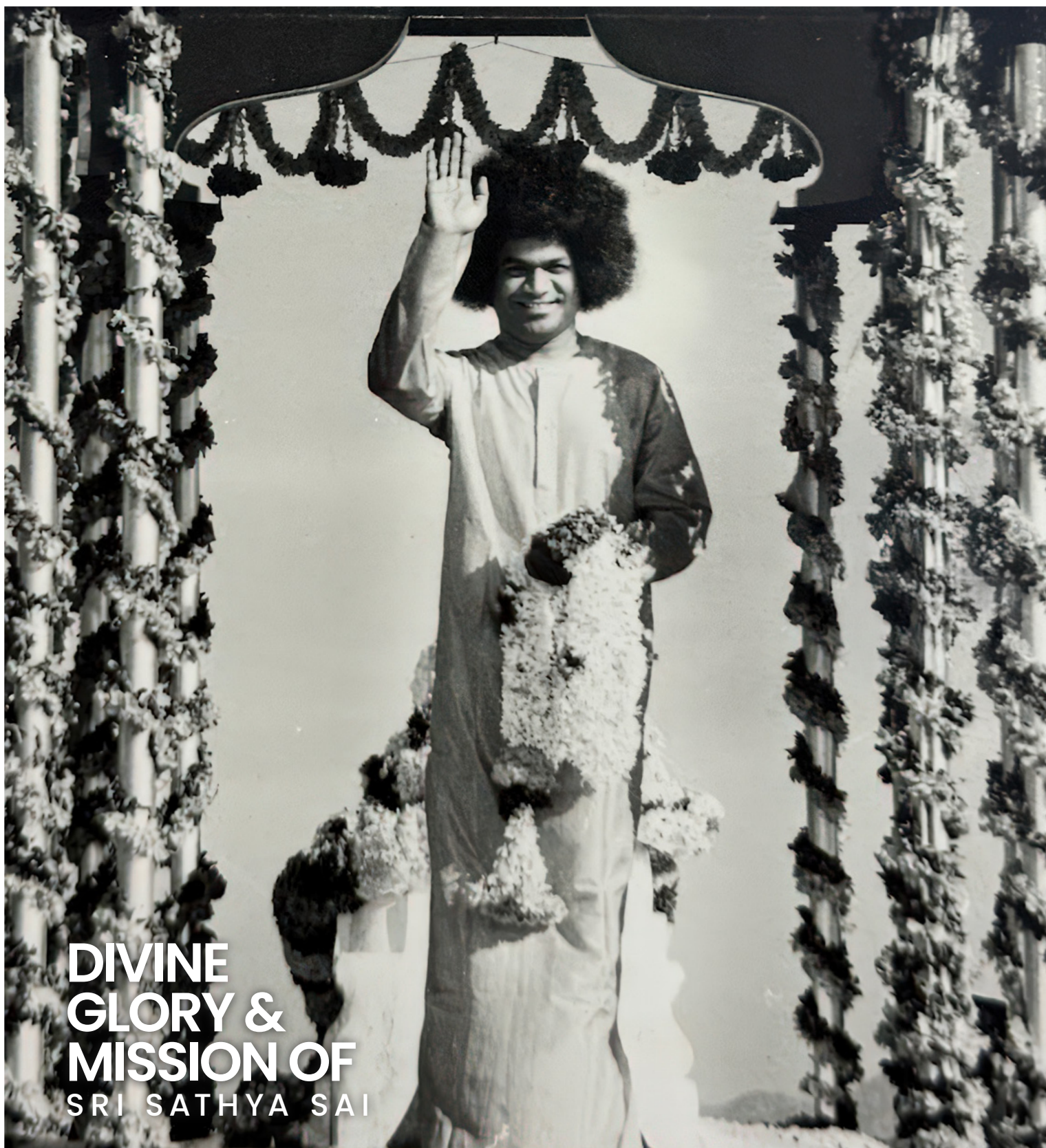


SATHYA SAI THE ETERNAL COMPANION



VOLUME 4, ISSUE 10
OCTOBER 2025



**DIVINE
GLORY &
MISSION OF
SRI SATHYA SAI**

A PUBLICATION OF THE SRI SATHYA SAI INTERNATIONAL ORGANIZATION



Today, man aspires for God and contemplates on Him constantly, but mere aspiration and contemplation are not enough to experience God. God is not pleased by contemplation alone; one has to totally offer oneself to experience Him. Once you offer yourself completely to God, you and He become one. What are the spiritual pursuits to be followed to become one with God? When fire and coal are placed apart, they remain as they are. Only when they are brought together and fanned can coal get transformed into fire. Likewise, go closer to God and love Him wholeheartedly. Such nearness and dear-ness to God will ultimately make you one with God.

Sri Sathya Sai Baba

October 11, 1998



DEDICATED WITH LOVE AND GRATITUDE TO
BHAGAWAN SRI SATHYA SAI BABA





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PURITY IS ENLIGHTENMENT

Part 2

In the first part of this reflection on Bhagawan Sri Sathya Sai Baba's teaching, "Purity is Enlightenment," we discussed how purity forms the foundation of spiritual practice and is the key to experiencing divinity. Through insights from great masters and scriptures, we understood the importance of both external and internal purity in daily life. External cleanliness, *satwic* food, and a pure environment purify the body and mind, while inner purity—freedom from selfish desires, anger, and ego—reveals our true divine nature. Having grasped this essential framework, we now turn to the practical disciplines and *sadhanas* that help us cultivate purity.

How to Develop Purity?

For the first time in human history, God, in the form of Bhagawan Baba, has established an organization where like-minded individuals who love God and want to serve—come together. The Sri Sathya Sai International Organization (SSSIO) was founded, nurtured, and continues to be guided by Him. Here, we have the opportunity to practice the four *yogas*. Baba has provided guidance on these paths through divine discourses, interactions, writings, and messages.

Karma Yoga

This is the noble path of selfless service. Lord Krishna says one of the best ways to purify the heart is *nishkama karma yoga* (action without attachment). It is said, *Chitthasya Shuddhaye Karmanaha* (The heart is purified through selfless service). The scriptures say, *Chitta Shuddhi is Jnana Siddhi. Chitta Shuddhi is Atma Siddhi. One who attains purity of the heart attains jnana (enlightenment) and sakshatkara (Self-realization).*

When we do service as a spiritual practice for purification, it is essential to cultivate two key attitudes: humility and gratitude. We should be grateful to God and to the person we are serving for the opportunity to serve. Also, we should have the feeling that we are serving God and not someone else. That is why this is called *Narayana Seva*—serving the Lord in human form. This automatically develops humility and reverence in us.

The obstacles to this path are *ahamkara* (ego, the feeling that "I am the doer") and *mamakara* (desire and craving for the fruits of action). **When these obstacles or pitfalls are removed, one truly benefits from selfless service.**

Bhakti Yoga

This is the path of living in divine love. Bhakti Yoga is acclaimed and prescribed by the great Masters. Chanting the sweet, divine name of the Lord clears impurities. Singing *bhajans* brings purity. Listening to the stories of God and contemplating on His form purifies the heart. Holy company also accelerates purification in this path of divine love.

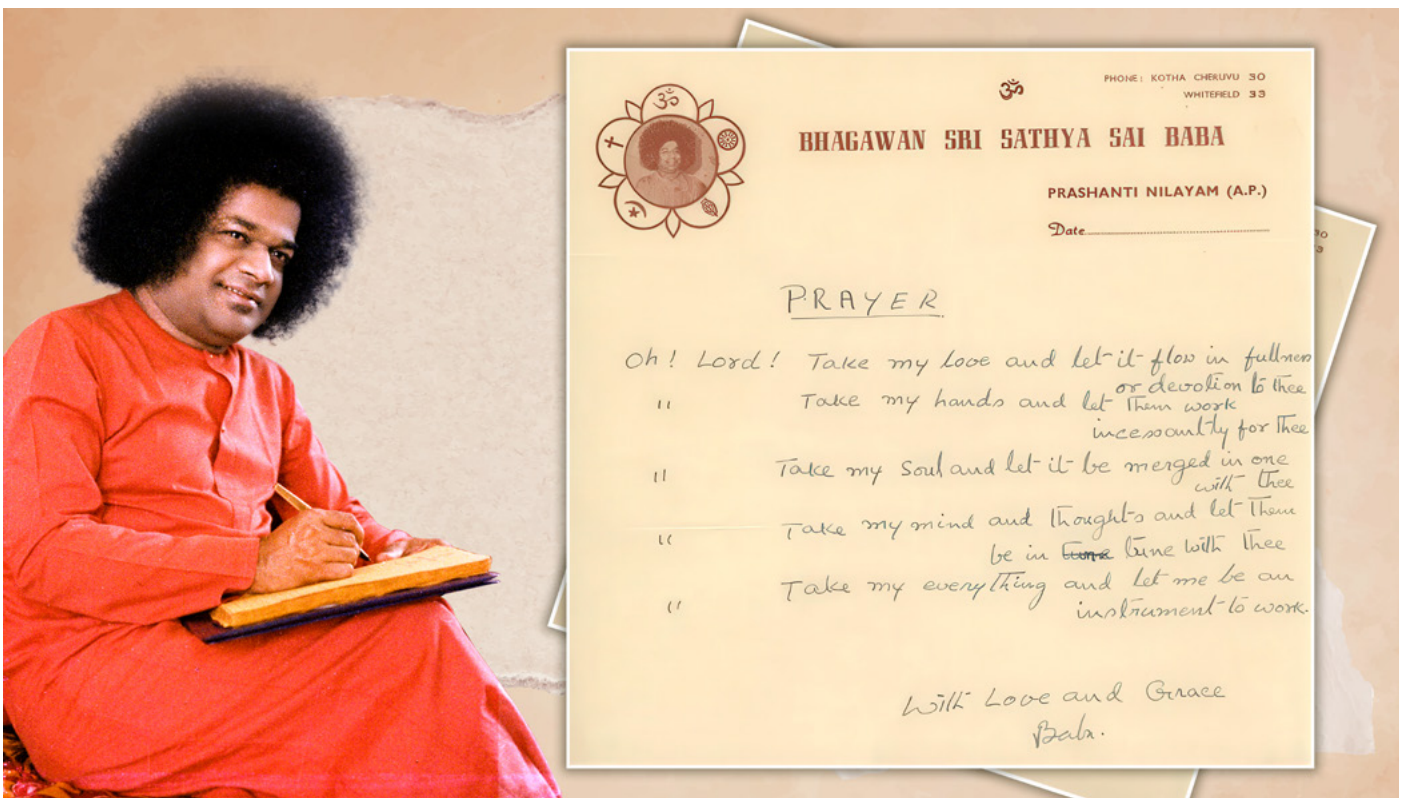
However, love for God should be love for love's sake—not bargaining with God for favors. **Swami says that divine love has three aspects: there is no fear, there is no bargaining or seeking for benefits, and it is love for love's sake. Only then will one get rid of all impurities. In the path of love, the only goal is to love God and surrender to Him.** When we surrender to His will, we see everything as His *prasad*, blessing and grace and live in bliss and equanimity. This equanimity is the sign of pure and unwavering devotion—*bhakti* or divine love.

Raja Yoga

This is the path of meditation. It is described in detail in Chapter 6 of the Bhagavad Gita, *Atma Samyama Yoga*. Lord Krishna explains how a Raja Yogi should meditate and the benefits of such meditation. Swami also describes meditation in the book *Dhyana Vahini*. The spiritual seeker meditates on the name and form of God, or on the light, or on God's divine qualities (love, compassion, sacrifice, etc.). **After many years of practice, when one becomes adept at it, the meditator (*dhyata*), the object of meditation (*dhyeya*), and the process of meditation (*dhyana*) merge into one—the state of complete *samadhi*.** This is another way to purify the heart.

Jnana Yoga

This is the path of Self-inquiry, the royal path. By Self-inquiry, one realizes that identification with the body, mind, and intellect is false. By negating these, one realizes one's true Self through Self-inquiry. **Self-inquiry purifies the heart and leads to the realization of the Supreme.**



One can practice any one or a combination of these four *yogas* to purify the heart and attain the final goal.

The Lord's Prayer, given to us by Swami, embodies all four *yogas*—*karma*, *bhakti*, *raja*, and *jnana*.

*Oh Lord! Take my love and
let it flow in fullness of devotion to Thee.*
(*Bhakti Yoga*)

*Oh Lord! Take my hands and
let them work incessantly for Thee.*
(*Karma Yoga*)

*Oh Lord! Take my soul and
let it be merged in one with Thee.*
(*Jnana Yoga*)

*Oh Lord! Take my mind and thoughts
and let them be in tune with Thee.*
(*Raja Yoga*)

*Oh Lord! Take my everything and
let me be an instrument to work.*
(*Surrender*)

Great saints and sages have proclaimed that these four *yogas* must be harmonized. Swami Premeshananda, a highly respected monk of the Ramakrishna Order, proclaims: "From *karma* comes knowledge, from knowledge comes devotion, from devotion comes *yoga*, and from *yoga* comes realiza-

tion. Liberation is the cumulative result of *karma*, *bhakti*, *raja*, and *jnana yogas*. None can be neglected. Practiced together, they lead to liberation."

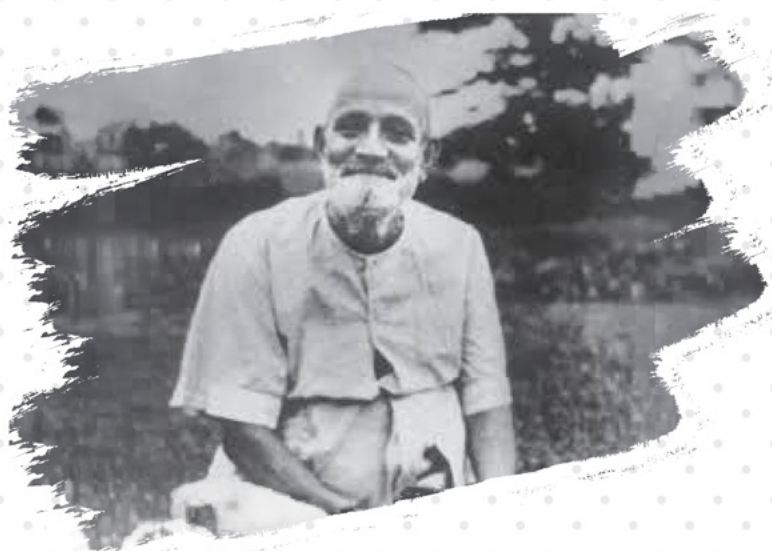
Ten Types of Purity

In the divine discourse given on December 29, 1985, Bhagawan Sri Sathya Sai Baba says, "To develop one's moral and mental strength, one should practice *sadhana* for disciplining the mind. For this purpose, one has to promote ten kinds of purity."

The first is **the purity of the place** where one lives. It is necessary to keep the room where one resides or studies in a *satwic* (pure) atmosphere. Pictures or visible objects should fill one with peace and pure thoughts. Objects that arouse agitation and negative thoughts should be avoided. The room should be clean and free from anything impure.

The second is **purity within the family**. There should be mutual understanding and cooperation, along with a sense of harmony among family members. There should be no discord in the family that creates a negative atmosphere. A harmonious environment gives one true peace of mind.

The third requirement is **purity in food**, or *satwic* food. No food item should be excessively sour, bitter, or hot. We should eschew



*Liberation
is the cumulative result
of *karma*, *bhakti*,
raja, and *jnana yogas*.
None can be neglected.
Practiced together, they
lead to liberation.”*
—Swami Premeshananda

rajasic (arousing passion) food like fish or meat. Even good *satwic* food should not be taken in excess. Some people consume so much *satwic* food that even though it is *satwic*, they develop *rajasic* qualities. It is only *satwic* when one sits for the meal with a light stomach and gets up with a light stomach, but with hunger appeased! If you sit with a light stomach and get up with a heavy stomach, it becomes *tamasic* (slothful).

Fourth, whatever **fluids** we drink should be *satwic*. We should not drink just anything available. Pure water is preferred. Alcoholic drinks should be eschewed.

Fifth, ***satwic thoughts*** and feelings are very important. Students tend to overlook this factor. Only if our thoughts and feelings are pure can we get the full benefit of a clean room, a good family, and pure food.

Sixth, if we want to develop *satwic* feelings and thoughts, **our vision must be pure**. All *srishti* (creation) is based upon *drishti* (sight). It is only when our vision is incorrect that we develop bad thoughts. We must look upon every elderly woman as our mother and all younger women as our sisters. Such pure thoughts will give rise to pure feelings. Imagine how offended we would feel if someone looked at our mother or sister with an evil eye. Realizing this, we must cultivate pure feelings toward other women

Seventh, **whatever books we read or whatever we write should be pure**. This is the spiritual practice relating to study—*satwic sahitya* (literature). If one reads or writes what is not pure, it warps the mind. A good book makes for a good mind. Any books we study about physics, chemistry, or other subjects do not affect our character. But some books are not good literature. If improper books are prescribed for study, we should treat them as mere textbooks and not use them to guide our lives.

The eighth requirement is **pure *satwic* service**. For this, we need to decide what is *satwic* and what is *rajasic*. For example, we clean streets, build roads in villages, and dig wells, as acts of service to the community. However, the kind of service that we perform should truly bring real happiness to people in society. In the name of “social work,” we may go

ten

TYPES OF PURITY

PURITY OF PLACE

PURITY WITHIN FAMILY

PURITY IN FOOD

PURITY IN WHAT WE DRINK

PURITY OF THOUGHTS

PURITY IN VISION

PURITY IN BOOKS WE READ

PURITY IN SERVICE

PURITY IN SADHANA

PURITY IN OCCUPATION



THE BEST WAY
TO SPREAD HIS
MESSAGE IS TO
LIVE IT. THERE IS
NO BETTER WAY.

to a hospital and approach a patient. But this is not real service unless the person being served is regarded as an embodiment of the divine. Helping the destitute and the neglected is actually serving God. *Narayana* has two forms: one is '*Lakshmi Narayana*' (God in the form of a rich person), the other is '*Daridra Narayana*' (God in the form of a poor person). '*Lakshmi Narayana*' is very wealthy and can help any number of people. He can also get many people to serve him. But '*Daridra Narayana*' has nobody to serve him, and we should offer *satwic* service to such people.

The ninth item is **sadhana**. This is a spiritual discipline that must be *satwic*. Some people practice *hatha yoga*, while others strive to develop *kundalini shakti*. Some invoke evil spirits to harm others. These forms of *sadhana* are not *sadhana* at all. The individual is *Chit* (Awareness), and God is *Sat* (The Eternal Absolute Being). When *Sat* and *Chit* combine, we have *Ananda*, *Sat-Chit-Ananda* (Being-Awareness-Bliss). Only spiritual practices undertaken to realize *Sat-Chit-Ananda* are true *sadhana*.

Where is this *Sat*? This *Sat*, the divine, is in everybody. So, we must be prepared to serve everybody, regarding them as divine. While we may have normal relationships with our kith and kin, we must perform *sadhana* in the spirit that the One pervades the many. In this process, we must also cultivate the feeling of love—there is no higher *sadhana* than this!

Tenth, consider our **occupation or profession**. What kind of work should we pursue? Our work should benefit the community and the nation. Since the nation enables our livelihood, we must also give back to the nation in return. We need to ask ourselves, "What service or help can I provide for the community?" We also need to ensure that there is no untruth in our work, no unfairness, no fraud, and no evil motive.

As one practices purity, transformation occurs in the individual as well as the individual's interactions with family, society, and nature. At the individual level, purity brings peace and joy. **Peace is the flower, and joy is the fruit from the tree of purity!** Pure thoughts lead to pure words and deeds.

Therefore, at the individual level, there is harmony of thought, word, and deed.

Swami says that one should have only pure and divine thoughts. Therefore, one should block the door to impure, jealous, and egoistic thoughts. Purity in speech means always being truthful, helpful, concise, soft, and sweet in words. There should be no slander or criticism in speech. **Swami says that one should adopt the fourfold filter before speaking: is it necessary, is it kind, is it truthful, and is it better than maintaining silence?** Swami gives the example of Lord Sri Rama. Rama is *mitabhashi* (one of limited speech), *madhurabhashi* (one of sweet speech), *hithabhashi* (one of helpful speech), and *sathyabhashi* (one of truthful speech). With purity, one's words gain power, and whatever is spoken comes true! The actions and deeds of such saints and sages reflect Swami's dictum of *Love all, Serve all. Help ever, Hurt never*. Their actions help society and creation at large.

Purity also improves family relationships through respect, friendship, and love. It then extends to the workplace, to society at large, and ultimately to the universe. It also reflects on a person's character—selflessness, sacrifice, and service. The scriptures say that sacrifice alone leads to immortality (*thyagenaika amritatwa manashuhu*). Swami succinctly says, “*The removal of immorality is the only way to immortality.*”

Regarding purity in nature, Swami says that one needs to practice ‘ceiling on desires’ by

avoiding wasting food, energy, and time, and limiting one's desires. **This will automatically lead to sustainable living, preventing deforestation, reducing pollution, decreasing reliance on fossil fuels, using alternative fuels, utilizing renewable energy, planting trees, and cleaning the environment.**

Regarding purity in the Sri Sathya Sai International Organization that bears His sacred name, Swami has given guidelines for its members and officers, available on the SSSIO website. For example, one should serve with love, compassion, gratitude, and humility—not with authority, pomp, or pride. **Swami says the best way to spread His message is to live it. There is no better way.**

History is replete with many exemplars who lived lives of purity: Prince Pahlada, an ardent devotee of Lord Narayana, showed purity of devotion; the Pandavas, the noble righteous brothers, had unwavering, pure devotion to Lord Krishna; Lord Buddha lived an exemplary life of compassion and nonviolence; Jesus Christ embodied purity, sacrifice, and love; Bhagawan Sri Sathya Sai Baba's life is His message—one of purity, love, selfless service, sacrifice, compassion, forbearance, and forgiveness.

Let us purify our hearts and minds, live in divine love, and reach the ultimate goal of Self-realization.

Jai Sai Ram.



God is Love

*A Mind devoid of love is like a cremation ground.
This is the truth!
Just because the air is going in and out,
Can we say that the bellows (that intake and
exhaust air) have life?*

(Telugu poem)

Embodiments of love! **The goal of love is sacrifice. Love desires nothing. Love does not criticize anyone, nor does it hurt anyone. Love is selfless and pure.** Failing to recognize the true nature of love, human beings strive in many ways to seek love. We must believe that love is selfless in nature, characterized by sacrifice. In this vast world, whether it is love between mother and child, husband and wife, brothers, or friends, there is, to some extent, selfishness or self-interest.

Divine love has no selfishness or self-interest. Such love brings together even individuals staying far away and makes them intimate. It unites those who were separated. It transforms a person with beastly qualities into a divine being. Worldly, material, or socially driven love is gradually transformed into divine love. Those who wish to understand the true nature of this love must sacrifice selfishness and self-interest. **Therefore, those who seek divine love should strive to develop divine qualities. They must cultivate stillness (of mind) and purity (of heart).** No matter how many difficulties or hardships we encounter, we should remain unaffected and lead our lives centered on divine love.

Even universal brotherhood cannot truly unite us like divine love. Even within the brotherhood of man, there is some degree of selfishness and self-interest. Therefore, those who seek to develop universal brotherhood should have faith in the principle of oneness. Even among brothers, differences of opinion have grown, leading to various





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Without pain, we can never attain happiness. It is through these hardships that we experience happiness.

disturbances, conflicts, and unrest. So, this kind of brotherhood cannot be true love. The true form of love is to realize the principle of oneness - that the same *Atma* (Self) exists in me, in you, in them, and in everyone else. People may be different, with varying appearances and names, but the principle of ***Atma* in everyone is the same. We should try to recognize this principle of oneness in everyone and everything.**

*Ornaments may vary,
yet the underlying gold is one.
The colors of cows are different,
yet milk is one.
Living beings are many,
but the life-force is one.
Flowers are many, worship (offering)
is one.*

(Telugu poem)

We should feel a sense of oneness in everything. Only when we firmly believe in this oneness can we realize the perfect principle of love. Our hearts should be filled entirely with love. If we fill our hearts with impure intentions while pretending to act lovingly on the outside, we are only betraying ourselves. Those filled with love will never lose this spirit of love, no matter where they are, no matter what situation they face, or whatever work they do.

Many students live a life of purity and pure love while they are in the hostel, studying at the institutes (Sri Sathya Sai educational institutes). However, when they venture

out into the world, they say that their minds change because of bad company, family influences, and negativity in society. However, this is not the correct response. If your heart truly has pure, steady, and selfless love, then nothing can change it — no matter where you go or whom you associate with. No one can influence you.

Here is a good example. Imagine a piece of paper. We draw a flowering creeper on that paper with many flowers hanging from it. No matter how hard the wind blows, only the paper moves—but the flowering creeper on the paper does not sway at all. In the same way, even if your mind wavers a little because of societal influences or situations, your heart will remain steady. No one can change the love that fills your heart.

The mind is nothing but a collection of various thoughts. Thoughts come and go. But, we should safeguard sacred feelings and the spirit of love in our hearts. Love is a triangle with three sides or qualities. **Love is for love's sake. Love is fearless. Love does not beg from others. These three qualities are the very life of love. Love that has these three pure qualities is true love.**

Once, a king went hunting in the forest. After a prolonged hunt, he became tired and thirsty. He noticed a small hermitage at some distance. Hoping that someone might be there, he proceeded to that place.

There, he saw a great sage deeply absorbed in meditation. The king did not disturb his meditation but just sat quietly. After finishing meditation, the sage enquired of the king, "Who are you? Why have you come here?" and other enquiries about his well-being. The king responded, "I am the king of a nearby kingdom. I came into the forest to hunt and became exhausted. I saw your hermitage and came hoping to rest here for a while." Hearing this, the sage, with great joy, offered the king roots, tubers, and cool water. The king enjoyed them well and felt very happy.

As the king was about to leave, he made a prayerful appeal to the great sage. "O Sage! My kingdom is very near. Since you have helped me so much, please come along with me and accept my hospitality at least for one day." But the great sage, who had renounced everything, did not accept the invitation. However, the king persisted. To satisfy the king, the sage finally decided to go with him. As soon as they arrived at the kingdom, both took a bath. The king went to the prayer room in his palace to perform worship. The sage also followed him to the prayer room. He heard the king praying, "O Lord of Lords! Due to my good fortune, I have become a king. But this small kingdom is not sufficient for me. I want to expand my kingdom further. I want to take over many smaller kingdoms. Please bless me with your grace and grant my wish.

Listening to the king's prayer, the sage got up and started to leave without saying anything to the king. The king called out, "O Sage! How come you are leaving before eating? Please stay for a while." The great sage replied, "O king! I did not come to receive alms from a beggar. You are very much like a beggar, praying to God for all kinds of things. You are praying to God for a vast kingdom. I can also ask the very same God to whom you are asking to fulfil various

desires. I do not need anything from you. I do not need any food from you."

This means a person with genuine love for God does not beg or ask for anything from God. There is no need to ask God for anything. God gives whatever is needed at the right time. It is said so in the Ramayana:

Ask not, O my mind!

Ask not, O my mind!

*That which you repeatedly ask
for will not be granted*

*But what is unasked may be
fulfilled very quickly*

Ask not, O my mind!

Ask not, O my mind!

*Did Lord Rama not lovingly bless the
ardent devotee Shabari without her
asking?*

*Without asking for anything,
Jatayu gave up his life for
Lord Rama*

*Didn't Lord Rama do his last rites
and bestow him with liberation?*

Ask not, O my mind!

Ask not, O my mind!

(Telugu poem)

Did Shabari or Jatayu ever ask (for anything from Rama)? No, certainly not! When one prays with a heart filled with steady, pure, and unblemished love, God comes running on His own. There is no need to verbally ask for anything. This is the nature of God's love. This is the real value of God's love.

Because we forget this real divine nature and follow worldly ways, we end up facing so much unrest and lose peace. Begging, praying (for worldly objects), and such things are worldly practices. These are outward (*pravritti*) paths. However, the principle of pure love is the inward path (*nivritti*). When we follow the inward path, all worldly (outward) tendencies will flee away. No one truly knows how many valuable things are in God's treasury. If you pray for a piece of glass, God may give you a precious gem instead. You do not realize

THERE IS
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THE RIGHT TIME.



how precious is the gift that God intends to give you.

You ask God for paltry things. However, God has willed to give you much greater. Therefore, we should trust and leave everything to God's will. Only then will God give us whatever we really need. You don't know what is necessary or unnecessary, nor good or bad for you. **Therefore, God Himself will give you what is good, useful, and ideal for you. At what moment, where, and how God gives is entirely up to His will.** So, if we dedicate everything to God, perform all actions for the sake of pleasing Him, and keep our minds steady, then He will take care of everything Himself.

But such deep faith is rare among people today. Due to the lack of faith, one breaks countless resolutions and intentions. Faith is absolutely important in everything. This is why we have always associated devotion with faith. Devotion means love; faith means trust. There must be trust in love. Today, we don't even trust our love. How then, can we say we love God? Your love is worldly. But God's love is pure. It is beyond the material world. This love has no limits. If you want to attain such pure love, you must gradually reduce engagement with

the world. Take the case of children. They often increase and intensify their prayers as the examinations start. What are all these prayers for? They pray merely for the sake of success in their exams. Certainly, it is not the right kind of prayer; it amounts to begging. You are not a beggar; you are bigger. You should not become a beggar. You are much greater. A true devotee should not engage in such behavior.

When one is free from all desires and longs solely for God, He grants everything. However, since we have not yet reached such a high spiritual level, it is unavoidable that we desire and ask for certain things initially. There is a saying, "even a mother doesn't give food unless you ask." But that is a worldly mother, bound by material relations. Worldly ties do not bind the Divine Mother; She is connected with the inward path (*nivritti*). In the realm of worldly activity (*pravritti*), asking, receiving, and experiencing are natural. In the blissful inward path (*nivritti*), there is only experiencing—there is no asking. **Whatever comes your way, accept it. Whatever is given, receive it.** Do not discriminate between good and bad. What may seem bad to you now could ultimately give good results.

When you suffer from malaria, the doctor gives you a quinine mixture. This mixture tastes bitter. Although it is bitter, it has high medicinal value. It cures the disease that has afflicted you. Therefore, in the beginning, devotion often feels very difficult. But we should not be afraid of this difficulty at all. We should not give up devotion or spiritual practice because of difficulty.

Many noble souls have endured numerous hardships and made various kinds of efforts. They performed long and intense penances to attain the divine. As the saying goes, 'pleasure is an interval between two pains.' Happiness lies only between two moments of pain. **Without pain, we can never attain happiness. It is through these hardships that we experience happiness.**

*Will sugar cane yield jaggery
upon mere request without crushing
it to extract the juice?*

(Telugu poem)

Even a diamond gets its true value only after numerous cuts. Without these cuts, it does not get its true value. Gold, too, must be put into the fire, hammered, and shaped; only then does it become a beautiful ornament.

Therefore, if we gradually endure hardships, bear suffering, ignore criticism and harsh words, and cultivate divine love, we will experience divine bliss. We should not take God's love lightly. It is highly sacred. It may seem small or ordinary and may appear worldly. However, this principle of divine love transcends worldly love. Every human being should attain such divine love.

As I said yesterday, 'I' (*Aham*) is born out of the *Atma* (Self). The mind (*manas*) is born out of 'I' (*Aham*). The speech (*vak*) is born out of the mind. Therefore, speech is the child of the mind (*manas*), the mind is the child of 'I' (*Aham*), and 'I' (*Aham*) is the child of the *Atma*. **Therefore, *Aham* (I) is**

the son of *Atma*. The mind is the grandson of *Atma*. Speech is the great-grandson of *Atma*. Father, son, grandson, and great-grandson—all four are related and belong to the one family of *Atma*. Since the *Atma* is present in everyone, that is true love. There may be people who do not have anything, but there is no one without the Self (*Atma*).

What does *Atma* mean? What is the principle of oneness in everyone? That is *Sath* (existence), *Chith* (Consciousness), and *Ananda* (bliss). We call it 'consciousness.' This consciousness is God. It is present in everyone. But we have ignored this consciousness and confined ourselves to conscience. Therefore, we are unable to realize what consciousness is like, we are unable to see the air around us, and we cannot catch the air that surrounds us. Just because you cannot see or hold the air, does that mean there is no air? Certainly, it is there.

Similarly, just because you cannot see the Consciousness, it does not mean that Consciousness does not exist. Just because you cannot experience the Consciousness, it does not mean that Consciousness is not there. Certainly, it exists. It exists. It exists. This is what is referred to as 'Being, Being, Being.' **This 'Being' is called *Sath*—meaning that which exists eternally. It is not something that comes and goes.** This divinity that neither comes nor goes is called *Sath*. To think that such a principle comes from somewhere and goes elsewhere is a great mistake.

People think, 'When I was in meditation, God came and gave me *darshan*.' These are worldly feelings. Wherefrom did God come to give *darshan*? He did not come from anywhere. And after granting *darshan*, God did not go anywhere. He is always there. **When your heart became pure, He appeared to you and gave *darshan*. When it became impure, God**

was no longer seen. That is all, but He does not come and go.

Dhruva was a five-year-old prince. He had no worldly knowledge at all. Yet, through faith and encouragement from Sage Narada, he entered a dense forest and sat in penance with great determination to contemplate on God. Dhruva wholeheartedly believed the words of Sage Narada, who was born from the mind of Lord Brahma, the creator. **That very faith led Dhruva to experience divine vision. We should have such faith in the words of elders.**

Lord Vishnu appeared and asked him, "Child! What do you want?" Dhruva replied, "Lord! You know where I am and how I live. Even here in the deep forest, you appeared at the very place where I am sitting. You knew exactly where I was meditating. Don't you also know what I desire?"

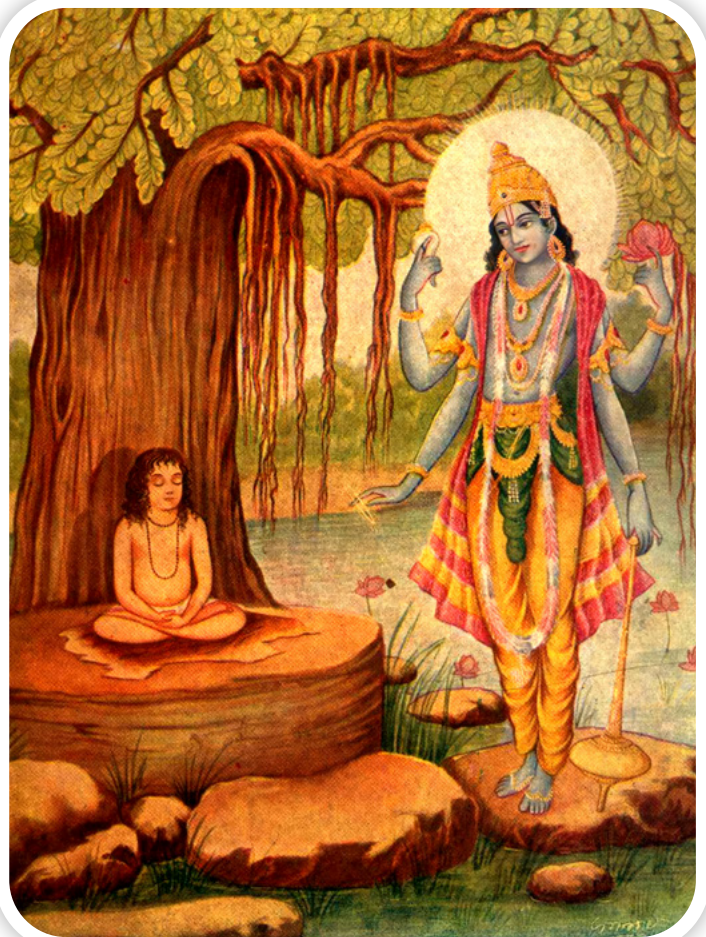
God is not ignorant. He is more knowledgeable than Dhruva. With compassion, He said, "My child! I know where you are. I know what you desire. But I have a protocol. The proper study of mankind is man. For Me, thought, word, and action must be in unison. Then only I will grant the wish. Leaving home, you declared that you would perform penance to get the Lord's *darshan*, pray to Him, and return home after receiving the boon of sitting on your father's lap. You have now completed the penance you undertook. But I must determine whether your words are in accordance with your resolve and penance."

Dhruva said, "Lord! I came seeking a trinket; a piece of glass. Afflicted by worldly desire, I aspired to sit on my father's lap, which is like getting a worthless piece of glass. **But having your blessed divine vision, verily, I see a precious gem.** How fortunate am I—having come in search of a piece of glass, I found an invaluable gem! I do not need that piece of glass anymore

(sitting on my father's lap and becoming heir apparent)."

God then gave a clear message to Dhruva. The Lord said, "My child! Your desire to perform penance has now been fulfilled. However, after completing the penance and beholding the divine vision of God, you are asking for something different, abandoning your original resolve. Out of your three faculties (thought, word, and action), two (thought and action) are in harmony. But what you are asking now is not consistent with your original resolve. Since the three are not in harmony with each other, you should return to the kingdom and rule. Saying so, the Lord sent him back.

Do you realize how important this is! For every resolve and feeling, God seeks purity and harmony of thought, word, and deed (*trikarana shuddhi*). Your thoughts, words, and actions should be in unity. It is not correct to think one thing, ask for another, and do something else. So,



Everything can be achieved through love. Therefore, 'Love is God, God is Love!'... The supreme Self is love and love itself is the supreme Self. You must clearly recognize the oneness of these two entities.



despite performing so much penance, having such great resolve, and having Lord Narayana Himself appear before him, Dhruva still could not attain the Lord. What is the reason? It was because of a flaw in his spoken word (*vak dosham*).

Therefore, speech must be held sacrosanct. Speech is verily the child of the mind. The mind, filled with conflicting and opposing thoughts, has become impure. So, the qualities of the mind are inherited by the speech. In reality, the mind should have the qualities of Brahman. But it has not attained the status, *Aham Brahmasmi* (I am Brahman). Hence, though the son and father are related, they are different from each other.

Young Prince Pahlada was another great devotee. His demonic father, King Hiranyakashipu, was very wicked. Yet, to such an evil one, a son (Pahlada) as pure and precious as a gem was born. Pahlada was an ardent devotee of Lord Narayana. He had great love for Lord Narayana, whereas Hiranyakashipu hated Lord Narayana vehemently. Hiranyakashipu was prejudiced and believed only in the world with name and form, whereas Pahlada was not deluded by name and form. Therefore, even though the name and form exist, we must renounce them, going beyond the name and form. At some point, this attachment to the body must be given up or renounced. But what does renunciation mean? It does not mean giving up body consciousness alone. It does not mean abandoning one's wife and children. It does not mean giving up wealth and possessions. Then what should be renounced?

One has to renounce bad qualities like attachment (*raga*), hatred (*dwesha*), and jealousy (*asuya*); these three evils envelop humanity. When we distance ourselves from these bad qualities, we attain bliss. A cataract develops in the eye. When we

remove the cataract, we gain clear sight; we need not acquire any special vision. **In the same way, attachment, hatred, and jealousy have covered our hearts. We must gradually remove them. This is true renunciation.** Renunciation does not mean merely giving up wealth and possessions. We must give up bad qualities. When we give up bad qualities, the true nature of the Self (*Atma*) will emerge naturally within us. That is our right!

Humanity (*manava*) originated from God (*madhava*). It verily came from the divine. Even though we came from the divine, we are forgetting God. Clouds arise due to the Sun, and those very same clouds cover the Sun. Yet the Sun harbors no hatred toward the clouds. What are all these clouds? These are just passing clouds; they will clear away soon. Why then should we have hatred toward them?

In the same way, at certain times, various negative qualities and bad thoughts might arise in your heart. These partly cover the ever-shining principle of love. At such times, one must remain peaceful. By staying peaceful, the enveloping clouds will drift away. The same wind that brought the clouds will also carry them away. Strong wind is the force mainly responsible for bringing the clouds as well as for dispersing them.

That 'strong wind' is the principle of love. When the breeze of love blows, these clouds of bad qualities also begin to drift away. There is nothing in this world that is impossible for love. There is nothing in creation that cannot be achieved through love. **Everything can be achieved through love. Therefore, 'Love is God, God is Love!' (*Prema Eshwar hai, Eshwar Prema hai*). The supreme Self is love and love itself is the supreme Self. You must clearly recognize the oneness of these two entities.** Hence, you should cultivate this of love and

feel that the suffering of others is as real as your own.

You must realize the truth that just as you love yourself, others, too, have the same love for themselves. So, in every aspect, you should compare and relate to yourself. That is what Self-enquiry means. What is Self-enquiry? It is not physical like counting how many legs or hands one has. It is realizing that your feelings are exactly like those of others. It is realizing that just as I have my sorrows, others, too, have their sorrows. Consider the love of others as pure as yours. One should base everything on love. Then, there will be no room for hatred. Jealousy will have no place. **Thus, to drive away attachment, hatred, and jealousy, we must cultivate love that is pure, selfless, and devoid of ego. This alone is true devotion.**

However, performing rituals like worship, observing vows, chanting the divine name, and meditating are merely steps to subdue the restlessness of the mind. To climb a terrace or a rooftop, we use a ladder. The ladder must be kept leaning against the rooftop and resting on the ground below. Only then can we climb up all the steps. Faith is like the foundation of the ground below; the ladder of spirituality must rest upon faith. Love is like the support at the top, where it rests against the rooftop.

We can reach any height when we have both love and faith. Without the support of these two qualities, we cannot climb the ladder of spirituality. If one tries to climb without them, it becomes impossible. Both the foundation (faith) and the point of support (love) are needed. **We must have strong faith and pure and sacred love. If we acquire both, we no longer need to engage even in chanting or meditation.** So, why do we chant and meditate? It is only to attain these two qualities: strong faith and pure, sacred love.

When the very thing you seek comes to you, there is no further need to search.

Many people are in search of God. But, truly, there is no need to search for God.

*sarvatah pani-padam tat
sarvatokshi kshi-shiro-mukham
sarvatah shrutimal loka sarvam
avritya thistathi*

(BG 13.14)

*(The divine is present everywhere.
His hands and feet are everywhere,
His eyes, heads, and faces are
everywhere
With His ears in all places,
He envelopes and pervades the
entire universe.)*

You are God, you are God, you are God.
Why search for God who is everywhere?
Are you searching for yourself? You can't
search for yourself anywhere. If you are
searching for yourself, then you are a fool.
In the same way, searching for God is nothing
but searching for yourself. **God is right
beside you, and always with you, in your
home, and before your very own eyes. You
are verily God. You are God, you are God,
you are God.**

Based merely on body-identification and
on the vestures of the body (*upadhis*), you
say, 'I am so-and-so.' That is not the truth.
Many great sages, numerous Vedas, scrip-
tures, epics, and *puranas* from ancient
times, asked the most challenging ques-
tion that remains: 'Who Am I?'

There are many things to enquire about
and know in this world. What is the idea
behind enquiring, 'Who am I?' When
anyone comes to us, we ask, "Who are you?
Where do you come from?" **You question
everyone, but you never ask yourself,
'Who am I? Where did I come from?' If
you enquire thus about yourself, it will
become easy to know who others truly
are.**

Therefore, the goal of life is Self-realization.
What is needed for this Self-realization?
First, confidence in the Self is needed. From
Self-confidence comes Self-satisfaction.
From Self-satisfaction arises the willing-
ness to sacrifice, self-sacrifice. Ultimately,
from self-sacrifice comes Self-realization.
Therefore, *"Self-confidence is the founda-
tion, Self-satisfaction is the wall, self-sac-
rifice is the roof, and Self-realization is the
in-dweller of this mansion of life!"*

Without a foundation, it is impossible to
build a wall. Without a wall, a roof cannot
be placed. Without a roof, one cannot
live in the house. Therefore, from the very
beginning, you must strive for all these
four steps. First, Self-confidence. You must
ensure that your Self-confidence never
wavers. Even in the most extreme situa-
tion, even when life itself is at stake, you
should remain unmoved. Such deep and
strong faith must be cultivated. When you
develop such faith, bliss will arise within
you unknowingly. **Once this bliss arises,
you will be ready to sacrifice everything.**
**In that state of bliss, there is no distinction
like 'this is mine and this is yours,' nor of
higher or lower status. Only then can you
sacrifice everything.**

It is only when you sacrifice everything that
immortality is attained.

*Na karmaṇa na prajaya dhanena
tyagenaike amṛitatvamanashuḥ*
(Kaivalyopanishad 1,3)

*(Not through actions, progeny, or
wealth can one attain immortality.
Immortality is attained only through
sacrifice.)*

So much bliss can one experience through
sacrifice! But we are unable to do this.
What is the reason? These two traits bind
us—attachment and possessiveness! These
are the two very attributes that take us
to hell. It is said that Yama Dharmaraja,
the Lord of death, throws his noose and
takes each person away. But he does not

*Prema Eshwar hai
Eshwar Prema hai*

**Love is God
God is Love!**

need to bring these nooses or ropes from anywhere. One's attachment on one side and possessiveness on the other bind one tightly, forming a noose around one's neck. That is what brings life to an end. **Therefore, we should not think that God gives us difficulties or brings us pleasures. Our own thoughts and actions are the root cause of both good and bad. No one else is responsible.**

To say that difficulties or pleasures come because of others is a sign of ignorance. We should not succumb to such feelings. **We ourselves are the cause of everything - good or bad, joy or sorrow, blame or praise. We are responsible for everything. When we truly accept responsibility for our situation, there will be no fear.** If we believe that our joy or sorrows or difficulties arise because of someone else, then fear will arise. Be fearless, be fearless. When does one become fearless? Fearlessness comes when love is perfect and full. Fear arises only when there is a defect. We must never allow any room for defects in ourselves.

As far as possible, before performing even the smallest task, discriminate whether it is good or bad; right or wrong. Take your time and avoid haste because *'Haste makes waste, waste makes worry, so do not be in a hurry.'* **Avoid haste; no matter what happens, remain calm. Remember**



God and cultivate your love for the divine. That love will transform into ambrosia, dispelling sorrow and filling your life with joy. This is the true education we must pursue.

You may pursue worldly education. Secular education helps in leading a worldly life (*pravrutti*). **For happiness in this material world, one needs worldly knowledge; for happiness hereafter, one needs knowledge of the Supreme Brahman. Both types of education are essential.**

What kind of education are these two? They are like negative and positive attributes. All material or worldly education is negative. As a result, we have filled our hearts with negative thoughts, yet we hope for a positive outcome. This is impossible because by filling ourselves with negative feelings, only negative thoughts emerge. How can you then desire the positive? You do not have the right to expect the positive.

First and foremost, fill your heart with positive feelings; then you gain everything. Our lives must be carried out based on these

two: worldly knowledge and spiritual knowledge.

Students! Many of you play football. The game has a structure: players on each side and two goals at opposite ends. The field has defined limits and boundaries. When the ball passes between these two goals, it counts as a goal.

In the same way, the six vices, lust, anger, greed, attachment, pride, and jealousy, are like the players on one side. Truth, righteousness, peace, love, and nonviolence are the players on the other side. They each play with the ball called 'life.' 'For happiness in this world, one needs worldly knowledge. For happiness hereafter, one needs spiritual knowledge (the knowledge of Brahman). When we strike the ball called life between these two posts, we score a goal. However, if it goes out of the boundary, it does not count as a goal. Undertake worldly education and attain high proficiency in it. But you must also learn the divine principles that form the basis for this worldly knowledge.

adhyatma vidya vidyanam

(BG 10.32)

*(Among all forms of knowledge,
spiritual knowledge is the highest)*

All forms of worldly education are like small canals and rivers. They all flow toward the ocean and merge in it—

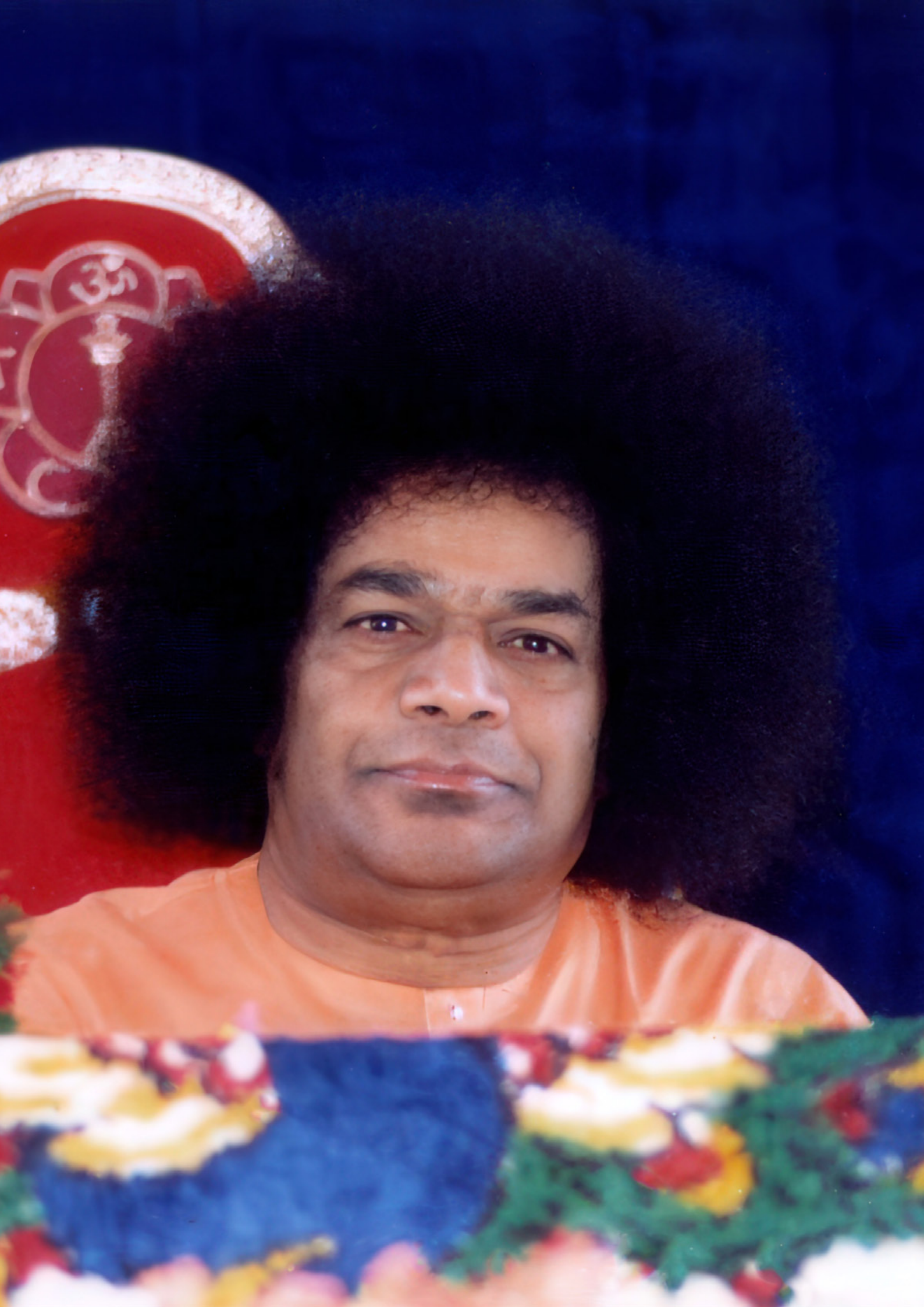
spiritual knowledge is like the ocean. All the rivers go and merge in the ocean (*nadinam sagaro gatih*) [scriptural saying]. So, no matter how many forms of knowledge you may acquire, ultimately, they must all merge into the ocean of divine grace. Based on this belief and effort, cultivate the principle of love.

We must never criticize nature. We can never abandon nature in any way, for it too is a manifestation of the divine. **God is the root cause, and nature is the effect and the result. The world is nothing but the relationship of cause and effect. Even within that, you must perceive divinity. In every single atom, you can discern the presence of the divine.** Therefore, we must not spend our lives solely relying on worldly education.

—Sri Sathya Sai Baba

June 20, 1996





Let My Heart

Always Beat for You

A JOURNEY OF FAITH, HEALING, AND SURRENDER AT THE FEET OF SAI

The First Whisper of Grace

The first time I heard of Bhagawan Sri Sathya Sai Baba, I was at home during my summer vacation after finishing 8th grade at Ramakrishna Vivekananda Vidya-mandir in Jasidih, Deoghar, in Jharkhand, India. A Bengali friend of my father visited us and shared a story that sounded utterly unbelievable to me—Swami had reportedly performed heart surgery using a flower twig. My rational, adolescent mind dismissed it as a myth. In fact, I mentally mocked it as a fairytale because I felt I had never seen such irrationality. But little did I know that this “myth” was about to become my *Master*.

Encouraged by the same family friend, my father applied for my admission to Sri Sathya Sai Vidyapeeth in Srisailam in Kerala, which was established by Baba in 1976. I was admitted into Class 10 in 1997. The school in Quilandy near Calicut in Kerala, with the Arabian Sea on three sides, was a sacred

place. The spiritual discipline, the vibrations of the morning and evening prayers, and *bhajans* started transforming me. It was here that I heard more stories and experiences with Swami from my friends and hostel mates. I also read many books about Swami and felt my heart warm up to this beautiful being.

That same year, I had my first *darshan* of Swami. It felt like a gentle awakening; subtle, yet life-changing.

Diagnosis and Disappointment

After my Class 10 board exams, I appeared for admission at Swami’s Higher Secondary School in Puttaparthi. I passed the test and interview, but during the medical examination, a doctor from Australia, who was also a devotee of Baba, detected a problem—malfunctioning of my aortic valve, likely due to my history of rheumatic fever. His diagnosis was confirmed at the Sri Sathya Sai Insti-

tute of Higher Medical Sciences (SSSIHMS), a super-specialty hospital in Puttaparthi. I was shocked. I had never suspected anything. I had always been active in sports and never experienced any symptoms. But now I was being told that I might not be admitted to the Sri Sathya Sai Higher Secondary School because of a heart condition! **Worse still, I was placed on a waiting list for aortic valve replacement surgery. I was deeply disappointed—not about the illness, but because I couldn't continue my studies and spiritual journey at Puttaparthi.** I returned to Srisa-
ilam in Kerala to continue my studies.

The Pain and the Pull to Parthi

I eventually joined NIT Silchar to pursue my degree in Electrical Engineering (2001-2005). But after my first year, during my vacation in 2002, I began experiencing excruciating chest pain. It was unbearable, and it kept coming in waves, once or twice a day. I knew I had to go to Puttaparthi. I was still on the waiting list at the Super Specialty Hospital to undergo the procedure. I arrived in Puttaparthi filled with hope and faith. The doctors examined me but didn't feel surgery was urgently needed. Despite the pain, I found myself blessed to attend both morning and evening *darshans* of Bhagawan every day. I spent my days immersed in the divine rhythm of the *ashram*, including *nagarsankirtan*, *bhajans*, reading Swami's teachings, and of course, waiting for a glance, a smile, a sign from the Lord. I stayed there for nearly a month.

The Divine Touch

One day, my classmate Sanil Sreekumar, who had enrolled as a student at Swami's college at Puttaparthi, recommended my case to Mr. Rajesh Desai, senior engineer at Sri Sathya Sai Institute of Higher Medical Sciences (SSSIHMS), whom he knew well. His sister, Dr. Neelam Desai, was a senior cardiac surgeon at the SSSIHMS, and Sri Desai referred my case to her. **She examined**

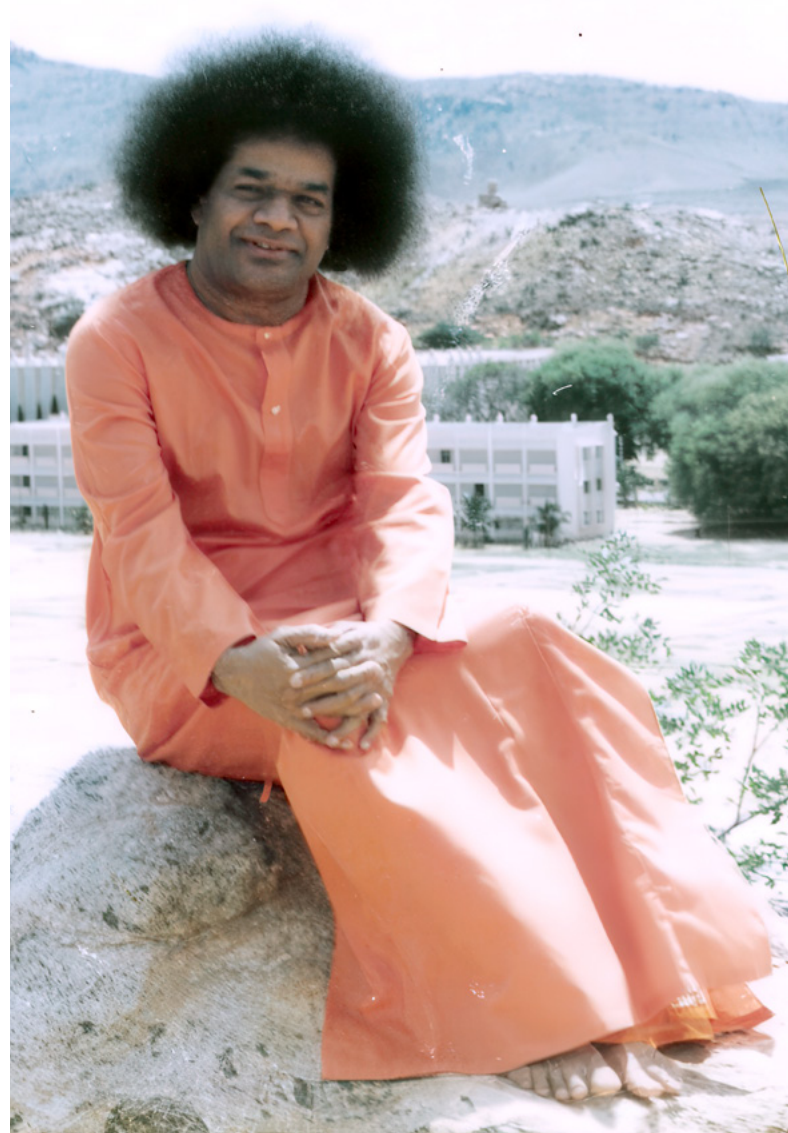
me and recommended immediate surgery due to the worsening of my heart's LVEF (Left Ventricular Ejection Fraction). She told me to get admitted for surgery within the next three days.

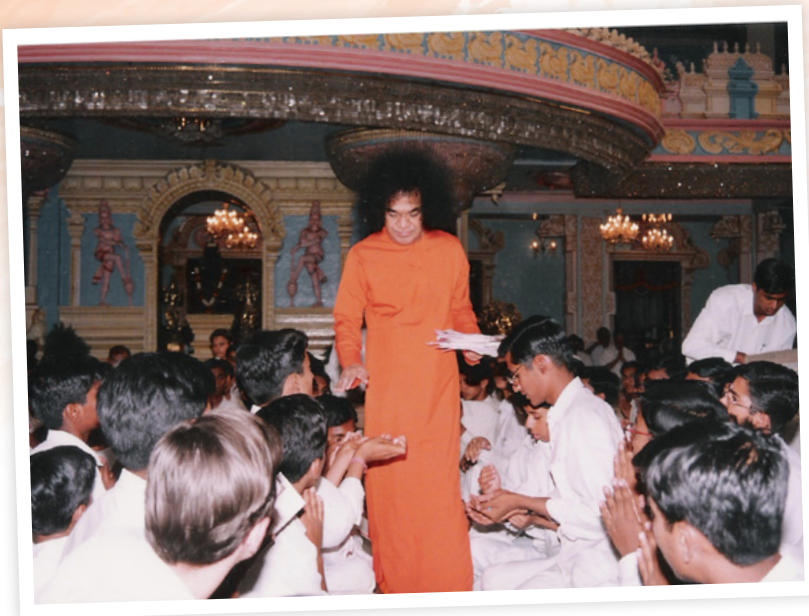
But Swami had other plans.

Students from my former school in Kerala had come to Puttaparthi for *darshan*. With the necessary approvals, I was allowed to sit with them in Sai Kulwant Hall. Swami came straight to us and promised that He would bless us all. We were then made to sit in rows facing each other, and Swami would walk through each row. As He passed by me, I rose on my knees and whispered, "Swami... heart problem..."

He said something softly in Telugu, which none of us understood, but I sensed it was "past *karma*."

A few minutes later, Swami came back and asked in Hindi, "*Doctor ko nahi dikhaya?*"





Swami leaned forward slightly and touched my chest with His index finger, and instantly I felt a surge of divine energy flow through me.

(Didn't you show it to a doctor?) I replied, "Swami, *doctor ko dikhaya, parantu thik nahi hua.*" (Yes, Swami. I did, but it didn't help.)

Then came the moment that changed everything. **Swami leaned forward slightly and touched my chest with His index finger, and instantly I felt a surge of divine energy flow through me.** My frantic, pounding heart quieted down like a storm tamed by its Master. Tears welled up in my eyes. I knew that I had been touched by *Sakshat Parabrahman* (Supreme Divinity). The immediate thought in my heart was, "Wow! Everything in the universe obeys His command instantly!"

Swami materialized *vibhuti* with a circular motion of His hand and poured it into my palm. He then took a piece of paper, transferred the *vibhuti* onto it, packed it, and, putting it in my pocket, instructed me to take it with water for three days. As He began to walk away, I asked the one lingering question—"Swami, is surgery needed?"

His clear answer: "Not now!"

Temporary Reprieve, Permanent Blessing

The pain I had felt totally subsided. Back at the hospital, I informed the doctors of Swami's advice. Since they were all devotees, they were very eager to repeat my tests and see the results. The LVEF had improved significantly. **The doctors were thrilled at this divine intervention and concluded that the surgery was not necessary and could be deferred.** I returned to college a month late, but still easily passed my third semester exams. **What medical science called an emergency, Swami's grace had transformed into normalcy!**

Seven Years Later—The Final Step

In 2009, seven years after the divine miracle touch, I quit my job at Wipro (a large Indian company) because I was seriously preparing for the Indian Administrative Services Examinations. That was when the pain returned—sharp, frequent, and familiar.

We rushed to Puttaparthi again. The doctors now insisted on immediate surgery. But I knew what I had to do first—get Swami's permission.

By His grace, I got a second-row seat during the morning *darshan*. As Swami passed by, collecting letters from the devotees, I managed to say, “Swami, the doctor has asked me to undergo surgery.” Swami didn’t stop, nor look at me. But He simply responded, “*Achha*” (Good).

That was all I needed, approval from the Lord, resident of my heart!

The surgery went well. I recovered. I missed the main exam that year, but cleared all three stages the next year and joined the Indian Railway Traffic Service. **The following year, I appeared again and secured a better rank, joining the coveted Indian Administrative Service (IAS).**

Why the Delay? Why the Pain?

Some may ask, “Why did Swami, the *Parabrahman* who is omnipotent, not cure me? He, who could, with just a deft touch of His index finger, calm a dysfunctional, unruly pumping heart and defer a surgery for seven years, why did he not heal the heart completely and avert the surgery?” I believe

I now understand. Swami could have healed me permanently, but He chose not to do this because the suffering was intended for my spiritual growth. The pain shattered my attachment to the body and guided me inward. His touch was not a shortcut to escape suffering; it was the strength to endure it and grow beyond suffering itself!

When the guru is God Himself, He knows precisely when to act and when to withhold. His delays are never denials; they are preparations.

Healed, Guided, Transformed

Even today, just recalling and reflecting on these moments brings tears to my eyes. The memory of kneeling before Him, His touch, His *vibhuti*, and His words—live in my heart forever.

Let my life be shaped by His will.

Let me be worthy of surrender.

Let my heart always beat for Him.

Jai Sai Ram.

Mr. Sanjeev Kumar, IAS

INDIA



Mr. Sanjeev Kumar hails from Bihar, India. He is devoted to Bhagawan Sri Sathya Sai Baba, having come to him at a young age. He completed his schooling at the Sathya Sai Vidyapeeth in Kerala and obtained a B. Tech in Electrical Engineering from N.I.T. Silchar. He worked at Wipro Technology and then joined the government service in India as an Indian Administrative Service (IAS) officer.

He has served in various positions as an IAS officer, including district magistrate in Bhojpur district, director, science & technology department, joint secretary in health department, additional secretary in planning department, director, technical industry department, and managing director in infrastructure development authority. He serves now as a special secretary in the public health & engineering department in Jharkhand, India.



DASARA

1947

WORSHIP OF THE DIVINE MOTHER

Among the various festivals that Bhagawan Sri Sathya Sai Baba celebrated, *Dasara* holds a very special place. It is possibly the earliest and most elaborate festival conducted in the divine presence. To get a glimpse of the magnificence of the festival and the munificence of Swami, especially at that time, let us travel back to the middle of October 1947, to relive the *Dasara* festival based on the descriptions given by several devotees who were present in those halcyon days of the *Pata Mandiram* (old *mandir*) during 1945-50.

The *Pata Mandiram* refers to the very first *Mandir* (temple) built for Swami in Puttaparthi before the Prasanthi Nilayam ashram was constructed. **It was inaugurated on Vaikuntha Ekadashi, December 14, 1945.**

Dasara in Puttaparthi

Vijayadashami marks the culmination of Navaratri (the nine holy nights) and holds unique spiritual and cultural significance. It celebrates the victory of good over evil, symbolized by Goddess Durga's triumph over the demon Mahishasura and Lord Rama's victory over the demon Ravana. **Spiritually, it signifies the destruction of inner enemies like ego, anger, and greed, and the restoration of righteousness (*dharma*).**

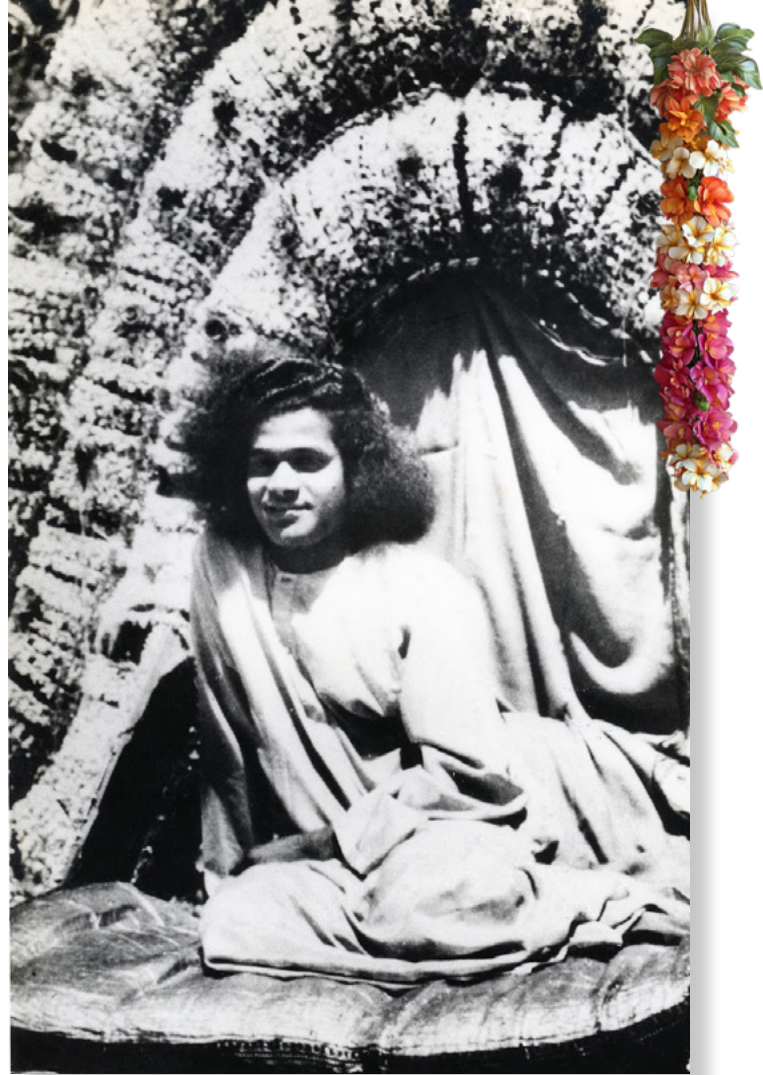
For the *Dasara* celebration in 1947, people came to Puttaparthi from several cities, including Bangalore, Bellary, Madras, Madurai, Karur, Kuppam, and Trichy. All of South India seemed to converge on this tiny hamlet. The *Pata Mandiram* was woefully inadequate to accommodate such a large gathering. Also, there weren't enough homes or rooms in the village to accommodate all people, so military tents were procured from Bangalore and set up across the *Pata Mandiram*.

Leela of the Cobra and a Message

A humorous yet profound incident happened during the *Dasara* regarding accommodation in the tents. Swami had 'reserved' one of these tents for the ailing mother of a beloved devotee, Sri Balapattabhi. But while Balapattabhi went to get the luggage, a jeweller from Madras occupied the tent, laid out his bedding, set up his luggage, and walked away as if it were his own tent.

So, Balapattabhi and his mother stood outside, stranded, watching the grand *Dasara* procession pass by. While Swami saw them and did not say anything, His *leela* was unfolding.

When the jeweller returned, he screamed and started running, because there was a gigantic black cobra curled up on his bedding! He cried out for help, and people rushed in to help. Just then, someone came running saying that Swami was calling the jeweller!



He ran to Swami, who calmly said, "***There is no cobra now. I came there Myself. How can you occupy a tent that is meant for someone who is sick? Don't you have the slightest sensitivity and courtesy? Always look out for chances to help. Help ever, hurt never. Even if you can't help, at least don't hurt anyone and cause inconvenience.***" Embarrassed, the jeweller promptly vacated the tent so that the elderly lady could stay comfortably.

Nine Days of Divine Glory

Dasara in Puttaparthi was celebrated over nine days of Navaratri, followed by the grand finale of *Vijayadashami*. Every day would unfold like a family festival, and everyone took the initiative to make the occasion a grand one. There would be no division among people based on caste or status. They all celebrated in the spirit of the brotherhood of man and the fatherhood of God. Arrangements were made to get a brass band and flowers from Bangalore.

Each morning, there would be *Omkaram* followed by *Kumkum Archana*—the chanting of 108 names of the Divine Mother (*Ashtothara Pooja*), with women offering *kumkum* (holy vermilion). This would begin at 8 a.m. every day, after which Swami would bless everyone with the coveted *padanamaskar*. Afterward, they would sing *bhajans* for an hour or two, depending on other programs scheduled for the day.

Each evening, there was a grand procession. Swami would be adorned as a different *Devi* (goddess) every night: Shailaputri, Mahagauri, Kalaratri, and so on. He would be adorned with elaborate jewellery, and at times, even covered with radiant sarees. Then, He would be taken around the village in a procession on various celestial *vahanas* (divine vehicles) lovingly prepared and decorated by the devotees, corresponding to the deity being honored.

Honoring Earthly Ties

The processions would normally begin around 4 p.m., and Swami would always stop by the home of Mother Easwamma, the Chosen Mother of the *Avatar*. He would also stop at the homes of His sisters, Smt. Venkamma and Smt. Parvathamma, and at the house of Karnam Subbamma's family. Smt. Karnam Subbamma was a devotee blessed to play the unique role of mother to Swami, akin to Yashoda, who lovingly raised Lord Krishna.

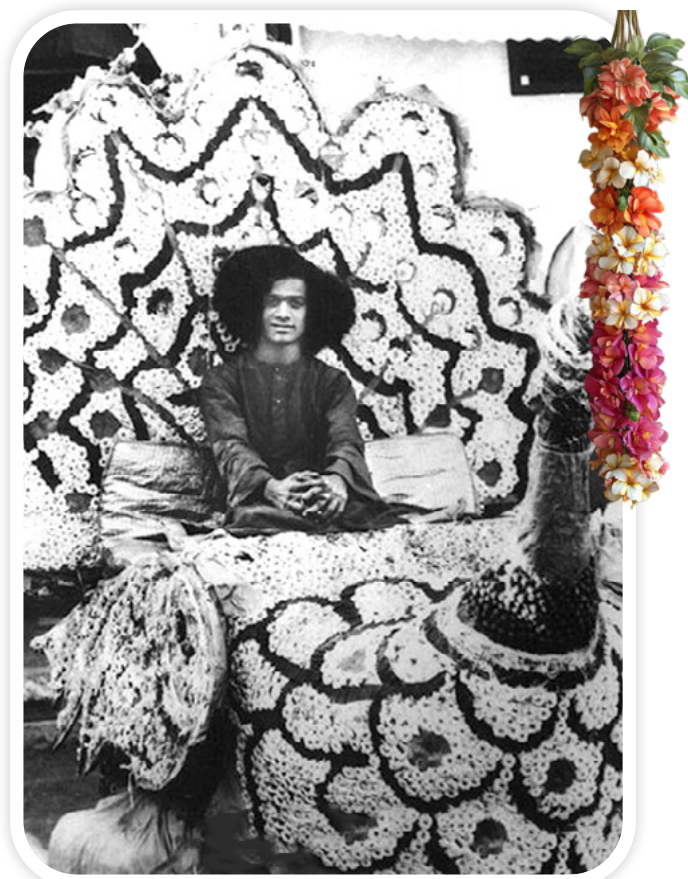
But then, some villagers would shut their house doors as the procession passed by. Poor souls, they didn't want the procession to stop by their homes. Such was their antagonistic and critical attitude toward Swami! Did Swami lose anything from such an action? No! As the celebrated devotee and composer, Sri Annamacharya sings, "*Enta maatramuna evvaru talachina, antam-aatrame neevu*" (In whatsoever way one thinks or visualizes You (God), You respond likewise). And as Swami says, when it rains,

it rains everywhere. If your vessel is upside down, nothing will be collected. **Likewise, unless we open our hearts, the grace of the Lord, though pouring equally on all, will not enter.**

Each Day, a Different *Leela*

On the first day of *Dasara*, Swami wore a dark yellow robe with a blue veil and was taken in a swan-shaped vehicle that had been prepared by florist devotees from Bangalore. As the procession went around with the women in the center, the men armed themselves with sticks and flanked it, guarding the procession.

On the second day, Swami personally oversaw *Narayana seva* (serving food to the needy). Sometimes, people call this "poor feeding," but **Swami would correct them, saying, "You are not feeding the poor, you are feeding the Lord Himself."** Freshly cooked food was heaped on large serving mats spread on the floor. They were served to all from 11 a.m. to 8 p.m.! **Miraculously, the food never ran short and kept getting**





replenished. For the evening procession, Swami was in a radiant red robe, covered with a rose-colored veil. His forehead was adorned with *vibhuti* stripes and a vermilion dot, while a diamond necklace adorned His neck.

On the third day, Swami wore a brilliant green robe with a red dhoti. All the women performed *Laksha Archana*—collectively chanting one hundred thousand names of Devi and offering *kumkum*. **That day, everyone witnessed a grand miracle as they saw their dear Swami verily as Goddess Parvathi, adorned with ornaments and flowers on one side, and as Lord Shiva, with the crescent moon and Goddess Ganga emerging from His hair, on the other side!** All the devotees witnessed Swami as *Ardhanarishwara*: half Shiva, half Shakti.

On the fourth day of celebration, Swami was dressed in violet and taken around on a *vahana* (divine vehicle) resembling a dancing peacock. Each day saw an increasing number of devotees, and therefore, the processions took longer. In fact, these processions continued late into the night, until 2 a.m. or 3 a.m., and devotees only realized how much they had walked once it was over. They'd wonder, "How did we walk so much in a village so small?" Perhaps devo-

tees from other worlds were joining in, and the roads stretched accordingly!

On the fifth day of *Dasara*, Swami was dressed in a mesmerizing rose attire, and His vehicle was designed as Lord Vishnu's *chakra* (discus). **Wearing a colourful garland with a decorated, enchanting flute in hand, Baba appeared like *Muralidhara*, Lord Krishna Himself!** For day six of the event, Swami was all in pure white, riding on *Garuda vahana* (eagle vehicle) as Goddess Mahagauri. On day seven, He was dressed as Goddess Kalaratri in sky blue with swans by His side and the *Om karam* forming the backdrop of the palanquin. As part of the eighth day celebrations, the palanquin was shaped like a hooded serpent with Baba wearing a lime colored robe and lotus colored veil. And on day nine, Swami appeared in a dark brown robe, seated on an eight-petaled lotus vehicle.

The Grand Vijayadashami Day

Then came *Vijayadashami*—the day Lord Rama vanquished Ravana, and the day the Pandavas reclaimed their weapons. The day is all about standing for *dharma* and standing up against *adharma* or wrong.

It is the sacred day when Swami performed the memorable *abhishekam* to a silver idol of Shirdi Baba, gifted by Sri Ranjot Singh,

the Inspector General of Police in Bangalore. There was also a Krishna idol painted by Swami Himself, which would be beautifully decorated with flowers. At the Venugopalaswami temple, Swami materialized *vibhuti* by just rubbing His palms together—not the usual soft powder, but coarse *Udi* (ash) from the *dhuni* (sacred fire pot) of Shirdi Baba. He said those who partake of it would be free from ailments and have strong bones and muscles.

Symbolism and Grace in Action

Later, Swami was taken in a beautifully decorated bullock cart to a *juvvi* tree (*Ficus virens*) that symbolized the demon king Ravana. From there, Lord Sai Rama stood on a bullock cart and shot three arrows at the tree. What a sight it must have been! He then materialized coins from the tree and threw them into the crowd, tokens of His grace. He also materialized glass bangles and *kumkum* for the women.

On other days, there was *jhoola utsavam* (joyful ceremony with a swing) during which Swami would be seated on a swing, and devotees had a chance to rock Him. Flowers would be showered on Him, and Swami would pick them and throw them back, turning them into sweets and candies. What a beautiful metaphor! We offer our devotion, and He returns it a thousandfold as grace and sweetness.

Two Incredible and Memorable Episodes of 1947 Dasara

1. The Silver Throne

Once, Sri Ranjot Singh brought a silver throne and prayed to Swami to accept it and sit on it. But Swami wouldn't even let the box be opened, let alone sit on it. It lay outside, unopened, for weeks. Just before His Birthday, Swami called



Sri Subbaraju (His brother-in-law) and asked him to open the box and clean the throne.

Tears flowed from Subbaraju's eyes. Years ago, when Swami was a 10-year-old boy in Kamalapuram, Subbaraju had scolded Him for sitting on a rocking chair, saying, "You think you're a prince?" Swami had said, "No. *The chair that is meant for Me is a silver throne. You will open it one day and clean it. That's how you will know who I am.*" Now, that sacred moment had come!

2. The Mercury and the Trance

A two-year-old boy, grandson of Sri Seshagiri Rao, the first priest of *Pata Mandiram*, was suffering from a high fever. Swami gave his mother, Smt. Sundaramma, a thermometer. The boy, in feverish delirium, accidentally bit it and swallowed it, including the mercury in it! Although upset, the mother who had strong faith in Swami still went for *bhajans*. Swami didn't come for the *bhajans*. Instead, He lay down at the *Tulsi Mandapam* and entered a trance! Since He did not return, everyone was confused. It was only the next morning that Swami emerged from the trance.

By then, the little boy was healed! Swami later revealed, "*I did three things: first, I removed the mercury from the boy's stomach. Then, I went to a devotee in Bangalore who was crying by my photo, and I comforted him. And later, I visited another devotee, also in Bangalore, suffering from stomach pain,*

and arranged food for him as his friend." Later, He told Mrs. Subhadra Krishnamurthy Raval, "*That man suffering from stomach pain was your husband. He's fine now.*"

What a compassionate Lord! Wherever His devotees call out, He rushes to help. Sit by His photo, speak to Him, and Swami will respond. This is not just a poetic metaphor—it is a literal, living truth!

Dasara with God

The 1947 *Dasara* celebration at *Pata Mandiram* was no ordinary festival. It was the supreme divine power enacting divine *leelas*, healing, guiding, and uplifting, and showing us that He is both Mother and Father, both Shirdi Baba and Sathya Sai.

More importantly, He reminded us that true devotion means following His message implicitly. As He says, "*My life is My message,*" which in turn automatically implies that Swami's message is Swami's very life!

As we celebrate *Dasara* each year, let us experience Swami in our lives by following His message. Let us also honor the divine mother within by becoming pure and compassionate and surrendering to the divine. Let us remember that when God comes down, we must be ready—not just with garlands and sweets, but with open hearts, humility, and an eagerness to serve. May Swami bless us all to walk on that path.

Jai Sai Ram.



Mr. Aravind Balasubramanya comes from a family that has been devoted to Swami from early 1960s. He completed his Bachelor of Science from the Sri Sathya Sai Institute of Higher Learning, receiving a gold medal. He also holds an M.S. (Chemistry) and an MBA from the SSSIHL. He worked for Radio Sai from 2007 to 2021. Aravind has authored five books on Swami. He was Swami's photographer for nearly five years. Aravind has dedicated his life to serving Swami and sharing His teachings through various media channels. He is presently part of the SSSIO Digital Media team and mentors the Young Adults.

Sri Sathya Sai International Organization (SSSIO)

100TH
BIRTHDAY
OFFERINGS



ZONE 4 INTERNATIONAL CONFERENCE

MALAYSIA



Celebrating

**100 Years of Love, Service
& Human Values**

September 5–7, 2025, Shah Alam, Selangor, Malaysia



Introduction

The International Conference of the SSSIO Zone 4 was held from September 5-7, 2025, at the Ideal Convention Center in Shah Alam, Malaysia. **The event turned out to be a cool and refreshing oasis of devotion and spiritual joy for over 800 devotees, including 250 delegates from other countries.** The milestone event held in the 100th Year of Advent of Bhagawan Sri Sathya Sai Baba was designed to bring together devotees, SSSIO leaders and members, and others to reflect on the core teachings of Bhagawan Baba, while engaging in spiritual fellowship, and developing strategies for future initiatives.

It seamlessly combined a series of programs that provided a holistic experience, blending inspirational keynote addresses, practical workshops, panel discussions, and cultural performances from the Zone 4 Southeast Asian countries. **It aimed to reinforce the organization's foundational principles, as laid down by Baba, while addressing their relevance and usefulness in the contemporary world.**

Leadership and Keynote Speakers

The conference featured prominent leaders from the SSSIO, including Dr. Narendranath Reddy, Chairman of the SSSIO; Mr. Leonardo Gutter, Chairman of the Sri Sathya Sai World Foundation (SSSWF); Mr. Manoj Kumar Singh, Chairman of SSSIO, Zone 4; Dr. Suresh Govind, Member of Prasanthi Council; and Mr. V. Sugumaran, National Council President of SSSIO Malaysia.

The involvement of these senior leaders indicated the importance of providing clear

direction and inspirational guidance to move the divine mission forward.

Conference Focus

The primary focus areas of the conference were:

- **Celebration and Reflection:** To commemorate the 100-year milestone and reflect on the enduring impact of Sri Sathya Sai Baba's message of love and service.
- **Spiritual Rejuvenation:** To provide attendees with opportunities for intense spiritual practices through meditation, *bhajans*, *satsangs*, and in-depth study of Bhagawan's discourses.
- **Practical Application of Values:** To explore how the core human values can be integrated into daily life, addressing topics such as mental well-being, financial management, community service, education, and environmental consciousness.
- **Organizational Growth and Outreach:** To discuss and plan current and future initiatives, including the 'SAI 100 Community Adoption' program, expansion of Sai Spiritual Education (SSE), and public outreach strategies.
- **Fostering the Community:** To strengthen bonds within the international Sai community through shared experiences, cultural programs, and collaborative workshops.

Conference Report

The three-day conference program was carefully organized to balance spiritual talks, interactive sessions, organizational planning, and cultural presentations. Each day had a unique focus, guiding attendees through a journey of reflection, learning, and planning.



Day 1

Friday, September 5

The first day was dedicated to setting a celebratory and inspirational tone.

Morning: The conference began with traditional ceremonies, including Veda chanting, a 'Paduka procession,' and the lighting of the lamp. Welcome addresses from the host country and zonal leadership were followed by the keynote address by Dr. Reddy. While expounding on the conference theme, Dr. Reddy emphasized the importance of having an attitude of gratitude and practicing love, service, and human values as taught by Baba. Dr. Reddy, along with all Zone 4 leaders, then sounded a gong thrice to launch the event. What followed was a mesmerizing opening extravaganza where more than 100 youth and children performed a spectacular dance to the specially composed theme song, accompanied by engaging multimedia visuals. The performance on the stage included a peacock dance, a lion dance, as well as a march by children carrying lamps and flags of all the countries served by Zone 4 of the SSSIO.

The standing ovation for this splendid



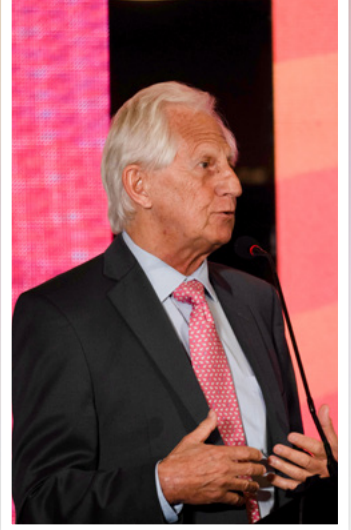
performance was testimony to the fact that the message conveyed resonated within the hearts of everyone assembled.

In line with the 'attitude of gratitude,' the next event was the 'Sathya Sai Lifetime Award' ceremony. Fifteen exemplary devotees from around the region were presented with awards honoring their service to the organization, society, and ultimately, Swami.

Afternoon: Dr. Sunder Iyer from the USA gave deep insights from his personal experiences with Swami, which transformed the vibrations in the hall. For many, listening to the stories and glories of Swami was like tasting and enjoying precious nectar. It never feels enough! The focus then shifted to empowering practical life scenarios with a

plenary session titled 'Celebrating Life.' This segment featured talks on maintaining a happy mind (by being grateful, practicing self-love, and avoiding





distractions); managing finances (living within one's means and learning to save and invest); caring for the elderly (promoting and practicing graceful aging); and living in harmony with nature (safeguarding the environment for future generations).

Cultural elements, such as a Chinese Ribbon Dance and a violin recital, were interwoven into the program, providing interludes to discussions. The session was highly appreciated by many who found the insights invaluable. All the speakers and moderators launched a follow-up online seminar and encouraged everyone to join in these sessions for further interactions and in-depth study. Thus, the conference was more than just a three-day event and ensured contin-

ued access to these meaningful, life-changing experiences.

Evening: The evening sessions deepened the spiritual focus with talks on 'Harmony of

Thought, Word, and Deed' by Dr. Reddy and 'Living with Swami' by Mr. Gutter. Mr. Gutter spoke about the rarity of human birth, the even rarer instance of being a contemporary of the Avatar, and the rarest opportunity of knowing the Avatar and being His devotee. **He also emphasized that Swami would never disappoint His devotees, and we must draw strength from Him and play our part in the divine mission.**

The lively discussion session between Dr. Govind and Dr. Reddy highlighted the valuable message of the need to align head, heart, and hand. **Dr. Reddy's personal examples and his commitment to adhering to Swami's words were truly inspirational.** Many delegates later conveyed that this session was particularly impactful and that they were inspired to put Swami's teachings into practice and build their own divine 'Bank Accounts.' **The term SAI was also portrayed as an acronym for "Sai first, All others next, and I last."**





A thought-provoking debate followed on how digital technology affects human relationships. The salient points discussed were:

- Digital technology offers convenience, but at the cost of reduced personal interaction.
- When Radiosai and the online websites were proposed, Swami took much time to review these proposals and approved them later, with strong safeguards.
- Digital technology enables collaboration and communication, which often brings families together.
- Social media is a double-edged sword; its impact depends on who handles it and how.

- In digital technology and social media, the head and the hand are aligned, but the heart is not involved, which can lead to erosion of human relationships.
- Often, issues arise because we use digital technology without appropriate training on how it should be used properly.
- Swami has said, “*Technology is tricknology*,” and we should ensure that it does not inadvertently lead to harm.
- **Use the internet to develop our ‘inner-net’**

The debate format and the engaging presentation of the speakers made an indelible impression on the audience, allowing people to seriously reflect on the points made in this session.



Day 2

Saturday, September 6

Workshops and Strategic Planning

The second day shifted from inspiration to practical action and strategic planning for the organization’s core activities.

Morning: The day started early with *Omkaram* and *Suprabhatam*. Following a recap of the previous day, the program focused on key organizational initiatives. Presentations on SAI 100 projects, Community Adoption, and SSE Expansion outlined concrete goals for these programs. **These presentations highlighted the adoption of 159 communities in Zone 4 and the expansion of the SSE program in Thailand,**

which endows children with fundamentals beyond the normal curriculum. The presentation concluded with the delightful Cup Dance by the children from Alor Setar.

Afternoon: There were parallel breakout sessions after lunch, featuring workshops for the Spiritual, Education, Service, and Young Adults wings, to allow for focused discussions and planning. **The importance of identifying the needs of the immediate community where Sai Centres are located was highlighted,** along with potential actions to address these needs. Programs discussed included mangrove planting to alleviate environmental impact; grocery



and book voucher distribution to the needy; service at senior citizens' homes; and initiatives promoting the inclusivity of children with severe disabilities. It was agreed that a collaborative effort, capitalizing on the synergy of volunteers, experts, and the government, can result in more effective outcomes.

Concurrently, a roundtable discussion was held on the 'Asia Pacific Sathya Sai Institute for Human Values Education,' while a panel discussion focused on 'Intensifying our Spiritual Sadhana.' The former discussion consolidated efforts on educational activities in the countries of Zone 4 and deliberated on the vision of this newly formed Institute. The latter, led by Dr. Reddy, highlighted how to intensify spiritual activities. Two other speakers, Ms. Sumarini from Indonesia and Dr. Ramadevi Sankaran from the USA, spoke on the topics of effective study circles and expanding consciousness, respectively. These sessions were well-received and enlightening. The afternoon also included wellness activities like breathwork and Chair Yoga, conducted by Dr. Iyer.

Mr. Gutter's personal experiences, especially in conducting public outreach events in Argentina, were truly inspiring and uplifting. **It was awe-inspiring to hear how Swami blessed him to address gatherings drawing more than 2,000 people when social media and modern communication tools did not exist.**



Evening: The day's program continued with the SSE Convocation Ceremony, where 88 children graduated, and 11 meditation trainers and 37 SSE teachers also received their certificates of completion. The event was attended by students, 'gurus,' and Sai leaders. **The careful planning and meticulous execution of the convocation ceremony aroused a deep sense of pride in everyone, emphasizing that this was a special program that truly inculcated the invaluable values!**

Next, a vibrant International Cultural Program was attended by more than 40 leaders and members of Non-Governmental Organizations (NGOs). Inspiring speeches were given by two Muslim leaders, an eminent professor from the International Islamic University and the head of 18 Muslim NGOs. The presence of leaders from other faiths, including the Archbishop from Malaysia, demonstrated the cordial relationship built by SSSIO leaders in Malaysia in keeping with Swami's message of unity of faiths. **The president of ABIM, the larg-**



est Muslim NGO in Malaysia, said that this celebration is not just for the Sathya Sai family but for everyone, and that it was an honor to have known the organization and worked with SSSIO for more than 20 years.

The cultural program by the children and youth participants, including dances from the countries of Zone 4, brought forth the timeless values that form the foundation of different cultures and civilizations.



Day 3

Sunday, September 7

Integration and Forward Vision

The last day was dedicated to summarizing the conference proceedings, answering questions, and providing a clear vision for the path forward.

Morning: After the morning Gayatri chanting and meditation, the '10-Fingers Gratitude Practice' was carried out. One of the highlights of the day was the introduction of the 'E.A.S.E.' Program, which stands for **E**xercise regularly, have a positive **A**ttitude, **S**leep deeply, and **E**at responsibly—a formula for a healthy life. Another major component of the morning session was a Q&A Session with the organization's senior leadership, includ-



ing Dr. Narendranath Reddy, Mr. Leonardo Gutter, Dr. Sunder Iyer, Dr. George Bebedelis, and Ms. Lorraine Burrows. It provided the delegates with a precious opportunity for interaction and tapping into their collective experience and wisdom.



The conference moved toward conclusion with a summary of the reports of the various wings presented by Mr. Billy Fong, central coordinator of Zone 4, consolidating the outcomes of the breakout sessions. Dr. Reddy then delivered the Valedictory Address, highlighting the key messages of the conference and inspiring future action to move forward. Dr. Govind mentioned that the conference had resulted in strong momentum for actions and aspirations. **The challenge would be to keep the momentum going. He concluded that, “we need to think Zonal and act local.”**

The vision and mission of the wings were then presented to the youth and SSSIO leaders from Zone 4, who placed it at Swami’s lotus feet. **Each person was presented with the token of Swami’s *Paduka* as a pledge toward the vision and mission, urging them to continue to act upon returning to their respective countries.** The program ended with a closing ceremony followed by *bhajans* and *arathi*.

The entire three-day event was an amazing, joyful experience for everyone. SSSIO

members and volunteers had been toiling for months in various roles to make the event a resounding success. There were times when there were obstacles, but they always knew that Swami would step in at the right time and ensure that everything fell into place, which is what happened. **Everyone left the event happy, fully charged, and ready to carry on Swami’s mission and vision with renewed vigor and commitment.**

Conclusion

The Sri Sathya Sai International Organization’s Zone 4 International Conference was a landmark event. By seamlessly blending high-level spiritual discourses with practical workshops, strategic planning, and cultural fellowship, the conference aimed to honor a century of legacy while charting a clear and inspiring course for the future. The event stood as a powerful reaffirmation of the organization’s enduring commitment to universal human values.

Jai Sai Ram.

SSSIO, Zone 4



100TH
BIRTHDAY
OFFERINGS

Harmony Beyond Borders

*Sarva Dharma Choir in
Europe & USA*



In March 2025, melodious sacred vibrations filled the air of Gross Lindow, Germany, as the Sarva Dharma Choir presented a soul-elevating musical concert transcending culture, language, and religion. **Born from an inspiration to form an SSSIO choir in 2009, and guided by the universal teachings of Sri Sathya Sai Baba, the Sarva Dharma Choir once again brought its message of unity and love through devotional music to a deeply spiritual venue in the heart of former East Germany.**



Gross Lindow, Germany

Memorable Concert in a Gothic Church

The concert, held on March 29, 2025, was a heartfelt offering of love by the choir to their beloved Bhagawan Sri Sathya Sai Baba, in the year of His 100th Birthday. The evangelical parish of Gross Lindow, which has upheld a tradition of spiritual music concerts for over four decades, extended a heartfelt invitation to the choir to offer a divine musical performance. The choir consisted of devotees from Latvia, Lithuania, and Poland, representing Region 73 of the SSSIO Zone 7.

The performance took place in a charming Gothic church, modest in size but rich in history, in the presence of around 160 people, including local parishioners, music lovers, and spiritual seekers. The spirit of unity and harmony that the choir brought was palpable even before the performance. The whole community came together to welcome the choir, from arranging

accommodations and offering homemade meals to handling outreach and venue logistics. The community verily created a sense of home away from home for the performers!

On the evening of the performance, the ancient arches of the church vibrated with songs that praised the divine in various languages and traditions. **True to its name—Sarva Dharma, or ‘encompassing all faiths’—the choir sang hymns and devotional pieces from various spiritual paths, blending sacred sounds with the important message that God can be worshipped in many forms and many names.** It also became evident that divinity is present in every heart that is filled with love.

The audience responded with deep emotion. Tears of joy, smiles, and moments of reflective silence spoke volumes. Hearts softened, minds stilled, and for many, it was not merely a concert—rather an uplifting spiritual experience. Reverend Waldemar Radacz, who had first collaborated with the choir a decade earlier in Poland, noted that this event reaffirmed his connection to Bhagawan Sri Sathya Sai Baba's teachings, which he first learned in 1999 while living near the Sai Center in Bad Wildungen, Germany.





Saulės Kalnas, Lithuania



Vilnius, Lithuania

100th Birthday Special Offering

For the Sarva Dharma Choir members, their music is more than just entertainment—it is their *sadhana*, their spiritual practice. It is the manifestation of the divine words spoken by Swami on July 4, 1968, “*Let the different faiths exist, let them flourish. Let*

the glory of God be sung in all languages and in a variety of tunes.”

The Sarva Dharma Choir has embarked on this collective project to spread Swami’s universal message of love and unity across continents. While the choir members themselves rented a bus to travel between different countries, devotees from each country organized concert venues, accommodation, catering, publicity, and even organized sightseeing tours for the group between rehearsals. Overall, about 70 volunteers lovingly helped the 36 choir members.

From August 31 to September 9, 2025, the choir performed five concerts over nine days covering Lithuania, Latvia, and Estonia, under the banner, ‘There is only one language—the language of the heart.’ The audiences were deeply touched. In Vilnius alone, 230 people filled the public library hall, while in Tallinn’s Evangelical Church, many more listened with rapt attention. **All concerts ended with standing ovations, tears, joy, and heartfelt gratitude from the listeners.**

A special blessing came when Tallinn’s Classic Radio, with a weekly audience of 55,000 unique listeners, invited a choir member,



Latvia



Latvia

Ms. Maria Quoos, for an interview, giving the choir an unexpected platform to share Swami's message with thousands more.

The pilgrimage strengthened bonds among devotees, highlighted the selfless spirit of seva, and became an unforgettable offering to Swami on the 100th Year of His advent.

Centennial Birthday Celebration in November 2025

The choir intends to complete their homage to Bhagawan Sri Sathya Sai Baba with several concerts at Sai Prema Nilayam in Riverside, California, USA, during the upcoming grand Centennial Birthday Celebrations in November 2025.



LOVE IN ACTION



AUSTRALIA

National Tree Day and Guru Poornima

National Tree Day in Australia started in 1996 and has grown into the country's largest community tree planting and nature care event. It is held annually on the last Sunday in July. Coordinating this national activity with the Guru Poornima celebrations in July 2025, members of SSSIO Australia across the country joined in planting trees and shrubs. They contributed nearly 3,000 native plants to parks, reserves, and homes nationwide. This unique service included planting 2,500 native plants in New South Wales, supporting biodiversity projects in Victoria, participating in habitat restoration in Queensland,



and home plantings in the Australian Capital Territory and Tasmania. Devotees of all ages thus expressed their love and gratitude to Mother Earth. **Their efforts echoed Swami's message to live in harmony with nature and recognize that human life will find fulfilment only when ecological balance is maintained in the world.**



RUSSIA

Volunteer and Eco-Camps for Guru Poornima

In the first ten days of July, SSSIO members of the Central Region of Russia gathered for a Volunteer Service Camp and Family Eco-Camp, **filled with love, harmony, and service. The days were vibrant with dedicated service, from caring for the Sai Garden and helping in the kitchen to supporting all the needs of the camp.** Children learned devotion and discipline through playful service, while laughter, games, and shared meals nurtured bonds of unity. The camp drew to a close with a joyous Guru Poornima celebration honoring Bhagawan Sri Sathya Sai Baba. The program featured chanting the



Vedas, uplifting bhajans, heartfelt sharing, and a beautiful children's skit about the ideal student. Despite long distances to travel and unpredictable weather, 26 dedicated volunteers, including 7 children, left with blissful memories of nature's beauty, loving services, and the eternal love of their beloved Swami.



THAILAND

Caring Through Community Adoption

By Swami's boundless grace, members of SSSIO Thailand recently served 70 families in their adopted community, with love. Despite the scorching heat, the volunteers joyfully unloaded and arranged the supplies. Families arrived carrying their own bags and boxes and radiated gratitude and excitement, filling the space with palpable love. Essential supplies such as rice, cooking oil, milk, cooling talcum, mosquito repellents, and diapers were distributed to the needy, bringing happiness and relief. All recipients



expressed heartfelt thanks, their smiles reflecting not just joy but hope for better living conditions. **The team returned home with hearts full of bliss, carrying the sweetness of Swami's unconditional and expanding love.**



USA

Caring Through Adoption of Maple Seedlings

Sri Sathya Sai Centers in the Seattle area, led by the Lake Washington Center, launched a unique Envirocare project to save fragile maple seedlings. **These seedlings, often at risk from animals or environmental factors, need protection to grow into mature trees that provide essential habitat and shade. Twelve SSSIO volunteers joined hands to rescue 3,000 naturally germinated seedlings.** They carefully located, dug up, and transplanted the young seedlings into trays. These trays were then taken to a volunteer's



home and stored for several months until they matured and could be planted along nature trails throughout Washington state. This initiative is a powerful example of environmental stewardship, where small acts of care lead to lasting benefits for future generations and contribute to preserving native species of flora.

For more stories of loving service by volunteers from around the world, please visit the Sri Sathya Sai Universe website:
<https://saiuniverse.sathyasai.org>

The Divine Gateway

My husband, George Kambouris, who was an architect, fell seriously ill in 1995 and required surgery for prostate cancer. We decided to undertake the long and difficult journey to Puttaparthi in India to seek Swami's blessings for the surgery. We traveled with a few other friends, who were also devotees of Baba. For George, it was the first visit. He was deeply moved, though exhausted, and anxious about his health.

Two days after our arrival, we were fortunate enough to be called in for an interview by Swami. George found himself sitting on the floor, next to Swami's right foot. Swami took George's hand, placed it on His lap, and kept gently stroking it. George was overwhelmed with emotion and shyness. So, when Swami paused, he gently pulled his hand away. But Swami took it again, continued stroking it, and said, *"You must have surgery soon, but don't worry."*

Then, one of our friends exclaimed, "Baba, George is a very good architect; maybe he could help with some work here."

"I know..." Baba replied, *"But he is mentally down right now... Go to the reception afterwards and they will tell him what to do..."*

George Gets a Divine Project

After the interview, my husband was told at the reception to report to a certain office to sketch and design a gate for Sai Kulwant Hall, the open hall where Swami granted *darshan* to the thousands gathered! A gentleman also showed him a draft design prepared by a well-known architectural firm in Madras (now Chennai), which Baba did not like.

I told George that although Swami had assigned him the task, he shouldn't feel disappointed if it was not accepted. He replied that working on the design was such a blessing and was in itself more satisfying for him.

George asked for tracing paper, but there was none! He was given just some plain sheets of paper and an ordinary pencil and left alone to work.

Although George had completed many projects in several countries, always respecting local architecture, environmental integrity, and aesthetic harmony, he had no knowledge of Indian temple architecture. I reassured him that Baba would guide him. Then he began to sketch out his ideas. After a while, we had to leave, as an injury to his big toe got infected, and he couldn't even wear slippers. I bought him medicines and many pairs of socks so he could walk without footwear.

The next day, in pain, he returned to the small office to continue drawing. His sketches from the previous day were nowhere to be found, so he started all over again from scratch!

The day after, while he was working, a tall, imposing man dressed in white entered and asked something about the drawings. The man was seemingly satisfied with George's answers and left. I was certain that it was Baba and told George so!

Swami Accepts the 'Gate'

George continued sketching for several more days. When he felt his design was complete, he handed it over to our friend to show it to Swami, as we were scheduled to leave the following day. I told George that although Swami had assigned him the task, he shouldn't feel disappointed if it was not accepted. He replied that working on the design was such a blessing and was in itself more satisfying for him.

We returned to Athens, and my husband underwent surgery. Not too long after, our friend called us to say that she had personally handed the design to Swami and that He liked it, especially "the wings." It was what He called the side extensions on the top of the structure.

Those "wings" held two deep symbolic meanings for George. First, one needed wings to attain spiritual growth and inner transformation. **Second, they also represented the** upliftment and sense of completeness **one feels upon entering Sai Kulwant Hall, under the** protective wings of Swami's love!

Sometime later, our friend called us again, overjoyed, to say that the gate was being built as per George's design! Overwhelmed by Baba's grace, George broke



into tears, sobbing and calling out, “Baba, Baba!”

George’s Offering of Love

By the time we returned to Puttaparthi, the gate had already been completed! George was again battling his illness and preparing for yet another surgery. **Yet Swami’s blessings helped him, granting him another 25 years of lease on life!**

Later, Swami gave instructions for two additional, smaller gates to be built, one on each side of the central gate, based on the original design done by George. Though we were not able to see them in person, George was delighted as he continued to see and speak to Swami inwardly every moment.

Bhagawan’s Gifts

After George’s first visit to Swami, he underwent his first surgery for prostate cancer. Not long after, he needed yet another operation, an implant of radioactive “seeds,” scheduled to take place in Washington, D.C. However, a prerequisite for the operation was that there should be no metastasis.

In a bone scan that was performed, three small spots appeared on his right rib. The doctor advised that the scan should be repeated in a month. If the lesion grew, the next surgery in the U.S. would have to be canceled, leading to further worsening of his condition, with dire consequences.

We prayed and placed our faith in Swami’s grace. When multiple scans were repeated, the spots were no longer detected. **They had simply vanished without any medication! Grateful for the miracle,** we travelled to Washington, D.C., where the procedure took place. It was a difficult time for my husband with many postoperative complications, but the challenges were eventually overcome through Swami’s blessings.

Experiencing Soham

One afternoon, during lunch, George stared spellbound at the front door. Then he held his head and bent down over the table. I thought he was having a stroke and asked him what was wrong. He didn’t respond and remained in that position. When I insisted on calling a doctor, he lifted his head, looked at me, or rather, through me. After a moment, with tears streaming down his face, he said, “It’s all your fault, I lost Baba... You shouldn’t have spoken to me...”

When he calmed down a little, he explained that he saw the door opening and Bhagawan walking in, in the flesh! Swami came to George, sat down next to him, and then dissolved into George’s body!

When I spoke to him, he lost the connection to that divine experience and held me responsible for it. I tried to reassure him that it was Baba Himself who made me speak, perhaps because George

He never took Baba's ring off his finger. Whenever doctors asked him to remove it before surgery, he would say to them, "You won't operate on me if I have to take off my ring!"



wouldn't be able to withstand that state of intense ecstasy for long. But he wasn't convinced! Ever since, whenever he recounted the incident, he would say, "It was Ninon's fault that I came out of that *samadhi*..."

Instant and Constant Omnipresence

On another occasion, my husband underwent surgery to remove a stone from his urethra. Although it appeared to be a simple operation, it lasted three hours and required general anesthesia.

Three days after being discharged from the hospital, though exhausted and worn out, he insisted on going out to select tiles for the renovation of the floor for our home. He didn't listen to my pleas to take rest. He did, however, agree not to drive himself as he had initially intended to. Thus, we took a taxi.

George normally had an excellent sense of direction, but he seemed disoriented that day. He kept insisting we were on the wrong street, even though I showed him the street sign confirming otherwise. I grew very worried. I feared that the long periods under anesthesia and his recent surgeries might have affected him neurologically. I held his hand, walking alongside him, silently pleading with Baba to help us.

Seeing how lost he looked, I urged him to enter the nearest store, so I could make him sit down somewhere. We stepped

inside. It was a large store, and at the far end sat a man at his desk. But behind the desk, on the wall, was a large poster of Swami!

"Sai Ram!" I exclaimed, almost instinctively.

"Why are you shouting?" George exclaimed. "Look," I said, pointing to the poster.

He broke down in tears and brought his palms together in reverence. The man at the back noticed us and rushed forward joyfully, saying, "Sai Ram, Sai Ram!"

We sat down and began to talk about Baba. George was back to himself. He had regained clarity, and as usual, when speaking of Swami, he ended up crying. I silently expressed gratitude over and over again to Baba for His prompt, timely rescue!

The Nine Planets

After my husband's surgery in the United States, we visited Puttaparthi to thank Baba, and He called us in for another interview. There, He invited George to come closer and placed His hand on my husband's head. George instinctively lifted his hand and placed it on top of Baba's head! Then Baba turned to the rest of us and said, "*He is a good man*," and manifested a ring with three diamonds, which He placed on George's finger.

Afterward, Swami went into the adjoining room with other devotees. George

whispered to me that the ring felt very tight, even though Baba had slid it onto his finger with complete ease.

"Tell Baba," I whispered back.

When Baba returned and sat down in His chair, He immediately turned to George and asked, "*What's the matter with your ring?*"

George replied, "It's very tight, Swami."

Bhagawan smiled, removed the ring from his finger effortlessly, held it in His fist, and blew nine times on it. **When He opened His fist, it was a different ring altogether—set with nine different precious stones!**

He held it up for us to see and said, "These represent the nine planets... great power!" He placed the new ring on George's finger and smiled at him with profound love. Words cannot describe the joy we felt. George, especially, appeared as if he were no longer in this world and had been transported to another planet! I would speak to him, and he wouldn't respond. He looked around as though he was noticing everything for the first time! He smiled and wept with awe! When we left the interview room, many of the devotees who had gathered outside came up and requested permission to bow to the

ring. **I couldn't help thinking that perhaps by replacing the ring, Swami had eliminated the illness from George's body. And maybe it was so because, despite all that George had been through, he lived many more years, grateful, prayerful, and joyful to have known Bhagawan Baba!**

He never took Baba's ring off his finger. Whenever doctors asked him to remove it before surgery, he would say to them, "You won't operate on me if I have to take off my ring!" He was so insistent that the doctors eventually found ways to work around the challenge, covering the ring during the operation.

When George passed away, I wanted him to be buried with the ring, but I was advised against this. There was a chance it might be dug out and stolen. The ring was returned to me, but I didn't know what to do with it. After consulting with other devotees, I was encouraged to wear it!

Now, the ring rests on my finger; I touch it, I caress it, and I draw strength from it to carry on with the life that Swami has graciously granted me, despite all its challenges.

Jai Sai Ram.

Mrs. Ninon Dimitriadou Kambouris
GREECE



Mrs. Ninon Dimitriadou Kambouris learned about Swami in 1987 after reading the book Sathyam Shivam Sundaram. She visited Swami in 1989 and returned in 1995 with her husband, the late Mr. George Kambouris. Mrs. Ninon was a professional opera singer. She was also actively engaged in cultural and artistic activities, including music, art, and theater.

She worked selflessly with children and young adults of her community on social and cultural matters, as an offering of love to Swami and humanity. Mrs. Ninon was the director of a literary magazine and the vice president of the local cultural center.



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from the International Sai Young Adults

RISE WITH SAI: AN INTERNATIONAL SADHANA INITIATIVE

Swami describes *sadhana* as “an activity undertaken for achieving one’s goal or purpose in life. The *sadhaka* has to decide what he wants to achieve, what his purpose is” (Sri Sathya Sai Baba, July 7, 1985). He further reminds us that “**all kinds of *sadhana* are meant only to attain purity. The moment you attain purity of the heart, the Omnipresent God will manifest right in front of you**” (Sri Sathya Sai Baba, October 9, 2005).

In honor of Swami’s 100th Birthday, the International Young Adults launched **Rise with Sai**, a *sadhana* (spiritual practice) rooted in the spirit of self-transformation. The program provides a collective opportunity for participants to honor Swami through disciplined, purposeful practices, while allowing the flexibility to tailor their journey according to their personal and spiritual needs.

The initiative aims to foster deeper self-awareness and a stronger connection with Swami, as shown by improvements in focus, resilience, happiness, and confidence in daily life. It also seeks to establish sustainable habits of individual and collective *sadhana* that endure over time.

Participants were asked to select a specific *sadhana* from three broad categories.

- **Health is Wealth:** taking care of the body through balanced nutrition, exercise, and quality rest.
- **Mindfulness is Godliness:** strengthening awareness through inner silence, gratitude, meditation, and mindful communication.

- **Prayers for Peace:** uniting hearts through the daily chanting of prayers.

The 88-day journey began on August 27, 2025, the auspicious occasion of Ganesh Chaturthi, and will continue until Swami’s Centenary Birthday on November 23, 2025.

The initiative has received overwhelming participation, with **457 devotees from 48 countries**. While originally intended for Young Adults (aged 18-40), the program has joyfully welcomed SSE students in their late teens and even adults over 40.

Every participant has access to a personalized online dashboard, where they can log their *sadhana*, write reflections, and earn milestone badges. Fortnightly “challenges,” inspired by Swami’s teachings, offer additional growth opportunities. Participants are grouped into small ‘WhatsApp circles’, fostering a supportive space to share experiences and learn together in Sai.

Rise with Sai is a movement rooted in love and discipline that helps Young Adults deepen their personal relationship with Swami while building bonds of brotherhood and sisterhood across nations. By journeying together, participants not only make progress in their own spiritual practice but also strengthen the fabric of unity in His divine mission.





Bhagawan Sri Sathya Sai Baba teaches us that there are three royal paths to the universal absolute—*bhakti marga* (the path of devotion), *karma marga* (the path of selfless action), and *jnana marga* (the path of wisdom). Young Adults from Zone 4, which includes Southeast Asian countries, have embraced these complementary paths in their spiritual practices, strengthening their commitment to the divine mission and deepening their connection with our beloved Swami.

LIGHT OF WISDOM: SADHANA CAMP IN MALAYSIA

**JNANA
MARGA**

The Sri Sathya Sai International Organization (SSSIO) Malaysia hosted the *East Coast Youth Sadhana Camp* on June 29, 2025, in Temerloh, as a follow-up to the National Young Adults Retreat held earlier this year in Ipoh. The one-day regional program was specially designed for Young Adults who could not attend the earlier three-day retreat, bringing together 36 enthusiastic participants and five facilitators for a day focused on purposeful living.

The Ipoh retreat, attended by 50 Young Adults, established a strong foundation by helping YAs reconnect with their values and their roles within the Sai ecosystem. Building on this momentum, the East Coast camp adopted the theme “**Purposeful Living in Modern Times.**” Its intensive one-day format was tailored to engage participants aged 15 to 35 and provided opportunities for personal growth, despite geographical and logistical challenges.

The objective of the camp was to strengthen the spiritual foundation of the youth while addressing today’s



challenges. It aimed to equip participants with practical tools for resilience, mental wellness, and decision-making, foster a sense of belonging through peer interaction and mentorship, and promote purpose-driven living in line with Sri Sathya Sai’s teachings.

The program began with *bhajans* and meditation, creating a sacred space for introspection and learning. The welcome address set the tone for the day, seamlessly blending spiritual wisdom with practical life skills. The camp was honored to welcome Dr. Suresh Govind, a member of Prasanthi Council, as the guest speaker, who delivered profound insights during

“Through a blend of expert guidance, peer engagement, and structured mentorship, the camp demonstrated how the timeless wisdom of Sathya Sai can help overcome the challenges of contemporary youth.”

two key sessions. His opening talk, **“Purposeful Living as Sai Youth,”** provided participants with foundational principles for navigating modern challenges while staying true to their spiritual values. In his second session, he facilitated **“The ‘Now’ Factor: Mastering Present Decisions,”** a dynamic forum that explored the critical importance of mindful decision-making in a rapidly changing world.

Interactive group sessions formed the heart of the camp, covering three key areas. The first area centered on **building inner strength**, offering practical strategies to develop resilience and stay focused on personal and spiritual goals. The second area addressed **mental wellness as a foundation**, equipping participants with tools for stress management, emotional balance, and psychological well-being. The third topic explored **spiritual empowerment**, helping participants discover how spirituality can serve as a source of inner strength and daily guidance.

To ensure lasting impact, the camp also strengthened the mentor-mentee system introduced at the Ipoh retreat. **This initiative fosters ongoing growth by pairing participants with experienced guides who provide structured guidance in spiritual and personal journeys.** The day concluded with a creative time capsule activity, where participants reflected on their learning, set intentions for the future, and committed themselves to purposeful living.



More than just a learning event, the *East Coast Youth Sadhana Camp* fostered a supportive community network that will endure over time. Through a blend of expert guidance, peer engagement, and structured mentorship, the camp demonstrated how the timeless wisdom of Sathya Sai can help overcome the challenges of contemporary youth. With similar camps planned for other regions of Malaysia, this initiative ensures that the transformative experience will reach the youth nationwide. **The camp stands as a model for sustainable community growth and youth empowerment, showing that with purpose, resilience, and spiritual grounding, today’s youth can confidently navigate modern times.**



VOICES OF DEVOTION: YA BHAJAN WORKSHOP IN INDONESIA

**BHAKTI
MARGA**

On July 5–6, 2025, the Sai Center in Denpasar, Indonesia, was filled with devotion and joy as 60 participants, including SSE children (ages 5-11), teenage youth (ages 12-17), Sai Young Adults (ages 18-40), and elders, gathered for a YA-led *bhajan* workshop. Guided by Swami's love, the workshop aimed to deepen the understanding of *bhajans*, not just as a musical offering but also as a discipline that fosters sincerity, self-awareness, and devotion.

Over two days, participants attended both vocal and instrumental classes tailored to their interests and skill levels. Sessions were held for singing, as well as for playing instruments like tabla, naal, and harmonium—instruments central to singing *bhajans* for both beginners and experienced musicians. The joyful atmosphere was filled with laughter and melody as hearts connected through rhythm and devotion. **Most instructors were Sai Young Adults, patiently mentoring all participants while sharing not only technical skills but also the spiritual essence of *bhajan*.**

As the final segment of the workshop, the participants presented a vibrant *bhajan* program after two weeks, coinciding with the regular Sai Center *bhajan* session. The performance was divided into two segments. The beginner class sang simpler *namavali bhajans* (*bhajans* focusing on repeating the Lord's name), such as 'Rama Rama Sai Rama' and 'Bolo Narayana.' The advanced class focused on *bhajans* like 'Hey Anatha Natha Sai' and 'Radhe Krishna Radhe Krishna' that contained more musical nuances, evoking the feelings of *bhava* (*devotion*).

Each class showcased not only their musical skills but also a deeper sense of unity, discipline, and devotion. **Through this workshop, participants experienced firsthand how *bhajans* serve as a powerful means of spiritual progress—purifying the heart and mind, leading to the realization of the Divine.** With Swami's presence felt in every note, rhythm, and offering, participants were inspired to sing from the heart, serve with joy, and let every melody become a prayer.

HANDS OF LOVE: SERVICE INITIATIVES IN SRI LANKA

**KARMA
MARGA**

Young Adults of Colombo, in the Western and Southern Regions, united to help those in need through two projects of love—the *Care Kit Initiative* and *Sathya's Meals on Wheels*.

As part of the *Care Kit Initiative*, a dedicated team of 14 volunteers (10 YAs and 4 Adults) reached out to *Daridra Narayanas*—less-fortunate individuals who are embodiments of Lord Narayana—living on the streets of Colombo and its suburbs. With compassion and devotion, the team collected and assembled essential items—slippers, bedsheets, sleeping mats, and towels—and made care kits. On May 27, 2025, these kits were lovingly distributed to over 60 beneficiaries across multiple locations, including Dehiwala, Kalubowila, Wellawatte, Bambalapitiya, Kollupitiya, Pettah, Maradana, Kotahena, and Colombo.

Supporting this effort was *Sathya's Meals on Wheels*, an ongoing initiative. From January to May 2025, **an average of 220 freshly prepared breakfast boxes were distributed monthly to individuals experiencing homelessness and hunger, reaching a total of 1,123 beneficiaries over five days.** Each meal box contained bread, *dal* (lentil curry), and coconut *sambol*, a traditional Sri Lankan relish. The preparation



and distribution were carried out with heartfelt devotion, reminding all that true service nourishes both the body and the spirit.

Both projects were marked by careful planning, teamwork, and, above all, devotion. While the beneficiaries received material support, the volunteers themselves felt spiritually uplifted, reminded once again of Swami's eternal message, "*Hands that serve are holier than lips that pray.*" Through these acts of love, the YAs are learning to transform service into worship, keeping Swami's teachings alive in their hearts and the community.

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SWAMI

Fix Me

A Silent Prayer



I was born in India into a family that believed in the divinity of Sri Sathya Sai Baba, and from a very young age, Swami's teachings were woven into my life. When I was five, my family moved abroad, but my parents made sure I stayed connected to my heritage, especially through the values and teachings of Bhagawan Sri Sathya Sai Baba. When we lived in Qatar, we attended weekly devotional *bhajans*, and later, in Canada, I was enrolled in the Sai Spiritual Education (SSE) classes, which kept my connection to Him alive.

In June 2024, at the age of 23, my life took an unexpected turn. I was hospitalized due to severe mental health symptoms. Over the next two and a half months, doctors performed every possible test—CT scans, MRIs, PET scans—yet they remained baffled, unable to determine the cause of what I was experiencing. What they did not know was that I had already surrendered completely at the lotus feet of my beloved Swami.

After my discharge from the hospital on August 29, 2024, and feeling uncertain about what to do next, my family and I decided to travel to Puttaparthi, India, seeking healing through His divine grace. It had been 14 years since my last visit, when I was just nine years old and had the immense blessing of Swami's *darshan*. I still remember that day vividly. It was the height of summer, unbearably hot, until the moment He entered Kulwant Hall. Suddenly, the atmosphere shifted, becoming cool and serene. **I felt as though His**

gaze met mine directly. I folded my hands in awe, immersed in the bliss of His presence.

This time, the atmosphere in the Sai Kulwant Hall carried a different sense of deep, quiet calm. I poured my heart into letters to Him, simply pleading, "Fix me." In my mind, I thought: If He were here in His physical form, I would beg Him for His divine *vibhuti* (holy ash). **Miraculously, the very next day, a fellow devotee approached us and handed over a photograph of Swami manifesting the Hiranyagarbha Lingam, a sacred image believed to grant healing and miracles, and also *vibhuti* that had materialized from His divine hands!**

During the 21 days we spent in Puttaparthi, I experienced something I hadn't felt in months: **peace!** I managed without the constant emotional support of nurses or the daily cycle of psychiatric medication. Slowly, my heart grew lighter. His grace is like a pain balm, quietly easing pain before we even realize it. As Swami says:

"Grace is like morphine; the pain is not felt, though you go through it! Grace takes away the malignity of the karma which you have to undergo."

—Sri Sathya Sai Baba
November 23, 1964

Where science stopped, surrender began, and with it, healing flowed. I remain ever grateful to my beloved Bhagawan Sri Sathya Sai Baba.

A photograph of a woman with a large afro hairstyle, wearing an orange shirt, holding a young boy in a white shirt. They are both smiling and looking towards the right. The photo is cut out with a white border.

Happy Birthday Swami!

Closing Prayers

Names Are Many, And Is One

My Curry, My Cuddling Light

TRUTH
NON VIOLENCE
RIGHT CONDUCT
LOVE
PEACE
FIVE HUMAN VALUES

Swami's Message

Love All Serve All
Help Ever Hurt Never

Help If You Can, Hurt No One In This Land. Serve your fellowmen

THIS IS YOUR CALL MY LORD

SRI SATHYA
SAI BABA

OM SAI
RAM

Pranish A/Kishore Kumar D

If I had a playdate with you, I would ask how you are doing, I would also thank you for letting me hear gayatri mantra and I also thank you for supporting me when I need it, lastly thank you for teaching me bhajans. Sairam!

As Swami my divine friend, if Swami comes to play with me, I would like to play Pokemon cards with him, and it is a fun way to bond. I've noticed that he often helps others, which is a great quality. Swami has also taught me valuable lessons in good manners. listening to His satsang is my favorite way to connect with Him.

listening to
Rama Lakshmi
Janaki

↓

chantin
Sairam!

LIFE OF SATHYA SAI BABA

Born as Sathyanarayana Raju in Puttaparthi, Andhra Pradesh, India, Sai Baba displayed spiritual inclinations and miraculous abilities from a young age. In 1940, at the age of 14, he declared himself to be the reincarnation of SHIRDI SAI BABA, a revered saint from Maharashtra. He took on the name "SATHYA SAI BABA" and began his public mission. He spent most of his life in Puttaparthi, where he established an ashram known as Prasanthi Nilayam ("Abode of Supreme Peace"), which became a hub for spiritual seekers from all over the world.

HIS DIVINE MISSION

Sathya Sai Baba's declared mission was to: Reaffirm the eternal truths found in all major religions, Promote human values: Sathya (Truth), Dharma (Righteousness), Shanti (Peace), Prema (Love), And Ahimsa (Non-violence),

His teachings emphasized the unity of faiths, urging people to look beyond dogma and see the divine in everyone.

THE PROFOUND IMPACT ON THE WORLD

Education: He founded the Sri Sathya Sai Institutes of Higher Learning, offering free, value-based education,

Water Projects: Undertook massive water supply initiatives in Andhra Pradesh and Tamil Nadu, benefiting millions. Organizations: The Sathya Sai International Organization (SSIO) operates in over 100 countries, promoting service and spiritual practice.

Tashviraraj | Group 2 | Malaysia

Letter to Swami

Dear Swami,

Thank You for everything you have given me. All the love and Support in the world.

I know that no matter the situation, you are there for me, and that provides me enough comfort. Your teachings are life-changing and eye opening on how you should live life.

I am forever grateful that I was able to go to Puttaparthi this summer, and attend darshan. I was able to experience this amazing opportunity. You always say, "love for all, malice towards none, keeping in view the well-being of others, overlooking personal interests!"

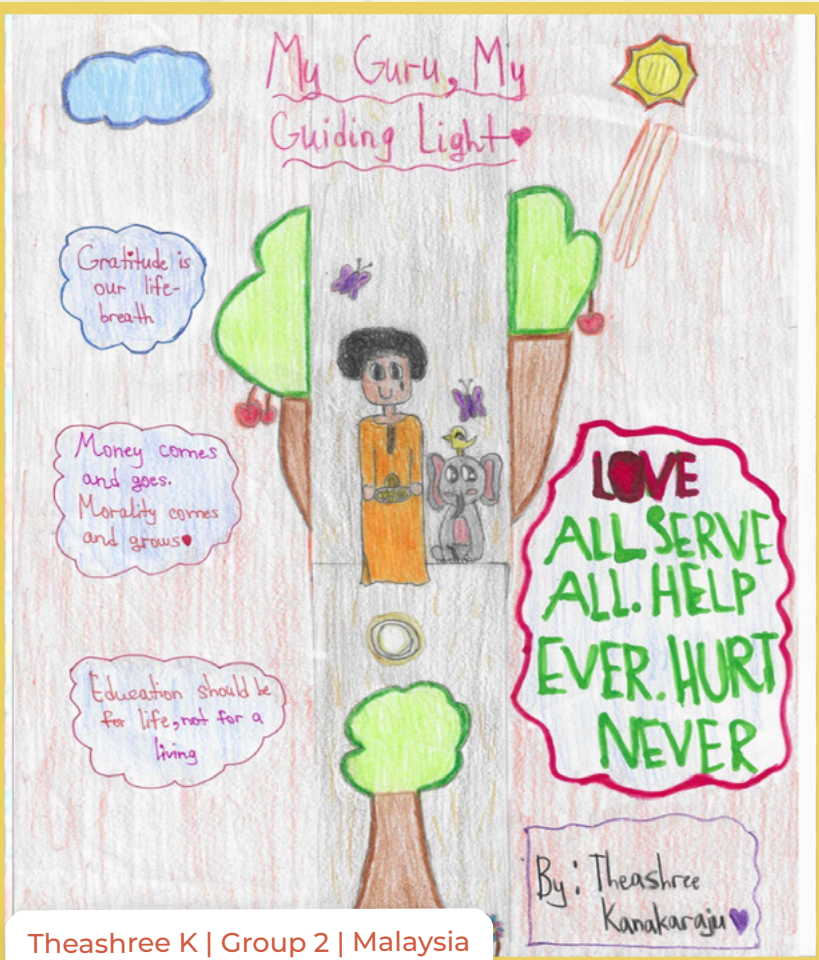
I am currently trying to practice this, by not letting my own interests get in the way of helping others first. I try to see the God in everyone," So that my love for them is infinite. Most importantly, happy birthday!!!

Shradda N | Group 4 | online SSE

Dear Baba,

Your guidance has helped me overcome all the tough challenges I have faced so far. Your love and joy has helped me rise above sad times. Your right conduct has helped me learn many lessons. Your positivity has made me start thinking about all the good things in life. Thank you Baba for everything. Happy Birthday Swami!

Aarav B | Group 2 | Panama



Theashree K | Group 2 | Malaysia

Upcoming SSSIO Events

Please visit sathyasai.org/events for details on scheduled events, local dates and timings.

Date of Event	Day(s)	Festival/Event
October 11-12, 2025	Saturday-Sunday	Akhanda Gayatri
November 8-9, 2025	Saturday-Sunday	Worldwide Akhanda Bhajans
November 19, 2025	Wednesday	Ladies' Day
November 20-22, 2025	Thursday-Saturday	11th World Conference, SSSIO
November 23, 2025	Sunday	100th Birthday of Bhagawan Sri Sathya Sai Baba



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- Sri Sathya Sai Young Adults [↗](#)
- Sri Sathya Sai Education [↗](#)
- Healthy Living [↗](#)



The worship of *jeeva* (individual being), which is the other name for *seva*, can be worthwhile only when the heart is pure. All the various types of service that one may write and talk about are mere empty boasts if the mind of the *sevak* (volunteer) is not pure. A heart bubbling with *ananda* (bliss) and a mind saturated with love may do any tiny bit of *seva*, yet that will win much more grace than huge projects undertaken in pride and pomp.

Sri Sathya Sai Baba
November 22, 1978



sathyasai.org

Love All • Serve All
Help Ever • Hurt Never

