

At Every Level of Consciousness

It is the bounden duty of man in this life, as also in later lives, to know and experience the basic cause of the Universe and all the love and sweetness it evokes in him. When that is done, man can have uninhibited bliss. All his misery is due to separation from that Source of all. He is *sat-chit-ananda* (being, awareness, bliss absolute) *swarupa* (embodiment), and he must become aware of this fact so that he may be happy. If he believes that he is not *sat*, but a lesser principle, subject to decline, decay, and death, he will be haunted by fear and uncertainty. If he thinks that he is not *chit*, he will be caught in doubt and dialectics and will wander on the devious paths of delusion. If he assumes that he is not *ananda*, he will be struck by every passing gust of disappointment and be subject to sorrow on every trivial defeat. The basic cause of the Universe is *sat-chit-ananda*, and since man is a spark of the same first cause, he, too, is made of the same components.

The original Will wished all this to be manifested. He who is the embodiment of that Will has to be adored and remembered in gratitude, for we are all expressions of that same Will. He is the One that deserves our love and homage. The *gopis* (cowherd girls) and *gopalas* (cowherd boys), though they were not learned in spiritual lore or philosophic discipline, knew that Krishna was the visible embodiment of that Will and therefore poured their love at His Lotus Feet.

Man is Truth, his consciousness is Truth

The bubble rises from the water, floats on water, bursts, and finally merges in the water itself. The bubble is a temporary phase of water with a temporary name and a temporary form. If it should feel that being light and bright, it is separate from water, the idea is a delusion born of ignorance. So, too, with man. Man is *atman* (soul), lives as *atman* (divine self), and merges in *atman* (Infinite Self). Anything conceived besides *atman* is false. The fear and anxiety, the grief and pain, the defeat and distress of man's earthly existence—these are the result of his identification with falsehood. Man is truth, his consciousness is truth. So, he ought to proceed from one truth to another, from one facet of truth to another brighter and clearer one. No one really moves from untruth to truth. What is called untruth is only partial truth, or dulled truth or clouded truth. The ultimate goal is the uncovering of Truth.

The mind is like a boulder that the intellect transforms into an image, even as a sculptor does. If the intellect allows the senses to dictate the design, the boulder will be shaped into a horrid idol. If, however, the senses are sublimated by the spirit, the image wrought by the intellect will be simply adorable. One must have the mind

fully co-operating in the spiritual discipline and not obstructing its progress at every step. Liberation is the goal and the mind must help the pilgrim at every stage of his journey. Mind should not admit any activity that is contrary to *dharma* (righteousness) or injurious to spiritual progress.

Women preserve the culture of the country

The *gopis* had trained their minds to help and promote spiritual discipline and so their minds never wavered or strayed into wrong paths. They stuck to Krishna— Krishna the Friend, the Kinsman, the Comrade, the Companion, the Lover, and the Loved One. When Krishna was told by His friends and companions that the food packets that they had brought from their homes did not suffice to allay their hunger, He advised them to go a little way into the forest and ask food of the *Brahmana* priests who were performing a huge *yaga* (sacrifice) there. But when they did so, the priests would not even speak to them for their ceremonial purity would be undone by conversing with people born of lower castes! Besides, the *yaga* had not finished and the valedictory offering to the fire had not been made, so how could they even think of handing out food to others before they had eaten themselves?



When the boys returned with long faces indicating their failure to get food, Krishna asked them to go again, bypass the men, and ask the women instead. Krishna assured them that they would return happy and with large quantities of eatables. The boys found the women engaged in the kitchen. When they told them that Krishna had sent them to get

some food, they left the kitchen and hurried to Krishna with huge quantities of the delicious food that had been prepared for the big feast ahead. Their hearts cried at the thought of Krishna in urgent need of food. They had heard of the Divine *leelas* (miracles) of Krishna that revealed His *Avatarhood* (nature of Divine Incarnation), such as the destruction of the demonic forces sent by His wicked uncle Kamsa to slay Him. The priests peeped into the kitchen when the *yaga* was over and found the vessels empty and the women gone to the presence of Krishna and His companions.

Every Indian has four mothers to be adored

Women preserve the culture of this country with greater tenacity and faith. They keep men on the moral path and inspire them to follow spiritual discipline. Their hearts are tender and full of compassion for the hungry and the distressed. That is why in this land women are adored and revered. Elders quote the *Shastras* (spiritual

texts) that say that the home where the floor is soaked by the tears of a woman can never see peace or prosperity. Sri Ramakrishna Paramahansa took great care to see that Sharadamani Devi did not take his simple jokes and ridicules too much to heart, for then she might shed tears.

We honor the land where we are born as our 'mother country,' the language we learn on our mother's lap as 'mother tongue' and the universal ancient scripture that teaches us morality as *Vedamata* (Mother-Veda). In this way, every Indian has four mothers, including the mother who gave birth to him. According to Indian culture, all these must be adored as divine.

Cultivate non-violence, fortitude, equanimity

In order to live up to the high standards of morality that the Indian culture exhorts, you must cultivate love, non-violence, fortitude, and equanimity. The last three guard and foster the first, the love that you go out to cultivate. Many people have succeeded with the help of the latter three qualities to get their minds established in universal love, but a large number of *sadhakas* (spiritual aspirants) give up the ascent midway because they lose confidence in their true selves. They do not believe in God who is the Embodiment of Love and is their real sustenance. The first faint whisper of doubt disheartens them and they slide back into a life of sensual satisfactions. *Sadhana* alone can steel such people to forge ahead on the spiritual path.



The wise are buoyed up by the bliss of their genuine awareness; the seekers and aspirants have their urges satisfied by the experiences of people in whom they have faith. The atheists hang on, by the slim thread of reason, to the beliefs they have once entertained. If they had faith in their own selves, they would have inferred that their selves derive strength and joy only from the Over-self or God.

Those who deny God or the Supreme Will or the First Cause can really give no satisfactory justification for their stand; nor can those who assert that there is God.

Both have to rely on their own experience. After all, how can sweetness be denied by one who refuses to taste sugar? How can one be convinced that sugar is sweet until one tastes it? We must feel the great marvel of energy manipulating both the minutest atom and cell and the vastest, most distant star. How else can we understand this Omnipresence and Omnipotence except by accepting God as the Architect of the Cosmos?

You must have heard some people saying that no living person can be adored as God, even though the *shrutis* (revealed sacred texts) declare, '*Daivam manusha roopena*' (God appears in human form). Perhaps they can revere only a corpse! Not *Shivam* (God) but *shavam* (corpse) is what they wish to revere.

Truth is God, love is God, dharma is God

Many people fight shy of truth for they are afraid of facing the truth about themselves and others. The *Vedas* declare, '*sathyam vada*' (speak the truth), but these people have become so accustomed to expediency and temporary profit that they cannot stand the full dazzle of truth. Nor is the path of *dharma* (righteousness) pleasant to them. They are used to by-lanes rather than the straight highway of *dharma*. The *Vedas* (ancient revealed sacred scriptures) say '*dharmam chara*' (walk on the path of virtue), but for people used to crookedness, how can *dharma* be pleasant? Thus, people repeat like parrots the two *Vedic* dicta mentioned above, but they do not feel the need to observe them in actual life. In reality, Truth is God; Love is God; *Dharma* is God. The *gopis* and *gopalas* saw in Krishna the Embodiment of Truth, Love, and *Dharma*.

What He said was Truth; what He was—was Love; what He did was *dharma*. They were so immersed in Krishna-consciousness that they saw everywhere and in everything nothing but Krishna. Krishna for them did not exist as a separate entity in the home of Nanda; He was right in their own consciousness, at all levels of it. These *gopis* and *gopalas* were true *bhaktas* (devotees) indeed.

Summer Camp, 6-6-1978

Source: *Sathya Sai Speaks*, Vol. 14

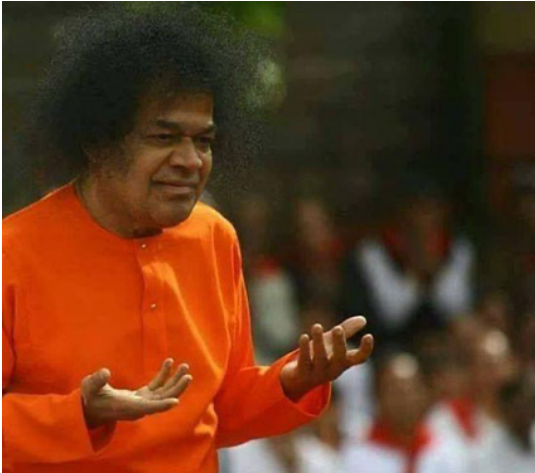
You know there is a rule here that you should come with empty hands, without even the traditional offerings of patram, pushpam, phalam, toyam (leaf, flower, fruit, and water). Come with clean hands, hands that supplicate, not supply; hands that proclaim that they have renounced attachment to rishis; then I fill them with grace. I must say that I accept certain things before giving you that grace: I demand and take Sathya, Dharma, Shanti, and Prema (truth, virtue, peace, and love.) I draw you to Me and then re-form and re-shape you. I am a kind of smith who repairs broken, leaky, damaged hardware. I repair broken hearts and fragile minds, warped intellects, feeble resolutions, and fading faith.

~Sri Sathya Sai Baba

Pioneers!

Honorable Sri Atal Behari Vajpayee, the late Prime Minister of India, spoke at the summer course on June 20th, 1978. He spoke about the importance of dharma.

Let me make it clear, at the very outset, that I have not come here as Minister of External Affairs. I have come as a *jijnasu*, a seeker, an aspirant eager to learn the ultimate Truth. I cannot call myself a devotee, for I have yet to acquire devotion. I will continue to be a *jijnasu* as long as I live. We all ask questions to ourselves. One of them is: "What exactly do we want to achieve in life? Is it wealth or fame or a position of power?" I know many wealthy people, but they are not happy. They have money and money can purchase medicine. But money does not give them health. This does not mean that we should give up the world. As men concerned with the world, we need money to keep body and soul together. But money cannot be the ultimate goal of life. I find many Americans here before me. Theirs is a land of plenty. It can be called the *Kubera bhoomi* [the land of the Lord of demigods] but the people are not happy, for happiness comes not from the accumulation of external objects or skills but from within.



Of course, it is very easy to say that we have to seek happiness from within ourselves, but this is a very difficult process. I have power, position, and a little name. But sometimes, when I am alone, I feel I am groping in the dark. Every person craves for light. The student participant from Chandigarh who spoke just now of his experiences in this Summer Camp spoke of knowledge gained and wisdom earned. This is really a *tapovan*, a hermitage, and not merely a spiritual 'camp'. This institution is not just a structure erected

from brick and mortar. Really, it is the wisdom gained by the spirit that matters.

We Indians are very good as individuals. We shine as good doctors, wonderful engineers, and experts in many fields. But when we come together, we are a crowd not a community. The community spirit is the result of the fellow-feeling and compassion—qualities of the spirit.

Ours is a multi-lingual country. But we are all sons and daughters of the one Mother, India. When we come together we speak in many languages, but they are all the languages of our Motherland. The language may be different but the trend of thought, the *bhava* [feeling], is the same, for it is based on the deep-rooted traditions of our country.

We all aspire for self-realization, but the problem is to how to set about it. It is a crucial question. As soon as we see a ray of hope, there appear dark clouds on the horizon to overwhelm the ray.

The world is now in a very tense situation. Humanity is on the crossroad. The choice before it is no longer between cooperation and confrontation; it is, as President Carter said, between survival and annihilation. We are in the very brink of disaster. Now, who will save humanity? Certainly not the politicians as we know them. Politicians guided by *dharma* [righteousness] can. '*Dharanath Dharmam Ithyahu*—The source of money is the world' I wish Swami would arrange a course on *dharma* for politicians. I wish I could be one of the fortunate few who could be the disciples of Swami. I would be the first to join such a training class. I am really fed up with this race for position and fame. Prahlada prayed:

*Na thwaham Kamaye Rajyam
Na Swargam na punarbhavam
Kamaye dukha thapthaanaam
Praninaam aarthi naasanam.*

I do not desire a kingdom, or heaven or birth in superior lives; I desire only to serve the distressed. That is the goal we have to set before ourselves

As the student said just now, quoting Swamiji, "If there is love in the home, there is peace in the society; if there is peace in the society, there is peace in the nation; if there is peace in the nation, there is peace in the world." We must be careful to see that the spiritual battery is charged, if we cannot do the better thing, to have self-charging batteries. With the blessings of Swamiji, that stage will be acquired.

The darkness that threatens can be dispelled, for this country is destined to become great. We have a mission; we can show the way to the world, provided we ourselves go that way.

The Summer Course on Indian Culture and Spirituality must have impressed on you, the new generation, that it is *dharma* that matters and not just the accumulation of degrees and diplomas. These may help you to earn money; but they cannot bring peace. Under the inspiring leadership and guidance, the molding of new generation on right lines, is already on. You are the pioneers. Take the message of love, compassion, and fellow-feeling to every part of the country.

Source: *Sanathana Sarathi*, July 1978

Peace is the most priceless possession of man. It is the sign of a virtuous character, a willingness for service, a readiness to renounce, a clean spirit of resignation, and awareness of the evanescence of the material wealth, of an agitation-less lake of joy in the heart.

—**Baba**

The Golden Touch of His Feet

*("In sorrow after sorrow, it is His steps that press upon my heart,
and it is the golden touch of His feet that makes my joy to shine" ~Tagore)*

I am the pilgrim and I am the goal.
I pray that every breath I take and step I walk
will lead me that much closer.

Yet I know that it is not my feet that make progress.
I know that the pilgrimage even, is not real

For, Thy feet touched by my heart ,
are the means I have for reaching;
attention placed on the image of Thy sole
to my soul, the means to realize

Realize what?
That the shrine is love without limits

Let me welcome Your play, not shun it
be self-effactive, not Self evasive

Let me appreciate, enjoy, your plan
not shirk it. Let me be more appropriate

Expansive is the way, the way to freedom.
Appropriate me

Make me shake off the worries,
the fears, the cringing, the shrinking

Cure me of the sickness of half-heartedness
hesitation, petty reluctance

Open me, use me, wear me out doing Your work
till there is no me and as a leaf falls
and merges with the earth, let my ego decompose
that I may become one with Your solid
unsullied substance invisible

Wherever I may wander I am always at Thy feet
Thy lotus feet are my refreshment, my shelter
from the storms, my journey's meaning, my goal

May I ever feel within my heart
sweetly dancing, Thy lotus feet

Impression after impression
of pressing engagements
of leisure and tension
bear down on my mind, but trackless is Thine
infinite heart, and Thy feet dance
all colors away.

When You throw me for a loop of seeming
loss-of-center, let me know that You're within
me, let me find Your shelter feet

—*Bill Jackson*

Source: *Sanathana Sarathi*, June 1978

Region 2 – Retreat Play 2024

I was asked to write a play for the SSE Groups 1-3 back in July of 2023 by Brother Chetan Bhatt, Region 2 SSE Coordinator, while on his flight to the West Coast. Brother Chetan also mentioned that he wanted the storyline to be about a main character who was unhappy with their life and wanted to change it.



As I always do, I consulted with Swami through my daily meditations and the script was written in 3 days. It was not going to be just a play; it was to be a Musical Play, [like] musicals you would see on a Broadway stage. Those were Swami's words to me. An American art form that the children could relate to. His final words to me were, "Do."

The play was presented and approved. The title of the Retreat Play was "*Swami, Astra, and His Superheroes.*" The leading character is Astra, who is a teenager not practicing the 5 Human Values, and is not living a very happy life. In the play she has a dream in which she visits Swami who is in Prashanti Etherlands. with His mother, Easwamma. There are four Superheroes that live with Swami, and they set out to help put Astra's life back on track by practicing Swami's 5 Human Values. Astra has a flashback in time, where she is able to change her past actions. She is escorted all along the way by Swami's Superheroes.



Astra's test of character comes in Scene 5 when a local bully challenges her and her Sai friends. Not only did Astra stand up to the bully, but she convinces him and his brother to come to her Sai Center and learn the same 5 Human Values that she has learned at her SSE Classes. The play ended with a Human Values Rap.

All in all, Astra transforms and makes a complete turnaround in her life. The auditions were held online in October 2023 for Region 2 SSE children, and the Cast was chosen. By January 2024 the work began. There was audio, visual, music, choreography/dancing, acting, and singing classes both online and in person. Costumes, props, backdrops, were created and rehearsals went until mid-May. The Retreat Play was an awesome gift for Swami on May 26, 2024, and an amazing Musical Play.



My gratitude to Brother Chetan Bhatt, Retreat Play Team, Costumes/Props Team, Choreographer/Dancers, Make-up Team, Visual, Sound Team, Editors, Backstage Crew, SSE teachers who gave many hours of their week to help in Swami's Play to come to fruition. Hats off to the Cherry Hill Center N.J., Madhavi Kanekal, Service Coordinator, for hosting two in-person rehearsals, and to Fairfax Virginia, Raghu Butna for hosting the only in-person rehearsal. Cast included SSE students from Richmond, Pittsburg, Flushing, South Ozone, Cherry Hill, Scotch Plains, and Fairfax Centers.

~Marie Captain, Cherry Hill Center, NJ

Q&A

WITH BHAGAVAN

Path of Inquiry

Bhakta: At least to keep up appearances in the world one has to sometime say, 'this is mine.' What is one to do then?

Swami: Of course, you may have to say so. But simply because you say so, what need is there for you to feel separateness between I and you? When you travel in a carriage, do you take the carriage as 'I'? Look at the Sun. He gets reflected in a small pot filled with water, in a broad river, in a mirror, or on a polished pot. For this reason, does the Sun feel that all these things are 'He'? Does He get sad when the pot breaks, or the river gets dry? This is exactly like that. If you take 'I' to be the body, then it is all bother! If you don't take it so, you will shine like the Sun, independent of anything else. Besides, you will be immanent everywhere.

Bhakta: That is as much as to say each must first discover for himself who he is.

Swami: Exactly. Inquire into that first. Of course, for those who are not competent, this will be too hard. So, those experienced in this line say that such men should not be told these things. If you tell, 'You are Yourself Brahman,' 'You have attained *moksha* [liberation], You are in that stage' to those not competent, they will do no *sadhana*, they will act without any rule or order, and they will pay no regard to right and wrong. This must be revealed only by a Guru or by the command of the Lord! Those who have the thirst and the determination to undergo the discipline of course can ask about it! But it must be practiced; there is no use simply hearing it and repeating, 'All is One'. That is meaningless.

Bhakta: Swami, Shankara has already said, "*Viswamdarpana drsyamaanaganaree thulyam hi anthargatham*" etc. (inner meaning: The world, if you really penetrate into it, is like a city seen through a mirror). This vision that the *Jagath* (Universe) is unreal, that it is all *maya* (illusion)...is this for common people or for *jnanis* also?

Swami: The *jnani's* eye sees all things as Brahman! The *ajnani* or the person without *jnana* cannot understand whatever is said! So all *Shastras* are intended to benefit the middlings.

Bhakta: This means that all *Sadhanas* are included in the *Vicharana Marga*, the Path of Inquiry?

Swami: Yes. The teaching of the Vedanta is about 'Who am I?'. And to make this inquiry, only those equipped with the Four Instruments are competent. The purpose of the four is to realize that the *atma* is real and that all else is unreal; also to discriminate between *atma* and all else.

Bhakta: How is that to be realized, Swami?

Swami: By inquiring into the nature of the *atma*. First, they do all varieties of *sadhana* and finally enter upon this. While a child, they teach you A B C D, isn't it? Even M. A. and B. A. curricula consist of this A B C D and their permutations and combinations! But to realize this fact one has to complete one's studies! The *Shastras* are based on *akshara*, meaning both letter and the Imperishable. All *margas* (paths) are based on the *Vichara Marga*.

Bhakta: But there are some who attain *samadhi*. Will they have all this enquiry etc. in *samadhi*?

Swami: Wonderful fellow! How can there be enquiry in *samadhi*? When you sleep soundly, do you have any thoughts about the world around you? This is also like that.

Bhakta: There will be no *manas* [mind] in *samadhi*, isn't it?

Swami: The *manas* that persists in sleep will be there also.

Bhakta: They talk of a *Thuriya* Stage, (a Beyond Stage) in *samadhi*. What is that, Swami?

Swami: Beyond the Waking, the Dreaming, and the Deep sleep Stages.

Bhakta: Why is it that those stages are absent there? What are the characteristics of that stage?

Swami: Those three are the characteristics of I-ness. *Ahamkara*, time, person with *manas* who does all acts. That will not be present in the *Turiya* Stage. It would have disappeared long ago. For them, it is all the same, with eyes open or with eyes closed. It is all One.

Bhakta: Swami, without that *aham*, how can they talk?

Swami: What was *aham* in the beginning, when the Reality is grasped, is transformed as *Swarupa*, the True Entity; this is referred to as the Destruction of the Mind, *Mano-naasanam*.

Bhakta: So, this *Nirvikalpa Samadhi* is all *Naasanam*?

Swami: Well, my boy, *Samadhis* are all merging, *layas*, not destruction. The *sadhaka* stage is when you have both construction and destruction.

Bhakta: This subject is very interesting, Swami.

Swami: Don't sit quiet, merely appreciating it. Practice it in daily life. All right, you can take leave.

Bhakta: Very good, Swami. Please bless me in that practice. I shall be back soon.

Source: *Sandeha Nivarini*

Thought of the MONTH

Food

Every activity of man is dependent on the energy he derives from the intake of food. The spiritual *sadhanas* [spiritual practices] he ventures upon depend for their success on the quantity and quality of the food taken by the *sadhaka* (spiritual aspirant), even during the preliminary preparations recommended by Pathanjali [an author, mystic, and philosopher]. The most external of the five sheaths that enclose the *atmic* core, namely the *annamaya kosha* (physical sheath), has impact on all the remaining four—the *pranamaya*, the *manomaya*, the *vijnanamaya*, and the *anandamaya* (the vital, mental, wisdom, and bliss sheaths or coverings). The *annamaya kosha* is the sheath consisting of the material, flesh and bone, built by the food that is consumed by the individual. Food is generally looked down upon by ascetically-minded *sadhakas* and seekers and treated as something that does not deserve attention. But since the body and the mind are mightily interdependent, no one can afford to neglect it. As the food so the mind, as the mind so the thought, as the thought so the act. Food is an important factor that determines the alertness and sloth, the worry and calm, the brightness and dullness. The scriptures classify food as *satwik*, *rajasik* and *tamasik* and relate these types to the three mental modes (*gunas*) of the same names.

Sri Sathya Sai Speaks, Vol 14 (1978 - 80)

Health is wealth. Without a healthy body, man cannot execute any of his thoughts, however good they may be. A healthy body leads to a healthy mind. Several civilizations have treated various limbs and organs of the body as specialized individual entities that contribute to the body as a whole. The people of France maintained strict control on their eating habits and contents and maintained good health. The body is a temple of God. It may be temporary like a water bubble, but unless the house is safe, how can the inhabitants residing inside be safe?

You can do much good with a healthy body. The youth today neglect this aspect and suffer from deteriorating health. Several scholars and intellectuals have attempted to control, if not eradicate, ill health. The Romans were front-runners in this aspect. They maintained healthy and strong bodies and kept each limb and organ of the body in as near perfect and strong condition as possible. They did this by watching the three main aspects: conduct, character, and sensitivity. They remained self-sufficient as far as bodily needs were concerned and did not like depending on their fellow men to help them move about for their daily needs.... In each limb and organ of the body resides Divinity. He is therefore called *Angeerasa*: the vital force in each organ of the body.

Sri Sathya Sai Speaks, Vol 35 (2002)

Man is the only living being who dislikes raw food found in the natural state. All other animals eat things as they are—grain, grass, leaves, shoots, fruits. Man boils, fries, melts, mixes, and adopts various methods of cooking in order to satisfy the cravings of the tongue, the eye, and the nose. As a consequence, the food value of these articles is either reduced or destroyed. When the seeds are fried, they do not sprout; that is clear proof that the 'life-force' is eliminated. Therefore, uncooked raw pulses just sprouting are to be preferred. Also nuts and fruits. The coconut, offered to the Gods, is a good *satwik* (pure) food, having good percentage of protein besides fat, starch, and minerals.

Food having too much salt or pepper is *rajasik* (passion rousing) and should be avoided; so, also, too much fat and starch, which are *tamasik* (disposed to inactivity) in their effects on the body, should be avoided. An intake of too much food is also harmful. Simply because tasty food is available and is being offered, one is tempted to overeat. We have air all around us but we do not breathe in more than we need. The lake is full, but we drink only as much as the thirst craves for. But overeating has become a social evil, fashionable habit. The stomach cries out, 'Enough,' but the tongue insists on more, and man becomes the helpless target of disease. He suffers from corpulence, high blood pressure, and diabetes. Moderate food is the best medicine to avoid bodily life. Do not rush to the hospital for every little upset. Too much drugging is also bad. Allow nature full scope to fight the disease and set you right. Adopt more and more the principles of naturopathy and give up running around for doctors.

Sri Sathya Sai Speaks, Vol 14 (1978 - 80)

Even after having attained the sacred human birth, it is very unfortunate if you are not able to put your life on the right path. The *gopikas* were pure and sacred-minded and were used to worshipping God with a name and form. Prahlada was also pure

and sacred-minded, and he was used to worshipping the formless God. Both were ideal examples for these two paths. People who want to develop themselves along the path of the *atma* must have good health, and for this purpose the control of food is essential. By eating clean food we can get a clean mind, and through a clean mind we can get a clear idea of the goal. Through such a clean concept of the *atma*, we will be able to get rid of the illusion of *maya* [illusion]. Through this method, the knot that is present in our heart will open, and this is the basis for getting a divine vision....

Summer Showers 1978



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