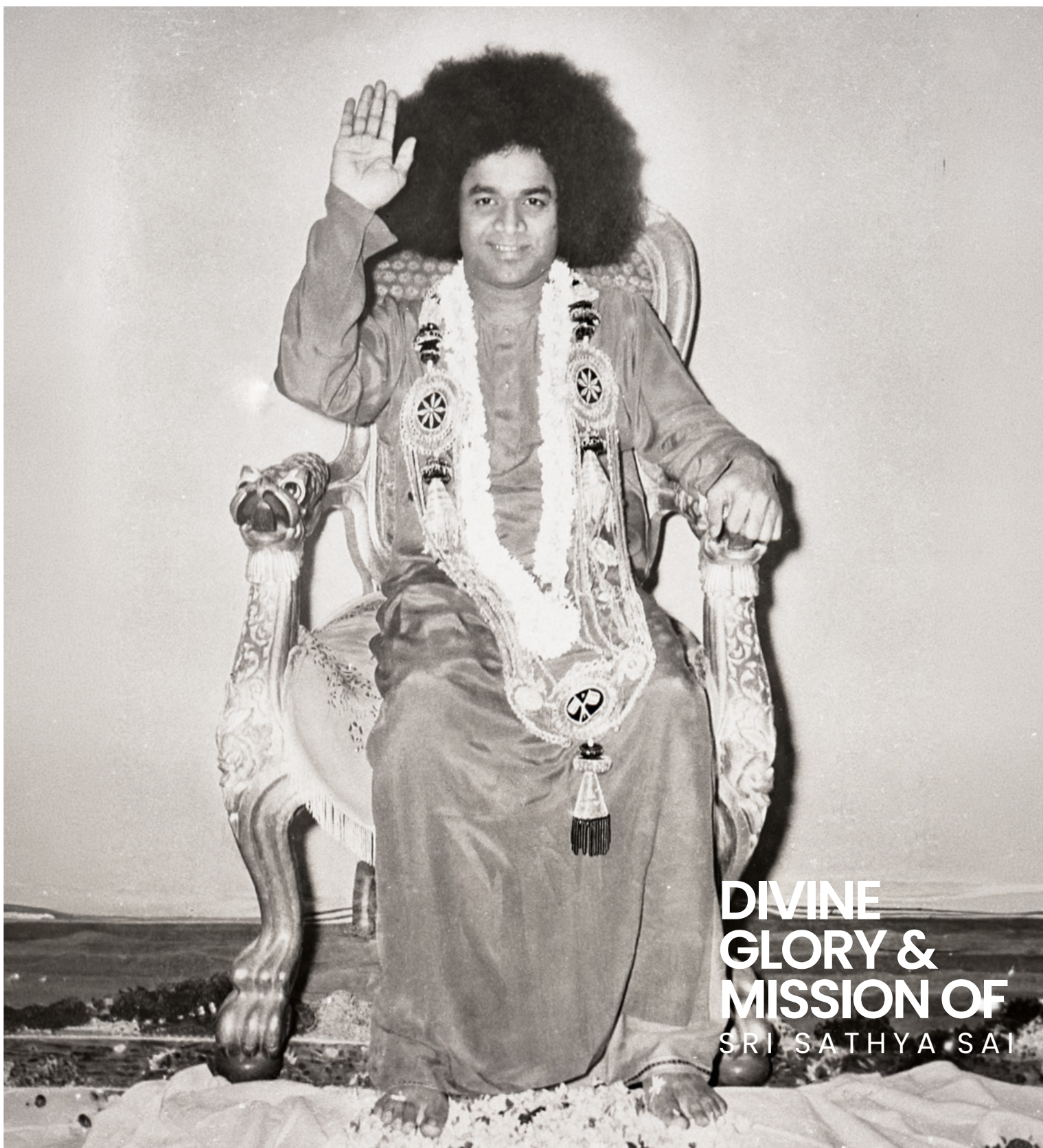


SATHYA SAI
THE
ETERNAL
COMPANION



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



Without devotees, where is Baba? Without Baba, where are the devotees? There is an unbreakable bond between Baba and His devotees. The two are inseparable and interdependent. Devotees are Baba's very life. Likewise, Baba is the very life of His devotees. The two lives have the same breath. If you thoroughly grasp this principle, then, wherever you are, you will always enjoy Baba's protection. Those who are firm and steadfast in their devotion will never face any troubles or difficulties.

Sri Sathya Sai Baba
May 19, 2000



DEDICATED WITH LOVE AND GRATITUDE TO
BHAGAWAN SRI SATHYA SAI BABA





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YAJNA

MAKING ONE'S WHOLE LIFE AN OFFERING

Part 1 of 2

The word *yajna* originates from the Sanskrit root *yaj*, which means to worship, sacrifice, offer, or honor. It is the general term for a sacred offering or sacrificial worship, especially an offering to a deity through *Agni*, the fire god. In *Vedic* lore, it includes fire, chanting *mantras*, and ceremonial offerings of various materials, such as *ghee* (clarified butter), precious metals, coins, jewelry, grains, and other items. It is conducted by a qualified group of priests following prescribed *Vedic* rituals.

Typically, a *Yajna Homa Kundam* is a square, rectangular, or pyramidal altar built with bricks, symbolizing stability, cosmic order, and the four cardinal directions. A fire is kindled from two sticks of hardwood, priests are seated around it, and ladles of *ghee* are offered to the fire amidst the rhythmic chanting of *Vedic* hymns. This is a beautiful and true image of *yajna*, but it is not the whole truth. Taking it as such has caused a great deal of misunderstanding of the tradition.

Bhagawan Sri Sathya Sai Baba addressed this misunderstanding in His divine discourse during the Dasara Yajna of 1972. **He warned that those who reduce *yajna* to a mere ritual performed within a marked enclosure have narrowed its meaning.** In the same discourse, He says, “*Yajna means any activity dedicated to the glory of God, not merely the activity prescribed in the*

ancient scriptures... Yajna is a continuous process; everyone who lives in the constant presence of God, and does all acts as dedicated to God, is engaged in Yajna (October 11, 1972).”

Nine years later, on the opening day of the Vedapurusha Saptaha Jnana Yajna of 1981, He puts it even more plainly: *Every act of yours from sunrise to the onset of sleep is a yajna, remember!* If *yajna* is any activity dedicated to God, then *yajna* is not one *sadhana* (spiritual practice) among many. It is the form that every *sadhana* finally takes.

In Moksha Sanyasa Yoga (BG 18.5), Lord Krishna declares that *yajna*, *dana* (charity), and *tapas* (austerity) should never be given up. **They are the practices that lead us to the final goal of liberation.** In fact, these cannot be separated from one another. Sacrifice, charity, and austerity are not external and separate from *yajna*; they are part of *yajna*.

Many people perform traditional *Vedic Yajnas*, such as *Ati Rudra Mahayajna*, *Chandi Yajna*, and *Sudarshana Yajna*, in which certain terms recur. It is worth knowing what they mean as we perform *yajnas*. *Yajna* is a complete and elaborate ritual that includes the altar, invocations, priests, offerings, and concluding rites. And when we say we are doing *homa*, we mean the specific act of pouring an oblation into the consecrated fire. *Havis*, or *havya*, is the substance we offer into that fire, and it varies depending on the



Every act of yours from sunrise to the onset of sleep is a *yajna*, remember!

type of *yajna*. Finally, *ahuti* is an oblation. The complete and final oblation of the *yajna* is the *puṇahuti*, the full offering, which is accompanied by many chants. The word heard with every oblation is *svaha*, spoken after the name of the deity to whom it is offered.

Bhagawan Sri Sathya Sai Baba explained how these offerings, accompanied by the chanting of “*svaha*,” reach the gods. When you drop your letter, duly stamped and addressed, into a mailbox, the postal department ensures that it will be delivered to the person whose address it bears. People who do not know the mechanism think, “How does it get there?” But there is a process, and the stamp helps to deliver it there. **Similarly, the word *svaha* takes the oblation to a particular deity.**

The second often-used chant is “*idam na mama*”—“this is not mine.” Here, the essential gesture signifies giving up or letting go. So we affirm that this is not mine; it belongs to God, and we voluntarily relinquish the results.

During His discourse on October 2, 1981, Swami says that the chief priest of *yajna* bears the title Brahma and must have

his wife seated beside him; otherwise, his credentials are incomplete. Swami further said that the wife represents *shraddha* (faith). **Without faith, the praises, adoration, worship, and hymns are all artificial, and sacrifice is a barren exercise.**

Yajna in the Vedas

In Vedic philosophy, *yajna* does not just mean an external fire ritual; it represents the cosmic principle of selfless giving, harmony, and cosmic order. Let us consider what the Vedas say *yajna* is. The **Purusha Sukam** in the Rig Veda describes creation itself as a *yajna*, or sacrifice. The cosmic person, the Vishwapurusha, is bound as the sacrificial animal (symbolizing that even God sacrificed in order to create), and after the sanctifying ritual, the following offerings are made: the seasons, the five elements, and the 21 entities (*tattvas*), which include the sense organs and the *anthakarana* (inner instruments). Then the whole creation emerges from this *yajna*.

It is said in Purusha Sukam: “*yajnena yajnam ayajanta deva. tani dharmani prathamanyasan.*” This means all *dharma*s which sustain the world emerged from this *yajna* performed by the gods.



Swami blessing a *yajna* in 2010

The opening words of the Rig Veda, regarded as the oldest scripture on earth, are about *yajna*: ***agnim ile purohitam yajnasya devam ritvijam***. It means, “I adore Agni, the one placed in front, the divine minister of the sacrifice.”

Fire is placed first in importance because fire is the element that transforms. Whatever is offered into the fire does not retain its original form. It is transformed into ash, *vibhuti*.

The **Taittiriya Samhita** goes further, saying, “*yajno vai Vishnuh*”—the sacrifice is verily Vishnu. Swami proclaims that God is the *yajna* because God is the goal. **His creation is used to propitiate Him. The performer of the *yajna* is He, and the receiver is He. And when the ego is sacrificed, renouncing all claims to the act, the *yajna* becomes divine.**

Sri Rudram also places great importance on *yajna*. The 10th *anuvaka* of the Chamakam, states:

May my long life (*ayuh*)
be sustained by *yajna*.
May my vital breath (*prana*)
be sustained by *yajna*.
May my downward breath (*apana*)
be sustained by *yajna*.
May my diffused breath (*vyana*)
be sustained by *yajna*.
May my vision (*chakshu*)
be sustained by *yajna*.
May my hearing (*shrotra*)
be sustained by *yajna*.
May my mind (*mana*)
be sustained by *yajna*.
May my speech (*vak*)
be sustained by *yajna*.
May my soul (*Atma*)
be sustained by *yajna*.
May the *yajna* itself be sustained
and fulfilled by *yajna*.

It is a prayer that all the breaths, senses, mind, speech, and *Atma* be an offering, as a *yajna*. They get sanctified and become fit instruments to continue the *yajna*. Thus, the

yajna sanctifies all of them so that they can be used to continue the *yajna*! Thus, *yajna* sustains itself.

***Yajna* in the Bhagavad Gita**

Lord Krishna makes this profound declaration (BG 3.9): “*yajnarthat karmanonyatra lokoyam karma-bandhanah*,” meaning, “Action must be done as a *yajna* to the Supreme Lord; otherwise, action causes bondage in this material world.”

The identical action, He says, either binds or liberates, depending entirely on how it is offered. **He beautifully describes (BG 3.14) how *yajna* sustains creation.** Beings come from food. Food comes from rain. Rain comes from *yajna*, and *yajna* comes from action.

Another important message Lord Krishna gives about *yajna* (BG 3.11) is “*parasparam bhavayantah*,” which is about nourishing one another. Through *yajna*, the gods are propitiated and pleased. The gods, in turn, shower their blessings on those who perform the *yajna*, so that they continue to do more *yajnas*. The cosmos is a system of mutual nourishment and support that sustains creation.

BG 4.24 is the *shloka* that people often chant before partaking of food.

*brahmarpanam brahma havir
brahmagnau brahmana hutam
brahmaiva tena gantavyam
brahma-karma-samadhina*

It means, “The oblation is Brahman, the ladle with which it is offered is Brahman, the act of offering is Brahman, the sacrificial fire is Brahman, and the one who offers is also Brahman. Brahman alone is attained by one who sees Brahman in all action.” Those who are completely absorbed in God-consciousness, seeing everything as God, easily attain Him.

In these words, nothing is outside the Divine—not the ladle, not the ghee, not the fire, not the hand that serves, not the result, which

is the food. **This is the verse traditionally recited before eating, and it conveys that the entire act of preparing and consuming food is a *yajna*.**

Again, in BG 9.24, Lord Krishna says, “*aham hi sarva-yajnanam bhokta cha prabhureva cha*” (I am the enjoyer and the Lord of all sacrifices).

To perform the very elaborate ritual sacrifices—*Ati Rudra Mahayajnam*, *Chandi Homam*, *Vedapurusha Saptaha Jnana Yajnam*—requires many resources, materials, money, and qualified people to perform the *yajna*. **The Lord says, “*yajnanam japa-yajnosmi*” (Of all the *yajnas*, I am the repetition of the name of God—BG 10.25). Thus, *japa yajna* does not require resources like other *yajnas*.**

Pancha Mahayajnas

The *pancha mahayajnas* are the five great offerings which are prescribed for every householder to perform daily, and they are the foundation of society. The *Taittiriya Aranyaka* and the *Manusmriti* both enumerate them. Bhagawan Baba lists them twice (in 1972 and in 1981) in His divine discourses as duties owed to one’s own welfare and to the society one lives in.

First is *rishi yajna*, also called *brahma yajna*, which consists of activities devoted to the study of the scriptures, by which the debt to the sages is repaid. The regular study circles, *satsangs*, and Sai Spiritual Education (SSE) classes conducted worldwide in the Sai Centers of the Sri Sathya Sai International Organization (SSSIO) may be considered the modern-day equivalent of this *yajna*.

Second is *pitru yajna*, consisting of activities devoted to our parents and ancestors, who gave us our bodies and fostered and guided us. Swami was explicit that all acts expressing gratitude, affection, adoration, and appreciation towards one’s parents are themselves holy. The SSSIO, through its education and spiritual wings, shares

the truth that mother is God and father is God, encouraging everyone to revere one's parents. This is the modern-day equivalent of this *yajna*.

Third is *deva yajna*, consisting of acts of reverential homage to God, who enables the mind, body, intelligence, memory, and consciousness, and who is present in every cell as vital energy. Swami says that *deva yajna* consists of the right use of the instruments God has given us. The spiritual wing of the SSSIO conducts this *yajna* through regular *bhajans*, particularly the worldwide Akhanda Bhajan and Akhanda Gayatri. These are practices we need to promote.

Fourth is *atithi yajna*, or *manushya yajna*, consisting of the adoration of guests and serving fellow human beings. Everyone at some time gets the chance to welcome a visitor, whether kith, kin, or a stranger. All are to be honored, as sent by God. Acts done to make a guest feel at home are elevated to the status of *yajna*. The Sri Sathya Sai Universe website lists several noble acts and deeds performed by SSSIO members, including food distribution drives and *Narayana seva*, which are modern-day examples of this *yajna*.

Fifth is *bhuta yajna*, consisting of unselfish acts done in our dealings with nature, which includes trees, animals, birds, household pets, and nature in general. It is very import-

ant to remember that nature is a gift of God, nature is a manifestation of God, and ultimately that nature is God. We need to revere nature as such. SSSIO members also serve nature in many ways, such as cleaning the environment, planting trees, using alternative energies, and avoiding waste of natural resources, which are examples of this *yajna*.

If we perform these *yajnas*, our entire life becomes a continuous *yajna*, even if no brick altar is ever built! These *yajnas* do not require much wealth, priests, or a special day. All one needs to do is visit or call one's parents and remember the ancestors with gratitude (*pitru yajna*); share a meal with a visitor (*manushya yajna*); scatter a handful of grains for the birds or food for the animals (*bhuta yajna*); just read a sacred quote from a scripture, from Swami or a great saint (*rishi yajna*); sing *bhajans* or do *namasmarana* (*deva yajna*).

Major *Yajnas* Described in Scriptures

There are some great public and royal *yajnas* described in Hindu scriptures, such as the Ramayana, Mahabharata, and Puranas. Some of the *yajnas* have a much grander scope, being highly elaborate public or collective sacrificial rites referred to as *yagas*. These include the *ashvamedha*, *rajasuya*, and *putrakameshti*; some last days, others months or even years.





A panoramic view of the Ati Rudra Mahayajna conducted in August 2006 in Prasanthi Nilayam

The foremost is *ashvamedha*, the horse sacrifice. It was performed by kings Sri Rama and Dharmaraja Yudhishtira. This royal sacrifice involved the ceremonial release of a horse, symbolizing the king's sovereign authority over the territories it traversed.

And there was the *rajasuya yaga*, the imperial consecration performed by Yudhishtira at Indraprastha, at which Lord Krishna was honored with the *agra puja* (first worship). This royal consecration ceremony formally affirmed a king's sovereignty and acknowledged him as an emperor by other rulers.

There is the *putrakameshti*, a sacred Vedic fire ritual performed by couples who wish to have children. The rite was performed by King Dasharatha, from whose sacrificial fire came the consecrated offering through which Rama and His brothers were born.

The *vishvajit yajna*, undertaken to gain absolute victory, to overcome all earthly and spiritual obstacles, and to attain total sovereignty, was performed by Emperor Bali. At that *yajna*, the Lord came as the Vamana Avatar and asked for land measuring three paces (or steps) of His own feet. This is a sacrifice associated with giving away all one's possessions, in keeping with *na karmana*

na prajaya dhanena thyagenaike amrutatwam anashuhu (Not through actions, nor through progeny, nor through wealth, but through renunciation alone one attains immortality). When Emperor Bali promised Him three paces of land, Vamana covered the entire earth with His first step and the skies with His second, and asked where to place His third. Bali offered his own head. Swami often shares this story as a definitive lesson in the subjugation of ego and in showing the true spirit of sacrifice.

Thus far, we have seen that *yajna* is far more than an external ritual. From the Vedic vision of creation as *yajna* to the teachings of the Bhagavad Gita, the *pancha mahayajnas*, and the great *yajnas* described in our scriptures, the central message is that every action can become an offering to God. When performed with the right spirit, our duties, relationships, service, study, worship, and care for nature can all become *yajna*. In Part 2, in the November issue, we will explore how Bhagawan deepens this understanding by expounding on the inner *yajna*, where the mind becomes the altar, our negative qualities become the oblations, and our entire life becomes a *yajna*, an offering to the Divine.

Jai Sai Ram.

(Part 2 of this editorial will appear in the November 2026 issue.)

The Purpose of Religion is to Regulate the Mind

*He who is worshipped as Allah by the Muslims;
Praised as Jehovah by the Christians;
Admired as the lotus-eyed Vishnu by the Vaishnavites;
Adored as Shambhu by the Shaivites, and
The Almighty who confers long life, health, wealth, and
prosperity on one and all;
Behold! That Supreme Self is One and Only One.*

(Telugu Poem)

Embodiments of Sacred *Atma*! Bharat is the country that has conferred lasting peace and happiness on the entire world through its spiritual teachings, for eons. **It is the Hindu race that has spread the noble and sacred ideal of “*Lokah Samastha Sukhino Bhavanthu*” (May all the worlds be happy) to the entire world.** Kings and emperors, *rishis* and *yogis*, and chaste mothers of this country have been nurturing this noble ideal since ancient times. However, the practice of distorting the Vedic injunctions, spreading incorrect meanings and misinterpretations of the Vedic *mantras* and gods, and establishing new religions and sects based on miscon-

ceived notions of *devatas* in the *Vedas* started in the Middle Ages.

The religious sects of Gaanapatya, Shakteya, Veerashaiva, Saura, and Charvaka (Lokayata) emerged in this way. Different forms of worship have been established for their chosen deities and selected paths for these sects, namely Ganapathi, Shakti, Shiva, Sun, and materialism, respectively. The forms of the idols and the practices to be adopted by the followers of these sects also vary. It must be remembered here that the various traditions and practices established at different times are meant for sustaining one's character and not for being propagated as dogmas among the public with a selfish motive. The underlying

The essence, the goal, the crux, and the objective of all religions is

PURITY OF MIND.



truth behind the various sects, however, is one and the same. This must be recognized.

Different religions are established with the sole purpose of regulating the human mind and directing humanity towards divinity. This type of broad-mindedness, however, has declined over time. The essence, the goal, the crux, and the objective of all religions is purity of mind. However, such noble and sacred ideas have been relegated to the background, and some narrow-minded people with selfish motives have started distorting and misinterpreting the great religions and spreading anarchy in the world. Yet others are pointing an accusing finger at religions and castes, holding them responsible for the anarchy and conflicts in society.

Embodiments of Divine *Atma*! Religion and caste are not at all responsible for conflicts and anarchy in society. It is the ego and jealousy of selfish people that are responsible for this situation. It is they who play these dirty games of spreading

anarchy and conflict in society under the guise of religion. It is most essential to realize this truth. Today, an attempt is being made to destroy religion and caste under the misconception that they are responsible for all the ills and anarchy in society. **Instead, what we must do today is to destroy the feeling of hatred and intolerance based on religion and caste, but not religion and caste per se. "There is only one religion, the religion of love, and there is only one caste, the caste of humanity."** Hence, there is no need whatsoever for proselytizing. One should not give scope to such evil thoughts at all. Whatever your religion or race, it is very essential to realize the truth that the essence of all religions is one and the same.

Since ancient times, for millennia, *Sanatana Dharma* (the eternal way) has been nourished and nurtured in the country of Bharat. Unfortunately, over time, the principle of unity expounded by *Sanatana Dharma* has given way to duality and multiplicity in Hindu philosophical thought. As a

result, two sects, namely Vaishnavites and Shaivites, and further subsects emerged. When you see that even in religions of recent origin like Islam and Christianity, sects and subsects have developed, it is no wonder that in an ancient faith like *Sana-tana Dharma*, several sects and subsects have also emerged. There are two sects in Islam, namely Shias and Sunnis. Similarly, there are two broad sects in Christianity, namely Catholics and Protestants, with innumerable denominations.

Simply because there are sects and subsects within a religion, one cannot deny God's existence in one sect or the other. One cannot deny Easwara, Allah, Christ, or any other form of God in a religion. People of different religions worship God by different names, but God is one. For example, Muslims refer to God as Allah. They use the word "*namaz*" for prayer (*prarthana*). The scholars (*pandits*) in the Hindu religion are called "*khajis*" in Islam, and the "*sastras*" (scriptures) in Hinduism are referred to as "*ullah*" in Islam. While the *Vedas* are the basis of the Hindu religion, the *Quran* is the basis of Islam. **Thus, the names are different, yet the underlying meaning and undercurrent of love are one and the same in all religions. One has to recognize this truth.** Prophets of different religions have realized this truth and spread the gospel of unity among world religions. Through such unity, they have tried to uplift humanity to the level of divinity.

First and foremost, based on this, Sri Adi Shankaracharya undertook the task of teaching the world the principles of unity, divinity, and *advaita* (nonduality). He was the beloved son of Shivaguru and Aryamba, a pious Brahmin couple in the state of Kerala, South India. He mastered the *Vedas*, *Sastras*, and *Puranas* even at a very early age. He emphasized the path of *jnana* (wisdom) and propounded the

truth "*advaita darshanam jnanam*" (Real wisdom lies in visualizing nonduality). He also propagated *advaita* philosophy throughout the length and breadth of the country. He explained that the *Atma tattva* (*Atmic principle*) in all is one and the same, but due to differences in the vestures (*upadhis*) worn by different people, they visualize God by different names and forms. **He established the truth that the all-per-vading *Paramatma* (Supreme Soul) is only One, based on the Vedic aphorisms "*ekoham bahusyam*" (One God manifests as many), "*easwarah sarvabhutanam*" (God is present in all living beings), and "*ishavasyam idam sarvam*" (The entire universe is permeated by God).**

Recognizing the common man's inability to comprehend such a great truth of *advaita darshanam* and attain such exalted heights of spirituality, Sri Ramanujacharya propounded the same truth in a unique way, namely *vishishtadvaita* (qualified nondualism). He was the beloved child of Kanthimathi and Asuri Kesava. **He emphasized *bhakti* (devotion) as the path to attain divinity.** He explained that attaining divinity is impossible without devotion and that God is *sevyā* (One who is served) and all human beings are *sevakas* (servants of God). On this premise, he propounded the *vishishtadvaita* philosophy (qualified nondualism). According to him, God is the source, sustenance, and goal of a human being, and He shall be reached only through the path of devotion. However, the *jivatma* (individual soul) became separated from its source, *Paramatma* (the Supreme Soul), during its cycle of birth and death, and it has to journey to its source once again. He thus compared the individual soul to a river and *Paramatma* to the sea. Just as the river flows into the sea and merges with it, so also the river called the individual soul shall ultimately merge into the sea of

Paramatma, journeying through the path of devotion.

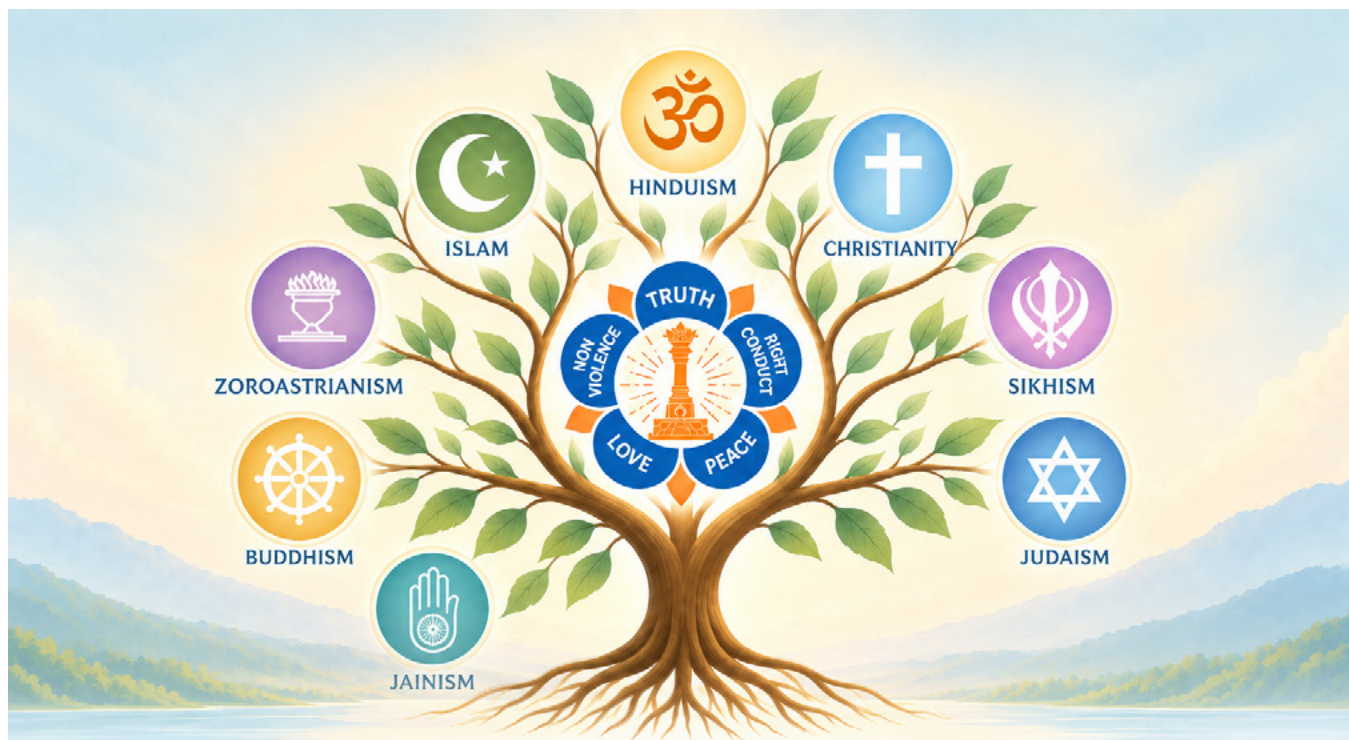
If an in-depth analysis is made of the *vishishtadvaita* school of philosophy, it can be concluded that it is also a form of *advaita*. Taking the same example of the river flowing towards the sea and finally merging in it, totally losing its identity, the question arises: "From where did the river come?" It came from drops of rain. Again, where did the drops of rain come from? From the clouds. The next logical question is: where did the clouds come from? From the sea, since the water in the sea evaporates due to sunlight and forms clouds. Thus, when we analyze this sequence, it becomes clear

that the water from the sea returns to the sea and merges with it. This phenomenon conveys a special or unique (*vishishta*) meaning. That is why this school of thought was named *vishishtadvaita*. If we wish to reach the source, namely *Paramatma*, the current of love alone can take us to the source.

Such sacred love toward God has been referred to as *bhakti* (devotion). This love is pure, steady, and selfless. ***Bhakti* has been further explained as that which does not desire anything except God. The love for God does not hanker after worldly objects. It does not crave worldly happiness, comforts, and conveniences.** Just as one looks into the mirror and feels happy seeing one's own reflection, similarly, one visualizes one's own self in the mirror of God and feels happy. This phenomenon has been referred to as *bhakti*. Thus, Sri Ramanujacharya has given priority to *bhakti* and propagated the principle of *bhakti* far and wide.

Sri Madhvacharya, on the other hand, felt that one cannot realize one's innate divinity simply by following the path of *bhakti* and *jnana* (wisdom). He therefore established the *dvaita* (duality) school of philosophy. His parents were Vedavathi and Madhyageha. He opined that by totally losing one's individual self, one can become a non-entity and therefore can never experience divinity. Hence, he theorized that one shall always remain *jiva* (individual self), and the Supreme Self (*Paramatma*) remains *Paramatma*. It is only when one remains as *jiva* that it becomes possible to experience the nectarine love of God. Based upon this theory, he established and propagated the *dvaita* school of philosophy. The example given in support of this *dvaita* philosophy is that it is not possible for sugar to realize its own sweetness. God is compared here to sugar, and the individual *jiva* to an ant. If an individual *jiva* (ant)





**The Sai religion is the essence of all religions,
and it has to be developed and propagated.**

is to taste the sweetness of sugar (*Paramatma* in this context), he shall remain only as a *jiva*. This is the essence of the *dvaita* (duality) philosophy propagated by Sri Madhvacharya.

Guru Nanak, the founder of the Sikh religion, was born to his parents, Thriphthadevi and Sri Kalu. **He propagated the concept of *bhakti* (devotion) and *prapatti* (surrender) as the means for God-realization.** He also advocated defending one's devotion with courage and valor. One of the important principles of Sikhism, propounded by Guru Nanak, was that one should not covet others' property. He was a great visionary who showed the world that if we aspire for something, we should aspire only for what belongs to the Supreme Divine. He emphasized the need for courage and valor to protect ourselves from obstacles or dangers that may come in the way of our devotion, teaching us to wear the armor of courage.

Buddhism was founded by Gautama Buddha, the beloved son of King Suddhodana and Queen Mayadevi. He declared that it is not good to misuse the power of human potential. **He advocated the proper utilization of the senses, the mind, and the intellect for the realization of the Truth and thereby triumph over sorrow.** He taught that through proper inquiry, one should realize the purpose and meaning of human life, and realize that sorrows and difficulties are the outcome of one's illusion, and one can come out of them by making a proper inquiry. The three cardinal principles of Buddhism are (i) *Buddham Saranam Gachchami* (I seek refuge in Lord Buddha), (ii) *Dhammam Saranam Gachchami* (I seek refuge in *dharma*, the teachings of Buddha), and (iii) *Sangham Saranam Gachchami* (I seek refuge in society). Gautama Buddha did not utter the words "God" or "devotion" anywhere; nevertheless, he advocated the path of *dharma* (*dhamma* in Buddhist parlance, meaning a moral code

of conduct) and the qualities of love and compassion to be cultivated by a human being.

Vardhamana Mahavira (a great spiritual leader of Jainism) also advocated the path of *bhakti* and *prapatti* (devotion and surrender) as the means to attain *kaivalya* (liberation). He stressed that performing one's own duty is the goal. The most important contribution of Jainism to Indian philosophical thought was the principle of *ahimsa* (nonviolence), refraining from causing harm to any form of life in God's creation. **Mahavira expounded the profound truth that since the entire universe is God's creation and God is immanent in every living being, nothing in the universe shall be misused, and no living being shall be hurt or injured.**

Zoroastrianism, also called the Parsee religion and Persian religion, was one of the early religions in the world. Zoroaster, or Zarathustra, founded this religion. **It teaches that evil thoughts and desires that arise in our minds must be burned continuously in the fire of wisdom, and that the light of wisdom shall always shine brilliantly in our hearts.** Our hearts must be made the sacred altar where the fire of wisdom must be installed. The Zoroastrian religion believes that every object, individual, and even an atom in the universe will be reduced to ashes in that fire, one day or another. Fire destroys every object in the universe, and ash is the ultimate form of everything. Even if the ash is put in fire, it will remain only as ash. The underlying meaning of this example is that the fire of wisdom reduces worldly desires to ashes. This is the essence of Zoroastrianism as taught by Zoroaster.

The sum and substance of the above analysis is that all religions of the world stress two important paths, namely the paths of *jnana* (wisdom) and *bhakti* (devotion), as essential for God-realization. Each one

of these major religions is named after its founder or prophet. **The Sai religion, however, is the essence of all religions, and it has to be developed and propagated.** The essence, inner meaning, and goal of all religions in the world are the same. No religion teaches hatred, conflict, quarrel, betrayal of others, or wickedness.

All religions teach only good.

*Realizing this truth, one should
conduct oneself carefully with
proper understanding.*

*When the mind (mathi) and thoughts
are good, which religion (matha)
can be bad?*

Listen, O brave son of India!

(Telugu Poem)

It is thus clear that *mathi* (the mind) is the source of all *mathas* (religions).

For the last eight days, we have been making efforts to understand the nature of the mind, which is the prime mover behind all activities undertaken by man. The family and the duties ordained for the householder constitute the foundation for all service activities and the observance of traditions and practices. It is only when there is harmony in our family that we will be able to mend another family. It is, therefore, necessary that we must strive to establish a peaceful and harmonious family in our own house. **The members of the family must try to understand each other and recognize the sacred relationship between one another. When we can achieve peace and harmony in the family, it amounts to the revival of the ancient Vedic dharma and the principle of unity, that is divinity.** We will be able to re-establish the ancient culture of Bharat, which has been extolled for eons and generations by millions of voices all over the world.

Embodiments of Divine *Atma*! I wish that all of you should recognize the principle of unity, purity, and divinity in all the religions in the world, live like brothers and

sisters, irrespective of your religion and race, and **spread the gospel of “Brotherhood of man and Fatherhood of God” to the entire world.** It is most essential that we strive to put into practice the great principles of sacrifice, love for the country, and spiritual outlook, which have been firmly established in the hearts of Bharatiyas since ancient times.

Faith in one's own religion and religious practices, along with pure, selfless love, is very essential for a human being. **Selfishness, ego, and envy are the worst enemies of a human being. One must drive out these enemies and make room in one's heart for the noble qualities of constant contemplation on God and pure, selfless love. This is the hallmark of a true devotee.** Perversion, fear, and illusion are not the qualities of a true human being. They are external to our true nature. There is no place for such qualities in human nature. One who adheres to truth and right conduct need not fear anything in the world.

Embodiments of Divine *Atma*! Human beings must develop a steady mind and unwavering vision. This is of the utmost priority. One must stand like a rock in the matter of faith in God, which can only be attained by a steady mind. We may face many obstacles and hurdles on our path, but we must achieve our goal, unmindful of those obstacles. **We should never deviate from our goal.**

*You have gone ahead and desired
what you wanted;
Do not give up until you get what
you desired;*

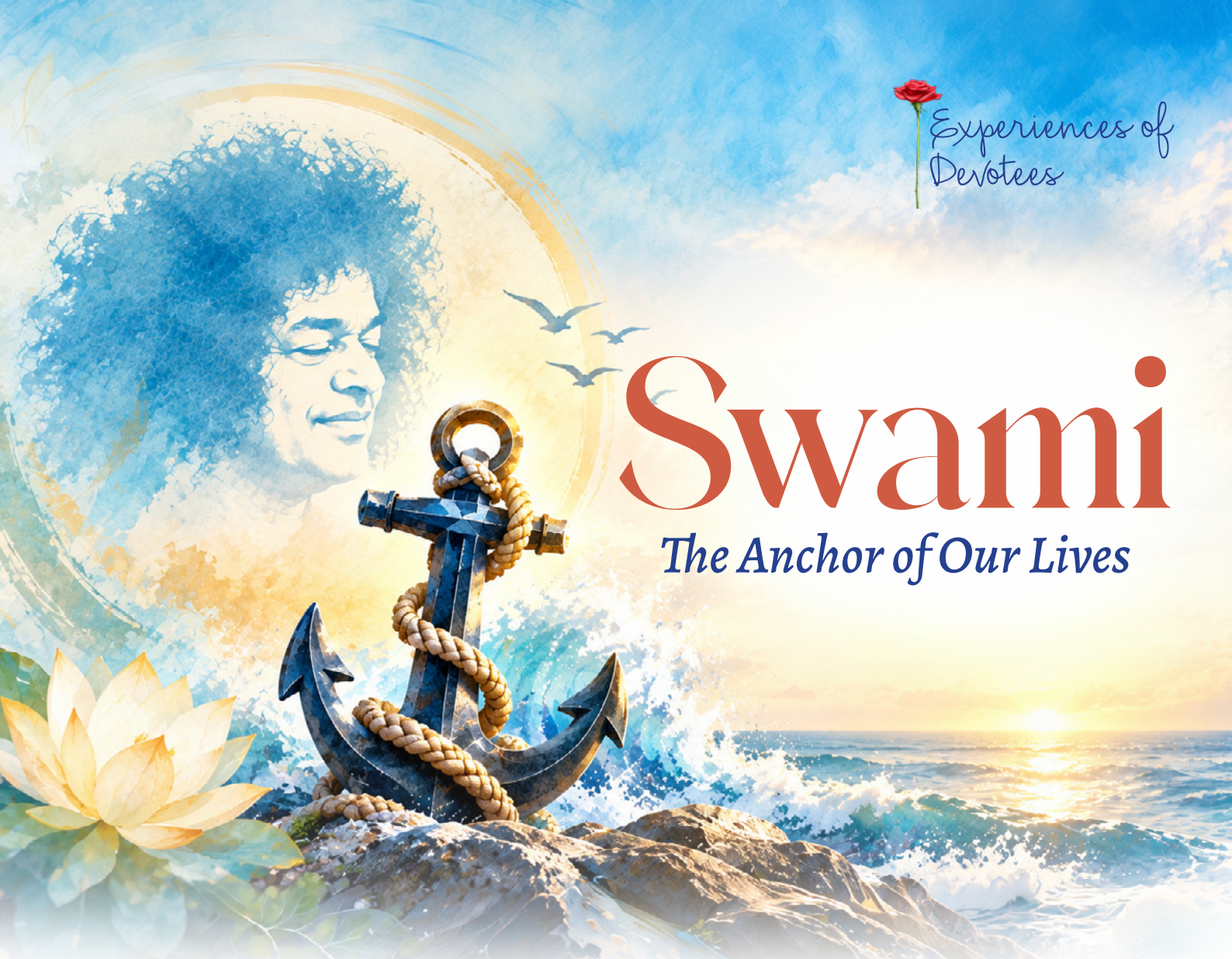
*Whatever you have asked for,
do not give up till you get what
you asked;
Whatever thought you had,
do not leave till your thought
is fulfilled;
Unable to bear your persistence,
He should either grant your prayer
or you should lose your body
consciousness;
But leaving midway and giving up is
unbecoming of a devotee.*

(Telugu Poem)

We must develop such a steadfast mind today. Our mind has to be trained to cultivate good thoughts and good tendencies. I explained to you earlier that the mind has no form of its own. The mind assumes a particular form, depending upon the thoughts and feelings one entertains at a given time. Hence, one should never give scope for bad thoughts and feelings to enter one's mind. Even if they enter, one should try to remove them from one's mind and cultivate good thoughts and feelings, as far as possible. **Once you realize the truth that people of different faiths are only part of the same *Paramatma*, there will be no scope at all for differences of opinion, or for jealousy and ego.** Those of you who have been attending these discourses for the past eight days must be prepared to proclaim in unequivocal terms that the essence of all religions is the Sai religion, when someone enquires of you in this regard. I conclude my discourse with the fond hope and blessings that all of you shall acquire such courage, confidence, and enthusiasm.

Sri Sathya Sai Baba
Dasara 1976





Swami

The Anchor of Our Lives

I grew up in Coimbatore, in Tamil Nadu, India. My aunt Rohini, my father's younger sister, lived about 25 kilometers away in Mettupalayam, a town in the foothills below the hill resort of Ooty. She had been a devotee of Swami since the late 1950s. Whenever we visited her, I saw a picture of Swami in her home, with bushy hair, a red robe, and His right hand raised in blessing. I used to ask her, "Who is this?" She would say, "This is Sai Baba." That was all I knew.

Music, the Doorway

Among all her nephews, my aunt was especially attached to me. I did not know why then, but now I think I understand. Starting in 1965, when I was in seventh grade, I spent my summer vacation with her. She would take me to the Sathya Sai Samithi in Mettupalayam, one of the older Sai Centers in the region, and she began teaching me Sai *bhajans*.

From childhood, I loved music, particularly South Indian classical music. I have always felt that this inclination was carried over from earlier lives. Swami had not yet made a deep impression on me, but the music did. My aunt told me, "When you go back home, before you go to school, get up early in the morning and sing these *bhajans*." **So my younger brother and I would rise around 5:00 AM and sing. Music became the doorway through which Swami entered my life.**

My father was also an excellent musician, and before coming to Swami, he was deeply devoted to Lord Rama. Our prayer room held a large five-foot-tall print of Raja Ravi Varma's *Rama Pattabhisheka* (the coronation of Sri Rama). My father chanted the Rama *shlokas* (verses) daily, praising the divine glory of Sri Rama, and whenever I sang a Rama *bhajan*, he would pick it up and sing it in his own, more classical style.

The Picture in the Prayer Room

My aunt gave me a small picture of Swami. I pasted it onto cardboard and placed it in the prayer room. For a few days my father said nothing, though he playfully compared Swami's hair to that of the Tamil actor M. R. Radha. Then one day he said, "This is a prayer room. You shouldn't keep pictures like this here. If you want it, keep it in your own room." I took it to my room and continued my prayers there. At 12, the full concept of God was hard for me to grasp. To me, God was someone who lived in temples, but I had started to get attached to Swami. I sang *bhajans*, memorized the *ashtottara shatanamavali*, the 108 names of Sai, and recited them.

Every Sunday morning, my father hosted a *satsang* (spiritual gathering) with learned people from the area to discuss the *Bhagavad Gita*. One Sunday, they were expounding this line:

*ishwarah sarva bhutanam hriddeshe
arjuna tishthati* (BG 18.61)

They explained that the Lord resides in the heart of every being. I listened closely. When the *satsang* ended, I went to my father and asked, **"You said that the Lord of the universe resides in the hearts of all living beings. If that same divinity is in everyone, it must also be in Sai Baba. So, what is wrong with worshiping the divinity in Sai Baba?"**

He was flabbergasted. He had not expected such a question from a 12-year-old. He stood speechless for a moment, then said, "Bring the picture and put it in the prayer room. You can worship Him." That was how it started for him. In His own inimitable way, Swami went on to bring our entire family into His fold.

Nectar in Mettupalayam

An unbelievable miracle was unfolding in one of the homes where my aunt's friends gathered for *bhajans*. *Vibhuti* (sacred ash), *kumkum* (vermilion), and *amritam* (nectar) were pouring from every picture of Swami. Large vessels set beneath the pictures were filled each day with nectar, and the fragrance was extraordinary. My aunt told my father to come and see for himself. At first, he dismissed it as magic or sleight of hand. She insisted, "It is not magic. Come and see for yourself."

The lady of the house was named Indra. When my father first entered her home, he was met with an overpowering fragrance. **As soon as the nectar was poured out, it was replenished before his very eyes; when *vibhuti* was wiped from the pictures, it reappeared.** But it appeared only on the pictures of the gods. On a picture of Krishna as Arjuna's charioteer, *kumkum* formed on Krishna but not on Arjuna. My father came home astonished and took me to see it. Later, Swami manifested an idol of Lakshmi for that family, and *kumkum* began cascading from that idol as well.

First Darshan

On His way to Ooty in 1966, Swami came to Pollachi, where my father was working at the time, and visited the Sai Center there.





Those living near Him often failed to see His divinity, while devotees came from all over the world, like bees seeking nectar.

That was my first physical *darshan* (sight of a holy person) of Swami. Swami drew not only me but also my father to Him. In October 1967, during Dasara, my father drove the whole family to Puttaparthi. The road was rough for travel by car. Puttaparthi was then a small hamlet of perhaps a hundred people. Apart from a few small houses where Mother Easwaramma, Prof. Kasturi, and Swami's sister lived, there was little infrastructure. We laid a blanket under a tree and slept there for ten days. Swami came out for *darshan* around 6:30 AM and again three or four times during the day, walking among the devotees and distributing *prasadam* (sanctified offering of food) and *vibhuti* with His own hands.

Many local villagers did not recognize Swami's divinity and would ask visitors, "Why are you wasting your time and money here?" Swami often answered this with the example of the lotus. It blooms in muddy water, but the frogs beneath it are oblivious to its nectar, while bees fly from great distances to taste it. **Similarly, those living near Him often failed to see His divinity, He said, while devotees came from all over the world, like bees seeking nectar.** After these experiences, my father became secretary of the local Sai Center. And thus, Swami became the anchor of our lives.

The Amplifier that Worked for One Day

After completing my undergraduate degree in electronics engineering at the University of Madras, I was admitted to the Indian Institute of Technology (IIT) Madras for my master's degree. Devotees who were students and professors there formed the IIT Madras Sai Samithi, with *bhajans* held every Thursday.

I had usually ranked first in my class in school and college, but IIT brought together the most meritorious students from across India. There, I usually ranked second or third. In the fourth semester, my mentor, Dr. Dattatreya, suggested a project no one there had completed: an amplifier built around an IMPATT diode, a cutting-edge microwave semiconductor device he had received through a research grant from the United States. "If anyone can make this successful, I believe it is you," he said. "Even if you don't succeed, document your work, and you will graduate."

I worked through the theory and fabricated one prototype after another. Nothing worked. Four or five months went by. The external examiner was going to be Dr. Rajeswari Chatterjee of the Indian Institute of Science, Bangalore, an authority on microwave engineering.

I prayed to Swami. “My professor told me from the beginning that this was very difficult. I have applied all the physics I learned at IIT and can find nothing fundamentally wrong with my experiment, yet it does not work. This is now beyond my understanding of physics. If it is to work, it can only be by Your grace. Whatever the outcome, I will accept it.”

The evening before the examination, I went to the laboratory, applied a little *vibhuti* to the experimental setup, prayed for five minutes, and switched it on. It worked! The device was amplifying cleanly. I could find no technical reason why this attempt should have succeeded when all the others had failed. I did not dare switch it off.

The next morning my professor asked, “What is happening, Sundar?” I said, “Sir, it works.” He could not believe it. In the laboratory, he had me turn it off and on again, and it worked every time. “You tried so many times. What did you do?” I told him the truth: “Sir, I put Sri Sathya Sai Baba’s *vibhuti* on it. You know I am His devotee. I prayed to Him; that is all I did.” Though stunned, he said, “I didn’t realize you had such deep faith. No one else has managed to make this configuration work.”

Dr. Chatterjee examined the setup, understood the difficulty, and after the *viva voce* (oral examination), awarded me the maximum marks. Those marks changed the final standings, and I graduated first in my class in June 1978, receiving the gold medal.

The most striking detail came afterward. Once the examinations were over, **I returned to the setup, only to find it had stopped working. Swami had shown me, in His own way, the power of divine grace at the very moment it was needed.**

Gatekeepers at Brindavan

I joined Bharat Electronics Limited in Bangalore (now Bengaluru) and immediately enrolled as a member of the Bangalore *sevadal* (volunteer corps). When Swami

was at Brindavan, one of our duties was to stand guard at the gate: two of us stood at the entrance to ensure the public did not enter Swami’s residence. We were, in a sense, *dwarapalakas* (gatekeepers).

I liked that duty because whenever Swami came out for *darshan*, we got to see Him up close. Many times, He looked at me. Sometimes He smiled; sometimes He simply walked by. I never had an interview or a dramatic personal interaction. Those glances were my only close physical encounters with Swami. Yet throughout my life, I have carried the conviction that He is always very close to me, and that inner connection has endured even when external circumstances changed.

In His Hospital

I came to the United States in 1983. For about six years, I was absorbed in work and did not attend a Sai Center. Then, in 1989, my father visited me. He learned about the Boston Sai Center, and through him I reconnected with the Sai family.

My training was in high-power radio-frequency (RF) amplifiers, which, until then, had been used mainly for radar and defense. My prayer had always been to use my engineering to preserve life rather than to build instruments of destruction. In 1984, I joined Analogic Corporation in Massachusetts to design RF subsystems for magnetic resonance imaging (MRI), then a nascent medical technology. Over a 41-year career there, our designs went into MRI systems used by major global healthcare companies, and millions of patients have been scanned by those systems. **Whenever I met a technical roadblock that defied analysis, I would step back, close my eyes, and pray. Invariably, an intuitive insight would point to the exact component that needed correction.**

Years later, General Electric (GE) engineers began designing a cost-effective MRI system for the Indian market, supported by the philanthropy of the Tatas, and chose our RF amplifier for the prototype. A colleague

and I flew to Bangalore to install one of those units. We were escorted through a side entrance into a newly built imaging wing at a facility whose name we had not been given, where we worked with the local engineers for several hours. Then I turned to our host, Arjun, and asked, “What is the name of this hospital?” He replied, “Sri Sathya Sai Super Specialty Hospital.”

I was overwhelmed! The equipment I had spent decades developing was being installed in Swami’s own hospital. **Every academic honor and corporate accolade pales in comparison to knowing that the skills He nurtured in me were being used in His hospital to serve humanity.**

Beyond the Attributes

As a young person, what impressed me most about God was His omnipotence, the power to do what is beyond human capability. The IIT amplifier incident gave me direct evidence of it. Over the years, I realized that when we relate to God mainly through supernatural attributes, we can unintentionally distance ourselves from Him. If we want to come closer, we have to discover who God is beyond the attributes we assign to Him.

How does one stay connected with Swami? We naturally picture the physical form, but Swami told us again and again, “I am not this body.” The scriptures declare *sarvam*

Vishnu mayam jagat—the whole universe is pervaded by the Divine. Our love must expand to all of His creation.

Shraddha

The English word “faith” can sound like merely believing that Swami exists or that He is divine. The Sanskrit word is *shraddha*, and the *Gita* says *shraddhavan labhate jnanam*—one who has *shraddha* attains wisdom (BG 4.39). *Shraddha* is revealed in how we conduct ourselves when life becomes difficult. It is the conviction that whatever happens can ultimately contribute to our good, and it includes patience, because grace does not come on our timetable; it comes at the time that best serves our spiritual evolution. This is what has carried me through many challenges. Swami is everything to me. Having come into Sai’s fold, hold on to Him. Challenges will come, but they make us stronger and more courageous, and they develop the virtues that make a noble human being. Do not give all your attention to difficulties in life. **There is something positive in every circumstance, even when the mind cannot yet see it.** Have strong faith that everything ultimately happens for the good. Hold on to Swami, and move forward with courage, love, and faith.

Mr. Ravindran Sundar 
USA



Mr. Ravindran Sundar is from Coimbatore, Tamil Nadu, India. He had his first darshan of Swami in Pollachi in 1966. He received his master’s degree from IIT Madras in 1978, worked at Bharat Electronics Limited in Bangalore, and moved to the United States in 1983. Over a 41-year career at Analogic Corporation, where he became an Analogic Fellow, he designed RF subsystems for MRI scanners used worldwide. He is a member of the Boston Sai Center.



Glimpses of Swami's visit to Ooty and neighboring areas in the 1960s

Sathya Sai

THE LOVING LORD

I came into Swami's fold in the early 1990s when I was in college. My father was the first in our family to become a "devotee." At that time, none of us, including the rest of the family, cared to know about Swami or believed in Him. One day, he brought home a framed picture of Swami. My mother was adamant that the picture should not be placed in our prayer room along with the images of the other deities. That led to a big argument between my parents, and finally, my father placed the picture temporarily on a couch in our living room. We all went inside.

A little while later, we heard a loud bang and rushed into the living room. The glass covering Swami's photo frame had shattered. It was as if someone had struck the picture with a hammer! Yet the picture itself was still in place, undisturbed!

My mother was now unnerved. **She was convinced that there was something extraordinary about Swami.** Though she didn't want to accept Him as God, she had no doubt that He wielded supernatural powers. My father had the glass in the picture frame replaced, and my mother then permitted him to place Swami's picture in the prayer room.

But I remained a skeptic.

The First Life-Defining Experience

In 1992, my parents planned a visit to Puttaparthi. I was more or less forced to join them. By the time we reached Puttaparthi, it was evening, and Swami was already outside, granting *darshan* (the blessing of beholding a holy person). Back then, the *darshan* area was enclosed by a compound and a large

gate. Those who couldn't get inside, or were late, could sit outside the gate and still see Swami walking inside and giving *darshan*.

As we hurried to the gate and sat down, at that exact moment, Swami was crossing from the men's side of the grounds to the ladies' side. He walked through the gate, beyond which we were seated. But then, He suddenly stopped, turned around, and retraced His steps. He walked back to exactly where I was sitting!

He stopped and stood right in front of me. Only the gate separated us. He craned His neck and looked straight into my eyes for a few seconds. I felt as though Swami was telling me, "*At last, you have come.*" **His**

divine eyes communi-
cated a great deal. That
gaze was so divine and
powerful that I felt
that He looked into me
and actually entered
my being. I sat there,
completely stunned.
Then, He walked away.

The next morning, by His grace, we were seated in the first row. During *darshan*, Swami came near us. When I saw Him up close, deep within, I immediately knew He was divine—nothing less! Why? How? I don't know. I cannot explain it logically. Perhaps it was Swami's aura, or maybe it was the love emanating from Him. But at that moment, I had no doubts.

My father prayed for *padanamaskar* (touching the holy feet), and Swami blessed all of us, offering an opportunity to touch His holy feet. **The moment I touched His feet, I felt a throbbing sensation that moved up my spine, and I was transported into a state of pure ecstasy. That feeling lasted long after the touch, and it took me some time to return to the (ab)normal world!**

Building the Divine Relationship

I returned from Puttaparthi as a completely transformed person. I began reading Swami's books and studying His discourses regularly. I became deeply drawn to His teachings.

Soon Swami began to visit me in my dreams. He would advise me and lovingly answer some of my questions. For instance, in one of my dreams, Swami was the principal of my high school. I was showing Him an essay I had written. Swami took a pen and pointed to the word "swami," advising me to use the uppercase "S" instead. In fact, He crossed out the lowercase "s" and replaced it with the uppercase "S." Since then, I have always capitalized the first letter when I write

"Swami," and also when I refer to Him as He, Him, or His. But the dream also carried a deeper message for me that **Swami must always be given the highest importance and priority in life.**

I had many such dreams that contained both a direct message and a deeper spiritual meaning. Through these dreams, I felt Swami's love and attention showered on me almost every day. Then, all of a sudden, the dreams stopped!

The Test

I had become so accustomed to His "dream-presence" and His attention that I felt deeply deprived and thought that Swami no longer loved me. I felt abandoned. So, I decided to somehow get His attention back.

At that time, I was doing an internship in a city far from my hometown. I traveled by train, but there was no railway station in my hometown. I had to get off at one of two stations, each about 15 miles away on opposite sides of my town.



Mr. Narayan sharing his experiences at Sai Prema Nilayam in July 2026

The first railway station was in a well-populated town where one could get transportation even after dark. The other station was in a remote area with almost no transportation after sunset. Naturally, the sensible thing to do was to get off at the former station. But then, a strange and foolish thought came to my mind.

I prayed, “Swami, You have been ignoring me all this time. I’m going to get off at this remote station. If You really love me, You must send some transportation to take me home. Otherwise, I will walk 15 miles through that unsafe area to register my protest.”

Just imagine my arrogance as I thought, “I will teach Swami a lesson for ignoring me!”

So, I got off at the remote station after midnight and stood by the road. There were absolutely no vehicles or people. It was just a few stray dogs and me! I waited and waited, and I began praying desperately, “Swami, please send me a ride.”

Nothing came!

I waited for more than half an hour. Slowly, fear overcame me. This area was known to be unsafe at night. Soon I realized that I was the one being tested! Even if a vehicle came by chance, why would it stop for me? And even if it stopped, what were the chances it would be headed toward my hometown?

Feeling miserable, I prayed earnestly, “Swami, I know You are always with me. I do not need to do any of these foolish things to feel Your love. I am truly sorry, and I will never do this again. I created this situation, and now I am prepared to face the consequences.”

With that, I started walking. Just then, I saw the headlights of a vehicle in the distance! As it approached, I waved my arms, hoping the driver might stop. To my great relief, the car pulled over. It was a taxi. I asked the taxi driver where he was headed. To my complete amazement, he said he was traveling to my hometown and invited me to get in!

I had lived in this town all my life and knew almost every one of the handful of taxis running there! But I had never seen this driver or this vehicle before! Throughout the journey, I was mentally thanking Swami and apologizing to Him. The driver took me all the way to the bylane leading to my home and dropped me off. **Then I asked him, “How much do I owe you?” His reply was, “I was coming here anyway. You do not owe me anything.”** From that night onward, I never doubted Swami’s presence in my life.

Sai Takes Responsibility for His People

In those days, I was a non-vegetarian and ate meat regularly. Once, a saintly Sai devotee who occasionally visited my hometown asked me very sternly, “How can you call yourself a Sai devotee and continue eating meat?” He reminded me that according to Swami’s teachings, being a vegetarian is one of the basic requirements for leading a spiritual life.

Around that time, I was preparing to move to the United States for work. I expressed my concern to him, saying, “What will I do if I cannot find vegetarian food in America?” His reply was, “You are giving up meat to

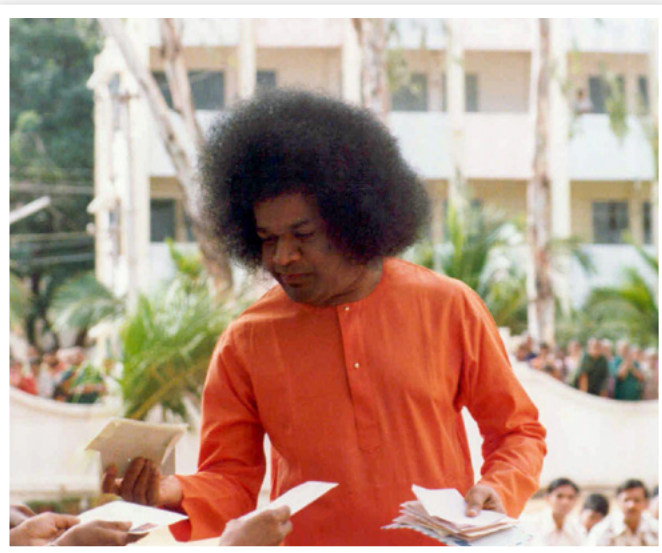
follow Swami's teachings. Then it becomes Swami's responsibility to provide you with vegetarian food. Do you have that much faith?"

I said, "Yes," and that very day I stopped eating meat and became a strict vegetarian. Soon after, in 1997, I moved to the United States. My company assigned me to a client in a remote location. As a newcomer to the country, I didn't know anybody there.

On my first day, I went to the office cafeteria for lunch. I looked at the menu, and just as I had feared, there were no vegetarian choices. So, I took a few slices of bread, toasted them, spread some butter on them, and sat down to eat. Just then, an Indian gentleman walked over to me and asked, "Why are you eating only bread?" I explained that I was a vegetarian and that the cafeteria offered no other options.

He immediately sat across from me and opened the lunchbox he had brought from home. He said, "I have *chapati* (unleavened flatbread) and *sabji* (vegetable dish). I will share this with you today, and starting tomorrow, I will bring two lunchboxes, one for you and one for me!" My eyes immediately filled with tears of gratitude to Swami! Swami had not merely provided vegetarian food. He had sent someone to be my friend, to sit across from me and share his meal. That is Swami's love!

I soon became close friends with this gentleman. Later, by Swami's grace, we founded a company together, and it became a successful venture!



Looking back, I realize that Swami did not enter my life through a single dramatic event. He came first through shattered glass that opened the door to our prayer room. He came through a compassionate gaze at the gates of Prasanthi Nilayam that removed my doubts. He came through dreams that corrected and guided me. He came as a mysterious taxi driver on a dark, deserted road. And He came through a simple lunchbox containing *chapati* and *sabji*.

Sometimes we may feel that Swami is silent. Sometimes we may feel He is distant. Sometimes we may wonder why He is not listening to our prayers. But His silence does not mean denial or abandonment. He is always present, always guiding, always protecting, and providing exactly what we need, even before we understand what we truly need.

Do we have the faith and patience to recognize His hand in our lives?

Mr. Sreejith Narayan
USA



Mr. Sreejith Narayan, originally from Kerala, India, was drawn to Bhagawan Sri Sathya Sai Baba during his college years. He actively served as a Young Adult volunteer in the Sai Organization in India.

A software engineer by profession, Sreejith moved to the USA in 1997 and established a successful software consulting firm. He is the Regional President of SSSIO USA Region 2, the Mid-Atlantic Region, and has served in various areas in the SSSIO, including graphic design, video production, and web development.

LOVE IN ACTION



AUSTRALIA Blanketed with Love

Since May 2026, about 20 members of the Sri Sathya Sai Center of Carlingford, New South Wales, and the Normanhurst Center in Australia have met weekly to knit colorful square patches and stitch them into warm blankets. By July 2026, members of the group, many of whom were new to knitting, completed and donated the first three hand-made blankets to the Harman Foundation, which supports women and children affected by domestic and family violence.



This service initiative continues, in the hope that the blankets offer not only warmth but also love and compassion, reminding those who receive them that they are cared for and supported by the wider community.



THAILAND Service to Animals

On July 28, 2026, marking Guru Poornima, 30 members of SSSIO Thailand gathered in Bangkok for *Go Mata Seva* (serving cows), the first activity of its kind held by SSSIO Thailand. **Volunteers fed fresh vegetables and fruit to 24 cows. Many volunteers described the service to the cows as deeply moving and hoped the event would be held more often.** The following evening, 50 SSSIO members and 10 guests listened to a divine discourse



and sang *bhajans*, concluding with *arati* and *prasadam*.

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



BELARUS

Nature and Family Camp

At the end of July 2026, SSSIO of Belarus held its three-day Family Camp in the countryside, with 17 participants from three cities. **The event was designed to explore Sri Sathya Sai Baba's teachings under the theme "Ceiling on Desires: Careful Use of Resources and Respect for Nature."** The organizers first assembled the volunteers to prepare the grounds, gather firewood, and purchase supplies.

Among many activities, the camp featured a water-based pencil drawing workshop on "Active Summer," and two sessions on healthy eating titled "I Choose Healthy Food for Myself" to underscore the benefits of eating fresh vegetables, seaweed, and yeast-free



bread. It also included classes and dramatizations exploring the camp's central theme, which continued later around the evening campfire. A "Nature Lessons" quiz taught participants to recognize dangerous plants in forests, meadows, and along riverbanks. Finally, outdoor sports and hide-and-seek games rounded out the days. Participants described the camp as feeling like one big family, full of love and mutual understanding.



USA

Cards of Hope for Hospitalized Children

On March 7, 2026, thirteen volunteers, including young children from the Sai Spiritual Education (SSE) program in Louisville, Kentucky, gathered to make cards for hospitalized children. Working with paper, markers, and paint spread across the carpet, the children created bright cards with uplifting and loving messages like "You're strong" and "Feel better soon." They were absorbed in the task without needing any lessons from the elders to guide them. Organizers noted that the smallest and most spontaneous gestures, such as a folded card or a hand-made drawing, often matter most to someone facing a long hospital stay. **This simple service embodied Baba's message of loving service offered without a sense of obligation or any craving for attention or recognition.**



SSSIO NEPAL RESPONDS TO DEVASTATING FLOODS



IN LATE AUGUST 2026, DEVASTATING FLASH FLOODS STRUCK THE BHOTEKOSHI RIVER REGION OF NEPAL, claiming 1,453 lives and leaving 5,745 missing as of September 24, 2026, according to Nepal's Ministry of Foreign Affairs. The disaster destroyed homes and settlements and caused extensive damage to roads, bridges, vehicles, power infrastructure, and other essential facilities. Search and rescue operations by the Government of Nepal and local authorities are continuing, although damaged roads and difficult terrain have made these efforts challenging. Many affected families urgently need food, safe drinking water, clothing, and shelter.

Immediate Relief

Sri Sathya Sai International Organization (SSSIO) Nepal responded immediately. In coordination with local authorities and partner organizations, a



dedicated team of volunteers has been providing food, drinking water, clothing, and other emergency relief materials to those in need. The first phase of this relief program was completed in early September 2026.

During this phase, dry food items, biscuits, noodles, drinking water, protein packets, and other essential supplies were distributed in Galchhi Rural Municipality, Dhading District, and in Battar, Nuwakot District. In Galchhi, relief materials reached approximately 280 severely affected families, and volunteers met with local government authorities to coordinate forthcoming relief and service activities.

In Nuwakot, relief efforts focused closely on the local Sai community, including devotees of the Sri Sathya Sai Center in Trishuli, which was severely affected by the flood. Volunteers provided relief materials to those who had lost their homes and were facing great hardship, and held discussions on long-term relief and rehabilitation programs based on the needs of the affected communities. The service activities were carried out with the enthusiastic participation of Sai devotees, Center Presidents, National Council members, and Young Adult

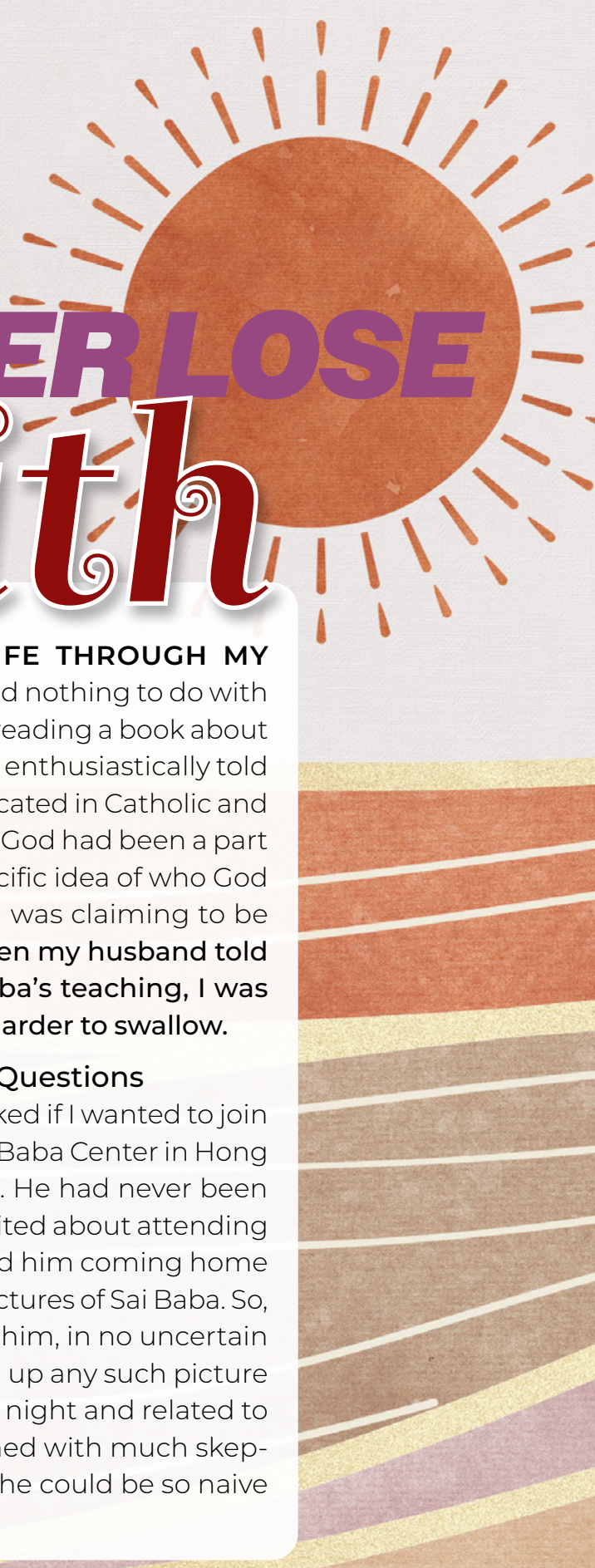
volunteers. The program was led by Mr. Prabhat Deep Adhikari, National Council President, with significant contributions from Mr. Shailendra Raj Bhattarai, Service Coordinator; Mr. Arun Bahadur Shrestha, National Disaster Management Coordinator; and Mr. Shailes Gautam, Mr. Himanshu Acharya, and Mr. Ankit Baskota, among others.

Looking Ahead

SSSIO Nepal will continue to work in cooperation with local governments to provide relief, rehabilitation, and long-term service initiatives for the affected communities. Periodic updates on these efforts will be shared at the Sri Sathya Sai Universe and Sri Sathya Sai International Organization websites as more information is available.

Bhagawan Sri Sathya Sai Baba has reminded us that sincere prayer is among the most powerful means of alleviating grief and suffering. At this difficult time, let us unite in earnest prayer to Swami to shower His divine love, protection, and blessings upon all those affected by this tragedy, and upon the relief workers and volunteers serving the impacted communities.

"Manava seva is Madhava seva"
—Service to humanity is service to God.



DON'T EVER LOSE **Faith**

SWAMI CAME INTO MY LIFE THROUGH MY HUSBAND, and at first, I wanted nothing to do with Him. My husband had started reading a book about this man named Sai Baba and enthusiastically told me about Him. I had been educated in Catholic and Christian schools, so talking to God had been a part of my life, and I had a very specific idea of who God was. Hearing that this person was claiming to be God was difficult to accept. **Then my husband told me that, according to Sai Baba's teaching, I was also God, and that was even harder to swallow.**

Answers to All My Questions

One morning, my husband asked if I wanted to join him for a talk at the Sathya Sai Baba Center in Hong Kong. And of course, I refused. He had never been there before but was quite excited about attending the talk that evening. I pictured him coming home and covering our house with pictures of Sai Baba. So, before he left the house, I told him, in no uncertain terms, that he was not putting up any such picture in our home. He returned that night and related to me what he had heard. I listened with much skepticism, privately thinking how he could be so naive and gullible.

But that night everything changed! Swami was with me throughout my sleeping hours. I recognized it was not a dream, because from the moment I lay down until I “woke up” the next morning, He and I had an entire question-and-answer session. I do not remember a single word of what was said, only that the conversation was very serious. I told Him mentally, “Whoever you are, please leave me alone.” Yet I could feel His presence! I don’t know how to explain that experience, but for a few weeks, I did not know whether what I was feeling was positive or something to be afraid of.

I decided to read and learn more about Him before coming to a conclusion. So I picked up the same book my husband had been reading and got about a quarter of the way through before deciding, unconvinced, to put it down. However, the very minute I did it, something happened.

Connection of Lifetimes

This turned out to be an inexplicable, transformative experience. **All at once, I understood why I was here. Even now it is hard to put it into words. I started to understand, for the first time, the meaning and context of “truth” within the Christian tradition I had grown up in, and why my life unfolded exactly as it did,** why things happened in a particular order, and so on!

That was the start of my transformation. For months afterward, I would find myself in tears for no reason at all, overwhelmed with mixed feelings I could barely sort through. But one thing was clear: I was as close to divinity, to God, as I had ever been.

Since that day, my life has completely changed. Then I started reading His teachings and felt remorse for having

known the truth all along but not following my own heart. It was not just my mind that shifted, but my physical body itself started to undergo change. I felt shifts in it with vibration and tremendous heat that I could not understand! I began to dream of deities I had no prior knowledge of whatsoever. Today, I am convinced that this was perhaps linked to my previous births. My husband and I once had to look up the words “Shiva *lingam*” in a Webster’s dictionary, as Lord Shiva came into my dream the night before and bestowed upon me a Shiva *lingam*. We had no idea who He was nor what a *lingam* was. It was not until I came to the Sai Center that I finally understood its significance. That was the beginning of an extraordinary journey that felt like the result of the work of many lifetimes.

First Darshan and Interview

In 1996, we decided to travel to see Sai Baba in person for the first time. Having been granted so many experiences, I still felt unworthy of meeting Him for the first time because I could not overcome the smoking habit. It was a vice I had carried for 18 years and had long tried to give up without success. This time was different. I told myself I could not face Him, still carrying a habit that controlled me the way it did, and **I asked Him for help. And just like that, after 18 years, I quit smoking two months before the trip!** We arrived in Prasanthi Nilayam in the days preceding Maha Shivaratri in 1996. On the day of the festival itself, our small group from Hong Kong was called in for an interview with Him.

On the day of Maha Shivaratri, He materialized a *japamala* (a string of prayer beads) for me. Before placing it around my neck, He blew on it and told me, “Put

it in, put it inside." It had 108 sandalwood beads strung together. Today, only 104 beads remain on the chain, which is another story to be narrated later.

Experiences and Learnings

There has been no turning back since then. I became active at the Sai Center and helped organize several events and service projects. **What has never ceased to amaze me is His hand in everything. I have felt, and always feel, His involvement in every project I undertake.** He is very much present and in control. Events unfold in ways you could never engineer or fully explain, no matter how hard you try. It is something you can only experience and feel in your heart rather than verbalize.

If I had to identify the single greatest lesson I have learned from Him, it would be that there is only Oneness, that everyone and everything is interconnected, and that our sense of being separate, of being here for some random, disconnected reason, is a profound misunderstanding. **Our real purpose is simply to return to God or realize our divinity, because in the end, there is only One. When we serve others, we are not really serving anyone else but ourselves.** That understanding came to me first in meditation with messages directly from Him, not from a book. It was only later that I found Swami had said the same thing in books.

We were fortunate to have seen Swami in His physical form during His lifetime. But I often think about what I would want for the next generation, for those who never had the chance to be with Him. Whether someone met Him in the physical form or not, I want them to be assured that He is very much here with us. **He is in every one of us, and I know**

how difficult that idea is to hold onto. But I must assure those who did not know Him physically that He is very much watching over us, and that He remains very much in control. I say this with confidence because of something that I had experienced myself, quite recently.

The Japamala Miracle

An incident in 2024 bore out everything I have narrated so far. For nearly 20 years, I had lived with a tumor, roughly 12 centimeters in size, that had continued to grow. I had decided to make peace with it and had no plans to do anything about it. If I was ready to go, then that was what was meant, and if not, I would simply go on coexisting with it. That, it turned out, was not the plan Sai had in mind for me.

On a short trip to China that year, my *japamala* had all of a sudden come apart and broken. I had lost beads from it four other times over the years, and each time I counted what remained. With the loss of each bead, I felt that Swami was shielding me from something or blocking my plan for my best interest. This time, even before I counted them, I had a feeling one bead on my *japamala* would be missing, and I was right. Only 103 beads remained. I searched everywhere but could not find the missing bead. Before I finally left, I asked the people I was visiting to keep it for me if it turned up. That night, back home, I walked into my bedroom and then felt something under my bare foot on the carpet. It was the same bead that had disappeared, but in China!

I sat down with the question of what He might be warning me about this time, just as He had done before. Then I decided I would simply wait to understand it better. I took the *japamala* to a

The *japamala* materialized by
Swami for the author.

“What has never ceased to amaze me is His hand in everything. I have felt, and always feel, His involvement in every project I undertake.”



friend who owns a jewelry shop to have it restrung. While her worker was repairing it, my friend mentioned, almost in passing, that she had not been in the shop for months because she had been in hospital due to a tumor, about 6 centimeters in size. I told her mine was twice the size of hers and that I was still not planning to do anything about it. She insisted I see her doctor, who had helped her enormously.

Though I was hesitant at first, I followed up and went to see the doctor anyway. I had the tumor removed and was told afterward that it was borderline cancerous! It is very clear to me now what that broken bead and the chance conversation meant. It was Swami's Grace, working through the most ordinary chain

of events, to see me through an ordeal I had otherwise resigned to live with.

If there is one thing I can reassure my fellow devotees, especially those who love Sai as I do, it is to **never lose faith. His Grace is always there.** In this lifetime, we have the most incredible opportunity to realize who we truly are, and nothing matters more than following His teachings. He left His body as a gift to His devotees, so that we might go inward instead—it is an inner journey, and this is the one lifetime that we have all been waiting for across many, many lifetimes. As He said, it may be a very long time before an opportunity like this one comes again. This is the greatest chance we have to take that inner journey, and I would not trade it for anything.

Mrs. Lindy Yau
HONG KONG



Mrs. Lindy Yau lives in Hong Kong and has been a devotee of Bhagawan Sri Sathya Sai Baba for several decades. Initially skeptical of Swami, she underwent a profound inner transformation since meeting Him in 1996. She has been actively involved in Sai Center activities and service projects for many years.

She was born in Taipei, Taiwan, and grew up in Southern California where she earned a Bachelor of Science degree in Business Administration from the University of Southern California. She worked in international trade for her family and later mentored students on an individual basis.



from the
International Sai Young Adults



INTERNATIONAL YOUNG ADULTS **FESTIVAL**

With the divine blessings of Bhagawan Sri Sathya Sai Baba, we are thrilled to announce the **International Sai Young Adults Festival (IYAF 2027)**, coming to the beautiful island nation of **Sri Lanka in August 2027**. IYAF 2027 will bring Young Adults from different countries, cultures, and backgrounds together for spiritual growth, fellowship, and service, and also to recharge, reconnect, and unite in His mission. The festival will be open to all Young Adults aged 18-40, with dedicated activities for families as well.

The seven-day journey will include:

- **1 Day of Peace:** A day of Vedic prayers for world peace.
- **3 Days of Festivities:** *Sadhana*, workshops, vibrant *bhajans*, creative sessions, connection, and fun!
- **3 Days of Service:** Service activities across communities in Sri Lanka.

This festival is planned by Young Adults, for Young Adults, and we want to build it together. If you would like to volunteer and be part of this journey, please reach out to yaevents@sathyasai.org for more information. Further details about the dates, venue, and registration will be shared in the coming months.

SAVE THE DATE!



On May 9, 2026, the National Meeting of Chile, organized by the Chile YA Team, was held in Las Palmas del Niño Dios, Olmué, in the Valparaíso Region. The natural surroundings provided an ideal setting for a day of spiritual learning, self-reflection, and fellowship.

The name Las Palmas del Niño Dios is rooted in a longstanding devotion. According to local accounts, a small image of the Christ Child was found abandoned along a mountain path in the late 18th century and later brought to Las Palmas, where it became known as the Niño Dios de Las Palmas. Devotion to the image grew over the years, as local devotees attributed numerous blessings and miracles to the grace of the Niño Dios, and the place became a sacred site of prayer and pilgrimage.

It was in this setting, shaped by generations of faith and devotion, that the gathering brought together 2 children, 5 teenagers, and 8 Young Adults, along with adults. Their presence reflected the unity of multiple generations and the loving support

of the wider Sai community in nurturing Young Adults.

The program featured workshops on *prapancha* (the phenomenal world) and human values, encouraging participants to reflect on the practical application of Bhagawan's teachings in daily life, along with a self-awareness workshop focused on spiritual growth and self-observation. Participants also took part in a mindful nature walk before gathering around a bonfire to sing *bhajans* dedicated to the different names and forms of the Divine.

In a place where a simple image of the Divine has inspired generations to gather in prayer and devotion, the national gathering organized by the Chilean YAs became a contemporary expression of that same spirit—encouraging community bonding, deep introspection, the singing of the divine name, and the practice of human values.

The gathering reaffirmed the importance of providing Young Adults with opportunities for spiritual learning, strengthening the practice of human values and the spirit of unity within the Sai Organization.



ON THE PATH OF SERVICE

Promoting Health and Awareness in Nepal

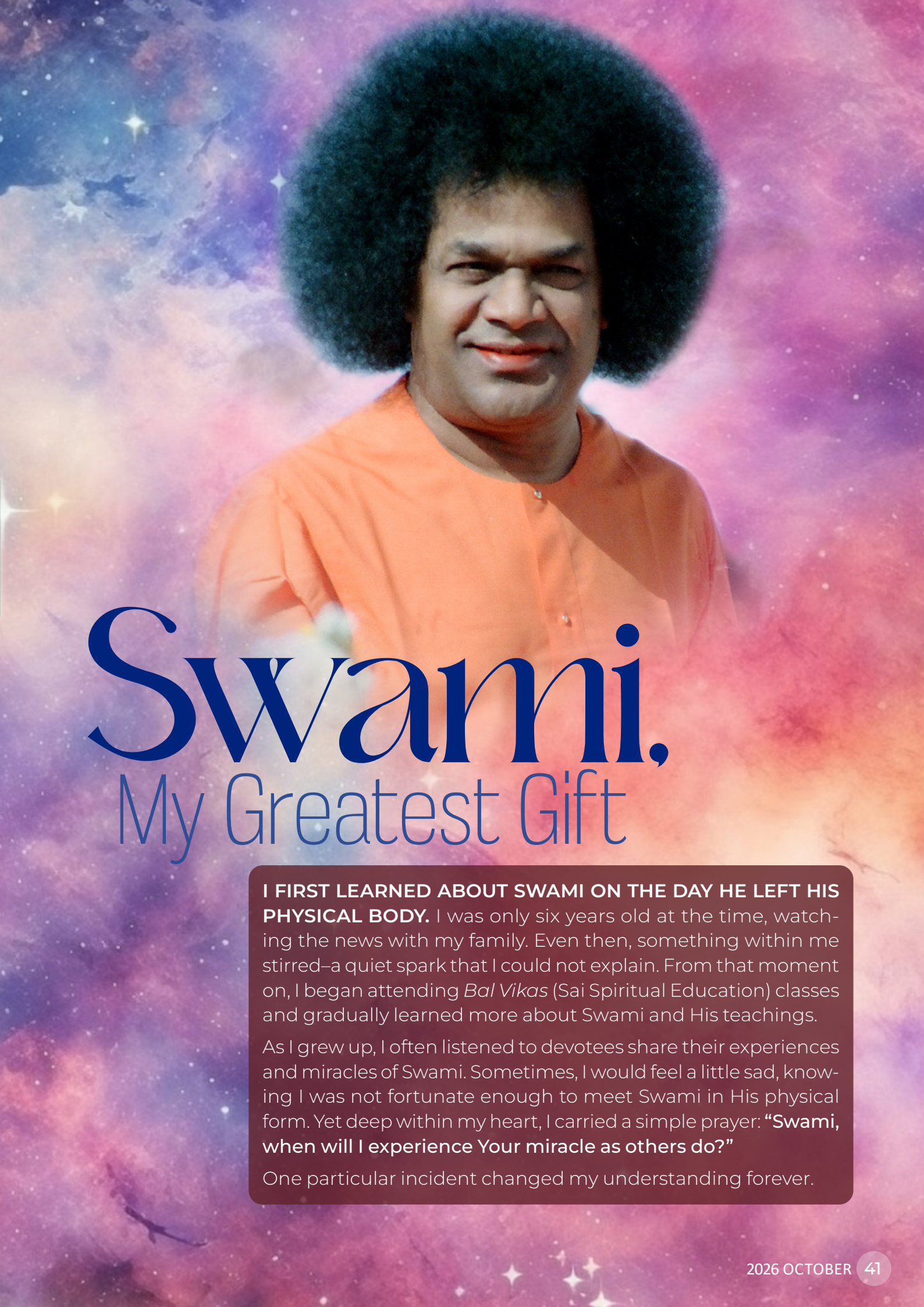
On August 18, 2026, the Young Adults of the Sri Sathya Sai International Organization, Nepal, conducted the first session of the “Serve Sai Pilot Project,” a year-long service program sponsored by the International Young Adults Committee, at Triveni Boarding School in Maitidevi, Kathmandu.

Four Young Adults selected two topics relevant to the students, namely Menstrual Health and Drug Abuse Awareness. Taking ownership of the project, they studied the topics, prepared the sessions, and shared their knowledge with the students through educational discussions and interactive activities. **The teachings and human values of Bhagawan Sri Sathya Sai Baba guided the sessions, placing selfless service,**

responsibility, and care for others at the heart of the initiative.

The program was conducted in two sessions, with about 120 students participating actively and enthusiastically. The students enjoyed the interactive activities, while the school expressed its appreciation for the Young Adults team and commended the team’s eagerness to take part in future activities.

The initiative reflects Bhagawan’s teaching that service is an expression of love in action. By identifying a need, preparing themselves to meet it, and sharing their time and knowledge for the benefit of others, the Young Adults demonstrated that meaningful service is measured not by quantity, but by the sincerity and dedication with which it is offered.



Swami.

My Greatest Gift

I FIRST LEARNED ABOUT SWAMI ON THE DAY HE LEFT HIS PHYSICAL BODY.

I was only six years old at the time, watching the news with my family. Even then, something within me stirred—a quiet spark that I could not explain. From that moment on, I began attending *Bal Vikas* (Sai Spiritual Education) classes and gradually learned more about Swami and His teachings.

As I grew up, I often listened to devotees share their experiences and miracles of Swami. Sometimes, I would feel a little sad, knowing I was not fortunate enough to meet Swami in His physical form. Yet deep within my heart, I carried a simple prayer: “**Swami, when will I experience Your miracle as others do?**”

One particular incident changed my understanding forever.

When I was 10 years old, during our Center's annual Christmas celebration, we held a gift exchange event. Everyone drew lots to receive a gift placed under the Christmas tree. There were many beautifully wrapped presents of different sizes, but my attention was drawn to the biggest one. Silently, I told Swami in my heart, **"Swami, I want the biggest gift I could ever receive."**

When it was my turn, I drew number 5. I searched for my gift and found a small square box that looked like a simple set of colored pencils. Disappointment filled my heart. I remember thinking, **"Swami, I asked for the biggest gift... but this is what I received?"**

My friends around me were joyfully unwrapping their presents, while I felt too disheartened and embarrassed to even open mine. Later that day at home, my mother encouraged me to open it. With a heavy heart, I slowly unwrapped the box, and that was when everything changed. Inside was not a set of colored pencils, but a **beautifully carved wooden pendant of Swami's face**, brought all the way from Puttaparthi by an aunty who had recently returned from there.

I was completely speechless. In that moment, I realized something profound:

Swami had indeed given me the greatest gift I could ever receive—Himself.

I went to my home altar, looked at His picture, and said softly, "So this is Your miracle."

Since that day, I have come to understand that everything in my life is guided by His will. What once seemed small or disappointing often holds a deeper meaning that I only realize later. Miracles are not always grand or dramatic. Sometimes they are quiet, deeply personal reminders that He is always present, always listening, and always guiding.

Although I was not blessed to meet Swami in His physical form, I now realize how fortunate I am to have experienced His love and miracle in such a personal way. **That single moment became my reminder that Swami is never distant from those who call out to Him sincerely.** This incident happened when I was 10 years old, and I am now 21, but this memory remains as vivid as ever, as if it took place only yesterday.

To me, this is why Swami will always remain my Eternal Companion.

Ms. Dharane A/P Suresh 
MALAYSIA

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Meditation Session

On July 11, 2026, 41 participants from across the International Sai family gathered online for a guided meditation session organized by the International Sai Young Adults, held in the lead-up to Guru Poornima. Facilitated by Mr. Jagdesh Lakhan from Trinidad & Tobago, the session was themed “Connecting to the Guru Within: From Yourself to Your Self,” drawing inspiration from Swami’s words on July 30, 1996: *“The true meaning of Guru is one who dispels the darkness of ignorance.”* Live Spanish translation was provided, making the session accessible to a wider international audience.

Connecting to the Guru within, participants met their divine Selves. Devotees relaxed their weary bodies, wandering minds, and turbulent emotions as they settled into the auspicious space of meditation to meet their Guru, Sri Sathya Sai Baba.

Reflecting on the experience, a Young Adult shared: “In this quiet state, I feel the divine light awaken within me, cleansing and healing my entire being. Each meditation brings its own unique feeling, leaving me with deep inner peace and beautiful spiritual insights. When I return from meditation, my heavy emotional, physical, or mental impressions are easily transformed into something positive.”

Swami is my Inner Guide



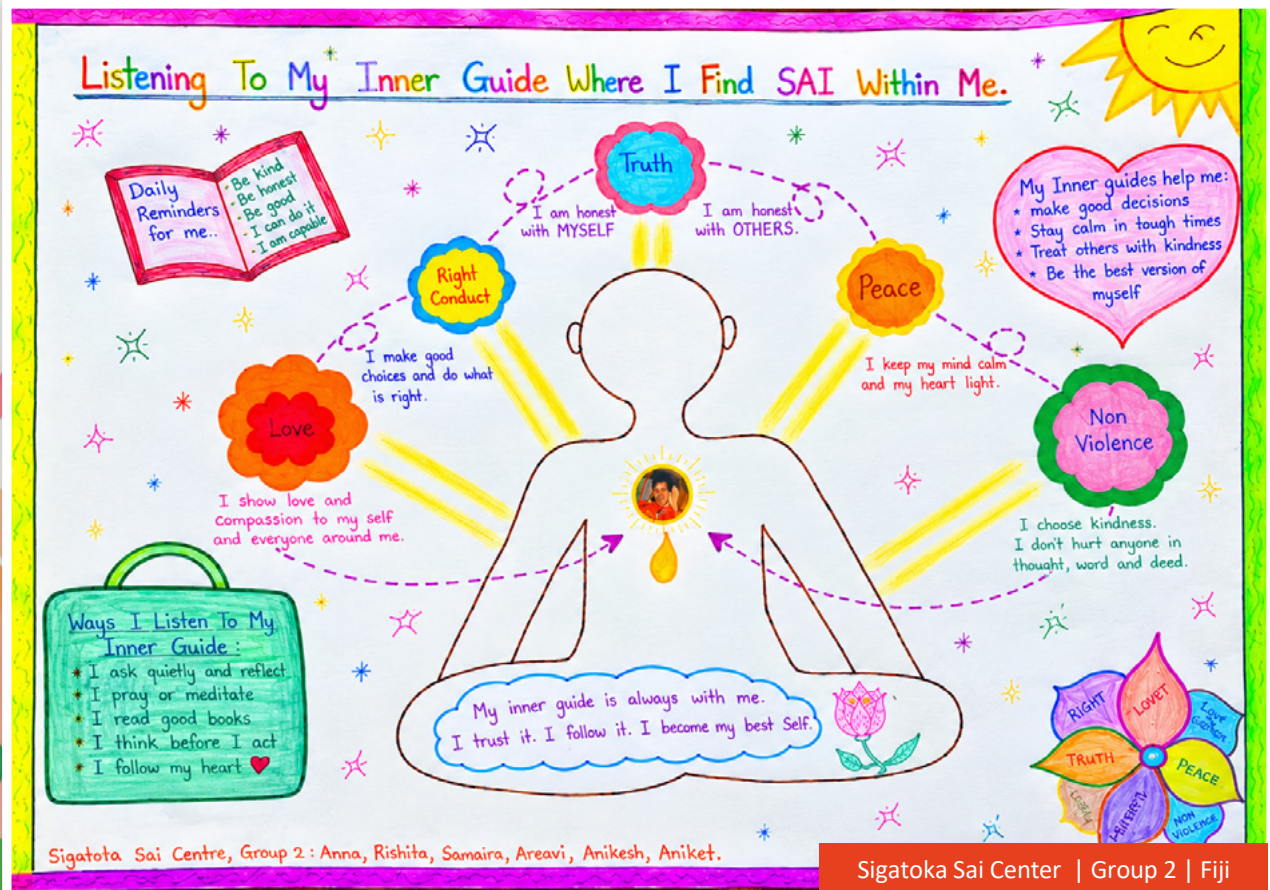
Ishaan S | Group 2 | online SSE



Jean M | Madagascar



Marco M | Group 1 | South Africa



Sigatoka Sai Centre, Group 2 : Anna, Rishita, Samaira, Areavi, Anikesh, Aniket.

Sigatoka Sai Center | Group 2 | Fiji

The word 'Guru' is made of 2 parts. 'Gu' & 'Ru', where 'Gu' represents the darkness of ignorance. This is the quality of being blind to the Truth.

The word 'Ru' stands for the removal of ignorance. This means the darkness of ignorance can be dispelled by the light of wisdom.



'Gu' also represents one who is beyond all attributes.



This profound explanation reminds us that the true Guru is not just a person but the divine principle that awakens wisdom in us.

'Ru' is the Rupa Varjita (one without a form). The One with no attributes or form has to be God.

The light of wisdom illuminates our path when we face uncertainty, guiding between right and wrong, truth and falsehood, permanent and temporary.



This understanding inspires us within and helps us listen to our conscience, which guides us to Truth, Right Conduct, Peace, Love and Non Violence.

Guru acts as a living road map, providing the necessary wisdom, support and objective perspective to help you reach your full potential.

One can learn from books, but Guru translates the information into lived experience, acting as an experienced guide to help you bypass years of unnecessary trial and error.

Everyone who teaches us knowledge is a Guru. But the one who teaches us to attain self realisation is called Sadhguru. The whole point of spirituality is to transform ourselves from ignorance to wisdom.

My Inner Swami

What guides me to make the right decision when nobody is around me or when nobody is watching me? I call it my inner guide or inner Swami.

I can tell if what I'm doing is the right thing or if what I'm doing is wrong by understanding that whatever I'm doing isn't going against my morals. I use my inner guide or inner Swami every day in the most simple situations. For example, when my parents tell me to go do something whether it be a chore or anything else, I end up with two options. Option one is to listen to my parents and option two is to not listen and ignore whatever my parents just said. I can tell that option two is the wrong choice because it goes against my morals and teachings of giving respect to your parents and plus Swami Himself said to always listen to your parents. Therefore, you can tell that option one would be the right choice because it doesn't go against any morals, in fact it supports the morals instead. But now imagine that I'm alone and nobody's watching. I would still pick the right choice because even if no people are watching, God is still watching.

It reminds me of the story of a young boy in school. Every kid was given an apple and was told that they were not allowed to eat it. Then all the teachers left the room, and the kids were all by themselves. Then the kids started to hide under tables and in curtains and they ate their apples. The young boy wanted to eat his apple, however he just couldn't. The teachers came back to the room after some time. One of the teachers came up to the young boy and asked him why he didn't eat his apple like the rest of the kids. The young boy just replied, "We were instructed to not eat the apple, but all the other kids ate it anyway because none of the teachers were watching, but they forgot that God is always watching. That's why I couldn't eat the apple."

So, in the end, it's my morals and teachings that help me make the right choices, and that is what builds my inner Swami. Sairam.

Rudvika N | Group 3 | Online SSE



Sruthi P | Group 3 | USA



Vivaan P | Group 1 | USA

Sathya Sai Baba Poem

In Puttaparthi, a humble land,
Where He came as lights to cover the
darkness,
With gentle smile and huge hope,
He held us with His hands.

He taught us to do good deeds,
He told us to serve one and all,
With love and care,
"Love All, Serve All," a pure saying

He is the one truth,
As a second parent, carried us with heart,
With words of peace and care,
Relight ourselves in devotion.

He asked us to help the poor,
No matter if the days are rough or smooth,
A Help that pushes over the hard days,
"Help Ever, Hurt Never," the great saying.

He fulfilled His mother's wish,
He built schools and hospitals,
He gave clean water to people,
He cares for people near and far.

He taught us right and wrong,
His message guided us to the right path,
He corrected our mistakes,
To create pure souls.

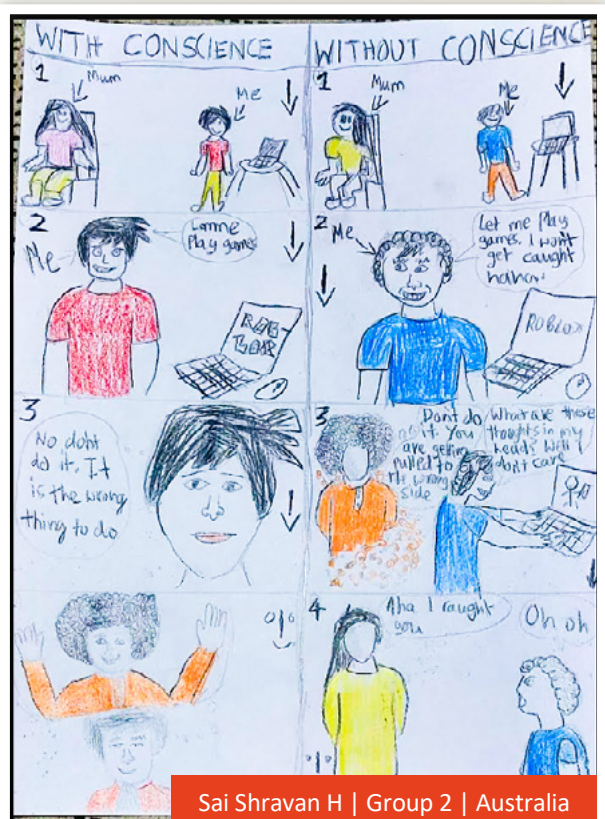
O Sathya Sai Baba, great and wise,
Your pure love is still around us,
Thank You for Your unconditional service,
love and truth,
We will guide people about Sathya,
Dharma, Santhi, Prema and Ahimsa.

Kirrthana S | Malaysia

Swami is My Guide

I listen to my heart and let it be my guide,
I'm always listening to only my heart,
It helps me move forward without any troubles,
I feel good about that because Swami will be happy.

Manasvini Sai M | Group 1 | USA



Upcoming SSSIO Online Events

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

Date of Event	Day(s)	Festival/Event
October 17-18, 2026	Saturday-Sunday	Worldwide Akhanda Gayatri
November 14-15, 2026	Saturday-Sunday	Worldwide Akhanda Bhajan
November 23, 2026	Monday	101st Birthday Celebrations of Bhagawan Sri Sathya Sai Baba
December 12-13, 2026	Saturday-Sunday	Worldwide Akhanda Gayatri
December 25, 2026	Friday	Christmas



Streaming [on sathyasai.org/live](https://sathyasai.org/live) and YouTube



Stay in touch with SSSIO news and activities by visiting the SSSIO websites and following/subscribing to the various communications channels below. **Click on each icon or name to visit the site.**



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Instagram



WhatsApp



X (Twitter)



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Eternal Companion email list



Substack



- Sri Sathya Sai International Organization [🔗](#)
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- Sri Sathya Sai Humanitarian Relief [🔗](#)
- Sri Sathya Sai Young Adults [🔗](#)
- Sri Sathya Sai Education [🔗](#)



Devotion really means sincere and intense love for the Lord. It implies pure and steady love, untainted by any selfish desires or actions. Such love knows no boundaries and is beyond all regulations. The spontaneous outflow of selfless love from man to God is true *bhakti*. Love, tainted with worldly desires, cannot be called devotion. The only desire one must have is for God; all other desires must be set aside, and nothing must be allowed to come between oneself and God. The love coming from the devotee's heart must flow unimpeded to God. Love for God must be totally impervious to the vicissitudes of life.

Sri Sathya Sai Baba

May 19, 2000



sathyasai.org

Love All • Serve All
Help Ever • Hurt Never

