*

*Truth you are, and love are you.
You are in us; we are in you.
You are beauty and love divine,
You are bliss and peace sublime.*

—Anil Kaushal
Shelton, Connecticut

His Divine Departure

WHO IS THERE WHO CAN GAUGE the ways of the Lord –
was He not unique – comparable to His own Self alone –
Who can fathom His mystery – as He descends to Earth –
to fulfill His mission – exactly as He decides –
Who can measure His glory – and the pure divinity – of the various
institutions that bear His Holy Name –
Who can say how He helped – & helps the devotee – on the
inner journey – of surrender – trust – & obedience –
Who can initiate a discovery – to unravel – how He did anything –
Yes my friend – Lord Sai was none other than God – The Creator Himself –
make no mistake about it –

In my forty years of going to Parthi – and all my time spent there –
truly speaking – I’m not qualified to even mention His Name –
If upon my death – I should somehow reach His Lotus Feet –
then I’ll know – this life would have held some meaning –

His last words to me in February 2010 – were as follows –
this took place on the verandah in Puttaparthi –
Sai: “Michael – everything is OK now”
M: “Yes, Swami – everything is OK”
then He smiled – & moved on down the verandah –

Fellow seekers on this journey to the Lord within –
what can I share with you –
That His perfection – in everything He did – every gesture – every nuance –
was beyond perfect –
That at the end of the day – He really was pure Love –
the very Creator of the Cosmic Universe –
That His Word is Truth itself – & His discipline and Teachings –
were flawless

Yes – He was all this and more –
He was the Voice for the poorest of the poor –
He was the Guardian – for countless millions – who
came to Him seeking help – solace – & some direction –
He helped the sadhu and the housewife –
the old & infirm & the orphaned –
the student & business man – the poet & pauper
old & young – from all quarters of the earth –
He was & Is – the refuge for millions –
who worship Him & pay homage to Him –
He Is the very voice of conscience –

Yes – all this and more –
He was without error –
it was me who made the mistakes –
His teaching & guidance were perfect –
it was me who did not follow – like I should have –
His compassion & mercy – is what probably sustained me –
His love – revealed – who He was –
& I knew I could never leave Him –
He is the One – to guide each home –
if one so chooses –
He is the Author of Liberation itself –
so He certainly knows how to guide and correct –

As I've said – after all my time with Him – I'm not qualified to mention His Name –

—Michael Hollander
Montvale, New Jersey

So What Will You Do?

SO WHAT WILL YOU DO -

*Now that they've passed the torch to you?
Will you play the game? Meet all the challenges in life?
Smooth sailing, upheavals, disasters, and strife . . .
Laugh, dance, or cry . . . whatever the role - the theme -
Will you realize that it's all a dream, no matter how it seems?
Will you stay in the dream?
Or wake up to what matters, or sleep on in what now seems?*

*So what will each of us make of today?
Let us all see Lord Sathya Sai everywhere in every way,
Remembering Him in our thoughts and deeds and in every word we say.
By the power of LOVE and the power of His Might,
You are COSMIC LOVE; you are ETERNAL DELIGHT!
You are brighter than the daytime light
And brighter than all the stars shining at night.*

*You know the secret, and you know the drill . . .
Pray always to be in Lord Sathya Sai's Will.
Never deny the light that you are . . .
You are the ETERNAL COSMIC STAR.
You are brighter than 10 million suns in the sky.
You are eternally One with Lord Sri Sathya Sai.
You all are the LOVE of Lord Sri Sathya Sai.*

— Rev Robert E Pipes (1917-2011), composed July 1-2, 2011

An Ode to Love

HOW CAN WORDS DESCRIBE the feeling in our heart?
Language can try, not to the end, only to start.
What an adventure of divine love we had –
From Atlanta, Memphis, Houston, Medford, and LA – no rest.

Sai gave us a task to fulfill in this life,
His legacy of love, of faith & hope – no strife,
But you have all now joined in this legacy of love,
To end conflicts of faith, & in our hand, peace – the dove.

Also to bring back to mankind the feelings of past,
Where mother & father were the first and not the last,
Can we revive with love – “hope” in this life,
Honor our parents every day – no tears, no strife?

Succeed we must, for Sai’s legacy is for the world and all,
To make a change so that man will stand in awe and call,
“Here was a Being of divine light, law, and love,
Whose devotees acted like angels from above.”

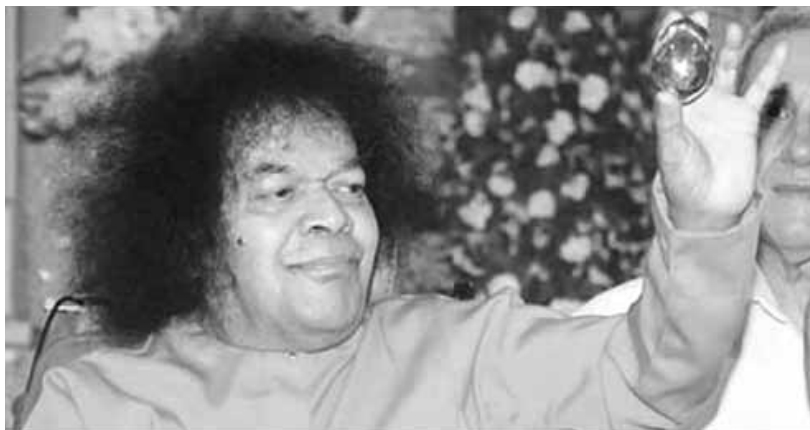
“How can such a Being of Love have walked this earth?
How lucky were they who lived for this birth.”
But can his devotees one and all,
Fulfill their lives with love, sacrifice, and toil?

This answer I do not know, but this I declare,
“Thank you, Baba, for the love that was there,
As we traveled along the great USA; it came as rain,
Love poured on us, and they had nothing to gain.

“Thank you, Baba, for this great love,
The angels from the USA whose every name is love,
And when I am weary of marching along your great stage,
These thoughts of love will follow from age to age.”

With love and humility,
—**Lalitha & Jega Jegthesan**
Kuala Lumpur, Malaysia

The Healing Grace of Sai's Lingam Water



THE SACRED HEALING WATER produced through contact with the healing lingam(s) manifested by Sri Sathya Sai Baba holds a divine power (vibration/frequency) that spans every known and unknown disease that plagues humanity, and then transcends science to cure what science cannot.

Those who live without the grace of spiritual vision, including some who prescribe and administer drugs for cures, do not and cannot know the curative power of Sai's divine current. Sai's sacred lingam water contains a divine charge that supersedes all known laws of medicine, all known laws of metaphysics, and all laws of science as recognized by man today.

With Sai devotees, their faith attunes them to Sai's healing current, all-prevalent in the lingam water. Its power and mercy are commanding and all encompassing, so it is impossible to measure the extent of grace that Sai might bestow.

Grace is the heart and soul of the devotee whose heart petals open to drink in the divine fragrance of the nectar of the healing water. The sacred water's reflective light drenches the heart-consciousness with unequalled splendor.

Only the soul (*Atma*), the receiver of the sacred water, will know for sure the grace that Sai has given. The need for healing water may be required on a short or an extended basis, unrestricted in order to fill or charge the "three bodies" (physical, mental/psychic, causal) with the light of grace, until the darkness that is trying to instigate deep, unsolvable problems and troubles, including inscrutable diseases that afflict the human body, is removed. Sai gives the affluence of the healing lingam water to be received fully and in abundance to all who require it, until the need is resolved.

When we seek well-being, health, or inner harmony, we require Atmic light to see behind the veils that prevent us. This

is beyond the scope of average sight, which sees only the world of great diversity and manifold experiences. Like a whisper, the good feelings we get are but a hint, a trace, of the spark of the Atma we are.

My name is Joe Maniscalco. I am a long-time devotee dedicated to Sai. Over my long, 50-year journey with Sai, I have had a number of times where events became so serious that Sai had to save me (in very real terms) from the harsh consequences of actual, physical-life encounters. For me, Sai has always been there whenever I critically needed him.

Non-devotees may not be able to relate to his presence or his subtle/causal methods of being there “with you,” where anyone sincere and deserving enough can envision him while he communicates with them.

(In September 2011), I had severely allergic reactions to a newly-prescribed experimental diabetic medication. When I took it as prescribed, it suddenly put my breathing into such shock (at 2.00 am) that I could no longer breathe.

I “called out to Sai” (as I always have in past crises), and by divine intervention during this medically-induced attack that lasted for five-hours, Sai’s presence came to me, and somehow I felt he kept me alive.

Usually, Sai improves my state of consciousness by lifting me above the invisible selfishness that emanates from humanity at large, until there is only the one sensation left within me, the *shanti* (peace) that radiates from the Atma. Lately, the *Atma shanti* within my heart and mind has protected me further

from the “free radicals” of the unrestrained *thama* and *raja gunas* (habitually dull or excessive energies) that proliferate in the world in the morning dawn.

The Veil of Maya

Everyone has the universal ability to cultivate and feel *shanti* (spiritual peace). This peace sits just beneath the veils or layers of the individual heart consciousness (the *jivi*), the veils that cause us to feel “we are us,” the individuals we think we are, and that whatever we have or own is ours alone.

This veil, this little illusion-maker that lies between the soul and the heart-consciousness, causes us to see the world in terms of duality. The illusion-maker is the very “thing” that also instigates us to view ourselves as separate from God. This aspect also triggers us to view the world as nature alone, and sets us off to view other humans as separate and different from us.

This subtle lens, known as *maya*, is an inner kaleidoscope that causes us to see everything as diversifying. *Maya* is a powerful and most tricky, misunderstood force.

The trick lenses (of duality and diversity) would show to you and me that we are our human bodies. And since we believe this at a subconscious level, we accept this thinking. On the worldly level of “relative reality,” we would fear that if we didn’t, we wouldn’t have anything to believe in: if we cannot bond ourselves with some idea that we see externally, then what do we do? We feel we must identify ourselves with duality/diversity and our body and mind/

jivi complex, thinking of it as ourselves, for if we felt we were everyone else, how would we function at all?

From “normal” human vision and perception, this world appears as the only reality to us. Because of nature around us, we have a common perception of our environment, which is considered normal and natural. Society – filled with family, friends, acquaintances, and other people we don’t know, in houses and towns, driving cars coming and going, up and down the roads – comprises our everyday reality.

In our “normal perception” (even if we are spiritually-inclined), what we see as the world is an amalgamation of what the world is, because our world isn’t just one store, one house, one road, one railroad track, one school, one building, one friend; it is a proliferate collection of multiples of everything humanity is, and how it behaves and conducts itself and why.

We too are everything that our personal “circles of society” are and what they go through. Some call this “collective-consciousness,” but whatever it is, we all share in each other’s lives one way or another. All alone, we mostly remain unsure of what we are.

Based on our cultural and traditional heritage, however, our education forms what it is we do as a society and causes us to “see” with our attitudes and not just with our physical eyes (*charma chakshu*). What does your attitude see with your eyes? This inner sight and how we see things from it, is not only critical in our striving for Self-

realization (as Baba has pointed out countless times), but in the striving, one must make efforts to attain mental and emotional balance in worldly life.

There are things, also, that cannot be seen with the physical eyes, no matter how critical they are to our feelings and inner knowledge. Our physical eyes cannot see our karma (the accumulated effects of our actions), nor can they see our attitude or higher feelings, because karma and other subtle human qualities lie above the spectrum of physical light that allows us to see the physical world.

Though love is not seen by the physical eyes, it has an infinite effect upon our mind, heart, and devotional traits. Because the mind influences what and how we see without eyes, our inner views and perceptions of our fellow human beings affect everything we are, culturally. According to the knowledge that secular education imparts, humanity is different from inhumanity, but the world is just the world and appears as merely nature to man’s eyes. This is the force of *maya*, which causes the mind to see dichotomy, the force that fools the mind so strongly, causing us all to feel separate from that which we really are and inversely linked and identified to that which we are really not.

Grace and Karma

Having *vibhuti* on me, within me, always on my tongue by His grace, has truly burned out uncountable lifetimes of trailing karma trying to re-manifest in my life. How do I explain this divine phenomenon within me?

Truly, no one knows for sure when “their” karma may produce a serious hit. Through the many, long-learning years under Sai’s guidance, I could recognize the removal of past karma taking place, a difficult but grace-filled process.

Even with grace, however, backlogged-karma may be looming in the shadows of one’s personal karmic history, which can produce unexpected outcomes, from mild upsets to major ones, from unacceptable arguments one can’t shake no matter how one tries to control oneself, to uncomfortable and painful situations. Not knowing when a major, latent-karmic explosion will pounce upon us, secretly trailing behind us from our near or very distant past, is no easy task.

No one knows if Sai will allow any such past karma to break through and affect us, especially when we are engaged in good actions. But if he allows the “bad” or “evil” to break through for some divine reason, there is always a massive, deeply-inspired lesson-of-life to learn and live by. This has been my continued experience.

Perhaps as an antidote to the current “medical system” health priorities, where the latest healthcare and treatments are given over mostly only to those who can afford the cost, Sai created a healing lingam. For those who are poor, for those who are socially disenfranchised, for those who lack in social strength or social grace to get the treatments or therapeutic remedies they need, or for those who are sick beyond what medical science knows how to cure – you are not forsaken by Sai.

The Healing Grace and Presence of Sai

One must feel purpose in one’s life to be healed. One must feel a positive meaning to one’s life for the health current of Sai to go through you.

When I first received the healing lingam water, I was in the grips of another, more severe bout of breathlessness, struggling for every breath I could manage. The feeling was that of pneumonia and how it arrests the breathing. This time I suffered for five days with this condition, with little or no medical diagnosis, even though I told the doctors I could not breathe. They all said I would be fine.

I don’t live in a medically deprived area. I live in Southern California, where the medical profession boasts of its state-of-the-art technologies. There is a brand new university hospital only five miles away. But somehow I ended up on the neglected list and was misdiagnosed, or somehow my disease mystified the doctors.

What do you do when your breathing shuts down and your every gasp of air comes with terrible pain? And the worst part was the fear that came with the breathlessness. The fear had consumed me, taking over my entire state of mind and emotions.

This fear was not a general, rational fear. No! It was supercharged with a fright I couldn’t shake, a horror of some kind I had never experienced before. And at that level of fright, I couldn’t get across my feelings – my worries – what the fear was doing to me – to anyone.

Nonetheless, I had been praying day and night for Sai to save my life, because the arrested

breathing had become so intensively serious I wasn't sure if I was going to make it. My entire family was shaken from the inside out. My wife and many daughters were there by my side, praying and struggling for my well-being.

My daughter Suzie (on an insight I had) took me to an acupuncturist for one last time. I was carried down the hall to a room where they laid me on a table. I was gasping for air, as if my breathing tubes were tied in knots.

Suddenly my breathing eased, and I could breathe again. After five days of feeling as if I were suffocating, my breathing at last became easier. I lay on that table with more than 100 acupuncture needles in me, or so my wife tells me. The needles were helping to unlock the energies that were somehow blocking my breathing. However, the acupuncturist said she didn't think she could do anything else for me.

The day the healing lingam water was due to arrive, my daughter Sherri saw shadows moving around the house. This went on two or three times. She even went down the hall to find out who else was in the house. She and her niece (my granddaughter, Krystal) then heard a knocking at the front door that naturally prompted them to answer it – but strangely, no one was there. Again the knocking occurred, but as before there was still no one there.

After a while, Sherri looked up and saw Sai standing outside the door. She saw him through the open blinds, but the next moment she looked up, the blinds were closed! A short time later, a few miles south, where my daughter Suzie lives, a shaking

at her front door grabbed her attention with concern. It seemed as if someone was trying to come in, but no one was there. Her daughter Krystal told her later, "Don't worry, Mommy; it is only Baba. He came to see Grampa earlier today when I was at his house. He is just coming to see you and tell you everything is okay." This door-rattling happened twice.

The same day, several hours later, another knock came at my door, only this time, there stood my daughter, Cathy, who had sent for the lingam water and brought it from Orange County out here to me in Riverside County.

I have been sensitive to Sai's presence for a long time, so when I held the bottle of water to my heart when I first received it, I felt I should take sips of the water each day and follow the intuitional feelings within me.

Each drop of sacred water delivered an indescribable blessing that cannot be put into words. The fear began to subside. Whatever transpires from here on, I thought, will be the blessing of Sai from his sacred healing lingam water. One way or another, I knew it would free me and my family from the pain that had descended. This was my deepest feeling and belief. I saw the face of Shirdi Sai come strongly to my vision. I knew that Sai was with me. I knew that he would free me. I could not have come to this point without the grace of the healing lingam water. Now I am without fear. It is liberating.

In Sai's Grace . . .

—Joe Maniscalco (1940-2011)

Why the Five Human Values?

We must go beyond the surface to understand their true meanings

THE SATHYA SAI EDUCATION in Human Values program (SSEHV) is based on Sri Sathya Sai Baba's teachings on the five cardinal Human Values. When he declared the five concepts at its basis to be **sathya, dharma, shanti, prema, and ahimsa** (in Sanskrit), there must have been a reason. In time, these Sanskrit terms were translated by English-speaking devotees as: **truth, right conduct, peace, love, and nonviolence**.

For many years, I have pondered these translations, wondering if, in so translating, we had lost some of the depth of meaning of the original Sanskrit words.

Why these values? With inquiry one finds that the concepts behind the Sanskrit terms go beyond what can be contained in a single word. Hence, the following analysis:

Sathya (Truth)

What does *truth* mean to you? Most people would answer that truth means not to tell a lie. But let us think beyond that. *Sathya* in Sanskrit means, basically, “unchanging.” *Sathya* cannot change. So, thinking of truth as limited to merely “not lying” does not do justice to this deeper definition of “unchanging,” since lies can and do change.

Sri Sathya Sai Baba tells us that we are three people – “*the one we think we are, the one others think we are, and the one we really are—divine.*” (SSS 14:18, Jan 25, 1979)

Take a moment and reflect on that statement. If we examine each part of the quote separately, we will realize that what we think about ourselves changes constantly, and what others think we are also changes constantly.

So, what are we, really? *What* is it that remains constant, unchanging – even though we may think differently at different times, and others may think differently of us at different times.

This brings us to the SSEHV principle of the truth latent in all beings – innate in all of us, waiting to be awakened; that which is always true about us and always in us. We really do not have to teach it but just awaken to this truth. This is the real meaning of *sathya*, the one Sai Baba wants us to realize, as evidenced by his statement:

“There are three levels of truth: nijam (fact), sathyam (truth), and ritam (absolute truth). To speak according to what one has seen is to merely state a fact (i.e., what appears as a white dress on a person may have changed to a blue dress later, but the person has not changed; thus, a fact is subject to change). Ritam, however, relates to the Atma (divine self), which is changeless and eternal, unlike the body or mind, which are subject to change. The Atma transcends both good and evil. It is described as attributeless, pure, eternal, permanent, and unsullied. (SSS 34:20, Nov 20, 2001)

**The concepts behind the Sanskrit terms go
beyond what can be contained in a single word.**

***Dharma* (Right Conduct)**

About *dharma*, Sai Baba has said:

Every profession, every step of life, each gender, each period of life fixed by age—childhood, boyhood, adolescence, youth, middle age, old age—has its duties and obligations, which set the norm and guide the individual to benefit himself and society.

(SSS 7:42, Nov 23, 1967)

Thus, this explanation gives us a place to start in our journey of performing our proper duties at each stage and reaching our ultimate goal in this lifetime. About that ultimate goal, Sai Baba explains:

Whoever subdues his egoism, conquers his selfish desires, destroys his bestial feelings and impulses, and gives up the natural tendency to regard the body as self, is surely on the path of dharma. He knows that the goal of dharma is the merging of the wave in the sea, the merging of the self in the Overself.

(*Dharma Vahini*, ch 1)

The cardinal concept of *dharma* thus goes far beyond thinking merely about “right conduct.” If we perform what appears as a generous act, we have to go further and ask ourselves whether, by so doing, we are also expecting something in return. Was it a selfless act? Or, if we praise someone while thinking that we really don’t like the person, does such an act follow the principles

of *dharma*? Hence, to live the concept of *dharma* ultimately asks much more of us.

Sai Baba teaches us:

See no evil: see what is good. Hear no evil: hear what is good. Speak no evil: speak what is good. Think no evil: think what is good. Do no evil: do what is good. This is the way to God. (SSS 31:23, May 11, 1998)

***Shanti* (Peace)**

What do we think when we imagine this word, *peace*? Is it peace between countries, peace with our neighbors and friends, peace among family members, and so on? Let us again go beyond *peace* in the sense we are used to thinking and begin to realize that to embody *shanti*, we must establish peace within, going into our own consciousness and finding the equanimity, the equipoise, and the patience that is inherent therein. Once finding it in ourselves, we can then radiate it to others.

The interesting and well-known author, Jiddu Krishnamurthi, was speaking on the topic of peace to a packed lecture hall at the United Nations. A young man, obviously stirred by Krishnamurthi’s talk, raised his hand to ask, “What can I do to help bring peace to the world?” The response was very short but laden with the power that is deep within us all: “Are you peaceful?”

Shanti asks us to give up our desires and expectations. *Shanti* will not manifest alongside anger and frustrations. Sai Baba has said:

If there is righteousness in the heart, there will be beauty in character. If there is beauty in the character, there will be harmony in the home. When there is harmony in the home, there will be order in the nation. When there is order in the nation, there will be peace in the world. (SSS 9:30, Oct 28, 1969)

Real shanti is to be had only in the depths of the spirit, in the discipline of the mind, in faith in the one basis of all this seemingly multiplicity. When that is secured, it is like having gold. (SSS 1:21, July 10, 1959)

Prema (Love)

What thoughts come to mind when you hear or see the word, *love*? Is it another being you love or would like to love? Is it sexual love, the love of a mother for a baby, the love between one and another in a relationship? Do you love yourself? Can you love another without having love for yourself? Why? Why not?

Religions talk about love; spiritual groups talk about love. Martin Luther King, Mother Teresa, Gandhi, Jesus, Sri Sathya Sai Baba – all of them talk about love and its power, about love beyond the sense of having worldly relationships. All these “emissaries of love” are in touch with the deeper meaning of *prema*. King described *agape* love as “unconditional love.” Sai Baba instructs us, “*Love all, serve all.*”

Prema implies there is always a connection with everything in the universe, whether in nature, between animals and humans, or between people – everything! Similarly, all the five cardinal values are connected – a thread binding everything together, always there, whether visible or unseen.

In a discourse in July 1974, Sathya Sai Baba taught:

[Only] the yearning to reach for the sublimity that lies inherent [within] is entitled to be called by that holy word, prema (divine love). For, that is man's sweetest, most charming, most satisfying possession. Divine love is strong and steady enough to leap over all obstacles, confront with equanimity all changes of fortune, and defeat all attempts to delay or deviate. It does not judge one incident as good and another as bad. . . . Just as the same sun causes both day and night, the same divine will causes both joy and grief; so, the devotee does not wince or exult, whether ill or well. (SSS 12:42, Guru Purnima Day, July 4, 1974)

Perhaps as you contemplate realizing the true meaning of *prema*, you may begin asking the following questions: Can you love everyone? Is it possible to love all animals, the homeless, a believer in a different religion, a different gender, a different race, babies, teenagers, the aged, all of nature, each one's intellectual abilities?

Love is the word that indicates the striving to realize the falsity of diversity and the reality of the One. Love transposes the self onto

another, and the two begin to think, speak, and act as one. When love takes more and more into its fold, more and more entities are unified as one. When you love me, you love all, for you begin to feel, know, and experience that I am in all. (SSS 11:15, Feb 24, 1971)

Ahimsa (Nonviolence)

A Sanskrit definition tells us that *Ahimsa* is the doctrine that all life is one and sacred, resulting in the principal of nonviolence toward all. How shall we avoid harming or hurting anyone or anything? Here are a few of Sai Baba's words that help us understand the concept of *Ahimsa*:

Ahimsa does not mean merely not injuring a living being physically. You should not cause harm even by a word, a look, or a gesture. Tolerance, fortitude, equanimity – these help you to practice ahimsa steadily. (SSS 10:59, Feb 17, 1980)

Ahimsa is another facet of sathya (truth). When once you are aware of the kinship of all beings, the fundamental Atmic unity and the oneness with God, you will not knowingly cause pain or distress to another. (SSS 7:46, Dec 20, 1967)

Looking at debasing things, listening to evil or wrongful words, and speaking harshly amounts to himsa (violence)." (Summer Showers in Brindavan, 1978:30; accessed at srisathyasai.org.in/pages/his_teachings/The_Five_human_Values.htm)

Baba warns us that perpetrating violence on others is ultimately committing violence to oneself. We will definitely reap the consequences of our actions, whether in the present or in the future. Though the result may not be always apparent, every action evokes an inevitable reaction. (srisathyasai.org.in/pages/his_teachings/The_Five_human_Values.htm)

Through deeper understanding of **sathya, dharma, shanti, prema, and ahimsa**, our inherent perfect character can awaken to the ultimate and true meanings of truth, right conduct, peace, love, and nonviolence. With that knowledge and its practice, "All is One" is achieved.

Clearly, a great deal is asked of us on this journey of understanding—and putting into practice—the true meaning of the Five Human Values. But fear not, Sri Sathya Sai Baba has also shown us the way we can slowly but surely reach these basic goals, for he has given us stepping stones to understanding each of the values – namely, the "subvalues," which will be discussed in the second part of this article.

Many blessings and much love,

—Bea Flaig

Tucson, Arizona

(To be continued in Part 2)



A Weekend of Sai-lence in Historic Charles Town WV

with Celebrations, Service, and Satsang

AMIDST THE BEAUTY of the West Virginia hillsides, 35 Sai devotees turned out for a Sai-lent Retreat Weekend outside historic Charles Town, March 16-18, 2012. The retreat was hosted under the auspices of the Sathya Sai Baba Centers of the Mid-Atlantic region, and this was the first Sai-lent retreat in the southern part of the region.

Held at the Claymont Court Mansion, formerly the home of a grand-nephew of George Washington, the retreat weekend featured inspirational talks, periods of solitude, devotional singing, chanting, meditation, and service opportunities. Uplifting presentations by longtime Sai devotees, Ms Mandy Staffa and Dr Allen Levy, were a highlight of the retreat.

Mrs Susan Sullivan-Rakoff, chair of the weekend, said she was inspired to organize the retreat after attending several times the joint Northeast/Mid-Atlantic Sai-lent retreat held every October in lower New York state. "It was a rejuvenating experience to have 40 hours of deliberate silence for self-reflection. The program included time for solitude and activities, and the guest speakers offered fresh insights into spiritual practice. We modeled our March retreat after the October program to give devotees two opportunities a year to practice silence in a Sai environment," said the past president of the Washington DC Sai

Center. She pointed out that the Northeast retreat has been held for over 30 years, and Dr Levy currently serves as the chair for that retreat.

Mrs Sullivan-Rakoff noted that for this March retreat, "the overall experiences of the attendees and divine presence within the retreat space were far greater than any of us could have anticipated. We are so grateful. Swami took care of every detail. His love was felt throughout the weekend. Devotees later commented that they felt something special had happened within the group and within themselves."

For many, the serene and peaceful setting was an ideal location to go inward and reflect on the teachings of our beloved Swami. A South Bethesda Center member reflected, "Attending the Sai-lent Retreat gave me a chance to relax and renew. The experience reminded me of staying in Prashanti Nilayam. The lack of street noise or phones ringing allowed the sounds of nature to be heard. In addition, quieting my speech removed the need to interface with the world and interact with others."

For some, the weekend took on a sense of Divine Purpose, particularly when it was revealed that 75 Buddhists were engaged in meditation nearby on the 300-acre grounds.

The significance seemed to further increase when members of a local Native American tribe showed up to conduct a sacred sweat lodge ceremony nearby.

Claymont Court, a Georgian-style brick mansion, was built in 1811 by 90 slaves owned by the Washington family. The surrounding lands were once battlefields where Confederate and Union soldiers fought during the Civil War. On this weekend, however, it seemed that all the groups were being drawn together in a sacred union by an unseen Hand, to experience not only the sweetness of silence but also unity in diversity.

The weekend began Friday night with a delicious potluck dinner, followed by silent sitting that led into meditation and devotional singing by the group. Ms Staffa shared some of her background with Swami since coming to him in the mid 1980s. She helped the group to set its intention for the weekend by teaching a method of connecting with one's Higher Consciousness or Baba.

Saturday and Sunday began in the predawn hour of 6 am, with silent sitting, Omkar, Suprabhatam sung in two languages, followed by one voice reciting the morning prayers, and the *gyoti* (light) meditation led by Dr Levy. An invigorating yoga session allowed devotees to stretch prior to a wholesome breakfast, followed by a prayerful walk in nature. During the walk, regional vice president Doug Gaum pointed out unique foliage, butterflies, birds, and deer, as devotees reveled in the perfect weather and rolling landscape of the Shenandoah Valley.

A mid-morning talk by Dr Levy delighted participants as he shared intimate moments at the lotus feet of our Divine Bhagavan since the late 1970s. "Growing up Jewish, I didn't believe in God," said Levy, whose challenging childhood included trauma. He noted, however, that "Swami was on Earth and had other plans for me."

Through Swami's grace, Dr Levy would make trips to see Swami and have numerous interactions with Him. Swami chose Dr Levy's wife, also a devotee, and blessed their marriage.

Each person eats to satisfy his hunger. So, too, each one of you must discover the best way to appease your spiritual hunger as well. Do not be led away by the scorn or recommendations of others. Consult your own reality [in the silence] that you create by quieting your senses and controlling your mind; there is a voice you can hear in that silence. The true sign of your having listened to that voice is your behavior! A large tree is held and fed by its small roots that dive into the silent earth. So, too, if you go deep into the silence of your inner consciousness, your spiritual blossoming is assured.

—Sri Sathya Sai Baba
(SSS 5:28, April 6, 1965)

Swami had Dr Levy and his wife lead the *gyoti* meditation for westerners for months on end in Prashanti Nilayam. As a master violinist, Dr Levy was blessed to play in the International Sai Orchestra and with other musical ensembles in the Divine Presence for many years.

Saturday afternoon and early evening offered a choice of silent activities, including mindful mandala painting, writing the holy name, individual alone time, and Sai videos. The weekend included additional interesting talks by Dr Levy and Ms Staffa and various devotional activities. The evenings concluded with prayers. As the weekend was intended as an individual inner journey, each participant was free to attend any or all activities offered.

In keeping with the intention of silence, and at the same time wanting to show appreciation for the inspirational talks given by the speakers, audience members raised their hands and wiggled their fingers instead of clapping. It was a fun expression of gratitude that quickly caught on within the group.

Attendees washed dishes after each meal, helping to keep the cost of the retreat low. Participants signed on and worked in teams to make quick work of the cleanup.

Mr Jay Nelliott, devotion coordinator for the South Bethesda Center, described how the weekend resulted in significant benefits. "The retreat took me to a different reality. The power of prayer through the meditation we participated in helped me realize that I can balance my worldly life with my spiritual life. In



my professional life, there's so much pressure, but after the retreat, I feel more comfortable with myself and more detached. I feel a lot freer, mentally."

The weekend ended with vice president Gaum offering a prayer of gratitude to Swami and asking that "Swami anchor into our hearts all that we have learned this weekend. May he guide us to use all that we have learned in the perfect way and in the perfect time so that we may serve in the perfect way."

Mrs Sullivan-Rakoff said that as a result of the positive written responses collected at the end of the retreat, such as "I'm blissed out"; "Enjoyed every aspect of the retreat"; and "Make the retreat longer"; the organizing committee had already met to discuss the retreat results and to begin planning another Sai-lent retreat for next spring. "We had great committee unity throughout the planning process, and we feel blessed by Swami to have had this new opportunity to serve him."

—**Edith Billups**
Gaithersburg, Maryland

SaiLoveinAction.org

SERVICE PROJECTS FROM AROUND THE USA – and from around the world – are now being highlighted in the *SaiLoveinAction.org* website, launched in February 2012. Keep checking back, as new stories are being added continually. A few of the debut articles include:

- **Blind & Low-Vision Olympics (Sacramento CA):** Members of the Sai Center of Elk Grove CA have built lasting friendships with disabled athletes by volunteering at this annual fall event ever since 2006. (<http://sailoveinaction.org/project/californiaBlindAndLowVisionOlympicsElk>)
- **Feeding the Homeless (Washington DC):** Two Sundays a month, Sai Center volunteers join hands with the Shanti Yoga Ashram to prepare a hot vegetarian meal for homeless men and women. (<http://sailoveinaction.org/project/FeedingHomelessWashingtonDC>)
- **SSEHV (Sathya Sai Education in Human Values) (St Louis MO):** Staff training and workshops for homeless women and children in SSEHV at Good Samaritan Center and Women's Safe House, an emergency shelter, include values-based workshops addressing health issues, etiquette, parenting skills, budgeting, tutoring, and so on. (<http://sailoveinaction.org/project/SSEHVStLouisUSA1>)
- **Prison Service (Wappinger Falls NY):** Sai volunteers in the Northeast USA participate in the Thresholds program, which trains prison inmates in problem-solving and decision-making skills, to build self-esteem and help prepare them for successful re-entry into the community. (<http://sailoveinaction.org/project/PrisonServiceWappinger1>; <http://sailoveinaction.org/project/PrisonServiceWappinger2>)
- **Medical Screening Camps (Florida):** Members of the Sathya Sai Center of Tampa Bay experience Sai Baba's teachings and divine love firsthand through conducting medical screening camps in St Petersburg and Clearwater FL. (<http://sailoveinaction.org/project/MedicalCampsTampBay>)
- **Singing to Uplift (Boulder CO):** Sai Center members visit a long-term care facility in Boulder, Colorado, every month, to sing uplifting popular songs and visit with the residents. (<http://sailoveinaction.org/project/SingingMesaVista>)

HOW to NAVIGATE the *SaiLoveinAction.org* website: The home page is a satellite image of the world with orange dots representing service project stories. The globe can be spun to locate posted projects from around the world. **Hovering the mouse** over an orange dot brings up a brief description of the project. **Double-clicking on the map** zooms in toward the center of the map. (It pays to zoom in 100%, as dots for some stories are on top of each other – where members of a Sai Center have submitted multiple stories.) **Clicking on a dot** brings up the full story.

FLAT MAP VIEW: A recent addition to the website is the option to view a "Flat Map" – also enabling the site to be accessed by smart-phone and tablet devices. (Click on the "Flat Map" button in the lower left corner of the home page.)

Your Abode Rediscovered



MOST BELOVED BHAGAVAN,
 On April 24, 2011, devotees all over the world lost the physical presence of their Divine Father, Mother, and Best Friend; you took Maha Samadhi in Puttaparthi, your Divine Abode. Since then, the devoted have individually rediscovered Your True Abode: In every heart, of every being.

The collective spirit of your devotees has become an unconquerable force and your name has grown wings and soared out to even further lands.

Your work gathers new momentum as an increasing number of awakened men, women and children come forward as soldiers in your glorious mission.

We pray to you, O Bhagavan, to continue to inspire us as we march ahead with your teachings of Sathya, Dharma, Shanti, Prema, and Ahimsa emblazoned in our hearts. Jai Sai Ram!

—Y-E-S! (Youth in Eternal Service),
 A Magazine by the Sai Youth of Maharashtra and Goa (srisathyasai.in/yes), Special Issue, Apr 24, 2012, accessed at www.dharmakshetra.org.in/dknews12/yes_mahasamadhi_apr24.pdf

Together

What is the best way to go through life?



*TOGETHER we can build a dream
Together we can create our future
Together we can go through a conflict
Together we can achieve success
Together we can discover the world
Together we can better ourselves
Together we can do anything at all
Together we do everything
Together we complete the task
Together we are together*

—**Gaia Jinsi**, SSE Student
Sathya Sai Baba Center of South Bethesda, Maryland

USA Event & Conference Dates – 2012

Regional retreat updates and information may also be viewed at the official Sai website:

<http://us.sathyasai.org/> or <http://us.sathyasai.org/infoconf.htm>.

Region 1 (Northeast): May 25–27 (Fri–Sun), at Russell Sage College Campus, Troy, NY. Theme: *Vidya Vahini – Stream of Thought Which Illumines*. Speakers: Hymon Johnson, Ted Henry. Contact: nesairetreat@gmail.com, or call 508-868-3643.

Region 2 (Mid-Atlantic): May 25–28, at Camp Westmont, Poyntelle, PA 18454. Theme: *Why Fear When I Am STILL Here!* Speakers: Dr Narendranath Reddy, Dr Rupak Changkakoti, Mrs Sarojini Changkakoti, Prof A Anantharaman. Registration and more info: <http://retreat.sathyasai-region2.org>, or contact Ajit Virani (703-709-9343, retreatregistration@sathyasai-region2.org) or Piyush Ghayal (973-519-2142).

Region 3 (Southeast): May 25–28 (Fri–Mon), at YMCA Blue Ridge Assembly, Black Mountain, North Carolina (www.blueridgeassembly.org). Theme: *Harmony: Individual-Family-Society*. Speakers: Robert and Rita Bruce, Sunder Iyer, Fize Mohammed, Gnana Bhaskar Tenali. For more information, contact center.seva@gmail.com, or call 828-413-4755 or 828-413-3450.

Region 4 (Mid-Central): May 18–20 (weekend before Memorial Day holiday weekend), at Camp Wyman, near St. Louis, MO. Speaker: Dr Narendranath Reddy. For further details: [www.stlsai.org/retreat](http://stlsai.org/retreat). Contact: Vijay Surpuriya (901-210-6039).

Region 7 (Northern California and Northern Nevada): The region hosts an “*i to I Transformation*” Speaker Series, including:

- **June 23** (Sat, 9.30am–4.30pm), a day-long mini-retreat with Prof & Mrs Anil Kumar (Vijaylakshmi) and Dr Sue Evans, on “Experiencing the Divine: From the Form to the Formless,” at Unity Church Palo Alto, 3391 Middlefield Road, Palo Alto CA 94306. Contact: Suzanne Slyman, suzslyman@gmail.com.
- **July 7** (Sat, 9.30a–12.30p), workshop with Dr Sue Evans, “Spiritual Self-Confidence,” at Divine Science Community Center, 1540 Hicks Ave, San Jose CA 95125.

Region 8 (Southern California): June 1–3 (Fri–Sun), at Camp Buckhorn, Idyllwild, CA (www.buckhorncamp.com). Theme: *Feeling the Presence: Journeying Beyond the Form*. Speakers: Prof A Anantharaman, Dr Narendranath Reddy, Dr A Ramakrishna. Info and registration forms available at www.region8saicenters.org/Conference.php. Contact/registrar: Bruce Bouché at 805-649-9818 or bruce.bouche@roadrunner.com.

Region 10 (South Central): • June 16–17, Prof Anil Kumar in Dallas TX (Jun 16, public event; Jun 17, *satsang* at Dallas Sai Center).

- **Aug 31–Sep 2**, Labor Day Retreat at Camp Judea in Austin TX. This retreat will introduce a parallel SSE Weekend Camp for children.

USA Young Adults: Aug 10–12, Young Adult National Leadership Conference (for regional YA reps and advisors, and national Sai organization leaders), in Dallas TX.

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***Sathya Sai Newsletter USA* online archives (1976–2009):**

<http://us.sathyasai.org/ssn/index.htm> (now updated to 2009)

Recent Arrivals

Wisdom of Sai Women, by Sue Evans, Lyn Kriegler, and Kirsten Pruzan Mikkelsen, contains interviews of 18 Sai women devotees from around the world. They share stories of their lives, stories about Swami, and the wisdom they received walking the spiritual path. Soft cover, 226 pages. BI-493 \$5.00

Sai Darshan Vol 2, by Seema M Dewan. In this volume, the author has transcribed 108 messages divinely inspired by Bhagavan Sri Sathya Sai Baba through her inner voice. Each message offers words of wisdom, covering many aspects of spiritual growth. Soft cover, 292 pages. BI-494 \$5.00

Sai Baba My Pilot, by Capt V K Sharma, recounts the author's experiences as an airline pilot and the memorable days of piloting the plane with Swami aboard. He has been guided on his spiritual journey ever since 1973 by Baba's grace. BI-501 \$15.00

Swami's Teachings about Virtuous Children, by Dr Charanjit Ghooi, compiles Vedantic knowledge with Swami's teachings to help parents live exemplary virtuous lives, demonstrating to their children its importance. Drawing upon her medical background, the author uses sketches and explanatory diagrams to further support the concepts. BI-439 \$4.00

The River Flows: Letters to Rhutu, by Purandar Amin, might well be titled "Letters to Our Children," representing the universal wish of spiritually-minded parents to lovingly direct their children's minds toward the ultimate truth. The author does this in a most practical way through this series of letters scribed to his daughter and bound into an elegantly designed book as a wedding present. BI-382 \$9.00