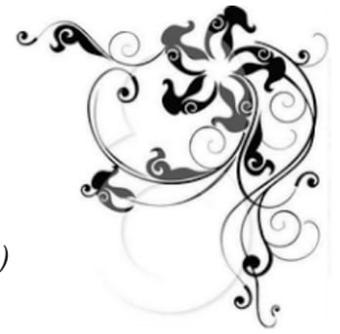


PERSONAL TRANSFORMATION  
*Uncovering Sathya Sai within*



SAI SARATHI 2018



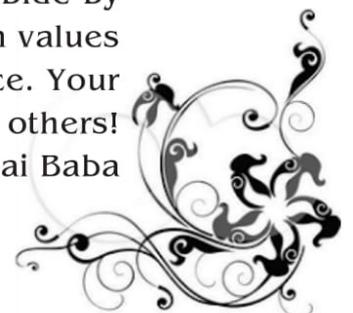
# The Ten Principles

*(For members of the Organisation and others)*

1. Treat as sacred the land in which you were born. Have patriotism to your nation - but do not criticise other nations or put others down. Not even in your thoughts or dreams should you think of bringing grief to your country.
2. Respect all religions equally.
3. Recognise the Brotherhood of Man - treat all as brothers. Love All.
4. Keep your house and surroundings clean - for this will promote hygiene and health and help you.
5. Practice charity - but do not encourage beggars by giving money. Provide food and clothing and help them in other ways (do not encourage laziness).
6. Never give a bribe or take bribe.
7. Curb envy and jealousy, expand your vision and outlook, treat all equally regardless of caste or creed.
8. Try and do as much as possible by yourself. You may be wealthy and have servants - your servants can help - but service to society must be done personally - by yourself.
9. Have and cultivate "Love for God and fear of sin". Have hatred for sin.
10. Never go against the laws of the land; follow these diligently - both in word and in spirit.

All members of SAI BABA Centres should be an example to others in respect of the above. All members should abide by the above principles and adhere to the 5 basic human values of Truth, Righteousness, Peace, Love and Non-Violence. Your first principle should be Love! Do not look for faults in others!

- Bhagawan Sri Sathya Sai Baba



# PERSONAL TRANSFORMATION

*Uncovering Sathya Sai within*

SAI SARATHI

November 2018

Published by  
Sathya Sai International Organisation  
Hong Kong

**TO OUR BELOVED BHAGAWAN**  
*You make us the best we can be*



Sai Sarathi is the annual magazine of the Sathya Sai International Organisation, Hong Kong.

Views, explanations and experiences contained in the published articles  
are those of the authors and not of the Organisation.



# WHY DO WE HAVE *Faith?*

Every week, many gather at the Sathya Sai Centres to pray and sing devotional songs (*bhajans*), to listen to and discuss the teachings of our beloved Sathya Sai Baba, and to regularly participate in some form of selfless service (*seva*). We come because we have faith in the divinity of Sathya Sai Baba. But, what is our purpose? What do we really seek and are we getting it? Every spiritual seeker needs to contemplate on these questions.

Do we gather because we want to seek favour from a Divine Being who we believe is powerful, can protect us and give us what we want? Or is it because we are simply doing what we were taught to do, what we believe is good *karma* and will ensure our families have a good life? Our relationship with Swami is not a trade, because in the final analysis we have nothing to offer Him, the Avatar of the age. He does not require our devotion. He has come for a supreme purpose, to lead humanity back from the deep well of our illusions and the endless desire for sensual pleasure and material gain.

At the heart of true spirituality – beyond faith-based religion and all our rituals and practices, no matter how traditional – the “proof of the pudding”, so to speak, has to be our personal transformation. If our faith does not inspire us to change, to live nobler lives with greater awareness of our true selves, then why do we have faith? Ultimately, the question that must be answered is “Who Am I?”, because this is at the very core of Bhagawan’s teachings.

When the transformation takes hold in our hearts and minds, when our thoughts, words and deeds are sweeter and reflect greater awareness of divinity within us, when we deal with life’s situations with greater peace, and when the quality of our interactions with others is based on selflessness – self-sacrifice and selfless service

– we can finally say goodbye to our ‘old’ self, because a ‘new’ self has emerged.

Bhagawan Sri Sathya Sai Baba says: “I do not want to know that you have listened to My discourses well. I want to know that you have thoroughly transformed yourselves. It is such transformation that is the mark of true devotion.”

It is true that the signs or effect of our personal transformation are not always seen immediately, for the process is very much a journey. For some, the journey is short, for many it is longer. Yet, it is always personal, dependent on the intensity of the effort of the seeker. Only if we live with increasing Self-awareness, which is the fruit of our greater efforts and Sai’s grace, can our lives explain why do we have faith.

The cover of this issue of *Sai Sarathi* illustrates that the illumination of our very core will drive away darkness and bring Self-awareness, and so make our lives – represented by the hands – more loving and useful to society. We hope the articles herein will help readers to better understand the need for personal transformation. We pray you find ample inspiration to strive harder in your *sadhana* and to achieve greater Self-awareness.

The greatest and most meaningful miracle in our lives does not take place outside, in front of our eyes, but it takes place inside, in the realisation that we and Swami are One.

Jai Sai Ram

*Poonam Samtani*  
National Council President

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# Your Reality Is In Your Own Self, *Not Elsewhere*

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DIVINE DISCOURSE | 25 OCTOBER 2004

*By which power of love the earth does rotate without axle or bearing,  
By which power of love do the stars remain in the sky  
without falling on the earth,  
By which power of love do the oceans confine themselves  
to the limits without inundating the earth,  
By which power of love does the wind-god blow cool  
breeze in all the worlds,  
That mighty power of love is verily the Atmic power.  
That power of love is most wonderful, unique and all-pervasive.  
The entire creation is permeated with love.*

*(Telugu poem)*

Embodiments of Love!

Man need not undertake any special *sadhanas* (spiritual exercises) to visualise the all-pervading truth. We call God by different names. These are the names given by man to God based on some imaginary forms. But who has actually perceived these forms? None so far.

There is only one power in the world, which is all-pervasive. That is the power of love. Only by love are human societies formed. There can be no humanity without Divinity. It is only when man establishes contact with Divinity to some extent that he can acquire a little of that divine power which is omnipotent.

In fact, all modes of power are immanent in *manavatwa* (humanness) itself. It needs no

special agent to vest it with any extra powers. The divine power fully manifests itself in a human being. Human power cannot function without the help of divine power.

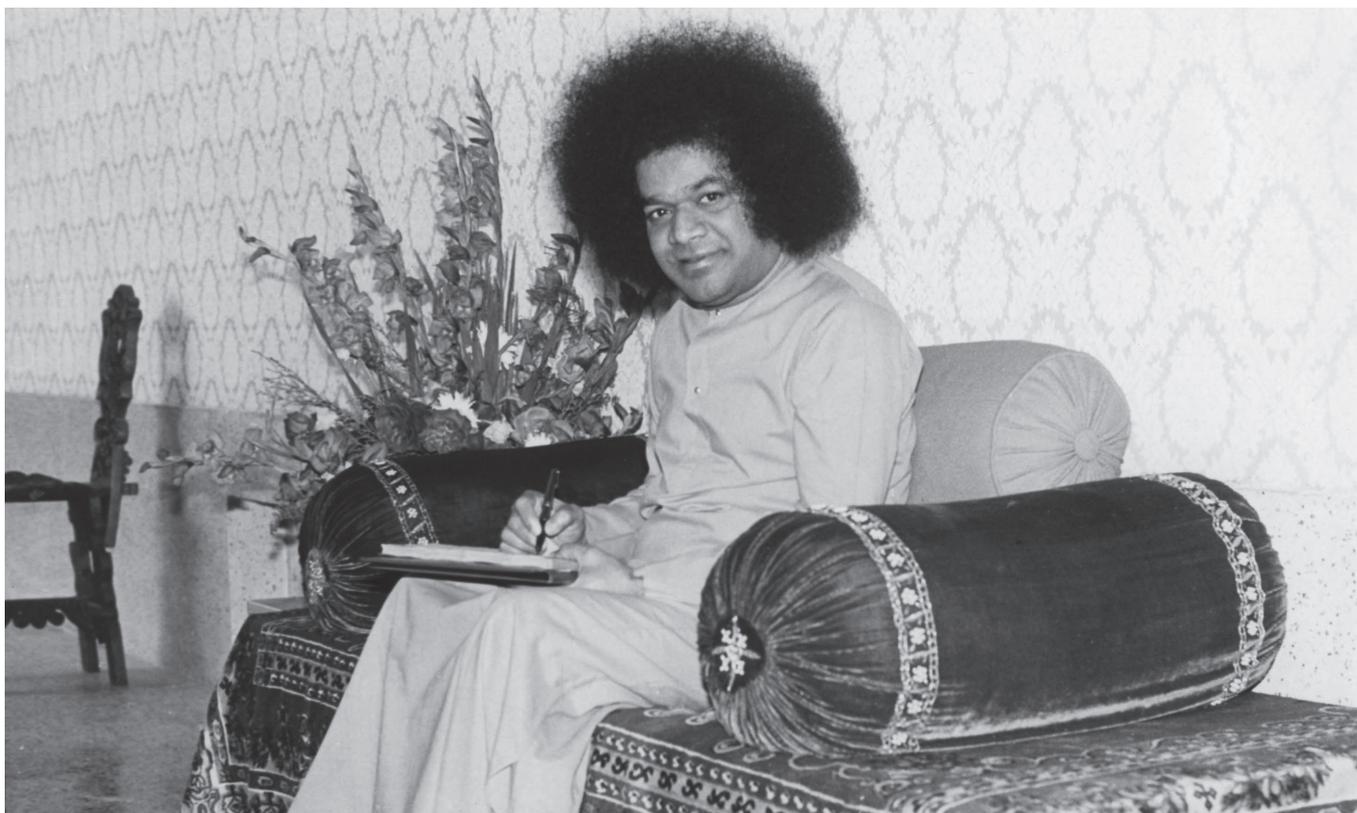
There are four *mahavakyas* (major aphorisms) in the *Vedas*, namely, *Tattwamasi* (That Thou Art), *Prajnanam Brahma* (constant integrated awareness is Brahman), *Ayam Atma Brahma* (This Atma itself is Brahman), and *Aham Brahmasmi* (I am Brahman verily). The essence of these *mahavakyas* is further explained in the Upanishads and the Bhagavad Gita. But man is getting deluded because he is unable to understand the import of these *mahavakyas*. He is not able to realise divine power that, in fact, is in his own self.

Divinity in humanity expresses itself as *sakthitattwa* (energy).

Today, man is striving to acquire several powers and make use of them for getting relieved of his sorrows and sufferings. In fact, these sorrows and worries are the stepping stones to Divinity. Man should not give too much importance to these worries. If one analyses carefully, what is there in human existence that does not cause worry? Man's life from birth to death is full of worries. I often quote a poem to describe this fact:

*To be born is a worry,  
to be on this earth is a worry;  
The world is a cause for  
worry and death too;  
The whole of childhood is a  
worry and so is the old age;  
Life is a worry,  
failure is a worry;  
All actions and difficulties  
cause worry;  
Happiness too is a  
mysterious worry.*

*(Telugu poem)*



Some people say they had the vision of the Divine in their dream. Some others say they had it in their meditation. Yet others declare they had seen God through their *jnana methra* (eye of wisdom). Most of these claims are the result of man's delusion. They are not real. Some people claim to have seen God in their dream. Where is dream? Where is God? In fact, dream experience itself is not real; it is only an illusion. They are deluded to think that way. The day man gets rid of this delusion, he will acquire divine power. Hence, everyone should come out of such illusion.

Some sit in meditation and think they are contemplating on somebody. Some others claim to have seen some effulgence in their meditation. What is meditation? It means *ekagratha* (concentration on the inner vision of the omniself). It is

visualising a *drisya* (scene) in a state of absolute stillness of the body and mind free from illusion. But wherever a man is, there is his mind as well. There is no place in this world without the mind being present. The mind is all-pervasive. It is said that the mind alone is the cause for bondage as well as liberation.

We say we are happy. Where does this happiness come from? Certainly, it is not from outside. It wells up from one's own heart. The nature of the mind is *chanchala* (fickleness). This fickleness is in our own nature. It has not come from outside.

All relationships we maintain in the objective world are only illusory. Supposing you marry a girl. From then on, you maintain a man and wife relationship with her. Even prior to the marriage both of you were existing in the world but this relationship was

not there. From the moment you both are married you think she is related to you. Thus, it is a mental relationship.

Even *Maya* (delusion) is associated with love. You do not find anything in this world devoid of love. Love is in everything in this world. All relationships between people in this world are established and cultivated on account of love. Again, love becomes the cause for separation of two individuals.

There are several types of *sadhana* (spiritual exercise) in this world, *bhrama sadhana* (coming out of delusion) is one such. In fact, Brahma, Vishnu, and Maheswara cannot be visualised in your *sadhana* (meditation, etc.). What all you see in your meditation are only reflections of your feelings. Brahma, Vishnu, and Maheswara

are not really existing in this world. They are only your imaginary forms.

What really exists in the world is *manavattwa* (humanness). Unable to believe the humanness that is present right in front of your eyes, if you contemplate on divine nature, how can you find it? The name and form that you attribute to Divinity, namely, Brahma, Vishnu, and Maheswara, are not real. They are only a mirage born out of your delusion. Everything is contained in the human being. You are Brahma, Vishnu, and Maheswara and every conceivable name and form attributed to Divinity.

When you begin to believe that you are everything, there can be no cause for any kind of worry. When you are able to realise *Aham Brahma, Aham Vishnu, Aham Easwara* (I am Brahma, Vishnu, and Maheswara verily), there is no scope for any doubt. All these names and forms are products of your own imagination. There is no power greater than humanness in this world.

You say that Swami appeared in your dream last night. This is not correct. I do not appear in anybody's dream. When you intensely desire that Swami must appear in your dream and constantly think of the same, that intense desire will assume a form in your dream.

God does not assume a form or change into another form. Some people think that God is angry with them. This presumption is also not correct. God has neither

love toward somebody nor anger toward another.

All these presumptions are of your own making. You attribute anger or other feelings to God. Instead, if you live in love constantly, you will not find anger in others. In fact, love is your true form. Man is born out of and brought up with love. Not only a human being, but every living creature experiences love right from its birth. There is no force more powerful than love in this world. No power on earth can change love. Do not get deluded by the thought that you have acquired this power and that power. All these are only illusions (*bhrama*). *Bhrama* is not *Brahman*. Nor can *Brahman* be equated with *bhrama*.

What is meant by *Divyatma*? It means Divine *Atma*. *Atma* is nothing but consciousness. And, that consciousness is all pervading. You do not find a place where there is no consciousness. Consciousness is omnipotent. There is one aspect to be borne in mind in this context: consciousness is movable. But we are deluded to think that it is static. In fact, the real power is within you only. That is *Atma Sakthi* (*atmic* power). We have already known that *Atma* is consciousness. Therefore, *Atma Sakthi* is *chaithanya sakthi* (power of consciousness). This is all-pervading. This enables you to witness different forms.

The immense power in humanness is divine in nature. It confers peace and happiness. You may think that divine power is some special power. It

is not true. Your own power of contemplation assumes the form of divine power. Therefore, first and foremost, realise your own innate divine nature.

All that is written in the books or read by you are not, in fact, true. There are some kinds of power which are temporary; they are not eternal. Such transient powers should not delude one. You are learning the *Vedas*.

Every sound that emanates from the *Vedas* emerges from the navel only – we are experiencing the sound emanating from our own navel. Supposing you go to a hill and shout “Oh!”, the sound comes back to you as resound. Similarly, good and bad emanates from you only. They do not come from somewhere and get into you.

For example, you go on repeating loudly a particular sentence taken from a book. After sometime, you will get it by heart. But, the sentence memorised by you is not yours. It is only a resound. In God's creation, everything is reaction, reflection, and resound.

All that we experience in the outside world is only a reaction, reflection, and resound of the inner being. We are, however, deluded to think that this reaction, reflection, and resound are real ones. Whatever feeling comes out of your heart and takes a shape outside is the real form. It means that that form has already been conceived by you.

Suppose you imagine a particular form for Lord Rama. Then, contemplate on that form,

closing your eyes. You can visualise the same form as a reflection of your inner thoughts. All that is manifested in the outside world is only a reaction, reflection, and resound of your inner being.

You yourself are Rama, Krishna, Easwara, etc. Think that you are Easwara and contemplate on that form. You will become Easwara, verily. *Yad bhavam tad bhavathi* (as you think so you become). Similarly, think that you are Rama, Krishna, etc. and you will become Rama and Krishna. Today, people sit in meditation. It is only for developing concentration, not with a view

man comes out of this illusion that he will be able to realise *Brahman*.

Love is the most important factor. If you pray to God with intense love and devotion, your prayers will certainly be answered. Such is the power of love. Devoid of love, nothing can be achieved even in this mundane world. Love is God, live in love! Without love, the whole world becomes a vacuum. That love alone assumes a form. Realise this truth.

You sit in your so-called meditation and try to forget yourself through imaginary

spiritual practice you have to adopt. That is the divine practice. Divinity is omnipresent. You have to realise that omnipresent divinity within your own self. It is present in all the three states of consciousness, namely, dream, wakeful, and deep sleep state. One has to strive to experience that divinity constantly. That is *Prajnanam Brahma* (constant integrated awareness is *Brahman*). That is *Sakshatkara* (vision of divinity), an experience that transcends all the three states of consciousness.

You are worshipping several forms of divinity. However, you cannot afford to forget your

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**Constantly live in the awareness**  
**“I am God, I am everything, and I am the reality.**  
**All forms are subject to change.”**

---

to contemplate on God. People mistake concentration for meditation. This is not a correct method.

All these exercises are reaction, reflection, and resound. Only you are real; you are the Truth. You are able to visualise God only in human form. Man cannot conceive or visualise anything greater than him. You are everything and everything in creation is immanent in you. Unfortunately, man today is forgetting his real nature and is imagining something that does not exist. This is the result of delusion, which, in fact, is of his own making. It is only when

experiences. If you forget yourself, how can you visualise the truth? Constantly live in the awareness “I am God, I am everything, and I am the reality. All forms are subject to change.” For example, an infant at the time of birth will be small in size. Then it will grow into a child, a boy, youth and an old person. In all these different stages of life, man alone is the reality. “All are one, be alike to everyone.” This is the lesson one must try to learn.

Let the flame of your love be steady, not flickering. There is no greater *sadhana* (spiritual practice) than love. That is the

own innate divinity. In fact, you yourself are ascribing umpteen number of names and forms to divinity. But divinity is only one, which is changeless. That changeless eternal divinity is immanent in you. All external forms and names are like fleeting dreams. And those dreams are not real. Hence, strive to come out of that *bhrama* (delusion). Only when you come out of that *bhrama* will you be able to realise *Brahman*.

You have witnessed something in your dream. What is it? It is your own self, nothing other than that. You are visualising your own self in the dream state.

Your real nature is love. Hence, you manifest your real nature. There are several aspects that you have to learn in future. What is future? Future is uncertain, past is past; only present is what matters. Both past and future are contained in the present. You alone are present in all the three – past, present and future.

Divine powers and divine manifestations are immanent in the human being; they are not to be sought from elsewhere. By constant *sadhana*, man can realise this truth. Your reality is in your own self, not elsewhere. In order to visualise that reality, one has to turn one's vision inward. Reaction, reflection, and resound – all the three are existing in your own self; they are not external.

Suppose you have a brother who earned a good name and fame. Who is he? He is your brother. He represents a particular form. From where did this form come? It came from reality. And that reality is his true nature. Thus, a form that manifested from reality deludes us from visualising the reality itself.

The kind of meditation you are doing is not correct. You are keeping one form in your mind and contemplating on that. Where did this form come from? It is of your own making. You are deluded to think that God is confined to only this form. Thus, right from the beginning you are with a deluded belief. If only you come out of this delusion, can you visualise the truth.

Do not ever be under the illusion that God is somewhere in a

distant place. You are, in fact, God verily. Your own form is divine. Your bliss is divine. Your reaction, reflection, and resound are divine in nature. Never deviate from the firm faith that you are God. Always contemplate on one aspect: Love is God and God is love.

All of you are Embodiments of Divinity. Your forms are divine. You and God are one. You are not different from God. Experience this unity. *Ekam sath* (truth is one). Unity is truth. Unity is divinity. God is not separate from you. God is manifest in you. Unfortunately, you are forgetting this truth. If you forget your own nature, it amounts to forgetting everything else. Never forget your reality.

Without forgetting that reality, meditate on it. Always remember one fact: wherever I am, I am always divine. Hold on to this firm belief, steadfastly. That is the truth contained in the *mahavakya* (divine maxim) *Tattwamasi*, the inseparable and non-dual nature of Divinity. Do not be under the illusion “Rama has appeared in my dream, Krishna has appeared in my dream, Swami has appeared in my dream.” This is a sign of ignorance. All these are only dreams. How can a dream be called a reality? The very word “dream” explains its nature. As long as you are in sleep, this experience may be true. The moment you wake up, the experience vanishes.

Keep your love securely. Never give up love under any circumstances. There is no God other than love. Love is God,

verily. Love is your path and goal. Never deviate from this path of love. If you find any difficulty in treading this path or if you have some doubts to get clarified, I am always there to help you. Try to reduce your doubts. These doubts will lead you to delusion. Always get yourself firmly established in the truth *Tattwamasi* (That Thou Art). It is a mistaken idea to think that this form has visualised that form of Divinity, for you and God are not separate.

*Brahman* is very much immanent in this body. *Brahman* and *Aham* are one and the same. Undertake *sadhana* to realise the oneness of these two. That is the “Pathway to God”. If you wish to meditate on God, never allow your thoughts to be disturbed by worldly objects. Meditate on your own real nature, which is Divinity. In that Divinity, everything else is contained. If you, thus, meditate on your own innate Divinity, you will realise your unity with Divinity. In fact, that unity is Divinity.

One has to strive to attain that state of unity. As you gradually progress in that *sadhana*, you will ultimately reach that goal. Suppose you want to learn the spelling of a word, just think how many times you will be repeating that spelling. In the same way, you must set out on this path of *sadhana*. This is a sacred *sadhana*. If you are able to know the true meaning of these *mahavakya*, you will be able to realise the truth.



# PERSONAL TRANSFORMATION, *the only significance of* ONE'S FAITH

ASHOK K. SAKHRANI

I have always considered it to be a true blessing to be a part of the Sathya Sai Centre. It has been the focal point of my love and dedication to my *guru* and God, Sathya Sai Baba, my service to Him, and my spiritual growth. I know that it was He who chose me, just as He chose millions around the world, and for this I am humbled and so grateful to Him.

I know my relationship with Him is not just founded on the interactions in this birth; my experiences with Him in my past lives have brought me to where I am today. I've come to believe that my relationship with Sathya Sai Baba is deeply profound to the evolution of my sense of Being.

In this regard, I have also come to realise that my faith that He is who He says He is, and my relationship with Him, is only meaningful if it causes me to reflect upon my purpose in this birth and what I must do to honour this gift of being His devotee. In other words, I need to make the most of this relationship if I am to get from it what He intends.

Simply proclaiming my love for Him is not enough, nor is participating regularly in the activities of the Sathya Sai Centre. These are important but, ultimately, not what He seeks. I've learnt that my love for Him is only meaningful if it stirs within me a yearning for Him and His love, and to follow the path He has set for His devotees.

We have all experienced a worldly desire to be close to a person and to have his/her love. But, to yearn for the *guru* calls for much more, since the relationship between *guru* and devotee promises liberation from the ignorance of one's true Self, and the prison in which we live as a result. This was less clear to me before but now it is at the forefront of my relationship with Him. There is a clear need to transform, to become what He wants me to be, not what my past experiences in the world have caused me to be.

*"Why does the Divine attract? Is it to deceive or mislead? No. It is to transform, reconstruct, reform – a process called samskara (accumulated tendencies)."*

Sathya Sai Baba  
Sathya Sai Speaks, Vol. 13:25, 23 November 1976

This need to transform calls for a great deal: firstly, a mature insight into oneself and one's purpose; secondly, a clear understanding of what He requires; and, thirdly, a dedication to putting His teachings into practice. Each of these steps can be an obstacle: Just the first – one's ego and one's false notions related to self – is the hurdle at which many fall.

*"If there were no spiritual transformation in your way of life over the years, you would be guilty of having wasted all your energies, time, and opportunities. You have been coming to Prasanthi Nilayam for the past many years and have been listening to Swami's discourses but your desires seem to be ever on the increase, while the spirit of 'tyaga' (renunciation) has not developed to*

*the slightest extent. Should you not try to curb your desires to some extent? ... I do not want to know that you have listened to my discourses well. What I want to know is that you have thoroughly transformed yourselves. It is such transformation that is the mark of true devotion.”*

Sathya Sai Baba  
Sanathana Sarathi, October 1987

In the same discourse, Swami said:

*“Those who claim to be devotees should show in their actions some evidence of their faith.”*

Can it be any clearer? One’s personal transformation is the only significance of one’s faith, of my faith. The lesson is clear: Being associated with the *guru* for decades, being intensely engaged with the activities of the Sathya Sai Centre is of no avail if we have not changed and are still ruled by our egos and cling to the desires and attachments that actually bind us to a limited existence in this birth.

But, herein lies the opportunity that is given to us when we are called by Swami. As humans, we have the power and capacity to change, to break free from all those things that bind and limit us. As devotees, we have had the living *guru* who sought to lead us from untruth to truth, from darkness to light, and from death to immortality. And even after Swami left the body, He continues to guide us from within each day, He speaks to us through our conscience and He plants thoughts in us – He is always with us. He once said: *“I shall never fail my devotees”* and He has kept that promise to us.

Like everyone else, I have been given everything I need to transform myself and to progress spiritually. The fact that we have been called means that we are ready, there is no point pretending otherwise. We just need to act wisely.

This is what I understand: Transformation must begin with the individual; it takes place in the minds of men. Right thoughts lead to right actions.

Wisdom and a sharp intellect are required to bring the mind to serve the greatest desire, to know the Lord and to bathe in His love. To know the Lord is a journey within, into the deep recesses of one’s consciousness to achieve Self-realisation.

So, how can one make this possible? In the quote above, Swami spoke of renunciation, to renounce our desires for the supposed pleasures of the world and practice self-sacrifice, learn the great value of *seva* (*nishkarm karma*) and of giving of oneself until there is no more self to speak of. It is said these make us steady in our faith and increase our Self-confidence. For me, the Sathya Sai Centre has been a place to learn these lessons and more.

**“ I’ve learnt that if in our daily lives we can let go of all that we attach ourselves to, particularly our sense of individual self, we have a chance to immerse ourselves in Swami’s love. Holding on to things that we must eventually give up when we die just delays the progress we make on our spiritual journey with Swami. Better we let go willingly and progress faster. This letting go is really important because it is said that the best way of knowing one’s true Self is to first know what one is not and to let go of it. ”**

By freeing ourselves of selfish desires, fears, and anger we discover purity within. Over the years, I've learnt that although we tend to give in to these negative qualities, we are actually much happier when we are freed of them. This purity allows us to experience stillness / peace within, when the Self is able to manifest itself.

In the Bhagavad Gita, Lord Krishna said to Arjuna, Chapter 2, verse 64:

*“But the self-controlled man moving among objects with his senses under restraint and free from both attraction and repulsion attains peace.”*

Undoubtedly, the journey within involves single-minded devotion. It requires each of us to fight valiantly in the Mahabharata war that has been raging in our minds and hearts and to re-direct the mind Godward. It entails the study of divine teachings, devotion, discipline and simplicity; that we spend our energy reciting the Lord's name and in prayer and contemplation; that we seek nothing for ourselves but only to please the Lord; and that we sit to meditate, waiting for the grace of the Lord to carry us beyond the mind.

We have to choose if we are willing to walk on this path. I know I want to.

Whilst it seems that for some the transformation comes overnight, for many the transformation reveals itself gradually as we strive harder in our spiritual practices (*sadhana*): the mind is more still and we have greater concentration and contemplation in prayer; our thoughts, words and actions are not hurtful of others but seek to help; we love and serve more and naturally feel greater compassion, kindness, etc. for others; eventually we see God in all creation.

With the grace of the Lord, we will be more able to attach ourselves to the “I am” within, and to experience that we are not the body-mind complex but that which sustains the body-mind complex. Swami assures us that everyone will ultimately reach this destination.

To many, the progress appears to be slow. But, however slow the progress may appear, however much we may feel that as we take two steps forward we seem to take one backward, and however distant the destination may seem, it behoves all those who claim to love Swami to honour His love for us by obeying His teachings and becoming more like Him. The speed of our progress is not in our hands, it is in His hands, which means we just have to keep working at it.

Each day, allow Swami's words to resonate within us: *“Those who claim to be devotees should show in their actions some evidence of their faith.”*

Loving Sairams,

*Ashok K. Sakhrani*



## THE POWERFUL AND, YET, ILLUSORY EGO

*“Burn it... Kill it”*

I am a human being, born as the highest in creation, in the image of God, higher and different from the lower forms of creation – animals, plants, minerals, etc. I have a mind that can discriminate, I have self-awareness they don't. Therefore, I am superior to them ... these and other such thoughts of my superiority underpin my actions in all fields of experiences.

Imagine my surprise and despair then when Swami likens humans – me and millions like me – to a football! He says: *“Children... play football game. So long as there is air in the football it receives kicks from both sides of the teams. It can only be lifted by the hands the day the football is deflated. The ‘air’ in the football is ego ... So long as he is egoistic he cannot refrain from receiving kicks from all. So long as there is ego in man he will never receive respect, he cannot have any experiences. It is only the ego that will ruin him.”* “Burn it ... Kill it” is the advice Swami gave to one devotee *“It is the first enemy.”*

I have to ask myself: am I a human being or merely a being that is egoistically human? Is it true what Swami is saying about me? This prompts me to look within with a magnifying glass, at my mind to see what its contents are.

Yes, I see it, I see the signs of my egotistic nature: little love and more hate, great deal of fear with smatterings of courage; crippling doubt and dubious understanding; confusion with intermittent clarity; low mood with moments of elation; compromise and confrontation; ambition and apathy; desire to show off my spiritual knowledge to hide my ignorance, fear... oh dear... this is depressing. I'd rather turn off this stream of thought ... reject it, not face it.

But I can't, I have to go on. Only then will I be able to 'deflate the air' that Swami says is essential to remove from the balloon of ego.

So what other 'impurity' is there in this mind that Swami tells me retards my growth to the highest potential in me? But what is that potential: 'chiselled in the image of God'. What is the nature of God? Simply put, it is Love, divine love which sees no differences anywhere, anytime, a love so pure that it becomes one with whoever and whatever it embraces ... the Swami-like love that envelops not just humanity but everything in the universe.

Isn't that why Sai took birth in this age ... to show me this, to revive this forgotten *dharma* of love? He has come to remind me, to instruct me again, like He did in the bygone age as Sri Krishna. But the onus is on me. ... I have to raise myself by my own effort while He gives all the support and encouragement.

Back to the magnifying glass. The mind wants power over others, to appear special, to accumulate wealth; there are many bouts of restlessness, agitation, self-centeredness; the tongue uses crude/cruel words lacking empathy because it feels entitled.

My egoistic mind is calculating, lacks maturity despite good education, is often ill-tempered; it harbours fear of disease and death, etc. It is an endless list of human frailties. I realise that I

have entertained every one of them at one time or another, and even got satisfaction from them! As they enter my mind, uninvited, they seem to overwhelm me – I feel powerless before such a mind, my own mind; it certainly looks like 'Enemy no. 1'!

But Swami gives me hope, these impurities that hinder my innate peace and tranquillity, that hinder my spiritual growth, can be dissolved, overcome, uprooted. It should be relatively easy to achieve because there is really one enemy, the ego (*ahamkara*) that harbours all frailties. I need courage to banish this enemy and so I remind myself ... I have the active support of Swami, who dwells in my heart and mind.

So ... there are two 'I's in me: *Atma* (Swami), the ever steady, ever present, unchanging 'I', and the 'I' called 'me' that is tossed about in this journey of experiences called life. Swami calls me *Premaswarupalara* (Embodiment of Divine Love) and *Atmaswarupalara* (Embodiment of Divine Self) and, yet, I think of myself as Dakshu, the name given by my parents.

*Atma* is *Sat* (Truth), unlimited, eternal, present everywhere. Dakshu, the one with the ego, fluctuates between truth and lies (whichever suits her); she is a limited personality, anchored in a frail body subject to disease and death. The little personality, the 'me' that I think I am, here being referred to as the ego, is standing between me and the Truth, it is hiding my true nature, the Self that I am! Does 'me' the ego really exist or is it a mere illusion?

Let's examine this from scripture, as I understand it. (Mine, I warn you, is a very sketchy understanding that I am trying to put into familiar, uncomplicated English words incapable of translating the profound language that the teachings were originally given in ... a very precise Sanskrit language, which I don't know!)

The general understanding is that the human being is a composite of body (B), mind (M) and intellect (I). Because of this limited knowledge I identify only with the BMI complex and not with my essential nature ... loving and lovable *Atma*. Ego is not mentioned in this complex so where

does the ego come in? The only place where I can find the truth about this ego is from the scriptures, especially the Upanishads, or Vedanta as it is also called.

They point out the difference between the unreality of the inert – *jada*, i.e. having no inherent capacity of its own – and the reality of the sentient – *Chaitanya*, i.e. consciousness, awareness. Scriptures tell me that the mind is inert and has four functions: *manas* (mind), *buddhi* (intellect), *chitta* (memory) and *ahamkara* (ego).

To put it very briefly, the method of functioning of the mind is that the inert eyes (part of the inert body) fall on an inert object, e.g. the Sai Sarathi 2018 magazine you are holding. The object enters the eyes, not in its solid, gross form but in its subtle form called vision. This vision floats to the inert mind (*manas*), which is merely a ‘receiving centre’. The second movement (function) is in the inert intellect (*buddhi*) that indicates ‘this is a magazine, I know it’; this happens in collaboration with the inert memory (*chitta*) in which lie the impressions of past experiences. The ego (*ahamkara*) decides whether to accept or reject.

This is supposed to be a simple, uncomplicated process leading to true happiness. But what happened? The ego, which is supposed to help me enjoy this beautiful world created by God, got corrupted with all the impurities mentioned earlier. The corrupted ego, instead of remaining as pure as its original condition, is now thoroughly influenced by likes and dislikes; it runs towards those experiences that favour it and backs off – often in anger, frustration, and fear – without even looking at them for the valuable lessons they carry.

In truth, an illegitimate child has been born, illegitimate because it is an untenable relationship between inert matter and sentient *Chaitanya* and it is this dishonest entity that rules my life. (It is interesting to note the meanings of ‘illegitimate’ given in the Chamber’s dictionary: not according to law, not properly inferred or reasoned.)

And how is it illusory? Ego is like the un-invited guest who causes a lot of trouble at a wedding, instigating the groom’s party against the bride’s, and vice versa. Distressed at the resultant anger

and unhappiness all around, both the fathers get together to enquire about him only to find that he has disappeared from the scene!

And so it is with the limited ego. The scriptures teach me that this process of the mind is taking place in the *chidabhasa* ... in the reflection of Pure Consciousness which is I, Atma. Remember the I remains unchanged and is action-less. It is like standing in front of a mirror and applying makeup to the mirror. Does the application of makeup to the reflection make any difference to the real me? All it does is to make the mirror dirty. As the mirror gets dirtier, I see myself less and less, until I lose complete sight of myself.

This is what happens in the mind...the essential Self is so eclipsed by the impure ego that over time its existence is forgotten. Let me, therefore, clean the mirror of my mind ... that will release the air in the balloon and then only will I attain the Oneness with Swami that I long for ... He Himself will lift me in His own Hands!

Sai has shown me many ways to do this: through *Karma Yoga* and/or *Jnana Yoga* all based on love for God, *Bhakti Yoga*. I think I have stumbled onto what I call Sai Yoga ... an integrated path combining all three with the addition of meditation, *Raja Yoga*. Each one has to find his/her own unique way ... all blessed and accepted by Swami, who is the only Support whether it is done or not.

Has anyone experienced a point where the ego is put aside and Swami takes over? I am sure many of those reading this will have. With humility, I certainly feel I did, on three occasions when fear dominated me. (Did you notice and wonder why I used the word ‘fear’ so often when I was inspecting the contents of my mind?!)

On the first occasion, I stood before a life-sized picture of Him in complete ignorance of Who He is. (Ignorance, by the way, is the basis of all fear.) I received His love, not fully comprehending its value but I could feel the Oneness. It removed the immediate fear and, slowly but surely, It is removing ignorance as well.

Two other times the fear became unbearable, I became so mentally paralyzed that I refused to

do my duty. Thankfully, I had the sense to put my head, literally, at a picture of His Feet at my altar and ask for His help. The result in both cases, as on the first occasion, has been transformational in the short and long terms. All I can say is: Thank You Sai.

There is another, more accepted aspect to the word ego (*ahamkara*), i.e. I am the doer. Limitations on the length of this article precludes me going into that aspect, as I see it. So let me leave you with an exercise that may prompt you to question the premise: "I, [name yourself], this little personality, is the doer and enjoyer/sufferer of all that happens in my life." Hint: I, Dakshu and Dakshu alone agreed to write this article and now I am doing that...coming to the end of it, I hope!

Now I should think: What all has gone into writing this article; who all have been there with me to have accomplished this task, which I have enjoyed immensely. Or did I do it all on my own? Who am I, anyway?

Jai Sai Ram

*Dakshu Mansukhani*

*"Your remedy is within you,  
but you do not sense it.  
Your sickness is from you,  
but you do not perceive it.  
You presume you are a small entity,  
But within you is enfolded  
the entire universe.  
You are indeed the evident book,  
By whose alphabet the hidden  
becomes the manifest.  
Therefore, you have no need  
to look beyond yourself,  
What you seek is within you,  
if only you reflect."*

Ali ibn Abi Talib





KALPANA BHOJWANI

## LEARNING TO *Let Go*

*“The play is His,  
the role is His gift,  
the lines are written by Him,  
He directs.  
He decides the dress  
and decoration,  
the gesture and the tone,  
the entrance and the exit.  
You have to act well the part  
and receive His approbation  
when the curtain falls.”*

Sathya Sai Baba

**T**he above quote of our dear Lord, Sathya Sai Baba, had a deep impression on me when I came to know Him many years ago. Whenever I undertook an important seva project I thought of this quote with love, reverence, and a prayer to Swami. I would be amazed at the results!

I felt I was not doing the work, I was not speaking myself but things were just happening. It was as if someone else was working through me and I was just there, almost non-existent. I did not understand what it was but there was a deep inner-satisfaction and joy.

I did not feel like that all the time though. I often asked myself: Why? I wanted to experience

that joy and contentment every time. Swami says, *“If you offer yourself to Me fully and completely then you shall feel My presence and shall witness My miracles moment to moment.”*

Did I offer myself fully and completely? Did I let go of my thoughts, ideas, and beliefs completely? Did I let go of myself from the project or the offering that I made?

From a very young age we grow up with beliefs, thought patterns, ideas, etc. These help to form our personality. As these beliefs, thought patterns and ideas become more rooted in us, together with our individual experiences and rationalisations, they become a part of our unique identity and so separate us from everyone around us. We become

personifications of these beliefs, thought patterns, and ideas.

As we grow, we also adopt the ways and habits of our parents, relatives, teachers, friends and others around us who are important to us. In a way, we are programmed by them. We grow up convinced that these ways and habits are the right way.

Not only our thought patterns but our material possessions, our home, our job, our position in life, everything forms a part of our identity. Slowly but surely and unknowingly, everything and everyone becomes a ‘status symbol’ in our lives, they become a part of us. But it is the ego, not our true Self.

Unfortunately, I start to enjoy, take pride in, and feel secure

living with this illusion (ego) of myself. Ramana Maharishi once said, *“We are so engrossed in the objects and appearances revealed by the Light that we pay no attention to the Light.”*

If we have to be centered on the Light, on our real Self, which is Truth, Love and Peace, we have to let go of our false identifications, our attachments, our illusions, etc. We have to realise that nothing around us is permanent. We do not actually own anything in this world. Real joy and wisdom comes not from possessions but from letting go. Sathya Sai Baba says, *“Letting go is letting God in.”*

**“Letting go is the only way to freedom.”**

So what exactly does ‘letting go’ mean, why is it important and how do we let go of all that we consider important in our life? What will we be left with if we let go of our *past*, which is our heritage, our treasure; our *present* that revolves round our relationships, our hard earned possessions, our much coveted jobs, our positions and assets; and our *future*, our dreams for which we are planning and working in our present? This thought creates a fear, a feeling of emptiness, and so we quietly push aside the thought as being impractical.

Certainly, the practice of ‘letting go’ is a most challenging spiritual activity: it requires us to let go of our past and our future concerns and live in the present moment; it encourages the belief that whatever happens is for our good; it demands we

give up our ego and have faith in the Universal Consciousness; and it exhorts us to follow the path of acceptance and surrender to the Higher Self.

‘Letting go’ is often mistaken for being passive. It does not mean that we accept everything that happens to us or comes to us without understanding and discrimination. Nor does it mean we have to give up everything.

What it means is to give up our attachments to the objective world around us, to all that is dear to us. Our attachments, our past memories, pleasant and unpleasant, are like chains that bind us in ignorance and the darkness of negativity. These chains cause us to be more distant from our real Self, our true Nature.

Letting go is performing all our actions with dedication, as a *yagna*. This attitude in action gives us freedom and courage. Lord Krishna said to Arjuna in the Bhagawad Gita:

*“Those without attachment to the ego are free: their minds are purified by the knowledge that all life is one. They perform all work freely, in the spirit of service.”*

Bhagawad Gita, 4:23

Swami Vivekananda expressed similar thoughts when he said, *“Any good work we do without any ulterior motive, instead of forging a new chain, will break one of the links in the existing chains. Every good thought that we send to the world without thinking of any return will be stored up there and break one link in the chain, and make us*

*purer and purer until we become the purest of mortals.”*

Letting go means unconditional acceptance of all people, all situations, everything that is happening around us. It means to let go of our judgments, our evaluations, and our opinions, not only of others but also of our own selves. It is about simply ‘Being’, just being a witness. It is being calmly active and actively calm. It is doing what needs to be done without attachment to the outcome. As the spiritual author Ron W. Rathbun wrote, *“True detachment isn’t a separation from life but the absolute freedom within your mind to explore living.”*

Letting go is, thus, the letting go of our ego, our attachments, our illusions, our deluded perceptions by knowing our true Self and abiding in it. It means to operate from the seat of our Higher Consciousness.

When we let go of what we consider to be power, position, and possessions (all of which we consider to be so important for life), we make space for the Higher Self, for Divinity to manifest. It is like clearing up the closet of unwanted items to make space for what really needs to stay in.

By letting go, all gets done. In a practical sense, letting go with understanding allows us to live independently, without the compulsions of anger, guilt, attachment. In this way, we live with greater efficiency and self-confidence, and we feel more love, peace and joy.

It may appear difficult but is not impossible. It requires wisdom, a firm resolve and a conscious, consistent effort.

The following steps are helpful in teaching us to let go:

### 1. Self-Enquiry

The only way to let go of our thoughts and abide in the true Self is Self-enquiry. The question “Who am I?” is to be contemplated on. This “*Self-Enquiry (Vichara)*,” according to Ramana Maharishi, “*continues to be necessary until the Self is realised. What is required is continuous and uninterrupted remembrance of the Self.*”

Swami also advises us to remain in the “*Constant Integrated Awareness*” of our true Self.

### 2. Observe your mind

Take a back seat and observe your thoughts. Do not form an opinion or judge. Pleasant or unpleasant, just let them pass through. Just observe without owning them. You will realise that your thoughts are NOT YOU.

### 3. Meditate

Meditation, or even silent sitting, is the most effective way, rather, the only way, to watch our thoughts until slowly, with practice, our thoughts dissolve into the real Self. As Swami says, “*It is only in the depth of silence that the voice of God can be heard.*” Meaning, the voice of our inner Self, our true Self.

“*When the mind is complete, every moment is complete unto itself. The movie projector of*

*desires shuts down completely and in place of its clatter we experience the blissful, utter stillness called shanti in Sanskrit, the peace that passeth understanding,*” says Eknath Easwaran in his book *Dialogue With Death*.

He further explains that, “*When the mind is still, we are lifted out of time into the eternal present ... Past and present, after all, exist only in the mind. When the mind stops there is no past or future ... No energy flows to past or future at all. Past and future are both contained in every present moment.*”

### 4. Welcome The Unexpected

Swami often said, “*Love My uncertainty.*” It means having absolute faith in the Higher Self. Accept all that happens as being for one’s own good. We tend to get used to a situation or outcome, or certain like-minded people, but it gives a false feeling of security.

I experienced in my life that whenever there was a change that was not anticipated by me, and appeared to take something away from me, many times it proved to be actually good for me, though it was unpleasant at the beginning. It gave me freedom and new opportunities. Later on, I was often grateful for the change.

This really taught me to surrender totally to His Will. Now I welcome and embrace all that comes, knowing for sure that it is the Divine plan, which has to be good. This has also given me more peace, joy and contentment.

Deepak Chopra once wrote, “*Those who seek security in the exterior world chase it for a lifetime. By letting go of your attachment to the illusion of your security, which is really an attachment to the known, you step into the field of all possibilities. This is where you will find true happiness, abundance, and fulfillment.*”

Thus, letting go is the only way to freedom. By letting go all gets done. As the Lord of Death, Yama, tells Nachiketa (the sincere seeker) in the Kathopanishad:

“*When all desires that surge in the heart are renounced, the mortal becomes the Immortal. When all the knots that strangle the heart are loosened, the mortal becomes immortal.*”

That is when the mortal being, by letting go, lives in the world like a lotus flower, in it and yet above it, exuding its beauty, colour, and fragrance for everyone around.

Jai Sai Ram

*Kalpana Bhojwani*

*Om Poornamadah  
Poornamidam*

*Poornaat Poornamudachyate  
Poornasya Poornamaadaaya  
Poornameva Vashishyate.*

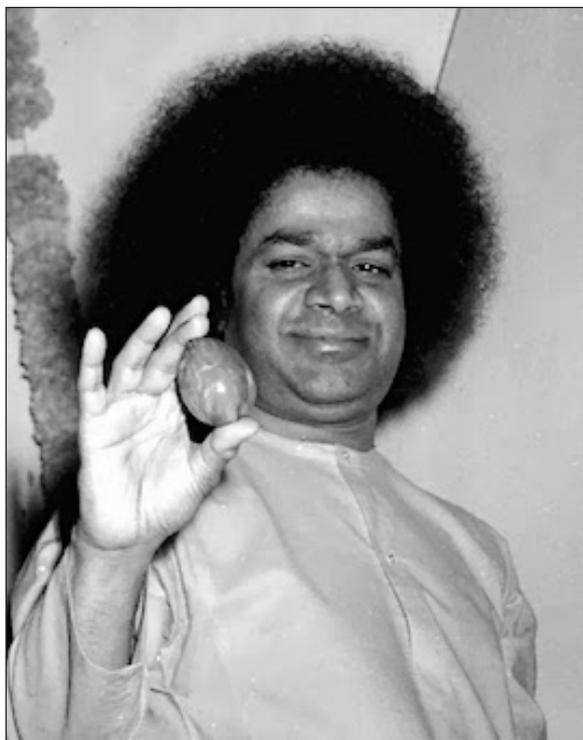
*Om Shanti, Shanti, Shantihi*

*Brihadaranyaka Upanishad,  
chapter 5:1*

(That is Perfect: this is Perfect. What comes from such perfection truly is Perfect. What remains after perfection from perfection is also Perfect (Complete). May there be Peace, Peace and Perfect Peace.)

## REALISE THE MAGNETIC POWER

### *Within*



*With the crescent moon dancing,  
the matted locks waving,  
the cool waters of the Ganga flowing between,  
with the eye in the middle of the forehead shining,  
the purple neck gleaming  
like the sheen of a black berry,  
wearing serpent-bracelets and a snake skin belt,  
the entire body smeared with Vibhuti,  
with the forehead adorned with kumkum dot,  
lips ruddied by the juice of the betel,  
Gold embellished diamond ear rings dangling,  
with whole swarthy body glowing,  
the Lord of Kailasa appeared in person.*

(Poem)

#### Embodiments of Love!

**T**he entire earth is permeated by magnetic power. All the living beings and objects that are present on this earth also have this magnetic power. The rivers that flow, the wind that blows, the flowers that blossom – everything is endowed with magnetic power. The rivers flow on earth because of magnetic power. The magnetic power is all-pervasive.

People with devotion and faith (*bhakti and prapatti*) visit temples, which have the magnetic power. The flowers and fruits that people offer with devotion in temples also have this magnetic power. As

thousands of devotees gather here, our temple (*mandir*) is suffused with magnetic power. The all-pervasive magnetic power shines with added brilliance in this *mandir*. This magnetic power is ever on the rise, since there is a continuous flow of devotees.

Even an iron nail turns into a magnet because of its association with the magnet. In a similar manner, people who visit the *mandir* are filled with magnetic power. It is only from the magnetic power of the devotees that the *mandir* gets charged with mighty powers.

Every individual is filled with magnetic power from head to toe. But people do not realise

their innate potential and visit temples for blessings and grace. One does not acquire any special powers from temples. What one gets is only the reflection of one's own magnetic power. People visit various pilgrimage centres like Tirupati, Haridwar, and Rishikesh. The power that is present in pilgrimage centres is due only to the power of devotion and faith that pilgrims carry in their hearts.

God is the embodiment of all forms of opulence and so also is man. Wealth (*sampada*), authority/control (*aiswarya*), fame (*yashas*), power (*shakti*), spiritual wisdom (*jnana*) and bliss (*ananda*) – all these are the gifts of God. They are latent in every person but people are

losing them because they are unable to put them to proper use. Divinity shines resplendently in people when they make proper use of these six forms of wealth (*shadaiswaryas*). There is divine effulgence on the face of every person.

Every man is a combination of materialisation, vibration, and radiation. The human body, with all its limbs and muscles, is known as 'materialisation'. The life-force (*prana shakti*) is known as vibration. These two are coordinated by the *Atmic* power known as radiation. All the divine powers are latent in people. But people are not directing their attention on them.

People identify themselves with the body, but in reality they are not the body. Otherwise, why would they say, "This is my body?" When you say "This is my body" you are different from it. People are deluded by thinking that they are the body. They are losing their divine effulgence because of this mistaken identity.

The vibration symbolises the breathing process. Sometimes, people say, "my breathing is not proper". It shows that you are different from it. *Pashyannapicha Na Pashyati Moodho* (he is a fool who sees with his eyes, yet does not recognise the reality). People are immersed in ignorance since they identify themselves with something from which they are totally different.

Radiation is divine, and that is everyone's true nature. This is the magnetic power that is latent

in every person. It is the same divine power that is present in temples, which attracts all. Magnetism is the nature of all temples.

There is gold in every person. Iron and various other metals are also present in them. The Vedas declare, *Raso Vai Saha* (God pervades the body in the form of essence).

What is the significance of *Lingodbhava*? God is known as *Hiranyagarbha* (one having a golden womb). The golden essence (*rasa*) present in His womb undergoes a vigorous churning process and assumes the shape of a *Linga*. *Linga* means a symbol or a sign. [Showing the golden *Linga* that He created in the beginning of His Discourse, Bhagavan said] As you can see, it has no distinctive features like eyes, face, etc. It has neither feet nor head. It can be placed in any manner. It symbolises the formless Divinity.

*Linga* is the basis of everything. The golden essence (*rasa*), after assuming the shape of a *Linga*, emerges out. You need fire in order to melt gold. Similarly, the fire within melts the gold and moulds it into the shape of a *Linga*. Hence, the difficulty at the time of its emergence. It has to assume the form of a *Linga* and come out.

You feel Swami is put to a lot of suffering (*badha*) at the time of *Lingodbhava*. It is not really a *badha* (suffering) but a *bodha* (teaching) for you. Is it not natural for a mother to undergo labour pains while giving birth

to a child? Will any mother curse her child just because she is put to a lot of suffering? She always prays for the well-being of the child. In the same manner, Swami does not feel any pain at the time of the emergence of *Linga*. I don't consider it a *badha*. I am happy that I am imparting a significant *bodha* to so many of you.

God has absolutely no suffering, no worries, and no difficulties whatsoever. But you feel that Swami is undergoing a great pain and suffering. In order to facilitate the formation of these *Lingas*, My body has turned into a magnet. It is for this reason that I was finding it difficult to walk for the last three days, since My feet were getting stuck to the ground because of magnetic pull. Likewise, whatever objects I touched were getting stuck to My hands. It was not a trouble for Me. It is but natural, because My whole body became magnetic.

Such power of attraction cannot be experienced by all. It is only in Divinity that you find such highly powerful magnetic force. These things cannot be revealed to all. Every person has such a divine magnet in them. But there are certain limitations. Divinity has no limitations whatsoever. Though Divinity transcends all limits, you try to impose certain limitations on it.

Magnetic power is present everywhere. The air, the water, the food, sound, everything is suffused with magnetic power. On deep enquiry, you will know that magnetic power has no limitations, *Daivadheenam*

*Jagatsarvam* (the whole universe is under the control of God).  
*Sathyadheenamtu Daivatam* (Truth is the essence of God).  
 Everything is contained in the principle of Truth. When you uphold Truth, all the divine powers will manifest in you.  
*Tatsathyam Utthamadheenam* (Truth is controlled by the virtue of noble souls). Who is a noble soul? One who is of peace, love, and compassion.

People go on pilgrimages in search of God since they are ignorant of their latent divine power. One who recognises the latent divine power need not undertake any such spiritual practice. A Russian lady by the name Brigitte was full of magnetic power. Whenever she walked on the road, iron filings would get attracted to her. She was not allowed to enter any shop because the items there would get attracted to her.

It is not enough if one has magnetic power, one should be able to keep it under one's control. She had no control over her magnetic power. She could not even have her food. Consequently, she died after a few days. Though she had the divine magnetic power, she died a premature death because she did not have the capacity to control it.

Someone who drives a car should also have the ability to control it. If one has no control over the vehicle one is driving, one is sure to meet with accident. The body can be compared to a magnetic car. The eyes are the headlights, the mouth is the horn, the mind is the steering

wheel, and the stomach is the petrol tank. The four objectives of human life – righteousness (*dharma*), wealth (*artha*), desire (*kama*) and liberation (*moksha*) – are like the four tyres. You should fill these tyres with the air of faith. The pressure of air filled in the front tyres should be different from that is filled in the rear tyres.

The petrol (food) that is filled in the tank (stomach) should be pure and sacred. When the petrol is impure, there could be a blockage. Hence, *sathwic* food is recommended. Drinking water should also be pure and unpolluted. Only then will the 'car' be in good condition and will take us to the destination. One's life will be redeemed only when one understands the principle of one's body.

*To be born is a worry,  
 to be on the earth is a worry;  
 world is a cause of worry  
 and death too;  
 entire childhood is a worry,  
 and so is the old age;  
 life is a worry,  
 failure is a worry;  
 all actions and difficulties  
 cause worry;  
 even happiness too is a  
 mysterious worry.*  
 (Telugu Poem)

Happiness or worry is based on your feelings. If you consider the body to be a cause of worry, it will be so. On the other hand, if you consider it sacred, it will be a source of happiness for you. In fact, there is nothing bad in God's creation. Everything is sacred and full of magnetic power. Body is like a temple with magnetic power. So,

**People go on pilgrimages in search of God since they are ignorant of their latent divine power. One who recognises the latent divine power need not undertake any such spiritual practice.**



whatever actions you undertake should be sacred.

When you do unrighteous activities, you have to face the consequences. Spiritual practices like repetition of the name (*japa*) and meditation (*dhyana*) confer only mental satisfaction. They cannot reveal the magnetic power.

There are nine paths of devotion. They are: Listening (*sravanam*), singing (*kirtanam*), contemplating on Vishnu (*Vishnusmaranam*), serving His Lotus Feet (*padasevanam*), salutation (*vandanam*), worship (*archanam*), servitude (*dasyam*), friendship (*sneham*), Self-surrender (*Atmanivedanam*).

*Atmanivedanam* comes only after *sneham*. Hence, you should try to cultivate the friendship of God. Without *sneham*, you cannot reach the state of *Atmanivedanam*. Until you reach *Atmanivedanam*, you cannot understand the all-pervasive principle of divine magnetic power. Whatever activity you do, magnetic power is the basis. Temples are nothing but centres

of magnetic power (*ayaskantha mandiras*). Whatever power you experience in a temple is due only to the presence of magnetic power. You feel there is a great power in Tirupati. It is not the power of Venkateswara Swami, the presiding deity. It is the power of devotees' faith and surrender. Hence, there is tremendous magnetic power.

*Ramayathi Ithi Ramah* (that which attracts is the principle of Rama). God has the power of attraction. Take any temple for instance, only the magnetic power is present there. That is the power of Divinity. It can be experienced only in temples and nowhere else. What is the reason? The deities installed in temples, the water used for *Abhishekam*, the flowers and the yellow rice used for worship – everything is full of magnetic power. That is why people are attracted to temples.

Our body is also like a temple with magnetic power. Hence, it has to be utilised for sacred purposes. When you give room to evil traits like anger, jealousy, and hatred, much of your magnetic power is wasted. The sense of smell, touch, taste, etc. are but the effects of magnetic power.

A programme that is being broadcast in Delhi or Madras Radio station can be heard here simultaneously. What is responsible for this? The magnetic power carries the sound waves. No scientist or engineer can understand this. Can a scientist explain the process of digestion and blood circulation in the body? No. In

every being, the heart beats for a particular number of times. Which scientist can explain this? All this is ordained by God.

Doctors feel proud of their achievements, but, in fact, nobody can achieve anything without Divine Will. They know how a heart beats but they do not know why it does so and who makes it function. It is not because of human effort but by the Divine Will that the body functions. But people are not able to understand this because of their ego and sense of doership. No doubt, human effort is required, but nothing can be achieved without Divine grace.

Here is an example. God has created paddy. But you cannot eat it as it is. You have to remove the husk, boil the rice, and prepare the food. This process of refinement is known as *samskara*. It lies in human effort. But creation is in the hands of God. Everybody should have firm faith in God. The ignorants do not believe in the existence of God. Even such people agree that there must be some transcendental power behind this creation. That very power is God, without whom man cannot exist.

As I have said earlier, a person is the combination of materialisation, vibration, and radiation. With the help of radiation (*Atma*) and vibration (life-force), a one is able to carry out life using materialisation (body) as the instrument. Body is the basis for performing action. It symbolises *karma yoga*. Vibration helps one to think and radiation is responsible for

the functioning of vibration and materialisation. This is referred to in the *Vedas* as *Prajnanam Brahma* (*Brahman* is Supreme Consciousness). This is not just awareness, but Constant Integrated Awareness. It exists everywhere, all the time, totally. It has no distinction of day and night. It transcends the three states of waking (*jagrat*), dream (*swapna*) and deep sleep (*sushupti*). It is one and the same in all three periods of time. *Ekam Sath Viprah Bahudha Vadanti* (Truth is one, but scholars refer to it by many names).

This is the divine magnetic power. It can assume any form like Rama, Krishna, and Easwara, depending on the feelings of devotees. All such names and forms are your imaginations, but in reality, God has no name and no form. Take for instance, water. It has no specific shape but it assumes the shape of the vessel into which it is poured. Likewise, air is formless but it assumes the form of a balloon or a football when they are filled with air. The names and forms are of your own making and are bound to disappear one day or the other. Hence, hold on to the fundamental principle of Divinity.

You may forget anything, but not God. Forgetting God amounts to forgetting yourself. In ancient times, people lived for 110 and 120 years because they led their lives constantly thinking of God. They never suffered from any diseases. They used to eat simple food. They had no knowledge of vitamins and proteins. They never took tablets like Vitamin

A, Vitamin B, Vitamin C, etc. They would get the required vitamins and proteins because they offered their food to God.

You can achieve anything in life if you strengthen your faith in God. In fact, you will become God yourself. You are not different from God. Understand this truth and attain the state of oneness. [Showing the golden *Linga* to the devotees Swami said] As you all can see, this *Linga* is rather big. There is a meaning behind this. This is five *tulas* in weight. In every human being, there is the golden essence of five *tulas* known as *Hiranyagarbha*. You may be aware that there are some medicines with gold content. Gold represents energy in man and is the cause of his radiance. The gold content within each body is of this size only. It is this golden essence that makes the eyes see and the ears hear.

There are thousands of taste buds in our tongue and *lakhs* of light rays in the eyes. The eyes, the tongue, and other sense organs derive their strength from the magnetic power present within. The golden essence pervades the entire body as a shield of protection. There is a thin layer of white skin just beneath the normal skin, which acts as a protective sheath for the blood. There will be bleeding only when the white skin is cut. God has kept the white skin below the normal skin for the sake of protection.

Whatever God does is for the welfare of all. This is the meaning of the prayer, *Loka Samastha Sukhino Bhavantu*

(May all the beings of the world be happy)! The Bhagavata says:

*The stories of the Lord are most wonderful and sacred in all the three worlds. They are like sickles that cut the clinging creepers of worldly bondage.*

(Telugu Poem)

The cowherd maids (*gopikas*) had unwavering faith in Lord Krishna and, thus, could redeem their lives. Faith is the magnetic power that attracts Divinity. Though the mothers-in-law abused and the husbands were angry with them, the *gopikas*

**Think of God  
at least once in a day.  
But unfortunately  
today, people have  
become blind, having  
lost the eyes of faith.**

**Develop faith and  
sanctify your lives.**

**Faith alone can  
protect you at all  
times and under all  
circumstances.**



never rebutted. They were neither angry nor afraid. The sweet form of Krishna was imprinted on their hearts just like a picture printed on paper.

Can the picture and paper be separated from each other? No. Likewise, Krishna was firmly installed in the hearts of the *gopikas*. Such firm faith and devotion is the result of merits accrued over many births.

When you chant the Divine Name with love, you forget yourself. One attains fulfilment only when one becomes the recipient of Divine love. In order to attain Divine love, develop love in you more and more. When you have the magnetic power of love in you, whatever you study will get imprinted on your heart. If you do not have the magnetic power, you can never succeed in your endeavours, however hard you may try. You may study day and night, but without any result. Whenever you try to study, you will be overpowered by Nidra Devi (the goddess of sleep). Kumbhakarna will put you to sleep.

On the other hand, when you develop the magnetic power in you, you will never feel sleepy while studying; Kumbhakarna will dare not look at you.

Think of God at least once in a day. But unfortunately today, people have become blind, having lost the eyes of faith. Develop faith and sanctify your lives. Faith alone can protect you at all times and under all circumstances. Do not give room for bad or ill feelings. Do not harm others. Do not criticise others. If you make others suffer, you will suffer much more. Not only you, even your family will have to face the consequences. Never forget this truth.

God will confer well-being on you and your family only when you aspire for the welfare of others. Develop noble feelings, think of God, and make proper use of your time.

# LOOKING BEYOND *Appearances*

ARUL SHANTY

Several routes are available to bring about self-transformation that can help us to gain proximity to Swami, Sathya Sai Baba. This article discusses one such route, the route of contemplation.

Many of us visualise Swami in the human form in which He manifested. He was, however, not merely in human form, but was and is present in all forms, names, attributes and phenomena.

Because He is present in everything we see, hear and feel, He is already in very close proximity to us, but we don't realise this and, in our ignorance, we imagine Him only as the orange robed human form. Swami said "*You identify Sai Baba with the body. But I am not the body,*"<sup>1</sup> and "*When you identify Sai Baba with the physical form, you become separate from Him.*"<sup>2</sup>

How can we transform ourselves so that can we recognise Swami's presence in everything around us? By learning to look at things the right way.

Ever since we were born we have been trained to look at the differences between things, often based on their appearances. Because of this training, we see ourselves as separate from all that exists. We even see ourselves as separate from God, in spite of Swami telling us otherwise. If we wish to overcome this mental obstacle, we need to train ourselves to look at the essence of things, the

reality that lies behind external appearances. When we train ourselves this way, we will begin to notice the oneness that connects all things as the veils of separation between various things, gradually disappear. At this stage, we are one with everything – everything unites in us and everything becomes one whole. Nothing will be excluded from this wholeness. We will realise that we are this wholeness and the wholeness is Sathya Sai Baba. We will realise that we are not just in close proximity to Swami, but we are Swami Himself.

## *What is meant by wisdom?*

*Experience of non-dualism is wisdom.*

*A person who observes differences cannot be a person of wisdom. A true person of wisdom is one with a feeling of oneness.*<sup>3</sup>



*Whatever you see, whomever you come across ... is nothing but a manifestation of divinity. All are the embodiments of divine. I am not different from you and you are not different from Me.*

*I am you and you are I.*<sup>4</sup>

## How do we bring about this transformation?

We see separation when we look only at appearances. When we look at appearances we fail to see the essence, the reality, that lies behind the appearances. If we ask a three-year-old child to choose between one five-hundred dollar note and ten or twenty one dollar notes, the child will probably choose the twenty one dollar notes because of the appearance of many notes. An adult will, however, look at the value behind the notes and choose the five-hundred dollar note. This is because when it comes to money we have been trained to see the value, which is the essence of currency notes.

It is this ability to see the core essence, as opposed to appearances, that we need to develop if we are to see Swami in all things.

It is difficult to explain in words how one can look beyond appearances but the process can be understood by studying examples. The examples given below are aimed at this. If after studying the examples we start contemplating on the core essence of the things around us, we will gradually change the way we view the world. In time, we will discover the oneness between ourselves and the things around us. The culmination of this process will be the discovery that we are none other than Swami Himself.

***Realisation of oneness is true knowledge. However, it is not easy to attain this realisation..... Anything can however be achieved by constant practice.<sup>5</sup>***

### Examples

Swami himself has given many examples in His discourses, and a selection of these are given below:

*“When air is filled in a balloon, it has the form of the balloon. When it fills a football, it has the form of the football. When it is present in a pneumatic pillow, it has the form of the pillow.”<sup>6</sup>*

What Swami vividly points out is that if we care to look beyond the appearance of balloon, football, and pneumatic pillow, etc., we will see oneness in the substance (in this case, air) that make these objects what they are.

*“Innumerable waves arise from the vast ocean. The waves appear to differ in form from one another. But these multifarious waves are not different from the ocean. In all the waves, the nature and qualities of the ocean are immanent.”<sup>7</sup>*

Most of us tend to think that waves are somehow different from the ocean, that each wave has a separate existence and that they move whilst the ocean remains where it is.

Swami points out the fallacy of this thinking and asks us to ponder on the reality behind the appearance. If we do this we will discover that the waves do not have a separate existence, and that their apparent movement is just an optical illusion (the water particles do not travel sideways, it is the changing position of the crest that creates the illusion of wave movement). Waves are in reality nothing but the ocean itself.

*“There are many types of ornaments, for which gold is the primary cause. You may change the ornaments into different names and forms but gold remains the same!”<sup>8</sup>*

When we see gold jewellery our eyes are usually drawn to their appearance and we marvel at their brightness, workmanship and other outward qualities. But behind the bewildering array of appearances there is one thing that is common to all gold jewellery, and that is the presence of gold.

Swami wants us to reflect on the fact that the appearance of jewellery is just a surface feature, the body of gold jewellery is gold, all gold jewellery owe their existence to gold, and the gold remains the same regardless of which jewellery it is in. There is oneness in the gold in all kinds of gold jewellery.

We are surrounded by vegetation and they too are useful to contemplate on the oneness. Swami said, “Seed is one, from which emerge the trunk,

*branches, subbranches, leaves, flowers, and fruits of the tree.*”<sup>9</sup>

When we see a tree we see its branches, leaves, flowers, fruits and seeds as separate things. But they are actually not different. They are manifestations of the same tree essence; they are parts of a whole. When a mother sees her baby, she doesn't see parts, she sees the whole: a beautiful, loving, adorable baby. In the same way, if we learn to see a tree as a charming whole, with her leaves, flowers and fruits as the pearl studded garment she is wearing, we will notice a beauty that we haven't noticed before.

We will see a living, graceful dancer, dancing ceaselessly to the rhythm of the winds. We will see the oneness, and in that oneness we will see a beauty that we didn't see when we viewed the same as an assembly of parts.

We can take the example of trees further. When we walk through woods we will notice many trees belonging to many different species. We see a multitude because we have been trained to notice the differences. But, in reality, there is oneness, or the sameness, in all trees.

A quick mental exercise will bring home this fact. If we take a large tray, fill it with soil of uniform consistency, plant different type of seeds in it (e.g. tomato, beans and melons) and feed the soil with the same food (water, fertilizer, sunlight, etc.), we will see different types of plants sprouting from the different seeds we planted – in spite of the fact that they were fed with same food and were subjected to the same environment. What is happening here is that the same ingredients that we supplied are being re-arranged in different ways to create what appears to be different plants. Reflecting on this will make us to realise the oneness that lie behind the multitude of trees and plants that surround us.

Reflecting on these will make us to realise that there is oneness even in what appears to us as opposites. Swami said “*Divinity is present in all things — both good and bad.*”<sup>10</sup>

We can look for oneness not just in solid things but in every phenomena that exists. For example,

all the sounds we hear exists in reality only as vibrations of air. We may hear birds chirping, leaves rustling, drums beating and bells ringing, but they are vibrations of air. The same is true for the light that surround us. We may see different coloured lights, but all light exists only as electromagnetic waves, and we see different coloured lights when these waves vibrate at different frequencies.

The knowledge we have acquired over our long history, about sound, light, and everything else in the universe, is stored in trillions of documents, and these documents contain zillions of words, but the words themselves are formed by arranging and rearranging a very limited number of alphabets. These tiny alphabets manifest first as words, then as sentences, then as paragraphs, articles and books, to convey to the English-speaking world (some 20 percent of the world's population) the entire knowledge gained over our very long history. Swami said, “*Dear Students! You read several books. However, all those books have been written with the help of only 26 letters.*”<sup>11</sup>

If we spend time and contemplate on the examples given above, we would sense the oneness that we didn't notice before in at least some of the examples. We could then look for more examples, there are many more in the internet. As we contemplate more and more on such examples, our attitude will change slowly – maybe very slowly – and our mind will become open to idea that there may, perhaps, be oneness in all the things that surround us.

When this happens, there will be a shift in our sub-conscious mind and we will start to look for similarities rather than differences in the things around us. We will then discover many more examples ourselves.

Scientists have long suggested that everything in this universe is an arrangement and re-arrangement of atoms, but in the last hundred years they have gone further and have suggested that everything is energy. More recently, some scientists have started suggesting that consciousness is perhaps the basis of everything, a view expressed by mystics for thousands of years.



As we train our minds to see beyond appearances and dig deeper and deeper into reality, we will experience oneness with everything. We will feel oneness with the beggar and the king, with the snowflakes and the stars, with the cry and the laughter, and with sadness and happiness. Nothing will be excluded from this oneness. Not us, not Swami. Oneness will envelop all. Our individual Self will dissolve into the universal Self.

Swami's teachings that *"You should know the fundamental principle of oneness .... This world has a plethora of forms but there is one divinity, which permeates all these forms;"*<sup>12</sup> *"Whatever*

*you see is permeated by God. There is no place or form in which God is not present;"*<sup>13</sup> and *"You are God. God is not separate from you"*<sup>14</sup> will become obvious and self-evident.

When this happens, we will not just be in close proximity to Swami, but will become Swami Himself.

***I am not different from you and you are not different from Me. We are one.***<sup>15</sup>

*Arul Shanty*

1, 2, 4, 13, 15 <http://sssbpt.info/ssspeaks/volume37/ss37-06.pdf>

3, 5 <http://sssbpt.info/ssspeaks/volume29/d960901.pdf>

6 <https://omtatsat108.wordpress.com/tag/sathya-sai-baba/>

7 <http://www.sssbpt.info/ssspeaks/volume24/ss24-29.pdf>

8, 9 <http://www.sssbpt.info/ssspeaks/volume29/d960906.pdf>

10, 11 <http://www.sathyasai.org/discour/2007/d071122.pdf>

12, 14 <http://us.sathyasai.org/devotion/discourse/recognise-fundamental-principle-oneness>



# *Manifesting Love*

AS THE NATURAL OUTCOME OF OUR  
*personal transformation*  
AND IN OUR RELATIONSHIP WITH OTHERS

***“I have come to light the lamp of Love in your hearts, to see that it shines day by day with added lustre ... I have come to tell you of this unitary faith, this spiritual principle, this path of Love, this virtue of Love, this duty of Love, this obligation of Love.”***

**Sathya Sai Baba**

**L**ove is the essence of our Being! Without love and its related sub-values, including peace, compassion, and respect, there would not be any understanding in our relationships with others. The spiritual concept of transformation is based on a progressive holistic journey on the continuum of truth, beauty and goodness. The aspects of our Being, *Sathyam* (truth), *Shivam* (beauty), *Sundharam* (goodness), are reflected as love for all creation.

A life without transformation is a joyless life, a valueless existence with large doses of frustration, struggle and pain that can lead one to become an ‘empty’ self. The reign of love in our thoughts, words and deeds is the agent of change and the means of our salvation. The urge and

movement in our thoughts and deed arise from the desire to love and be loved, by our acts of love we light our inner lamp of love.

Love is the axle of transformation, the standard on which the evolution of every spiritual seeker takes place. The growing awareness of Constant Integrated Awareness, that Love is God, is evidence of the transformation of the self.

All of us want undisturbed happiness. This desire for happiness is like the river that flows towards the ocean, a life journey towards its source, towards one’s Being. Just as rivers meander along the way, so our lives meander around the obstacles of illusion, worldly desires, etc. Eventually everyone reaches the ocean of Universal Consciousness, whole and

self-sufficient effulgent *Prema* (Love), which is our very Being.

Swami often reminded us that nothing changes and nothing moves even a bit without His *Sankalpa* (Divine Will). Effort is totally needed on our part, but transformation only happens with His grace! His grace enables us to break down the barriers and it is with His grace that we arrive at our source, i.e. LOVE.

I cite the examples of two mentor devotees who helped to guide many of us on this pathway of love and transformation. John Hislop and Arthur Hillcoat helped us to understand that the Sathya Sai philosophy is not religious dogma or a magnet to attract people for social purposes. Their devotion was a manifestation of

the innate 'Universal impulse' to live a life that is divine.

In Hislop's book 'My Baba and I' he explained that Love is an inherent impulse that no one can resist. In his commentaries on 'Conversations with God' he spoke of the harmony and disagreements amongst devotees in Sathya Sai Centres. He explained that Sathya Sai Centres are life transforming sanctuaries where spiritual seekers gather for *bhajan*, *seva* and study circles.

The transformation is possible if we are willing to look within when confronted by our reactions to the inevitable challenges of working with others, and when we respond to our reactions applying the tonic of Sathya Sai teachings. Our reactions only reflect the imperfections we must overcome if we are to achieve unity, purity and divinity.

It is often difficult to confront the demons within us that are laid bare so vividly, but in as much as our love for Swami keeps us within the Sathya Sai Centres, our love also provides the incentive to make the personal changes necessary to invoke the grace required to achieve victory over our lower selves. That grace is unmistakable.

Arthur Hillcoat, who was fondly addressed by Swami as the 'White lion', frequently lost himself in ecstasy while singing and dancing to *Om Shivaya*. Arthur was once blessed to have Swami as his personal surgeon – without the overt trappings of

conventional medical science, Swami performed a stomach operation on Arthur in the interview room! One cannot even comprehend this but, undoubtedly, that occasion was an example of the incredible, miraculous interaction between God and His *bhakta* (disciples).

When Swami manifested a cross for Hislop on the banks of a river, He declared the cross was made from the original wood of the cross that Christ was crucified on. This claim defies the laws of science and the demands of the rational mind but Swami simply remarked, almost in jest, "*It took some time to recover the original wood!*" At some point, we must just surrender all our beliefs and illusions and bow to Supreme Consciousness.

When we walk in a relationship of love with the Master, the Master fills us with His eternal cup of love. His grace transforms us to be "Ready to meet life as LOVE, ready to meet life as a challenge, ready to realise life as a dream!"

Both Hislop and Hillcoat followed the Christian faith and showed by their example that there are many pathways of love but only one destination, our Divine Swami's Lotus Feet.

The manifestation of Love as the natural outcome of transformation involves reconciling misunderstandings in the light of the higher unity of the Truth. With regard to our relationships with others, we need to understand that humans are a combination of the animal

and the Divine – on the physical and mental level, there is a point of intersection where divinity and brute meet. Every individual brings both these characteristics to his relationships with others.

Consequently, from our life experiences and the daily world news, we know that man's propensity for violence gives rise to differences, misery, battle and bloodshed, and yet one can be hopeful that man's divine quality can help him overcome.

The reality of our inherent divinity as divine Beings, abound with love yet unmanifest in its fullness, lifts us up to the rich and splendid realm of immortal Essence. Love gives us faith and courage as we answer the call of our higher impulses from the inner Swami, who is seated in the spiritual hearts of each one of us. As seekers, we must be aware that the end of the rainbow of knowledge is Love.

The great opportunity of human life does not spare us from our inner battles, grief and restlessness. The root cause is our failure to surrender at the Lotus Feet. The desires that possess the 'monkey mind' are the source of the unhappiness. Sadly, we lack the ability to comprehend the nature of divine love.

The 'monkey mind' is unable to focus on the eternal Brahmic framework of truth and justice. If left unchecked, the mind writes the script of its' owns stories and imaginations, and directs the filmy soap-opera of life in every situation.

## The power of chanting the *Pranava* sound *Om* with love has mystical significance in your daily interludes with people and animals.

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The power of chanting the *Pranava* sound *Om* with love has mystical significance in your daily interludes with people and animals. Once, on a busy school morning, I was taking the children to school. Suddenly we saw a lost dog on the busy school road. As it ran across, fortunately the car in front missed it by a fraction. The dog lost its sense of bearing and was about to run across the busy road again, risking disastrous consequences.

Immediately, the children and I chanted *Om* so that Swami would save the dog. To our utter relief, we saw the dog with its two front legs held up as if someone was holding them up and this averted a fatal accident. The traffic slowed for the dog to get across safely and back to his owner. This experience left the children with an indelible experience of the power of *Om* when chanted with selfless love.

Recently, we lost someone close in the family and my attachment to that person was playing havoc and writing its own script in my heart and mind, directing daily sad dramas at home. I was gently counselled by a wise and brotherly fellow seeker who told me that my being depressed is unproductive and unbecoming a recipient of Swami's love and teachings, and that my attachment needs to be replaced with acceptance

and surrender! This is the kind of loving relationships we need to have with others to uplift and transform us, for it is the sweet fruit of *satsang* (the company of fellow seekers).

It all takes time. Swami likens transformation to the analogy of softening potatoes. It needs to boil and experience abrasive cooking to become a delightful mash! It is a noble human aspiration to end the egotistic mind that ravages the very values we hold dear in our life and causes us to have contempt for our fellow human beings.

I experienced this aspiration for change with parents and teachers of SSEHV in Auckland. During this year there was a shortfall of SSEHV teachers and decline in student numbers. The trilateral relationship of teachers, parents and students was consolidated as parents offered to be volunteers alongside the teachers and act as support. It is true that there is no life in SSEHV education if it is bereft of the bonds of oneness between teacher and child, teacher and parents.

The solution to the teacher shortage and student decline are being solved by the divine hope that if effort is made then Swami will grace everyone concerned in this SSEHV project with the necessary tools and knowledge. I know that as the loving efforts of everyone in their respective

roles and responsibilities grow and broaden their experience, it will build up oneness in their heart. Love is the common denominator to all involved in the SSEHV project.

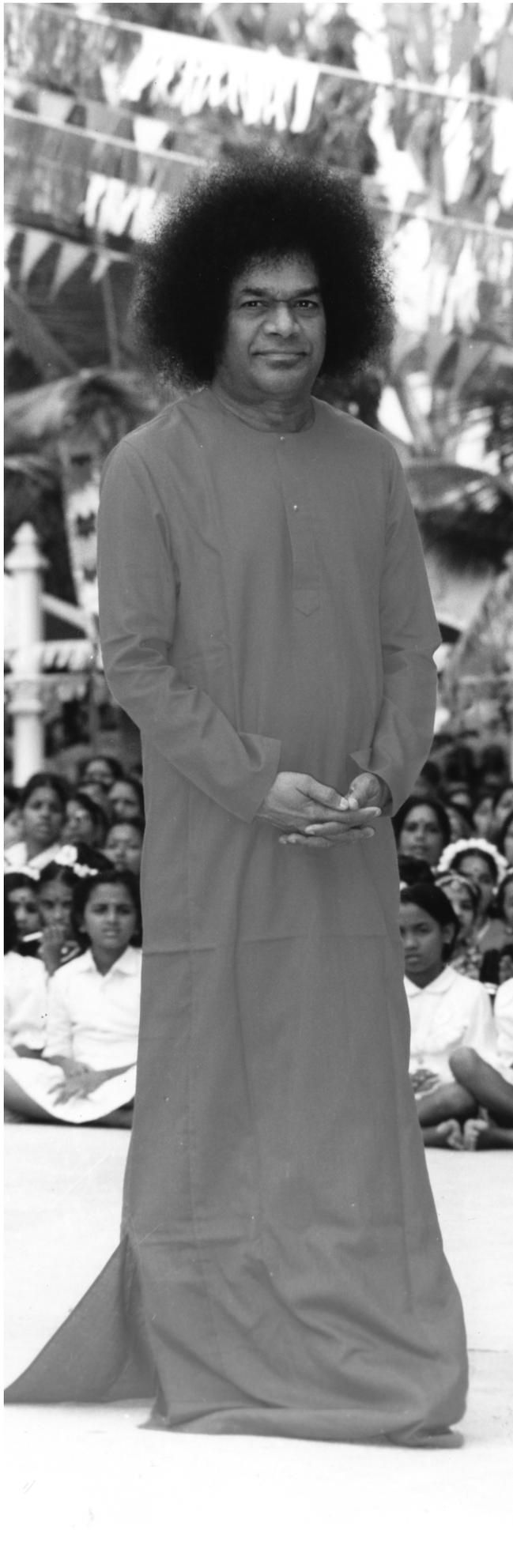
For the sake of our transformation, let us show bravery and give love to everyone who comes before us. This is possible in disagreements when we understand first and then seek to adjust with compassion.

Embodiments of Love. We are the spring blooms in the divine garden of Love. As seekers of Love and Truth, let us continue to march and never stop until we 'Arise and Awaken' to our only reality, our Being. This Self-realisation is our birth right. Mere bread for the body is not enough; the bread of love for the Soul is needed.

Humble and Loving Sairams,

*Mogi Nayagar*





NARI CHUGANI

## SATHYA SAI –

### *Our inner*

## RESIDENT AND GUIDE

**H**ow often do we stop and reflect upon the grace bestowed on us in being devotees of Sathya Sai Baba? It was truly a miracle to be called to His divine presence, to receive His direct guidance and to serve in His mission. By allowing us to serve Him, He lovingly reveals what is most important for us and the lessons we must learn to make us whole.

Before Swami left His body in 2011, devotees experienced the gifts of *darshan*, of being in His divine presence. They experienced *sparshan*, the touch of the Divine, by His blessing of giving *pada namaskar*. Many also received the opportunity for *sambarshan* when they heard His discourses and received personal guidance on private matters or *seva* projects. We yearned for those moments and we all always treasure them. He gave us those wonderful experiences so that we would be transformed by His love.

In many of His discourses Swami pointed out the nature of our true Self; He pointed out what separates us from the truth of who we really are, which we actually already know in the depth of our being. He helped us understand so we would grow spiritually, in love and peace. He gave so much to us.

Knowing the Self is no easy task and He gave many lessons to follow, the simplest and yet most insightful being the *Sohum* mantra, which seeks to separate the conscious and the subconscious minds so that we are not bound to past memory patterns and repetitions, ideas, habits, etc. This separation allows us to live in the present moment, silently making the connection with Sai, our Inner Resident and Guide.

Even after He left His physical body in April 2011, our beloved Swami continues to give His *darshan* and pour forth His love. Our every breath is proof of His *darshan*, for our whole existence is sustained by His presence. Everything we perceive is Him, creation is nothing but His reflection – He animates all living beings.

Even as we take a breath in the morning, we are assured that when we call on our Lord that He will be with us to remind us of our purpose and to guide the important spiritual, professional and personal tasks we must accomplish each day.

Our Master knows our deepest concerns. At the right time, He provides us with the perfect learning platform so that we may acquire transformational lessons. We may fail on the first, second, or even third attempts but He persists with us, being ever patient for our success. When we finally pay attention to what He wants for us, He is our inner voice to make our hearts sacred on the spiritual journey. We cannot comprehend His love for us, we need only know that we are His *bangaru!*

The years are ticking by very quickly. We must hasten our journey of Self-discovery. In His many discourses on the nature of our spiritual *sadhana*, Swami guided us to remove *Maya* (illusion) that separates us from the truth of who we truly are, so that we may discover the hidden treasures in the depth of our being. He called for our effort; Swami would sit on the veranda in the divine valley, Prasanthi Nilayam, and say, “*I am looking for my Hanumans!*”

We are aware of the relationship between Hanuman and Lord Rama. Just as Hanuman worshipped Rama, the clarion call to us devotees is to imprint the Lord in our hearts and to serve Him with single-minded devotion. Hanuman accomplished impossible feats with the name of Lord Rama on his lips, so can we. It only takes eleven seconds of true calling and Swami will unfold in the lotus petals of our hearts. Hence, let us strive to be Swami’s Hanumans in full measure.

How to achieve Self-discovery? By definition the Self is immortal. Understanding that we are immortal will widen our horizons and make our love expansive, giving us inner peace.

Many devotees practice *namasmaranam* (repetition of the name of the Lord) and chant *mantras* like *Sohum*. As pointed out above, the mind adheres to patterns and repetitions and when we consciously chant our chosen mantra it will gradually free us from patterns and repetitions that bind us to our illusions.

Eventually, we move towards SILENCE. The process of concentration, reflection, contemplation and meditation is Swami’s recommended way forward on our journey of self-discovery. This zone of silence helps us to connect with Sai, our Inner Resident. From divine guidance we gain wisdom and develop our SAISENSE.

The simple practice of silent sitting and controlling our breath whilst reciting *Sohum* not only teaches the ‘I am that’ principle, it takes away name and form identification. Swami says: “*You can either make a*

*“You can either make a picture into God or make God into a picture.”*  
If one feels the idol is not an idol but God, then God it is. As we think, so we become.

*picture into God or make God into a picture.”* If one feels the idol is not an idol but God, then God it is. As we think, so we become.

In the inner space of consciousness, we act from awareness rather than our thinking minds. With awareness, we are freed from collective mind conditioning and demonstrate detached observation, a clear vision, happiness and loving kindness.

But to benefit from chanting the *Sohum* mantra and achieve stillness, we need to remove negative emotions, like fear, anger and being judgmental of others, and the mental stresses that these create. During this journey we need to observe our behaviour and undertake daily audits of our thoughts and actions. Our personality is linked to our mind and so we need to be understanding, patient, loving and careful in treating others in our relationships.

Our spiritual progress can be seen when we maintain our equilibrium during challenging situations, when we have clarity of purpose and speak with truth and compassion in the face of adversity. What we witness in our daily lives is the clear signal of the progress of the soul.

The benefits of practicing silent sitting will reflect on our thoughts, our words, our behavior, our deeds, etc. Love, compassion and kindness are key to experiencing the love of Sai within; they are integral to our individual journey to be one with Him. Gratitude for this life and the opportunity it brings, and for the omnipresence of the Lord, nurtures humility within. This will help us grow in inner strength. We need always remember, that we are all contractors building our spiritual home with Sai.

In this regard, we need to understand that each soul is evolving at his own pace to advance to higher dimensions. Therefore, patience and continuous effort is required.

The resident Avatar is the guiding light that enables us to journey to our inner sanctum of stillness; He is the architect. The *Sohum* mantra is a tried and tested method to still the mind and negate old habits of social conditioning, it is a means to achieve SILENCE AND SAISENSE, and it reveals Divinity within.

There are, indeed, many approaches to silent sitting. In each case, it is journey of reflection, contemplation and meditation. It includes mantra chanting, *Jyoti* meditation, or focusing on a picture of Swami. These practices allow one to become a witness, to have a clear purpose and goal. Every task is performed as an instrument of Sai; the feeling that one is the doer disappears. Swami's formula of removing 'I want' means only happiness and kindness embodies one.

Although conventional wisdom tells us otherwise, happiness comes from within and is never dependent on external things or people. It is *Maya* that makes us believe that happiness is dependent on someone or something else. Actually, it comes directly from the power of Sai within, a power that is not dependent on the material world.

The joy of inwardly seeing the Divine Face will ever remain an incomparable blessing. The great Parmahansa Ramakrishna not only saw Mother in the idol of Kali but also spoke to Her regularly. He had *darshan* and *sambarshan*. He yearned for nothing else.

Divine experiences help us to eliminate the false identification with the body and all external phenomena, and remind us of the ultimate Truth of 'I am that'. On many occasions, Swami told us we are immortal beings.

What is *Ananda*, or bliss? To truly understand bliss, devotees should learn to see God everywhere, for every such vision brings communion with God. We can get joy from everything under the Sun as the Lord permeates His creation. Swami helps us to not limit God to just one form but to see Him everywhere and in every living being. Swami often says this is true *Advaitam*, or Universal Oneness. *Ananda* is being in the state of *Advaita Darshanam Jnanam*, the Ultimate and Supreme Knowledge. *Ananda* comes from merging into the Sai within. The spiritual wealth from our divine Master is the kingdom of God within us.

We are blessed to have Swami as the Inner Resident to make us wiser and to become Sai-worthy. Divine timing is perfect – everything happens in good time. Our sincere efforts to practice His teachings will make us deserving. Our patience, faith and surrender will surely bear fruit.

He has always taught that love is an energy of incredible power and strength, and that we are all blessed with this energy. So, today, let us all resolve to become beacons of this energy and light the lamps of Sai love throughout the world. We are all immortal beings, we are Love!

Lovingly at the Divine Lotus Feet,

*Nari Chugani*



# WHERE THERE IS PURITY, *There Is Divinity*

DIVINE DISCOURSE | 11TH OCTOBER 2002

*Those who have the spirit of sacrifice  
without any trace of body attachment  
or infatuation are truly our gurus then and now.  
The word of Sai is verily the truth.  
(Telugu Poem)*



## **Embodiments of Love!**

**G**od pervades every cell and atom of the universe, spreading His divine effulgence everywhere. The Upanishads have declared that God is all-pervasive and all that one sees is only the manifestation of Divinity. Unfortunately, man today is not making any attempt to understand and experience the teachings of Upanishads and that of ancient sages and seers. Though the Upanishads have revealed the all-pervasiveness of Divinity in the simplest manner, it is rather surprising that man is not making any effort to understand the same.

A number of examples can be given to prove the existence of Divinity. Who is responsible for the sweetness in sugarcane? Who has made the chillies hot and spicy? Every object in this world has a unique attribute that proves the existence of Divinity as its very life principle. Who is the cause for the bitterness in neem and fragrance in flower? It is the manifestation and expression of Divinity. Any number of examples can be given, which will help you to understand the existence of Divinity.

People say fragrance is the natural quality of a flower and do not enquire further. Who is responsible for this natural quality? You feel thrilled when you look at a mountain. Boundless joy flows through you when you see a stream in full flow. You feel ecstatic watching a lush green forest. Is it just the law of nature or the mystery of God? It is not merely the law of nature but the mysterious manifestation of God in the form of nature. How can one explain the presence of bird inside an egg? All these are pointers to Divinity.

You do not need to undertake any particular *sadhana* (spiritual exercise) in order to visualise Divinity. You can experience Him in each atom and each cell of the creation.

Man is born to parents. Everyone, including you and Me, is transcendental. This being so, how can man understand God in His fullness? Hence, it is not easy to please God and earn His grace. Only when you understand the divine principle fully well would you have worshipped God in the true sense.

How can one understand the divine principle, which is *Nirgunam, Niranjanam, Sanathana Niketanam, Nitya, Shuddha, Buddha, Mukta, Nirmala Swarupinam* (attributeless, pure, final

abode, eternal, unsullied, enlightened, free and embodiment of sacredness). Can anyone comprehend the mystery behind the existence of the bird in an egg? How has the sugarcane acquired sweetness? It is not possible to understand these subtleties.

The sweetness of sugarcane, the hot taste of chilli, the sour taste of tamarind, the bitter taste of neem – all these are the expressions of God. God has created these things to make us understand His existence. The mighty mountains, the beautiful rivers, and the raging waves of ocean – all these speak of the mystery, grandeur and beauty of God. It is impossible to describe the splendour of God and to comprehend His powers. But man tries to estimate the infinite Divine power with his finite mind and limited capacity.

***Divinity* can neither be expressed in words  
nor be gauged by the mind.**

Divinity can neither be expressed in words nor be gauged by the mind. *Yatho vacho nivarthanthe aprapya manasa saha* (whence the words along with the mind rebound in futility without comprehending Divinity), people attempt to describe God based on their own finite understanding. Only Himself and none else knows God's plans, His mysterious nature and ways. When your mind is unable to comprehend even trivial matters, how can it estimate the infinite Divine principle? Hence, do not try to understand the ways of the Divine. Instead purify your heart and try to know your true nature.

The same is stated in *Vedanta*, "Know Thyself". Modern students argue foolishly, "Where is the need to know, 'Who I am', when I am already aware of it?" They think that knowing their names, nativity, profession, nationality, etc., amounts to knowing themselves. They say, "I am so and so, I belong to such and such a place. I do such and such job, etc." These answers relate to the body and not to the real Self. These are born out of body attachment and not out of awareness of the Self.

The *Vedantic* statement "Know Thyself" does not mean knowing about your physical body – height, weight, complexion, etc. You are not merely an individual (*vyashti*). Your true identity corresponds to *samashti* (society). The same 'I' exists in you as well as in society.

*Sarvata Panipadam Tat Sarvathokshi Siromukham,  
Sarvata Sruthimalloke Sarvamavruthya Thishthati*  
(With hands, feet, eyes, heads, mouth and ears pervading everything,  
He permeates the entire universe.)

The *Atmic* principle is all-pervasive and is uniformly present in all beings. There may be difference based on names, forms and educational qualifications, but the Atma is one and the same in everyone. You have to make efforts to visualise and experience this oneness.

Instead of visualising the unity in diversity, man is doing the opposite. The essence of *Vedanta* lies in seeing unity in diversity. *Vedanta* is the quintessence of the Upanishads. What is the inner meaning of the term Upanishads? Upa – near, ni – down, and shad – sit. It means that you should sit down at the feet of the master and listen to his teachings. Even in schools, the teacher is seated on a higher pedestal and the students sit down close to him. The Upanishads contain many lofty ideals and sacred inner meanings. The truth the Upanishads teach is embodied in the principle of the *Atma*.

The *Atma* is formless and steady. It has no feet but It moves about everywhere. It has no ears but It can hear everything. It is present everywhere but none can grasp it. Everything is under its control. This is the mysterious and magnificent power of *Atma*.

When you respect and love an individual, he will respect you and love you in turn. But when you respect and love everyone, God Himself will respect you and love you. You should make efforts to become recipients of God's love.

The divine principle of *Atma* present in humanity is all-encompassing. Its vastness is beyond any description or estimation. However, physical forms can be considered as pointers to it. When someone asks you, "Sir, have you seen Anil Kumar in Prasanthi Nilayam?", you say, "Yes, I have seen him. He wears a good suit, speaks good English, is brown-complexioned, talks in a humorous manner." You are able to recognise only his physical features and behaviour. But there are many more things in him that you cannot see. Can you recognise the feelings he has in his mind? It is impossible.

You are able to see only the physical body and the external behaviour. But you are not able to visualise the eternal flow of bliss within. All types of power are latent in man. You may be highly educated but from where did you acquire your education? You have not acquired it from outside. It has originated from the Self.

Non-dualism is the essence of *Vedanta*. *Advaita darshanam jnanam* (Perception of non-duality is the supreme wisdom). Not all can have the experience of non-dualism. Man is immersed in dualism. Dual mind is the root cause of unsteadiness. A man with dual mind is half blind. How can such a person understand the sacred teachings of *Vedanta*?

The teachings that are found in *Vedanta* are not found in any other text. Each verse in *Vedanta* is a repository of supreme bliss. Even if you were to use the ocean water as the ink, it will not be sufficient to describe the greatness of these verses in full. Each *sloka* (verse) is pregnant with such profound meaning. Man is not making any attempt to understand these *slokas*. As a result, he is being immersed in *shoka* (sorrow).

If you aspire to attain God, you have to make efforts to acquire the necessary eligibility. That is true spirituality. That is the essence of the Upanishads. God submits Himself to those who understand the essence of the Upanishads and act accordingly. Who is God? What does He look like? Do not limit Him to a name and a form like Rama, Krishna, Govinda, Narayana, etc. In fact, He has no specific name and form. He is the embodiment of Energy. One should not pray for temporary results. Instead, one should pray for divine grace with pure, steady and selfless devotion. Once you have divine grace, you can achieve anything.

Nobody can understand the efficacy of the *mantras* that the *rithwiks* chant during the performance of the *yajna*. These *brahmins* are pure hearted. I want to tell you a small example. At 12 o'clock in the noon, the *brahmins* assembled for lunch here. But the person who was doing the *Sahasra Lingarchana* did not get up from his place since he had not completed the ritual. Similarly, the person who was reading the Bhagavata and the four *brahmins*, who were doing *Veda Parayanam*, did not get up from their seats till they completed their tasks. The person who does *Sahasra Lingarchana* did not get up till 2 o'clock in the afternoon.

It is because of their dedication and devotion that the *mantras* they chant assume greater significance. Even if you do not understand their meanings, you will derive immense benefit by listening to them. This listening will ultimately take you to liberation.

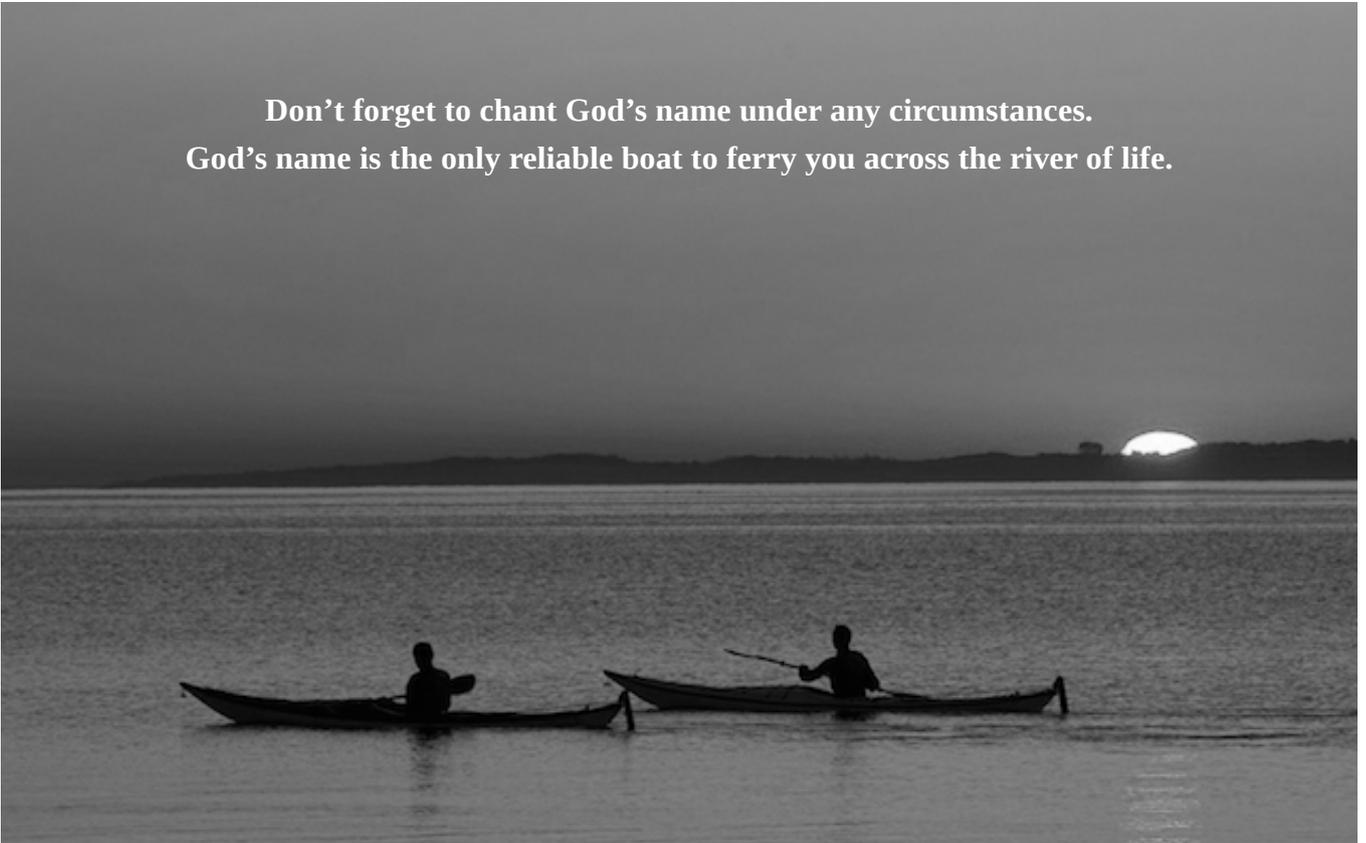
*Sravanam* (listening), *Kirtanam* (singing), *Vishnusmaranam* (contemplating on Vishnu), *Padasevanam* (serving His Lotus Feet), *Vandanam* (salutation), *Archanam* (worship), *Dasyam* (servitude), *Sneham* (friendship), *Atmanivedanam* (Self-surrender). As long as you do not develop *Sneham* with God, you will not be able to attain the stage of *Atmanivedanam*. The first step to self-surrender is *Sravanam*.

The *yajna* that we are performing now is meant for *loka kalyanam* (good of the world). Do not think that we are performing the *yajna* just because people are performing *yajnas* elsewhere. This *yajna* is being performed with total spirit of sacrifice. We have no desires or expectations. Our only desire is that everyone should be happy.

People perform *yajna* and *yagas* to overcome famine and drought situations. But I don't take such things into consideration. I do not give scope for such constricted vision. Famine, drought, etc., come and go. Whatever you do should confer everlasting happiness on all. It should help you to attain divine grace.



Don't forget to chant God's name under any circumstances.  
God's name is the only reliable boat to ferry you across the river of life.



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# SATHYA SAI TEACHINGS -

## Elevating my *intentions* AND *actions*

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NAINA SHAMDASANI

Meet my adopted family: Parents – Mr. Ego and Mrs. Desire; their twin sons – Fear and Anger; and the two sisters – Greed and Jealousy! Living in their midst, my middle name is, rightfully, Frustration! What a distressing family to adopt, you must be thinking. If I have painted a dire picture, it is intentional.

In this family are members that each of us, unfortunately, feel kinship to. Like me, at one time or another, you have probably forged close ties with them. Even in the epics, knowledgeable beings succumbed to this family! Ravana fell prey to desire and could not win resist attachment and hatred; Hiranyakasipu could not control anger; and Duryodhana is symbolically associated with greed. Just as these noble beings were separated from kith and kin and lost their respect and wealth, if we do not curtail our relationship with this family, they can destroy our peace and happiness.

Be warned that this family is pretty united, they stick up for each other! Not only are the brothers very obedient sons, but they are always ready to fulfil all the whims and wishes of the sisters! The result: the size of my ego fans the flames of my anger, and the greater my unfulfilled desires are the more consuming my anger gets. Greed and jealousy cause my anger to blind me!

Looks like the son, Anger, dominates this family. Which means that if I want total severance from this family, then Anger is the one to tackle head on. A daunting task!

I stand guilty of forging a close relationships with the eldest son, Anger. Forgive me Swami. For a long time, it was easy to justify my reactions by saying, “Hey, I’m only human.” But that is perhaps the lamest excuse a *bhakta* can give. When Swami brings you into His fold, He prompts you to change

your ways. As always, His teachings stare at you and there is only one choice – pay heed.

*“Always remind yourself that you yourself are a human being and that you should perform only such actions that behoove a human being.”*

When I hurl words in anger that hurt another person, when I criticize or make fun of others behind their back, my actions do not befit a human birth. The truth is that what I put out to the world comes back; when I go to sleep at night or when I stay silent in meditation, the memory of my behaviour always haunts me and robs me of my serenity.

*“When a person is asked where do you live? The correct answer is, “I am dwelling in the Atman.”*

It slowly hit me that I had allowed my physical body – which is built for inhabitation by a divine family, with Knowledge as the father, Love as the mother, Truth as the brothers, and Peace and Bliss the sisters – to be captured and inhabited by this ghostly family!

### **Get Intentional - Earn the Grace of God**

I could not allow these relatives to weaken me and I had to find ways to regain the paradise lost, and handover the divine home to its rightful owner, the Divinity within, my Sai within.

*“Man has to acquire mastery over the foul urges in his own mind, lust, anger, hatred, jealousy. Then only can he enjoy the Divine peace that is his birthright. Every living being is on a pilgrimage whether he is aware or not.”*

My pilgrimage to make the big shift had begun. Lowly, senseless thoughts had to give way to good intentions and meaningful actions. Swami calls me 'Divyaswaroopalara', 'Premaswaroopa' and 'Pavitratma Swarupa'. So instead of emphasizing my limitations, that "I'm only human", it was time to rise to the potential of being in a human body and say "I am human", referring to the intensity of being human with Swami, the inner resident.

Swami, my constant solace, had brought me to realise that I had to fight these disagreeable relatives. The dis-ease had been diagnosed and only His teachings could prescribe the fitting treatment to eradicate this ghostly family.

Looking back, I realise the paths are so simple, yet because I was so consumed with vices I wasn't reaching for the virtues and values that give me the right to claim, "I am a Sai-devotee" – the virtues and values make up the real family within. With this realisation, the churning had begun. When the intention to improve is sowed, how can Swami resist but come to my rescue?

*"Take one step towards me and I will take a hundred."*

### **Knowledge, My Father**

Getting intentional required me getting to the root of the emotion and examining it thoroughly. Instead of allowing Anger, the elder son, to rule this family, what if I re-instated Knowledge, my Father, to help me control my outbursts? I started by asking myself why I felt these emotions.

Alas, the self-analysis would only happen after the damage had been done! If only there was enough time to think before and when I erupt with negative emotions. We know there is but Swami taught me how to buy time:

*"Whenever there arises in you bad qualities like anger, jealousy or hatred, exercise restraint on it immediately, saying 'Chhee, Chhee' (a common expression used to indicate disgust).*

That's exactly what I did! Let's say, somebody criticizes me. An immediate reaction would be to get upset or angry and retort. But once I had

decided that I would not allow these emotions to get the better of me, I was able to be on guard, and my instant mental *mantra* became saying 'Chhee, Cheee, Kantu' to myself!

*"Speak when you are angry and you will make the best speech you will ever regret!"*

With 'Cheee, Cheee, Kantu' I learnt not to let my tongue uncontrollably release a torrent of angry words. I also learnt to observe silence in situations not pleasing to me. When we reduce our talking, our mental powers – especially the power of discrimination – increases. While buying time, I am able to formulate a response that will be courteous and acceptable (to Swami) rather than be critical or snappy, which I may later regret or which may rob me of my precious sleep! There's more that Swami recommends:

*"The minute you become aware that anger is rising within you, just laugh out loud!"*

Really, Swami? LOL?! What will people think, Swami? They may conclude I've lost it. So, I will start with just a smile and I promise to work on laughing out loud when emotions get overwhelming. All said and done, Swami has the most unique solutions to help us pacify anger... *Cheee, cheee, cheee .... Silence .... LOL!*

### **The Truth of the Matter**

*"Anger is born of desire.  
Desire arises from thought."*

What's my anger got to do with desire?

It took another process of churning for me to understand that. Sometimes things happen, situations occur and if they are not as I expected, I get angry or upset. Expectations, I realised, is another word for desire. I was not getting what I wanted so my natural tendency had become to simply enroll my foster brother, Anger, to help me.

But isn't it a natural reaction to be upset when things don't go your way? Natural or otherwise, what is important is the question: Who is responsible for my anger? My immediate reply to that is, "The other person or situation, of course." Yet, this other person is outside and the anger is

within me. So, how can I blame someone outside me for something happening within me?

Somebody calls me a fool. What happens? The word fool was uttered by the other person but what happens within me is my chosen reaction. The word fool is not hurtful by itself. But because of the way I react, hurtful things happen. Anger for anger, ugly words for ugly words.... and there's no end.

The Buddha wisely stated, *"No one can make me angry unless I have it inside."* I have Swami within, not anger. I am *Divyaswaroopa*, *Premaswaroopa*, I am not anger.

So, who's responsible for this emotion? Only me. A truth that's hard to accept. I concluded that emotions arising within me are my responsibility and only I can control and destroy them. Getting intentional requires courage. It is only when we get intentional to explore these vices and reflect on our own shortcomings in a frank manner can we comprehend the type of inner work that needs to be done to achieve purification.

*"You may desire many things. You may experience many things that you desired. But if you are able to treat your desires as well as your experiences to be such as arising in the name of God, then there will be happiness."*

The outer world may not be to my expectations but at least my inner world should be the way it is meant to be, peaceful and happy. And, if the outer world is not the way I wish or desire it, it's okay because Swami knows what's best for me and I leave it to Him.

### **Reflection, Resound, Reaction**

Swami taught me an important lesson through an episode from the Mahabharata. Krishna summoned Duryodhana and Dharmaraja and set them a task each. He asked Duryodhana to find out how many good people existed and he asked Dharmaraja to find out how many bad people were there in the kingdom.

Duryodhana reported back that if there was any good man, it was only he! (*Talk about a big*

*ego!*) Dharmaraja, on the other hand, reported that he could find no bad man anywhere in their dharmic kingdom. He could only find badness in himself. (*That's the height of humility*). The inner significance of this episode is that one only sees a reflection of himself in the outer world.

In another episode, when the Pandavas were living in exile in the forest, Bhima and Draupadi asked Dharmaraja how he planned to deal with their enemies, the Kauravas. Smilingly, Dharmaraja replied, "We have no enemies. Our own qualities are either our friends or foes. Our feelings get themselves reflected in others and make them appear as evil minded."

*"It is the vision that accounts for the difference, just as the colour of the glass one wears alters the color of the world one sees through it. Change your outlook and the world will appear differently."*

Standing before a mirror wearing a pink dress and sporting a new hairstyle, I find the same reflected in the mirror. Swami says everything is Reflection, Resound and Reaction. This means that when I am in front of someone and my thoughts are derogatory and my language is far from complimentary, then what comes back to me will also be derogatory and critical provoking anger.

Who is responsible for my anger? The question remained: Which face will I don or, better still, what colour glasses should I put on when confronted with a situation that provokes me? I chose the Sai-Lens, which are *Love All, Serve All. Help Ever, Hurt Never*.

### **Love is My Mother**

To love everyone can be a tall order. But if I have set intentions that I will displace Father ego and replace him with Father Knowledge, then even this is do-able. All I had to do was look to Swami as He always said, *"My life is my message; expansion is my life."* Expansion for me is a directive to emulate Swami by putting on a smiling face even in the midst of great criticism, never getting angry and showing exemplary patience. If I could do that, then I would be living His teaching:

*"My life is your message."*

We sing the *bhajan*, ‘I love you Sai Baba....’ but is it just lip service? The point is, when I love somebody, I naturally wish to be near and dear to that being. So loving Swami equates to wanting proximity to Him. The best way to achieve spiritual proximity to Swami is by following His messages, following in His footsteps and following His command.

*“Even though individuals appear to be different in form and qualities, there is only one divine force working through them. That is Atma Sakthi (The Power of Atma). There is only one Atmanarayana immanent in all human beings. Every human being must try to realise this Atmic Principle.”*

This is where it gets more challenging. When I come across a person with whom I have had issues, I consider him an enemy, recalling only my previous worldly interactions with him. I may even dislike the person intensely. Yet, Swami is telling me that we are beings with the same Divine energy within. So, I now have to look at this person through the lens of *Love All, Serve All, Help Ever, Hurt Never*. Another mental *mantra* to help me keep a smile on my face, show tolerance and patience and emulate my loving Sai.

And again, Swami has provided yet another simple and practical antidote:

*“Whenever you come across someone you consider as your enemy, say — My pranams to you. They will, in turn offer their pranams to you.”*

Living amongst modern entities, I modified the *pranams* to ‘Sai Ram’. To me this is not just a greeting, they are magical words that bring a smile to my face, warmth in my heart and an all-encompassing endearment to whoever I see, meet, interact with, be it best friend or otherwise.

*“All are one. Be alike to everyone.”*

There was a *sanyasi* who was abused by a group of mischievous young men. He said to them, “Carry on! Enjoy yourselves! I see that you are very happy. That is what I desire for you.” When we do not accept the insults thrown at us, it goes back to the person who initiated it. Return to sender!

If we make a show of receiving and reacting to the insults, we damage our own mental peace. By refusing to accept it, in fact you confuse the person and they don’t know how to react! Sai Ram (*or pranams*) derives that reaction for me.

In an old Cherokee (Red Indian) folklore an elderly brave told his grandson about a battle that goes on inside people. “My child, the battle between two ‘wolves’ is inside us all. One is evil: It is anger, envy, jealousy, sorrow, regret, greed, arrogance, self-pity, guilt, resentment, inferiority, lies, false pride, superiority and ego. The other is good: It is joy, peace, love, hope, serenity, humility, kindness, benevolence, empathy, generosity, truth, compassion and faith.”

The grandson thought about it for a moment and then asked his grandfather: “Which wolf wins?” The old Cherokee replied, “The one you feed!”

The tale of the two wolves portrays the good and evil that lives within us, represented by our conscious and unconscious desires. Swami has made me realise that I have to feed that wolf which is in sync with my inner resident, the Sai within. That will surely please Him and befits my calling myself a Sai devotee.

Several times each day, we are confronted with choices. Our freedom lies in how we choose to respond. A pattern of making choices around love can become easy to follow. A pattern of making choices around alienation, based on fear, can become hard to break. It all depends on which wolf you decide to feed. I have made my decision of which wolf to feed. Which one are you going to feed?

*“Many profess to be devotees but do not conduct themselves as devotees. What is called for is adherence in action to what one says in speech. Only then are people fit to earn the Grace of God.”*

Jai Sai Ram  
*Naina Shamdasani*



## GAINING PROXIMITY TO SATHYA SAI *by our transformation*

Everybody who is a Sai devotee wants to gain proximity to Sathya Sai Baba. But what kind of proximity? Is it to the physical form, which is no longer with us? Is it to the ethereal form that we can contact simply by opening our ears and our minds? Or do we seek proximity to the form that is closest to us, that is inside our own hearts? Swami reminds us:

*“God does not reside at any distant place. He is within your body. He is the resident of your heart.”*

I know many people who experienced close proximity to the physical form of Sathya Sai Baba – He came to their rooms and sat on their cots and gave them advice, He conducted their marriage ceremonies and named their children, He materialised all sorts of objects for them and called them repeatedly for interviews. I did not have the opportunity for any of that but, like most of us, I have had countless conversations with and written letters to the ethereal Baba, just as I would talk and write to a dear friend. I was always alert to watch and listen for signs of His reply.

But here, when I talk about gaining proximity to Sathya Sai Baba, I am referring to the third of the above options, my attempts to gain proximity to the God in my own inner being. One would think that it would be easy to gain proximity to

something that is already entrenched in one’s own heart. But still, I feel I am not close enough and I wonder how to achieve this goal.

Once, when I was in an interview with a large group of teachers and fellow students of the Institute of Sathya Sai Education, who had come from the Sathya Sai School in Thailand, Sai Baba asked one of the teachers what his goal was. The teacher said he would like to be the best teacher of human values (SSEHV) that he could be. Baba looked into his eyes and said, *“That’s easy. All you need to do is to transform yourself.”* Then He turned to the rest of us and said, *“If the teacher changes himself, the rest will take care of itself.”* This was the first time it occurred to me that it can be as simple as that.

Certainly, since then I have seen many examples of the ease with which teachers have helped to bring about major changes in their students simply by using SSEHV strategies to transform themselves and their own lives first.

More recently, I have had repeated reminders of the same message – quotations I receive by email, people I talk to, things that I read, and now being allotted this topic to write about, all seem to be inundating me with the same idea – transform myself, raise my own consciousness, become the

God that is in my heart, and the rest will take care of itself.

As Sathya Sai Baba says:

*“I do not want your praise – I want your transformation.”*

*“I do not want to know that you have listened to my discourses well. I want to know that you have thoroughly transformed yourselves. It is such transformation that is the mark of true devotion.”*

And He reminds us that we each have the responsibility to do this:

*“Transformation must begin with the individual. When the individual changes, the world will change.”*

### **What are my excuses?**

Baba told the teacher from Thailand that the solution is easy; self-transformation was all he needed to do. But if it is so easy, why does the goal seem to be so difficult to achieve? It seems I am always able to come up with reasons and excuses for not getting on with the task of my own transformation. Here are some of them – but for every one it’s possible to find a teaching from Sathya Sai Baba.

#### Excuse No. 1:

I lack self-discipline – too often I am “busy doing something else.”

*If you plead that you have no time to spare for contemplating and repeating the Name of the Lord, I will say that it is but laziness that makes you argue so... Shake off the superstition that these can wait until the last years of life. This moment is the most appropriate time for everyone – no moment is too early.*

#### Excuse No. 2:

It’s easier to depend on something external – i.e. the “external” Sai Baba to solve my problems.

*“The realisation dawns, ‘All this is contained in Me’.”*

#### Excuse No. 3:

I just want to be a “normal” person living a normal, everyday life, like I see other people doing.

*“Believe Me, your basic nature abhors this dull, dreary routine of eating, drinking and sleeping. It seeks something which it knows it has lost, inward contentment... Everyone craves for it in their heart of hearts.”*

#### Excuse No. 4:

I don’t know how to achieve it.

*“Man has to acquire mastery over the foul urges in his own mind – lust, anger, hatred, jealousy.”*

It is a long, challenging journey to self-transformation and clearly, given the number of excuses I have listed above, I still have some work to do. However, there have been some significant steps that have certainly helped me along the way as I have been trying to utilise some of the strategies and tools He has given us.

### **Self-Love**

Sai Baba calls us “*Embodiments of Love*”, so I decided that it would be a worthwhile self-transformation project to focus on becoming so. This was a good opportunity to utilise the tool of silent sitting. I searched for and found some excellent guided visualisations on YouTube – but the ones that attracted me the most were the ones about self-love.

I realised that I can only become an Embodiment of Love, to love all sincerely and unconditionally, if I am able to love myself first and foremost. This is a truly important, ongoing, project. With regular use of these visualisations, I have started to feel my self-love beginning to grow, and from a position of self-love it is certainly easier to radiate the love to others.

My favourite song is Whitney Houston’s “The Greatest Love”, particularly the line “Learning to love yourself is the greatest love of all.” How much closer to God can we get than to feel the love for ourselves that He feels for us!

## Self-Cleansing

I am also very much aware of how easy it is to slip into old bad habits of becoming less than pure in thought, word, and deed. It is so easy for the old enemies of anger, intolerance, and jealousy to creep in if I let my guard down.

To keep on top of this problem, I find that the regular practice of *Jyoti* Meditation to be invaluable; the use of the divine light to clean up how I see and hear things, how I speak, and how I think is powerful. Sending the light to others helps me to feel a sense of connectedness. And, when I get to the final lines, “The light is in me. I AM the light”, I get to enjoy for a few moments the feeling of being totally immersed in the purity that is God.

## Chanting Om

Recently a friend gave me a compilation she had prepared of Sathya Sai Baba’s discourses on “Om”. It reminded me that this is another significant transformative process that I can use easily and often. I particularly like the practice of directing three *Oms* into each of my seven *chakras*, and when I reach my heart to feel the radiation of the vibrations. Then I can feel God in these rays:

*“Meditate on Him in the heart, from which countless subtle nerves radiate in all directions.”*

Sathya Sai Baba

## Visiting the quiet place in my heart

One of the most special outcomes – if I am disciplined to keep up with these practices – is that I find myself going deeper and deeper into myself, deeply into an intensely silent space that exists somewhere in the vicinity of my heart; that also seems to be in my head at the same time. On the occasions when I get to this place, which is most likely to occur when I first wake up in the morning, I feel that I am in a place where God resides. Surely at these times I must be getting closer!

*“Man’s vision, which is now turned outward towards the phenomenal Universe, should be turned inwards towards the indwelling Spirit.”*

Sathya Sai Baba

How successful have I been? Sometimes I feel the God in my heart in moments of silence, or when looking at beautiful creations of nature, or when sitting in a place made holy by generations of spiritual pilgrims ... other times I forget or find it harder to do this.

I find that I am less and less having “conversations” with Sai Baba in my mind or writing letters to Him when I have a problem or want something. In some ways, sometimes I feel as if I am getting further away from Him instead of closer. But then I find that I may be starting to trust myself more, and listen more within, and then I think that perhaps I am starting to draw closer to the Sathya Sai in me, that I within, which is what I believe He wants me to do:

*“While the Divine is in such close proximity to him, man in his ignorance goes seeking God everywhere. The Divine is effulgent in every man as Sath-Chith-Ananda (Being-Awareness-Bliss), the Cosmic Consciousness.”*

*“Reflections of the sun shining in the sky can be seen in the oceans, rivers, the lakes and in wells. Though the reflections are varied, the sun is one alone. The Divine is present in man like the unseen thread which holds a garland of gems together.”*

I am not there yet, by a long shot, but I hope that if I continue to work at my own transformation, using strategies that are practical and feasible for me, I will come to experience the Cosmic Consciousness, the unseen thread, in myself, and then I will be in close proximity to God.

And, if I can transform myself enough to really experience the Divinity within me, hopefully then I can also experience it in others and, hence, move into closer proximity with the Sathya Sai in them:

*“The next stage is the realisation of the Truth that the Divinity that is within one’s self is equally present in all others.”*

A few days before being allotted this topic, when I was in that comfortable no-man’s-land between sleeping and waking, I heard a voice say loudly, “I am waiting for you”. The same morning I read the following words in a novel written by Dan Brown:

“All around the world, we are gazing skyward, waiting for *God*.... never realising that God is waiting for us. We are creators and, yet, we naively play the role of the created. We see ourselves as helpless sheep buffeted around by the God who made us. We kneel like frightened children, begging for help, for forgiveness, for good luck. But once we realise that we are truly created in the Creator’s image, we will start to understand that we, too, must be Creators. When we understand this fact, the doors will burst open for human potential.” (p.501)

So I knew I was being reminded that God is waiting for me to wake up, to hurry up and transform my still-deformed consciousness so I can

truly experience the proximity with the Divine that I, like everyone else, crave:

*“When it is filled with ego (consciousness) gets deformed; when it is turned towards the Atman it becomes Divine.”*

Sathya Sai Baba

As I was looking for a way to conclude this article I came across the words of the gnostic teacher, Monoimus (cited by Dan Brown): “Abandon the search for God ... instead, take yourself as the starting place.”

Jai Sai Ram

*Margaret Taplin*





## THE SATHYA SAI ORGANISATION - *enabling the very best in us*

LEONARDO GUTTER, ARGENTINA

On one of His Birthday celebrations, Bhagawan Sri Sathya Sai Baba said in a divine discourse:

*“The highest service a human being can do is to work in the Sai Organisation. Never leave it, those that leave the Sai Organisation are very unfortunate, don’t be unfortunate, never leave the Sai Organisation.”*

Once I heard this Divine revelation I printed it in my mind and heart.

It is said:

- To be alive is a miracle.
- To be in human form is a miracle won by the arduous penance of thousands of lives.
- To be in a spiritual quest is a great achievement of our evolution as human beings.
- To be alive at the time of a Divine Incarnation is a rare fortune.
- To be aware of this Divine incarnation is a blessing.
- To be a devotee of an *Avatar* is an incredible good fortune.
- To be chosen to serve in His Divine Mission is a result of the good *karma* earned by us in our past thousands of lives and the good *karma* of all our present and former relatives.

It is difficult for our rational minds to comprehend that it was our good *karma* that brought us to this Divine Mission. Hearts consumed with love for the Master rejoice for this incredible opportunity. In these moments, our faces and hearts lighten up, in fact our whole being radiates with happiness and gratitude.

**“ To be chosen to serve in His Divine Mission is a result of the good *karma* earned by us in our past thousands of lives and the good *karma* of all our present and former relatives. ”**

The Sathya Sai Organisation is a gift of Bhagawan to all of us and to all humanity. It is an important instrument in His Divine Mission. It enables its members to be together, to work with like-minded people who are also seeking the Truth and who were also called by Bhagawan to work in His Mission. The Sathya Sai Organisation allows us to help each other move forward and to achieve the goal of our lives, to discover our true nature, our real identity.

The Sathya Sai Organisation has two main goals, one is to help its members to hasten and intensify the awakening of our divine reality, and the other is to help as many people as possible to advance in their spiritual quest. We should never forget this dual purpose.

*“The main goal of the Sai Organisation is to enable members, workers and officers to lead ideal, perfect and happy lives. Therefore, we must live up to the high ideals of the Organisation and transform ourselves into ideal human beings, thus helping others to follow our example.”*

– Divine Discourse, 21 November 1988

The Sathya Sai Organisation does not seek to replace traditional places of religious worship. It does not require that we stop attending the Catholic Church, the mosque, or the synagogue in favor of the Sathya Sai Centre, where we meet to sing devotional songs or to do service to the needy in our societies. It is not a place to have social meetings, for the Sathya Sai Organisation is a sacred place given to us by Bhagawan to help each of its members to advance on his / her spiritual journey.

In the history of mankind, many times Divine Incarnations came to Earth to restore *Dharma* and to lead the people on the right path, but unfortunately we do not have their exact words and teachings. We are incredibly lucky that, because of the advance of science and technology, we now have original recordings of Sathya Sai Baba’s divine voice, His writings and His divine teachings. It is up to each of us to put His instructions into practice in our lives and to share them with as many people as possible.

When Bhagawan established the Prasanthi Council, He invited the appointed members to His residence to give His divine instructions and to highlight the purpose and goal of the Prasanthi Council. In a poignant moment, He said to all present in this living room: *“Go to every nook and corner of the world and bring my message.”*

This divine instruction was not only for the members of the Prasanthi Council but for all Sathya Sai devotees.

We have to share His divine teachings with everyone because these teachings are the right path to help every human being advance on his or her transformation and spiritual awakening, which is the true purpose of our existence. To work in the Sathya Sai Organisation is the highest service we can render because we can be instruments of the *Avatar* to share the perfect and complete path to Self-realisation; it is the most important service we can do in our lives.

One incident enabled me to understand the omnipresence, omnipotence and omniscience of Sathya Sai Baba and the importance of unity in the Sathya Sai Organisation. Many years ago, when the Sathya Sai Organisation of Argentina was just starting, a few members of a Sathya Sai Centre in Argentina were together in Prasanthi Nilayam. We were in a room discussing the right way forward. The others, about 7 or 8 of them, had one point of view and I had another, and we could not reach agreement. As I was convinced my view was correct, I persisted. Time passed without a consensus.

While a member was speaking, I asked Swami in my heart, “Swami, what should I do? Should I insist on my point of view or should I keep my mouth shut and take a step back?”

As soon as I finished asking Him, a member who was seated in front of me said: “Leonardo, you should shut your mouth and take a step back.”

I heard Swami speaking through him, giving me His advice, so I did so. Till today I think they were wrong, but unity prevailed and the Sathya Sai Organisation moved forward, reaching every corner of Argentina. It flourished and we established over a 100 Sathya Sai Centres and Sathya Sai Groups all over Argentina.

Swami teaches us that Unity leads to Purity, and Purity leads to Divinity. The cities of the world are built by bricks and mortar and the cement that holds them, but the Sathya Sai Organisation is held together by the love we share, by our active participation, with no hidden desire for position. We just seek to express our gratitude to our divine Master and to share the love He bestowed on each one of us.

*“Sai has resolved to transform the individual and society by promoting this mutual regeneration, by the action of one on the other. Hence, the formation of this Sai Organisation and the establishment of its units in all countries is for the sublimation of the human into the divine.”*  
– SSS 12:23, 4 January 1974

What are some of the benefits of participating actively in the Sathya Sai Organisation? The transformations brought by participating in the Organisation include:

1. It increases our faith in God.

*“The acquisition of the love of God should be the primary aim of members of the Sai Organisation.”*  
– SSS 28:30, 18 November 1995

2. It deepens our understanding of Bhagawan’s message and teachings.

*“Through the sense of unity, the willingness to sacrifice and the softness of compassion, all objectives can be gained. So the Sathya Sai Organisation must move forward with heartfelt enthusiasm in the field of service.”*  
– SSS 15:31, 19 November 1981

3. It inspires us to intensify our yearning for God and to put His teachings into practice in our daily lives.

*“The most fundamental objective of the organisation is to awaken in man the awareness of the Divinity inherent in him.”*  
– Sathya Sai Baba, 14 January 1981

4. It helps us develop more and better skills to discharge our duties in the Sathya Sai Organisation.

*“You must work together joyfully as brothers and sisters. When any differences of opinion crop up between you, how can service be done with uniform attention and*

*enthusiasm? You have to reconcile such differences silently and with love and place service at the forefront of your activities.”* – SSS 15:32, 21 November 1981

5. We offer our love and gratitude to Sathya Sai, our Lord in the altar of our hearts.  
*“The sole objective of the Sathya Sai Organisation is to enable man to discover his innate Divinity; to regain his Self-confidence and faith in God. The power and strength derived from the faith in Self, from faith in God, will be enduring and ever sustaining. The objective of the Sai Organisation is to make people again become aware of this truth and live in this awareness.”* – Seva Dal Magazine, April 1983
6. It is a spiritual organisation where men and women meet to share a common spiritual yearning. The *satsang* helps to purify our minds and hearts.  
*“Every worker in this Organisation must rid himself of the idea of separateness or distinction between one person and another on the basis of caste or creed, poverty or richness. He must be always eager to share the sorrows - and what is more difficult - the joys of others.”* – SSS 10:32, 20 November 1970
7. It helps us to raise our spiritual awareness and spread divine energy to our communities.  
*“If all in our Sathya Sai Organisation engage themselves in service to the poor and needy, without any fanfare or exhibitionism, they will be giving expression to their sense of divine brotherliness and putting Sai’s teachings into practice.”* – SSS 14:56, 22 November 1980
8. The Sathya Sai Centre is an oasis in the middle of the desert, wherein the endless distractions blind us, trapping us in an illusion. In the Sathya Sai Centre, we regain our right vision and *Maya* loses its hold, and we recover our sanity. We see the world in the right perspective. We realise that the spirit is important and the world is just its reflection.  
*“Members of the Sai Organisation should cultivate certain desirable practices. For instance, they should regulate their diet, because one’s food influences one’s thoughts. Smoking and intoxicating drinks have to be given up. They are ruinous for the health. Meat eating should also be given up because eating animals as food promotes animal tendencies. The fourth evil that has to be got rid of is gambling. Those who take the spiritual path should avoid as much as possible these four bad practices.”* – SSS 28:34, 21 November 1995
9. In the Sathya Sai Centre, everything recovers its real value and we realise that living with the five universal human values makes us human again.  
*“I want that every (Centre) Samithi (and every unit complementary to it) must be bubbling with joy at the work already achieved and with enthusiasm for the work ahead. Love, respect, tolerance, mutual co-operation, forbearance – these must flow from the hearts of each to all.”* – SSS 10:35, 22 November 1970
10. In the Sathya Sai Centre, the most important miracle in our life occurs, our transformation takes place and is accelerated.
11. In the Sathya Sai Centre, we not only witness the most important and transcendental change of human consciousness that the *Avatar* brings to humanity with His triple incarnation, we become instruments of this wonderful process.  
*“Very soon, the glory of Sai will spread to every part of the world. It will increase a*

*thousand-fold. The reason is the essential goodness of the Sai mission. It is totally free of any taint. Every act is done out of the purest of motives. Everything that is said is based on Truth. All activities are conducted without depending on any outsider.”*

– SSS 26:34, 24 October 1993

12. Each one of us must deepen our understanding of the import of having the *Poorna Avatar* as our Divine *Guru*. If we are able to realise this, our lives will be filled with gratitude and happiness, and every moment of our lives will become sacred and offered in dedication, and we will be able to become better instruments in His Divine Hands.

*“I know you have the enthusiasm to carry My Message among the people of this country and other countries. Let Me remind you that the best and the only successful way in which you can do it is to translate the Message into your own lives. Your thoughts, words and deeds must be saturated with the Message. Then, they will spread effortlessly and efficiently, and the face of the whole world will be transformed.”*

– SSS 8:19, 17 May 1968

13. We can become exemplars. The divine message will be transmitted not only by our words, but by our way of being, our actions, feelings and the joy that emanates from our eyes, smiles and every cell of our being.

*“Be an example to others. Do not scatter advice without the authority born of practical experience. Love, cooperate, help, serve.”*

– SSS 9:35, 22 November 1969

14. The Sathya Sai officers and each member has to be diligent and safeguard the purity of the Sathya Sai Centre. The devotees who have accepted the responsibility of acting as office bearers have to be the example, guiding other members and inspiring them to intensify their *sadhana* to advance without delay to the goal of our lives.

*“You are office bearers and so you have the responsibility to carry out in actual practice, in your own lives, the rules and restrictions and recommendations laid down by me.”*

– SSS 11:3, 5 January 1971

15. If we know His teachings by heart and are able to repeat them word for word, but we do not have loving interactions with our family, at work, in the Sathya Sai Centre, then we have not understood His teachings, they have not been imprinted in our hearts, and we will lose this opportunity gained through the efforts of so many lives.

16. We must become devotees of the Sathya Sai quality, we must be constantly aware of our egos, our real enemy.

Even when we are on a spiritual path, our ego makes us think, “I will do it my way.” In truth, when we learn to do it in Swami’s way, we surrender to His will.

Om Sai Ram

*Leonardo Gutter*

Argentina

# ओम साईराम

## “व्यक्तिगत रुपान्तरण”

भगवान बाबा भन्नुहुन्छ जिवनको लामो समयसम्म तिमीमा आध्यात्मिक रुपान्तरण नआएमा त्यो व्यर्थ हुन्छ । मानिस आज संसारी कुरामा भुलेर ईश्वरलाई बिर्सको छ, त्यसैले व्यक्तिमा रुपान्तरण छिटो र सजिलोसंग हुदैन । यसको लागी निरन्तर साधना आवश्यक हुन्छ । यसको सुरुवात व्यक्ति आफैबाट गर्नुपर्छ । यसबाट नै आफूभित्रको दैवत्वको अनुभूति हुन्छ । यो नै सत्य साई संगठनको मुख्य उदेश्य हो, मानव जिवनको लक्ष्य पनि हो । भगवान बाबा भन्नुहुन्छ प्रत्येक व्यक्तिको हृदय प्रेमले भरिनु पर्छ । सच्चा प्रेमलाई निस्वार्थ सेवाको माध्यमबाट व्यवहारिक रुपमा अभिव्यक्त गर्नु नै सर्वोच्च साधना हो । ईश्वर प्रतिको प्रेम, अटल विश्वास, पवित्र मन, वचन र कर्मको एकता, समभावको स्वभाव र आचरण नै व्यक्तिगत रुपान्तरणको अभिव्यक्ति हो । भगवान् बाबाद्वारा निदीष्ट भएको पाच मानविय मूल्यहरु, घञ्ज अनी अनेकतामा एकताको सिद्धान्तको निरन्तर अभ्यासद्वारा नै मानवबाट माधवसम्म उठ्न सकिन्छ ।

## “आध्यात्मिक रुपान्तरको बिकाश”

बाबा भन्नुहुन्छ रुपान्तर बिनाको जानकारीको केही उपयोगिता हुदैन । यस्तो कार्यको थालनी आ-आफ्नो परीवार को सदस्यबाट हुनपर्छ । परिवर्तन हृदयबाट बिकसित हुन पर्दछ । बाहिरबाट वास्तविक परिवर्तन ल्याउन सकिन्न । वास्तविक परिवर्तन ल्याउनमा सबै भौतिक सिद्धान्तहरु असफल भएका छन् । कतै पनि समानता छैन । इच्छार हित मनोवृत्तिमा आध्यात्मिक परिवर्तन ल्याएमा मात्र मानविय चेतनामा आवश्यक क्रान्ति ल्याउन सकिन्छ । जसबाट मात्र अपेक्षित परिवर्तन हुन्छ । हामीले समाजलाई भुटो मुल्य एवं मान्यताबाट साचो मुल्य एवं मान्यतामा बदल्न आवश्यक छ, हामीले जीवनको उच्चस्तरको आदर्श गलत हो भन्ने कुरामा मानिरहरुलाई विश्वास दिलाउनु छ । प्रतिस्पर्धात्मक भोग विलास र प्रत्यक्ष उपभोगको विद्यमान लोभ लालचको साटो यसलाई नम्रता, नैतिकता, दया र वैरग्यामा आधारित उच्चस्तरको चिन्तन जीवनमा बदल्नुपर्छ । गन्तव्यसम्म पुग्ने भाग पहिल्याउन ६ वटा गुणहरु हुनुपर्छ । (१) श्रद्धा विश्वास (२) भक्ति (३) उत्साह (४) बहादुरी (५) शक्ति (६) निर्भयता । मानिसले जीवनकालमा अनेक प्रकारका कुरा प्राप्त गर्नु पर्दछ । त्यस मध्ये सबै भन्दा उच्च र अत्यन्त मुल्यवान लक्ष्य परमात्माको कृपा र उसको प्रेम प्राप्त गर्नु हो । जीवनमा अक्सर अडिग शान्ती प्राप्त गर्नलाई प्रज्ञानको आवश्यकता हुन्छ । यो परमात्मा प्रेमबाट नै प्राप्त हुन्छ । यसकारण प्रत्येक व्यक्तिले परमात्मा स्वरुपको यथार्थ प्रकृति बुझ्ने प्रयत्न गर्नु पर्दछ । ईश्वरले मानिसहरुको आपसी भेदभावलाई कदापी प्रोत्साहन दिदैन । ईश्वर प्रेम हो प्रेम ईश्वर हो । सबै मानिसमा व्याप्त प्रेम एउटै छ । मानिसहरुको नाम, रुप र उनीहरुको सम्बन्ध भिन्न भएता पनि सबैमा व्याप्त ईश्वर एउटै र समान छ । तसर्थ सबैले दाजु भाई, दिदी बहिनीहरु समान प्रेमपूर्ण जिवन बाच्नु पर्छ । सत्य, धर्म, प्रेम, शान्ति र अहिंसा यी पाँच मानविय मूल्यहरु मध्ये प्रेम जिवनदायीनी हो । तिमीहरुले प्रेम, करुण, दया र आनन्द जस्ता असल गुणहरुलाई पोषित गर्नु पर्दछ । तिमीहरुले सत्गुण बढाएर आफ्नो चरित्रको बिकास गर्नु पर्छ । तिमीहरुले आफुले बोलेको कुरा व्यवहारमा उतार्न पनि पर्छ । मन, वचन र कर्ममा मेल हुनै पर्छ । यस्तो पवित्र मार्गको अनुसरण गरेमा तिमीहरुले अन्तमा ईश्वर प्राप्त गर्नेछौ । तिमीहरुले वैरभाव त्यागेर ईश्वर आफुभन्दा भिन्न छैन भन्ने कुरो बुझेर जे जस्तो घटना घटेपनि एकताको मार्गबाट बिचलित नहोऔ । तिमीहरुमा अटल विश्वास हुनसपर्छ । यस्तो उपदेशहरुलाई दृढतापूर्वक आत्मसात गर सो बमेजिम आफ्नो दैनिक आचरण गर, तिमीहरुले मेरो उपदेशहरु बारे चिन्तन गर र ईश्वरको प्रार्थनाबाट तिमीहरुले जिवनमा जे पनि प्राप्त गर्न सक्छौ । म तिमीहरुलाई प्रार्थना गराउन चाहन्छु । म तिमीहरु दाजुभाई, दिदी बहिनीहरु समान एकता बढ्न भएर सुनाम कमाएको देख्न चाहन्छु, ईश्वर भाव प्रिय छ । ईश्वरले तिम्रो भाव हेर्छ । भावहरु शुद्ध बनाउ । म तिमीहरु संगै तिमीहरुमै तिमीहरु माथी तल वरपर सधै विद्यमान छु । ईश्वरमा अचल भक्ति बढाओ र आफ्ना सहयात्री मानिसहरुमा यस्तो विश्वास एवं भक्ति जगाउने प्रयास गर । त्यस्तो कार्यबाट म धेरै प्रसन्न हुनेछु ।

# 以善業救贖自己

人因業而誕生，他活於業而死於業。  
業確實是神，它負責人的快樂和痛苦。

( 泰盧固詩 )

業確實是人的生命。從早到晚，不論人執行的是什麼事務，首先他應該知其所為，三思而後行。這是人的基本義務。行為的性質決定應得的果報。行善得善報，行惡得惡報。

## 頂天立地地做人

蝙蝠有如其他棲息於枝頭的鳥類一樣，飛翔於天空。然而，牠們與一般鳥類的棲息不同，牠們倒掛於樹枝，頭在下，腳在上。有人用繩子把牠們綁在樹枝上嗎？抑或，有人強制地把牠們倒置？不。這是牠們的業造成的。同理，若人心懷邪念而從事惡行，他肯定得惡報。然而，若行善，依據業的性質，他會得善報。看看蝙蝠，何異於其他鳥類而其命運就不同於其他自由飛翔的鳥類。

業報無可回避。但我們期盼惡業帶來善報。無人希求善業帶來惡果。每一個業都有一個與業性質相應的果報。若你在試卷上寫下正確的答案，你得分；若答錯，你被扣分。同理，做為一個人，你得先審核一件事情的對與錯，然後才執行。人的基本義務就是行善。行惡是野獸的特質。你應該時時提醒自己，你是人，而應該做人該做的事。在行事前，你應該自問，“我的行為像人還是像野獸？”要三思而後行。人應該做利益人類的事。如果你違背人性而行事，即便鄰居也會責備你，“連禽獸都不如。”就這樣地，如果他的行為無異於禽獸，他就會受到同類的懲罰。是故，人應該頂天立地，做個堂堂正正的人。身為人，而行若獸，此乃對人類的一個侮辱。人要活得像人。善有善報，惡有惡報，此理放諸四海皆准。

## 不可忽視你的人性

你所做的惡業，不必神來懲罰你。你自己的惡業會給你懲罰。惡業不可能得善報，其逆亦真。我們應該了解‘生而為人只是為了行善’的道理。‘Manava’（人）這個字含有三個音節 --- Ma, na, va. Ma 意謂無知，na 意謂不具備，va 意謂去行動。一個堂堂正正的人是一個不表現無知的人。生而為人就應該表現得像一個人，言和而色怡。鳥類也一樣，種

類繁多。有些鳥，歌聲悅耳，把快樂帶給大家。但有些鳥，如烏鴉，其聲嘈雜刺耳，一聽其聲，人們就要把牠們趕走。人喜歡聆聽杜鵑的啼聲，歷久不膩。同理，我們希望他人對我們的說話和行為一如我們對他們者然。

我們來到此世間只是行善而已。身為人就應該協助他的同胞。總要助人，決不傷人。不要傷害任何人。有時我們有意識地傷害他人。這是一個較大的錯誤。神賦予了人以心念，智能和心思（精神素材）讓人善加利用。就是基於此原因，吠檀多（Vedanta）宣稱，Manah Eva Manushyanam Karanam Bandhamokshayo（心念是人之束縛和解脫的起因）。既然神把心念給了人，人就應該用之於正途。批評他人，取笑他人或傷害他人並非人的本質。人應該拋棄任何邪惡。即便動物尚且為人服務，人助人是應該的，沒什麼了不得。既生為人，就得愛人，如愛自己的兄弟姐妹。那就是一個真正的人的標志。

首先，人應該遵從神的誠命。同樣的神聖原則存在於所有人類之內。Daivam Manusha Rupena（神寓於一個人的形相之內）。人應該絕對遵循化身為人的神的指令。你應該聽從神的指令而不是你的朋友指令，不論他與你有多親近。我們都誕生為人。我們長得也像人。所以，我們必須表現得像一個堂堂正正的人。決不在身口意上傷害任何人。要表現得像個人且維護你的人性。不論隸屬哪一個種姓，哪一種文化，你都應該從中取得美善的素質。由於你在人類之間誕生，在人類之間生活，你就應該遵從人性。只有這樣，你生為人的生命才有價值。若你忘掉你的人性，任你執行任何數量的持名（Japa），苦行（Tapa），靈修（Yoga）和祭祀（Yajna），皆屬枉然。不論你執行何種修行，只有當你維護人性時，你才能被稱為一個人。

## 身口意一致為先

你應該只執行取悅神的那些行動。只有這樣，你的生命才顯得有意義。Jantunam Nara Janma Durlabham（人身難得）。你不應該糟蹋這樣可貴

## 益友的重要性

難得的人身。如果你沉溺於虛假，不公，不正，不義，你將會完全喪失你的人性。是故，你應該懷持正念，正言和正視（或正覺）。要向善，行善，存善。這就是人生的內在意義。

有些人看似善良，笑口常開但他們的念頭卻充滿著邪惡的企圖。這是不好的。

Manasyekam Vachasyekam,  
Karmanyekam Mahatmanam;  
Manasyanyath Vachasyanyath,  
Karmanyanyath Duratmanam.

（身口意一致者乃高尚之人，不一致者乃邪惡之人）。

人的身口意應該一致。若身口意一致，你即可達到純淨而純淨就會引領你達至神性。所以，要達到神性，你得先達到純淨。說一套而做一套是不行的。這就完全言行不一了。言行不一，何來純淨？所以，要得到純淨必先身口意一致。假設有人批評你，你應該認為這也是對你好的。不論他人對你做了什麼，你要想那是為你好而做的。執行一切行動都要以救贖自己生命的目標為依歸。你應該確定你沒有喪失你的人性。你可以喪失任何物質資產但不可喪失人性資產。要帶著笑容和快樂過你的生活。但不必要的笑容也是不好的。要以良好的動機去從事一切行動。執行好的行動，你的思想也因此而變好。充滿善念，惡念自然消失。因此你只應該時時培育善念。這會帶給你好的健康。你應該愛每一個人。愛眾生，服務眾生。若堅持此原則，你永遠會有好的健康。

健康是必要的。健康不僅限於身體；它也包括精神狀況。絕不吃不宜的食物。只吃有益的，聖潔的且供奉過神的食物。不可供奉不適宜的食物給神。只供奉純質的（Sathwic）食物給神並用清潔的器皿盛之。作什麼樣的供奉就得到什麼樣的回報。就如我們執行什麼業就得什麼報一樣。惡業不可能帶來善報。是故，我們應該行善以嘗善果。這樣我們才能獲得健康。吃好的食物，我們就有好的念頭。但今天，世人言行不一，說一套，做一套。

有一次，一個舍離者（遁世者）來到一戶人家化緣。該戶人家的主婦對他說，“孩子！到河邊去洗個澡，在這同時，我會為你準備食物。”這舍離者天生是一個懶惰的人，他對她說，“母親！對我們這種舍離者而言，Govindeti Sada Snamam（念誦哥文達名號就等於洗澡）。這時，聰慧的主婦給他一個貼切的回答，說，“Govindeti Sada Bhojanam（念誦哥文達名號無異於進餐）。你可以走了。”說什麼Govindeti Sada Snamam以辯解我們的懶於洗澡，那是毫無意義的。若說念誦哥文達名號就如洗澡，那麼，你就應該接受念誦哥文達名號等於進餐。在生活中，我們應該遵守禮儀。

有時，你或得到壞的念頭。你應該立即給予糾正。就這一點而言，益友是不可或缺的。告訴我，你所交的朋友，我即可告訴你，你是怎樣的一個人。結交益友，你就變好。反之，結交損友，你就變壞。是故，你總要與益友交往。若你沉溺於吸煙，喝酒和吃肉，人家是不會接受你為好人的。若你要成為好人，你只有行善。不論你所做何事，你都會獲得相應的果報。

人身極其聖潔。得此人身可謂前世帶來的福報。成千上萬的人聚集於此。為了什麼？只為了神。很多人也聚集於酒廊。但你不能在那兒得到善念。所以，你總該廣結善緣，廣交益友。

我們應該結交益友以培育善念。切莫懷持嫉妒，嗔怒和自我。非但如此，你還必須感恩，感激為你做任何好事的人。感恩極為重要。懷感激之情者無往而不利，處處得嘗善果。出賣恩人者，大有人在。這是不好的。即便為我們做了那麼一點點好處，我們也應該感激不盡。若不知感恩，你就白活了。要培育高尚的素質。不論你到哪兒，你都應該懷持善念並服務每一個人。即便遇到仇敵，你應該熱誠地迎接他。他也是會禮尚往來的。另一方面，如果你對他說話無理，他一樣也會對你無理。我們的一生不外乎反應，反映和反響。若你想獲得善果，你就應該過一個高尚正直的生活。若你勤於學習，用功讀書，你會名列前茅。然而，若你不用功，你如何獲得好成績？若你不用功而又獲得好成績，人家就會懷疑你在考試時作弊了。你的良心就是你的証人，見證你獲得好成績是因為你考得好。所以，好自為之，獲得好成績。只有如此，你作為一個人才有真正的意義。要以一個真正的人去過你的生活。

你無需求神庇護。你的善會庇護你。你的善是你生活的真正支柱。Manasuku Manasu Sakshi（心念是心念的証人）。我們不需要任何其他証人。律師說，証人，証人，証人。但是哪一種証人呢？不總是一個真實的証人吧！我們的真實証人只是我們的心念。不論是為了賺取金錢或培育美德，我們都應該以正義的態度去待人處事。我們只應該執行那些我們的良心可以接受的事情。自我滿足極其重要。有了自我滿足，我們才能做出自我犧牲。

同學們！從這年齡開始，你們應該培育善念。這是真正的教育。讀聖賢書，所學何事，若不培育善念，一切枉然。很多學生，看起來很勤奮，用功，時時伏案。但有誰曉得，他們真的學了什麼。要確實知道某種學問對你是好的，你才著手研讀。你不應該閱讀教你背離人性的書籍。

## 為取悅神而行事

你們都是學生。因此，你們唯一的目的就是接受教育。哪一種教育呢？Atma-Vidya (自性的教育。譯注：Atma，自性，純靈；Vidya，明。) 你們應該學習自我滿足。有些學生日以繼夜地發奮讀書，但無人知道他們學習什麼。他們擁有厚厚的書本而在這些厚厚的書本中，他們藏有一些劣等書籍並偷偷地閱讀。他們的父母深感欣慰，認為，“我們的孩子正閱讀《摩訶婆羅多》(Mahabharata)！”你們不應該訴諸這樣的邪惡行徑。若如此，你會為社會所不齒。不止如此，你的一生還會為之毀滅。

首先，學生應該控制自己的脾氣。然後，他們應該培育容忍。不僅是這個，他們還應該常常保持平靜。唯有當你平靜時，你才能理解你所得的學問的實在意義。在這個年齡，學生都有一顆赤子之心。把赤子之心供奉給神吧！你不可能取悅世上的每一個人，但你必須取悅神。若你歸還某人給你的錢，他會感到滿意。但你不應該只還錢，你也應該給他愛。你應該懷感激之心。然後你才能說你已清還了你的債務。

每一個人都要快樂。但快樂在哪兒？“Hari Bhajana Bina Sukha Santhi Nahi....” (不念誦神的名號就不可能得到快樂與平靜)。導師那納克 (Guru Nanak) 之所以創始團體贊唱聖歌就是這個原因。當很多人一起贊唱神的榮耀時，至少會有幾個人能把心念專注於神而達到自我滿足。有些人或許會打瞌睡而有些人或許心不在焉，神不守舍。但至少有人會專注於神。所以，團體峇贊 (贊唱神榮耀) 是非常好的；它把至福充斥你的內心。

昨天是濕婆之夜 (Sivarathri)。濕婆之夜意謂吉祥之夜；培育美德之夜。日夜輪流交替。但不是所有的夜晚都是濕婆之夜。你念誦神的名號的那個晚上就是真正的濕婆之夜。那就是給你帶來吉祥的晚上。是故，你應該在內心培育善念，至少在濕婆之夜。

(薄伽梵於濕婆之夜的講道2008年3月7日於百善地  
尼樂園賽古魯禮堂。  
source: 《百善》第38期第75-84頁)



Only through Devotion, Divine Grace and Faith  
in *Atma* (Self) one can achieve anything.  
To think that one can do things by himself  
is only to betray his egoistic arrogance.



# 2018 : THE YEAR IN *Photos*

Sathya Sai International Organisation, Hong Kong held a Fun Fair on 12th May 2018 titled 'Let's Green it Up' for children from under-privileged homes as well as ethnic minorities.

(Full report on page 59)



Ribbon cutting by Mr Albert Lin



Ms. Mrinalini Srivastav,  
Consul, Consulate General of India





Guest speaker, **Mr. George Dovas**, a yoga instructor from the Iyengar Yoga Institute of Hong Kong was invited to explain the eight-fold path of yoga.



Guest speaker, **Ms. Mehek Gidwani**, sharing her experiences about her previous addiction to drugs and how she overcame it with a spiritual solution.



Young Adults visit to a home for mentally challenged adults



Street Sleeper's Narayan Seva - serving breakfast

Sathya Sai Centre of Kowloon refurbished and reopened  
in offering to Bhagawan on 4th October 2018

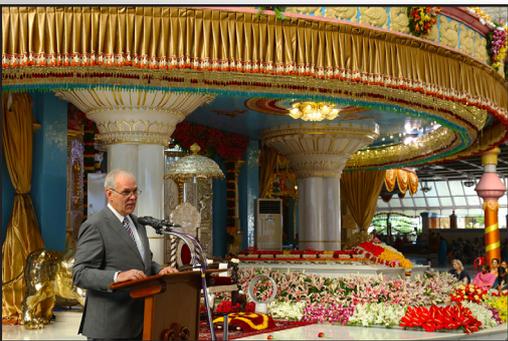




# GREEN CONFERENCE 2018

SATHYA SAI INTERNATIONAL ORGANISATION

The Sathya Sai International Organisation (SSIO) commenced the first-ever Go Green Conference on 25th July 2018 to highlight the importance of realising the connection between God, Nature and Man. Discussions were also held on our responsibility towards Mother Earth, in light of Sathya Sai Baba's teaching.



# SPIRITUAL WING REPORT

The Spiritual Wing is dedicated to help nurture the inner-self of all the devotees. To this end, group activities, such as bhajan sessions, study circles, studying messages from Sai literature and inviting guest speakers, are organised for devotees to benefit.

## ***Bhajans (Devotional Singing)***

*Bhajans* are one of our fundamental activities. In addition to regular *bhajans* every Thursday and Sunday evening, we celebrate many major festivals with *bhajans*. We started the year with bhajans on New Year's Eve to give devotees an opportunity to usher in the New Year with Swami's name on their lips. *Bhajans* were also held on Mahashivratri, Aradhana Mahotsavam day, Guru Purnima, Krishna Janmashtami, Diwali, Bhagawan's birthday and Christmas.

During regular Thursday and Sunday *bhajans*, a message from one of Swami's discourses is read to reinforce Swami's teachings to all. On special occasions, Swami's darshan video, a video message by devotees or students of Sathya Sai is shown.

At Akhand Bhajans, various organisations are invited to participate in the singing of the glories of the Lord. This year, we invited the Chinmaya Ashram, the Sadhu Vaswani Center, and the gyanis from the local Gurudwara to join our 24-hour *bhajans*.

## **Study Circles**

Study classes are held on Tuesday mornings with the Mahilas and again on Tuesday evenings with the Bal Vikas *gurus*. On Wednesday evenings and on Friday mornings, study classes are held for the younger ladies. These study class discussions are carried out on the Bhagavatha Vahini and Discourses on the Bhagawad Gita by Sathya Sai Baba.

On alternate Mondays, a separate study class is conducted by Brother Arul Shanty on various topics for the general public and especially for the male devotees.

## **Eight Paths of Yoga**

In April this year, we invited a guest speaker, Mr. George Dovas, from the Iyengar Yoga Institute of Hong Kong. Mr. Dovas is a yoga instructor and he explained the eight-fold path of yoga to better understand the path to self-realisation.

## **Fun Fair**

In May, a Fun Fair for under-privileged local and ethnic minority children was organised, in which the children were treated to value-based games, entertainment that included cultural dances, *Pranayama* exercises and a quiz of how we can save the planet. Needless to say, there were ample goodies, food and prizes for all the participants.

## **Letter to God**

This year, for Swami's 93rd birthday, we have launched an initiative called "Letter to God". Devotees are invited to write a letter to God offering their reflections of the transformation that has come to them by knowing Swami and following His teachings. A beautiful basket was placed at the altar and devotees were invited to place their letters in this basket until 23rd November. On that day, some of the letters were read out to encourage others to follow Swami's teachings.

Jai Sai Ram

*Anju Daswani*

Spiritual Convenor

# SEVA REPORT

*Through seva (selfless service) you realise that all beings are waves of the ocean of Divinity. No other sadhana (spiritual discipline) can bring you into the incessant contemplation of the oneness of all living beings. You feel another's pain as your own. You share another's success as your own. To see everyone else as yourself and yourself in everyone, that is the core of the sadhana of seva."*

SSS 13:18, 14 November 1975

It has been an exciting and amazing time @Team Sai! Welcome to this year's report from your Narayan Seva team.

Swami's unseen guiding hand above and amongst His volunteers has been apparent during almost every activity, from the sudden, enthusiastic spike in the numbers of volunteers wishing to participate when numbers are fledging, to volunteers eager to arrange logistics, to the miracle of the elements coming under HIS control to allow us to serve *narayanas* (the embodiments of God whom we serve).

**Seating Seva:** The Sathya Sai Centre of Kowloon has been renewed with a fresh, young team to welcome and assist devotees. If you have any queries or need any assistance, please feel free to reach out to those with the orange scarf and we'll do all we can to serve you.

## Narayana Seva

Following Bhagawan Baba's teachings, we are continually focusing on quality and seeking ways to improving our *narayana seva* and reaching out to the needy.

Continuing our commitment to reach out to more 'non-devotee' volunteers, participation is on a steady rise. A private bank that has been partnering the SSIO Hong Kong for some years this year sent 8-12 volunteers for almost every *Narayan Seva* in the months of May and June 2018. Non-devotees often form a bulk of our Seva Teams during every

event, they are multi-cultural and it's refreshing to occasionally see a Jew, Muslim, Christian and Hindu all seated in the same car – all with the one same motivation, to serve!

**Go Green Fun Fair:** The highlight of this year's activities in the Sai calendar in Hong Kong! On Saturday 12<sup>th</sup> May 2018, a stunning, bright day that followed days of gloomy, rainy weather, the SSIO Hong Kong hosted a Fun Fair to serve the local and ethnic minority communities in Hong Kong.

Children from various organisations, such as a local mosque and gurudwara and other organisations serving under-privilege children, were invited for a fun afternoon of value-based games and delicious vegetarian food, including pizza, popcorn, ice cream, snacks and juices.

Games such as Magrace, TicTac Drop, Snakes and Ladders, and other fun games with a human values message were enjoyed by all the kids. "Basketball and Face painting was awesome!" was just one of the energetic responses from an excited 10-year-old!

Classical and energetic dances and a choir put up by our volunteers had everyone's rapt attention.

The goodies given to all children included watches, stationery sets, backpacks, water bottles, lunch boxes and hats. These were all very given in a specially prepared Go Green carry bag. We are thankful to our sponsors for their generous donations.

Our chief guest, Mr. Albert Lin, the Op-editor of the China Daily newspaper gave an encouraging speech. The entire event was presented with the Go Green backdrop in spirit and presence!

**Jacket's Narayan Seva:** During the chilly month of January 2018, the SSIO Hong Kong spread Swami's love by offering about 250 jackets to *narayanans* on the streets of Kowloon and Hong Kong. New, good quality jacket samples received from our warm-hearted volunteers were offered to the homeless and under-privileged.

During our *Narayan Seva* to a home for mentally challenged adults, these jackets were also offered to the residents – the innocent radiance on their faces when they were allowed to select something of their own choice and size was priceless. Volunteers seized the opportunity to help them to snuggle into their chosen jackets – an absolutely phenomenal experience for both!!

The warmth in volunteer's hearts could only be matched with the warmth in the resident's smiles!!

**Guru Poornima Narayan Seva:** On Friday 27th July 2018, a team of enthusiastic volunteers visited Yau Ma Tei at 9 p.m. with 25 Indian Meals – containing two vegetable curries, *rotis*, rice, a sweet, fruit and juice – to serve dinner to some Nepalese *narayanans* who were enthusiastic for Indian food.

The Sathya Sai Centre has continued to enthusiastically offer **Street Sleeper's Narayan Seva 7 times a month** – 3 Breakfast *Narayan Sevas* and 4 Dinner *Narayan Sevas* on both sides of the harbour. Volunteer numbers have increased in some events and remained constant in others.

To reach out effectively to South East Asian *narayanans* special meal packs are prepared with authentic dishes, such as *vada pao*, Indian brand biscuits, savories (*chewdas*) and a thoughtfully chosen mango juice to wash down a delicious meal!

Volunteers are always excited to share their own unique experiences with each other. This is a source of encouragement and motivation for all. The volunteers who arrange the catering are an

incredible bunch, cooking up the most exciting and delicious meals that rival any. This is another amazing consequence of *Narayan Seva*, wherein so many volunteers get an opportunity to participate, directly and indirectly.

Our visits to the **home for mentally challenged *narayanans*** is another event much anticipated by many volunteers, but this is quite unmatched by the unabated anticipation and excitement of the residents of the home. It is heartwarming to see many of the residents waiting for us in the driveway to welcome us. To see their faces light up as they come running towards the volunteers as they step out of their cars is pure joy. Volunteers from the Mahila Wing and Young Adults Section alternate visits every 45 days.

**Cage Home visits** on Kowloon side and on Hong Kong Island continue at regular intervals. It's heartening to see some of our volunteers, who are from the Fire Services Department, committing their free days to carry heavy rice bags, cooking oil, detergents and other basic utilities to the people who live there.

And finally, when everything is all said and done, after our *Narayan Seva* events Swami shows us His presence, once in a beguiling way after our Dinner *Narayan Seva* on Hong Kong Island.



In Sai Seva,

*Ashok K. Kirpalani*

Seva Wing Coordinator

Love All ~ Serve All | Help Ever ~ Hurt Never  
- Sri Sathya Sai Baba

# LET'S GREEN IT UP!

## *A Fun Fair* FOR UNDER-PRIVILEGED CHILDREN

By the united efforts of nearly 80 volunteers from the Sathya Sai International Organisation (SSIO) in Hong Kong, almost 200 children were treated to an afternoon of fun, games, merriment, entertainment, treats and tons of prizes, all to bring out one theme; that we need to protect our planet.

The SSIO, Hong Kong held a Fun Fair on the afternoon of Saturday, 12th May 2018, for children from under-privileged homes as well as ethnic minorities. Children aged between 7 and 12 years from the Hong Chi Children's Home, the Islamic Community of Hong Kong, Christian Action, and Be the Change attended. All these organisations provide exemplary service to the needs of these children.

After a whole week of rain, miraculously the day of the event welcomed the sun shining brightly upon all Swami's children. The opening ceremony and ribbon cutting was attended by our honoured guest, Mr Albert Lin, former senior officer with the Overseas Public Relations Sub-division of HK SAR Government and other major bureaus and departments and present Op-Ed Editor of the China Daily newspaper, HK Edition. Another special invitee was Ms. Mrinalini Srivastav, Consul, Consulate General of India.

The Young Adults and the Bal Vikas team put their creativity to work and designed games focusing on 'Go Green' themes to impress upon the children the many ways we can protect our planet in relation to water, plastics, and energy. Seven game stalls, a face painting stall and an arts and crafts stall were put up under colourful marquees to create a carnival ambience.

The games stalls were appropriately named Recycle Relay, Out with the Old, In With the New, Mag Race – Fuel Less Fun, Tic Tac Drop – every drop counts, and Green Ladders and Slimy Snakes,

to name a few. The 'Making Faces' stall delighted the children with creative face painting techniques and tattoos. At the Hearts & Crafts stall, children made pretty photo frames with decorative stones and glitter to present to their mothers for Mother's Day.

The Mahilas worked tirelessly to provide delicious and healthy finger foods to the kids who attended. In addition to this, they were treated to cotton candy, popcorn, pizzas and ice cream! Through the generosity of donors, more than 2,000 prizes were given away to winners at the game stalls. No child went away empty handed, whether they won the games or just participated!

Our MC for the afternoon were two of our Young Adult members, Sister Angela and Brother Sai Ameet. Together they did a bilingual presentation by relating a story about a green child. They also conducted a gameshow quiz and asked children how they could save water, reuse plastics and conserve energy. Parents or guardians were allowed to prompt the children and both the parent and child were given prizes.

Entertainment consisted of a *Bharat Natyam* Dance, a Michael Jackson song 'Heal the World' by our Bal Vikas children, a cultural dance by the Nepalese children and a Bollywood dance to 'Jai Ho' from the movie, *Slumdog Millionaire*.

To say that the Fun Fair was a success would be an understatement. More than it being a success, the happy smiles and joyful faces that went home loaded with prizes, candy, a goodie bag and an amply fed belly would surely have made Swami proud of Hong Kong's effort at Love in Action!

Jai Sai Ram

# EDUCATION WING

## REPORT

*“True education, which moulds character, has no limits. When we learn about that which is ‘limitless,’ we attain the end of education. Our character is reflected in our words, behaviour and conduct in daily life.”*

Sathya Sai Baba

The Bal Vikas (Sai Spiritual Education) team continues to conduct weekly spiritual education classes with dedication, incorporating value-based activities, devotional singing and service to the community. The *gurus* foster and encourage good habits and help to shape the characters of approximately 200 young ones, aged from 4 to 17 years.

While most classes are conducted at the Sathya Sai Centre of Kowloon, for the convenience of residents on the Hong Kong side, classes are run at devotees’ and *gurus*’ homes in Mid-Levels and South Horizons. In addition, the Sathya Sai Centre of Tsuen Wan runs Bal Vikas classes.

### The Syllabus

Since classes are divided into age groups, the main topics for the syllabus are age appropriate. In the younger age groups, the syllabus focuses on the five human values of Truth, Right Conduct, Love, Peace and Non-violence. As they get older, topics such as Ceiling on Desires, the 5-Ds, viz. Discipline, Determination, Duty, Devotion and Discrimination, are introduced. Other topics include the Five Elements and W.A.T.C.H. Throughout the age groups, emphasis is placed on Love and Unity of Faiths through life-application initiatives that are given as homework.

### The Bhajans

*Bhajans*, or devotional singing, is one of the five teaching techniques employed to encourage the children to express devotion through songs. In addition to Hindi/Sanskrit *bhajans*, the children are taught English and Mandarin *bhajans*.

Sister Shreya Sakhrani continues to encourage good quality *bhajans* as she takes the lead to introduce new *bhajans* into the syllabus. In addition to teaching the children in selected classes, she also practices with the *gurus*.

The Bal Vikas children are given their own slot to sing *bhajans*. On a Saturday and Sunday in March and June, regular *bhajans* at the Sathya Sai Centre of Kowloon were sung by SSE students. At the end of the *bhajans*, a selected student read the message and another student offered *aarti*.

At the annual Akhand Bhajans, the SSE students are also given 3 hours on the Sunday morning to sing *bhajans*. Parents play a vital role as they not only bring their children but participate in the chorus.

### The Sevas

An activity that most of the children enjoy is *Narayan Seva*. At least once a quarter, *sevas* are organised for the children to show their support of the community and use their talent to serve.

This year, the children did a ‘Clean and Cook *Seva*’ at the local Gurudwara. They thoroughly enjoyed making *rotis* and even sweeping floors, a task some probably never do at home.

In addition to the Gurudwara *seva*, visits were organised to Sin Tai To Home for the Elderly and The China Coast home for the elderly. The children took packs of daily dry necessities, including toilet paper and napkins and also snacks such as crackers and soybean drinks.

The Bal Vikas teenagers also participate in the BEE seva, where they help to teach English with Human Values to kids at a local school – The Sharon Lutheran School. They assist SSIO Young Adults in conducting the activities or help with distributing materials or reading a story.

### **The Guest Speaker**

In April, a young adult was invited to talk about her previous addiction to drugs and how she overcame it. It was enlightening to see the courage of Ms. Mehek Gidwani as she spoke about the many challenges she faced. In addition to drug addiction, she also touched on other addictions, such as alcohol, tobacco, social media and the mobile phone!

*“Today’s education is aimed at merely eking out a livelihood. If mere living is the purpose, then how do birds and beasts live without any education? Even ants and mosquitoes, which do not have any education, live their lives. Is education for merely earning one’s bread? What is the essence of education? The essence of education is the concentration of the mind and not the collection of facts.”*

Sri Sathya Sai Baba

### **Aradhana Mahotsavam**

Gurus were privileged to be given the opportunity to make *prasaadam* for the special *bhajans* held at the Sathya Sai Centre of Kowloon on 24 April, 2018. In keeping with the ‘Go Green’ theme, they prepared a sugar free, healthy, *laddoo* made of dates and nuts. In addition, they cooked the all-time favourite *Poha*, which was distributed to over 250 devotees who attended.

### **Fun Fair**

On 12 May 2018, a Fun Fair titled ‘Let’s Green it Up’ for under-privileged kids was organised by the SSIO HK. The *gurus* and Bal Vikas children participated in this big event by putting their talents on show.

The *gurus* prepared three well thought out games, all based on ‘Go Green’ themes to encourage participants to protect our planet in relation to water, plastic and energy. The games were

appropriate named Mag Race, Fuel-less Fun; Tic Tac Drop, every drop counts and Green Ladders and Slimy Snakes.

The SSE children provided two of the entertainment acts. The first was a choir with a rendition of Michael Jackson’s song, *Heal the World*. The second item that they performed was a dance to ‘*Jai Ho*’ from the popular *Slumdog Millionaire* movie.

### **The Gurus Study Class**

Every Tuesday, *gurus* assemble at the Sathya Sai Centre of Kowloon for their own spiritual study. This year for their study classes they have taken up Sathya Sai Baba’s Discourses on the Bhagawad Gita. The classes are being conducted by Sister Anju Daswani.

In addition, some of the *gurus* have committed to learning *Vedic* chanting. Through the commitment and courtesy of Sister Seetha Subramanian, the *gurus* have now learnt the first three *Anuvakas* of the *Rudram*.

### **The Renovation and Re-opening**

While the Sathya Sai Centre of Kowloon was closed for renovations from June to end September, Bal Vikas classes and *gurus*’ study classes were held at the homes of devotees and *gurus*. We are ever grateful to these devotees and *gurus* who selflessly and lovingly opened up their homes and hearts to us. The BV team wishes to express their sincere thanks to them.

The Sathya Sai Centre of Kowloon reopened with a special *bhajan* session on Thursday, 4 October 2108. The *gurus* were privileged to chant the ‘*Ganapati Prarthana*’ at the opening ceremony.

With Bhagawan Sri Sathya Sai Baba’s grace, may the Bal Vikas Team and SSE children continue to flourish under His guiding Hand.

In Loving Service to Sai,

*Naina Shamdasani*

Education Convenor

# MAHILA VIBHAG (LADIES' SECTION)

Sathya Sai Baba says it is a privilege to be born a woman and that when we take our innate feminine capacities into the community, we have much to share and give. Women are embodiments of selfless love, and sacrifice is natural to us. If women are given due recognition and encouragement they will shine with brilliance in all fields and will serve the home, country, and the entire world gloriously, contributing to the welfare of the entire humanity.

It is, therefore, important that women give special time to their own education and spiritual development. Sathya Sai Baba has also declared that the 19th of each month should be celebrated as 'Ladies' Day', to learn, remember and practice our *Dharma*.

In the SSIO HK, women do a lot of personal and group study, devotional activities, and they offer service, including cooking and cleaning for various functions.

## Spiritual Activities

We conduct weekly study sessions on Tuesday mornings for the senior *Mahilas*, facilitated by Sister Shanta Lalwani. On Wednesday evenings and Friday mornings classes are conducted by Sister Anju Daswani for the junior *Mahilas*.

Apart from attending the weekly study sessions and *bhajans*, the ladies chant the *Namavali* daily in individual homes.

## Service Activities

We have our regular *sevas* at the old people's home and home for mentally challenged adults, which are well attended by the ladies. At these *sevas*, the residents are entertained with *bhajans*, games, music and dance, food and drinks, gifts, etc. At the *seva* for the elderly they are also given a short message from Swami and silent sitting is practiced with them.

The ladies participate in the monthly cooking *seva* to help wash and cut vegetables, cook and pack about 180 dinner boxes to be distributed to the street sleepers.

## 'A Knot of Love'

Since 2008, the Ladies' Section has knitted woollen items for some of the people we serve regularly. This year the ladies have knitted bennies, which will be distributed during our November and December *sevas*.

## Guest Speaker

On 18th April, Ms. Mehek Gidwani, a young adult, was invited to share her experiences about her previous addiction to drugs and how she overcame it with a spiritual solution.

## Fun Fair

With the united efforts of nearly 80 volunteers, the SSIO Hong Kong held a Fun Fair on 12th May for almost 200 children from under-privileged families, including ethnic minority children, who were treated to an afternoon of games, merriment, entertainment, treats and tons of prizes!

The *Mahilas* worked tirelessly to provide delicious and healthy finger foods to the kids who attended. In addition, they were treated to cotton candy, popcorn, pizzas and ice cream!

It is our duty as women to honour the words of our Sai and His trust in us, to work on our self-confidence and to develop self-respect, and to work to our full potential, finding the necessary balance in our lives.

Love and Light to Every One,

*Babita Mahtani*

Mahila Co-ordinator

# SATHYA SAI YOUNG ADULTS

The primary objective of the Sathya Sai Young Adults Programme is to encourage men and women between the ages of 18 and 40 to practice spirituality in their daily lives by providing a forum for holistic character development through both learning and selfless service.

## Spiritual Activities

We conduct weekly study sessions on Friday evenings on various topics to bring in-depth spiritual learning to young adults. In addition to the study classes, the Young Adults meet on some Sunday afternoons for *bhajan* jamming/practice sessions in preparation for bimonthly *bhajans* organised by Young Adults.

## Service Activities

As part of our spiritual growth, the Young Adults have been involved in various service activities:

- **SSEHV Classes**  
Special Educare English Enhancement Programmes were conducted by the Young Adults together with the SSE teens at a local primary school in Mongkok. The focus of the programme is to develop students' confidence in English language through human values.
- **Visits to a home for mentally challenged adults**  
Young Adults continue to visit a home for mentally challenged adults, alternating each month with the Mahilas. The Young Adults take charge of arranging fun activities, music and dance for this seva. The purpose of this seva is to bring happiness to these residents, but really the visits have been an eye-opener and humbling experience for all participants.
- **Street Sleeper Seva**  
Our members participate in Street Sleeper Sevas organised by the Service Wing and distribute breakfast and hot meals to street sleepers in Kowloon and Hong Kong Island.

## Protect the Planet

The SSIO of Hong Kong held a Go-Green Fun Fair on the afternoon of Saturday, 12<sup>th</sup> May 2018, for about 150 under-privileged children.

The Young Adults put their creativity to work and designed three 'Go Green' games, impressing upon the children the many ways we can protect our planet by properly using water, plastics, and energy. The three game stalls were appropriately named Recycle Relay; Out with the Old, in with the New; and Uncover the Solution.

The MC for the afternoon were two of our members and they did a bilingual presentation, including relating a story about a green child. They also conducted a gameshow quiz and asked children on the many ways they could save water, reuse plastics, and conserve energy. All participants were given an information sheet of practical tips to protect the planet.

We encourage our members to take an active role in the local Sathya Sai Organisation. On the international level, a few of our members have been selected to be a part of the SSIO sub-committees for various projects.

Bhagawan says "*It is only the youth who have the power to transform other youth through our own example, conduct and exemplary character.*" We pray that with Swami's grace and guidance we can inspire more young adults onto the spiritual path, and to be part of His Mission of Love!

In Sai Service

*Babita Mahtani*

# SATHYA SAI CENTRE OF TSUEN WAN

*“Living with God is education. Living for God is service.  
Living in God is Realisation. Unity is Divinity.”*

- Sathya Sai Baba

## **Festivals & Celebrations**

The Sathya Sai Centre of Tsuen Wan celebrates the main festivals, *Maha Shivratri, Aradhana Mahotsavam Day, Eswaramma Day, Guru Poornima* and *Krishna Janmastami*, with special bhajans.

In April, we had the inauguration for new Centre premises. Brother Ashok Kripalani and Sister Naina Shamdasani from the Sathya Sai Centre of Kowloon gave short presentations on devotees' relationship with Swami.

Regular bhajans take place every Thursday and Sunday at the Centre from 6.30 – 8 pm. The Ganesh Aarti is performed at about 6.10 pm before the Sai Gayatri is chanted 21 times. *Bhajans* are also held at devotees' homes on a monthly basis in Yuen Long and Tin Sui Wai.

### ***Hands that serve are holier than lips that pray***

Our *Narayan Seva* continue with full enthusiasm. One Sunday a month, we distribute about 130 bags with water, tea/juice, tissues, biscuits, sandwiches and bananas to street sleepers. Additionally, on the second Thursday and Friday of every month, dry packs are also distributed to the needy in Tsuen Wan and Yuen Long.

The Cage home *sevas* take place every month and 32 families are given food items, including noodles, biscuits, milk, and rice. Fifteen of these cage homes are in Sham Shui Po and the remaining homes are in Nam Cheong.

## **Study Circles**

On the second Sunday of each month, a study circle is held with devotees before *bhajans*.

Additionally, the Ladies' Section conduct their study class on the first and third Thursday of every month. On the 19th day of every month, ladies chant Sai Gayatri and sing the *bhajans*.

Our Young Adult Wing has 40 active young adults. They hold study classes with Brother Ashok Sakhrani on the last Sunday of every month. The message for the day as well as the *aarti* is also conducted by the Young Adults on this day.

Bal Vikas classes are conducted by two committed gurus every Sunday. The Bal Vikas children have taken up cleaning *seva, bhajan* singing, message reading, offering *aarti* and distributing *vibhuti* on every second Sunday of the month.

On 6th May, the Bal Vikas children together their parents held an outing at Shing Mun Park as part of the Eswaramma Day celebrations. It was a fun day of *bhajans, games* and spiritual discussions.

Some of the children performed a cultural dance at the Fun Fair held by SSIO HK in May.

In December 2018, we will have the privilege of a visit by Dr. Sonam. We look forward to his visit and especially his experiences with Swami and hearing his melodious voice.

We are grateful to Swami for His continued blessings and pray for His Grace upon us all the time.

Jai Sai Ram

*Bijay Sharma*

President

# ISSE HK REPORT

SEPTEMBER 2017 – AUGUST 2018

The following is a report of the work of the Institute of Sathya Sai Education of Hong Kong (ISSE HK).

## **Training the Trainers**

Approximately 50 postgraduate students from five universities – South China Normal University (SCNU), Guangxi Normal University, Yunnan Normal University, Qinghai Normal University and a teacher training college in Xian – have participated in ongoing SSEHV training, consisting of monthly reflective assignments set and monitored by ISSE HK, over the three years of their studies.

These students are also being trained by ISSE HK to make presentations to teachers, which they are doing very well. Certificates will be issued by the ISSE HK and SCNU's Centre for Research in Values Education upon successful completion of this programme.

Some of the former postgraduate students who participated in earlier phases of our projects in China are now starting to obtain positions as professors in SCNU and other teacher training institutions, and they are contributing actively to the province-based projects, as well as teaching their students about SSEHV.

This training of local facilitators is an important component to sustain the model of SSEHV in China. The close input from the ISSE HK helps to ensure that the essence of SSEHV is retained.

## **Yunnan Province**

The second and third face-to-face seminars have been conducted with teachers from 10 schools in Geng Ma County. Approximately 100 teachers participated in these seminars – the numbers have increased from seminar to seminar as word spreads and more teachers become interested to participate.

Between seminars, participating teachers complete school-based action research activities set up and monitored by the ISSE HK/SCNU team. In June 2018, the ISSE HK/SCNU team visited the 10 participating schools and observed their SSEHV integration.

Significantly, the Geng Ma Education Bureau reflected the importance they have placed on SSEHV by announcing that the teachers who participate in the project will be considered to have fulfilled their professional development obligations and will not be required to engage in any other professional development activity.

## **Qinghai Province**

The ISSE HK/SCNU team travelled to Qinghai to conduct the two-yearly evaluation. The Qinghai project is now in its tenth year and five model schools are using SSEHV and sharing their experiences with other schools in their respective districts. The evaluation team was satisfied that the schools are showing a deep understanding of the principles of SSEHV.

Teachers and schools are preparing useful resources in Chinese. In addition to the postgraduate students, who are doing the ongoing "Training the Teachers" programme (see above), 60 undergraduate student teachers attended the presentations. There is evidence that aspects of SSEHV are permeating into undergraduate teacher training programmes, for example with the formation of a values-based choir comprised of trainee primary school teachers.

## **Dong Guan Kindergarten**

A new initiative has been introduced in our adopted kindergarten in Dong Guan. Student kindergarten teachers from South China Normal University, under the guidance of ISSE HK and professors from the Research Centre for Values

Education in SCNU, are conducting an EHV-in-drama project. Student teachers attend the school on a monthly basis and demonstrate to the teachers how to use innovative drama methods to promote human values.

This project has the double advantage in that both the kindergarten teachers and student teachers are learning about how to use SSEHV in their teaching. Approximately 200 parents attended a talk in the kindergarten on the importance of values in their children's lives and explaining the philosophies of SSEHV. The talk was presented by members of the Centre for Research in Values Education, SCNU.

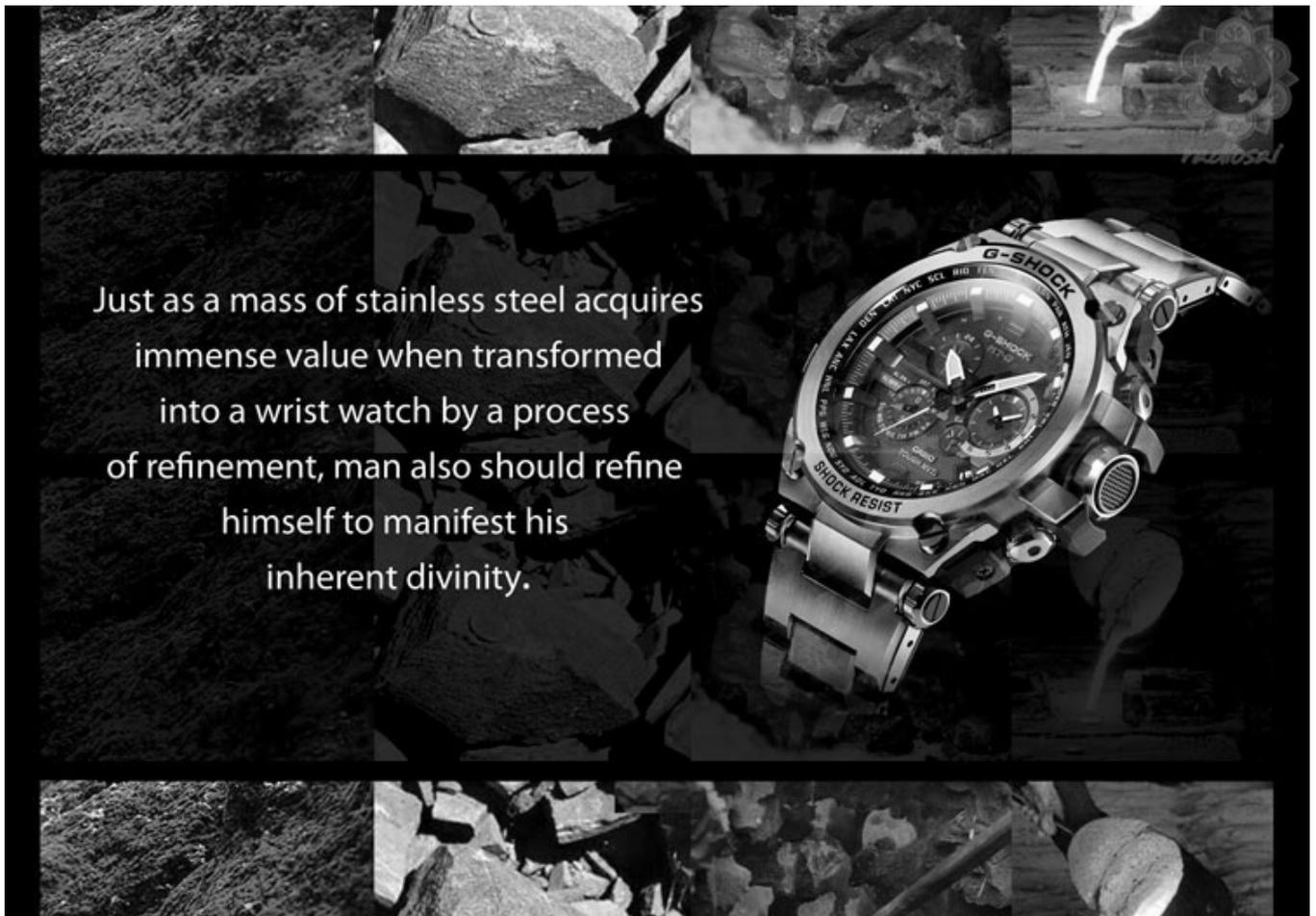
### Other Self-Funded Projects

There are several schools, not officially participants in our projects, that have sought help to introduce SSEHV to their programmes. When invited to do so, the ISSE HK/SCNU teams provide support, resources and advice.

Jai Sai Ram

*Dr. Margaret Taplin*

Senior Education Officer  
ISSE HK



# Sathya Sai International Organisation, Hong Kong

Tel: 2367 4240 / Email: saiorghk@netvigator.com

For General Information, contact: Verkha Mahtani at 9377 7671

or visit our website: www.saibaba.org.hk



## WEEKLY BHAJANS

Every Thursday : 6:25pm - 7:50pm

Every Sunday : 6:25pm - 7:50pm

### SPIRITUAL ACTIVITIES

<p><b>Head: Anju Daswani</b> 9750 9315</p> <p><b>Deputy: Anushka Nainani</b> 9040 9090</p>	<p>Study Circle - 1st &amp; 3rd Monday of every month 7:15pm - 8:30pm / Arul Shanty 2633 6850</p> <p>Bhajans &amp; Study Circle in Mid-levels - every Monday 4:00pm - 5:15pm / Rakhee Nandwani 2530 4444</p>	<p>Bhajans in Ap Lei Chau - every Thursday 5:30pm - 6:30pm / Manju Aravind 9813 8903</p> <p>Bhajans in Mid-levels - fortnightly on Fridays 5:30pm - 7:00pm / Poonam Mahtani 2540 2292</p> <p>Bhajans in Tai Koo Shing - once a month, Saturday 7:00pm - 8:00pm / Gope Daswani 9634 9239</p>
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### SEVA ACTIVITIES

<p><b>Head: Ashok Kirpalani</b> 9779 5209</p> <p><b>Deputy:</b></p> <ul style="list-style-type: none"> <li>• Sharda Chettri 5539 3991</li> <li>• Sunil Mahtani 9467 5422</li> </ul>	<p>Narayana Seva, Cage Home last Sunday of every month 10:30am / Isabella Chu 9411 5454</p> <p>Visits to Home for Mentally Challenged Once a month, Saturday 1:30pm</p> <ul style="list-style-type: none"> <li>• Anju Nandwani 9230 7751</li> <li>• Babita Mahtani 9465 5933</li> </ul> <p>Narayana Seva, Rice Distribution Dongguan (China) - every 2 months, Sunday Tobi Chu 6408 7648</p> <p>Street Sleepers Narayana Seva, Tsuen Wan Centre Third Sunday of every month Sanu Gurung 9549 6599</p>	<p>Street Sleepers Narayana Seva on HK Island</p> <ul style="list-style-type: none"> <li>• second Wednesday of every month Haresh Wadhvani 9021 4467</li> <li>• last Friday of every month Ashok Kirpalani 9779 5209</li> </ul> <p>Street Sleepers Narayana Seva on Kowloon</p> <ul style="list-style-type: none"> <li>• second Friday of every month Cooking - Anmol Nainani 9500 9090 Distribution - Anand Nandwani 9354 5198</li> <li>• last Wednesday of every month Haresh Wadhvani 9021 4467</li> </ul> <p>Street Sleepers Breakfast Narayana Seva</p> <ul style="list-style-type: none"> <li>• HK Island - second Sunday of every month Ashok Kirpalani 9779 5209</li> <li>• Kowloon Side - second Sunday of every month Priya (Vimal) Mohinani 9485 4065</li> <li>• Kowloon Side - last Sunday of every month Sonia Balani 9039 2751</li> </ul>
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### WINGS

### REGULAR CLASSES

### REGULAR ACTIVITIES

<p><b>EDUCATION</b></p> <p><b>Head: Naina Shamdasani</b> 9205 9025</p> <p><b>Secretary: Monica Kirpalani</b> 9231 1786</p>	<p>Kowloon (TST) every Wednesday, Saturday</p> <p>Hong Kong</p> <ul style="list-style-type: none"> <li>• Mid-levels - every Monday</li> <li>• Aberdeen - every Monday, Wednesday, Saturday</li> </ul> <p>Tsuen Wan Centre - every Sunday Laxmi Gurung 6346 9494</p> <p><b>New admissions - please email to balvikasadmissions@gmail.com</b></p>	<p><b>Guru's Study Circle - every Tuesday</b> 6:15pm - 7:30pm</p>
<p><b>MAHILA VIBHAG</b></p> <p><b>Head: Babita Mahtani</b> 9465 5933</p> <p><b>Deputy: Janu Daswani</b> 9371 4271</p>	<p>Senior Mahila - every Tuesday 11:30am - 12:45pm / Nisha Sakhrani 6338 2706</p> <p>Junior Mahila / Anushka Nainani 9040 9090</p> <ul style="list-style-type: none"> <li>• every Wednesday 6:45pm - 8:00pm</li> <li>• every Friday 10:45am - 12:00pm</li> </ul>	<p>Community Seva</p> <ul style="list-style-type: none"> <li>• in Tai Kok Tsui Meghna Chotrani 9371 9294</li> <li>• in Mong Kok Asha Mahtani 9056 1021</li> </ul> <p>Ladies' Day Celebration - 19th of every Month</p> <p>Knitting Seva - Nisha Sakhrani 6338 2706</p>
<p><b>YOUNG ADULTS</b></p> <p><b>Secretary: Vedika Daswani</b> 6114 9087</p>	<p>Young Adults Study Circle - every Friday 7:15pm - 8:30pm / Vedika Daswani 6114 9087</p>	<p>Visits to Home for Mentally Challenged every 2 months 1:30pm - 4:30pm Ravi Sukhwani 6578 9774</p>

For information of the Devotional, Educational & Seva activities of the Tsuen Wan Centre please contact  
Bijay Sharma at 6058 6578



# **The Code Of Conduct**

## **As Laid Down By The Charter Of Sri Sathya Sai World Organisation**

That in order to remember continuously Bhagawan's teachings and in order to put them into practice and to be a worthy instrument of our Divine Master, every member must undergo SADHANA, a spiritual discipline which should be merged with day-to-day life so as to make SADHANA (spiritual exercises) a part of his or her worldly life, and every member shall make his or her "Family as a Unit" for such SADHANA (spiritual exercise).

Thust with a view to qualify to be a true member of the Organisation, the following guidelines shall be followed.

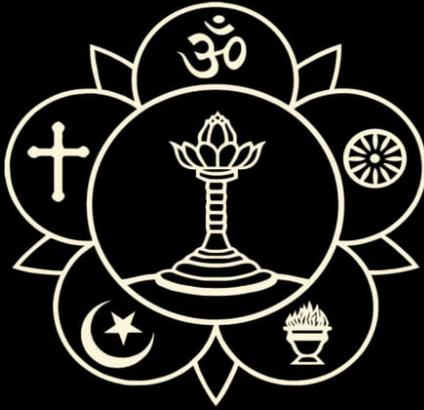
- Daily meditation and prayer.
- Devotional group singing/prayer with members of family once a week.
- Participation in educational programmes (Bal Vikas) organised by the Centre for children of Sai devotees.
- Participation in community work and other programmes of the Organisation.
- Attendance at least once a month in group devotional singing organised by the Centre.
- Regular study of Sai literature.
- Speak softly and lovingly to everyone
- Not to indulge in talking ill of others especially in their absence.
- Put into practice 'Ceiling on Desires' and to utilise savings generated for service of mankind.



Let us strive to be Bhagawan's worthy followers through spiritual discipline, and earn His Grace to attain perfection and enlightenment.



Om Sai Ram



“Let the different faiths exist, let them flourish, let the glory of God be sung in all languages, in a variety of times that should be the ideal. Respect the differences between the faiths and recognise them as valid as far as they do not extinguish the flame of Unity.”

-Sri Sathya Sai Baba



“Listen to the primeval Pranava resounding in your hearts as well as in the heart of the Universe.”



“Remember the Wheel of Cause and Consequence of Deed and Destiny and the Wheel of Dharma that rights them all.”



“Offer all bitterness in the sacred Fire and emerge grand, great and godly.”



“Be like the Star which never wavers from the Crescent but is fixed in steady faith.”



“Cut the “I” clean across and let your ego die on the Cross, to endow on you Eternity.”

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