

# **The Tenth Avatar**

## **Preamble**

*There was no one to know who I am till I created this world at my pleasure with one word, Om. Immediately mountains rose up, immediately rivers started running. Earth below and sky overhead, oceans, seas, lands and watersheds, sun, moon and desert sands sprang up from nowhere. To prove my existence came all forms. Beasts and birds flying, Human Beings .... Mankind... Speaking ... Hearing. And all powers were bestowed upon them under my orders. The first place was granted to Mankind and my knowledge was placed in his mind.*

*-Sri Sathya Sai Baba*

## **Prologue**

In a remote corner of Andhra Pradesh was a prosperous village named Gollapalli. The land was fertile and crops grew well. Cows were healthy and gave copious milk. The simple village folk were contented, with their basic needs fulfilled.

One cowherd found that his best cow came back from grazing daily with empty udders. He resolved to find out who was stealing the milk. He followed the cow one day and found that it went to a putta (an anthill inhabited by a snake) and stood there while a snake came out of the putta and put its mouth on the cow's udder and drank the milk. The enraged cowherd picked up a rock and threw it at the snake, which was mortally wounded. Before it died, it pronounced a curse that the place will become homes of

snakes. Prosperity would decline and people would find it difficult to make a living.

And that is what happened. The land became infertile and cattle declined in health and number. The name of the village was changed to Valmikipura and then to Puttaparthi. Despite the snake's curse the Ratnakara Raju family stayed on. Our story starts with one Kondama Raju of this family. He was widely respected for his sweet nature and wisdom. *(The rock, which was thrown at the snake, is kept in the Gopalaswamy Temple in Puttaparthi.)*

### **Venkavadhoota – The Divine Messenger**

One day he had an unexpected visitor. It was none other than his Guru, Venkavadhoota, after whom he had named his two sons. Kondama Raju welcomed his visitor respectfully and after some exchange of pleasantries, he expressed his feeling that there appeared to be a purpose behind his Guru's visit. Venkavadhoota admitted that there indeed was a purpose to his visit. He said, ***“Bhoodevi, mother earth weeps, so Narayan has to come. He will take birth in your family. He will love you. He will play on your lap. Be prepared.”*** With these words, Venkavadhoota departed, leaving behind a mystified Kondama Raju.

### **The Avatar Makes His Advent**

Years passed. On Kondama Raju's suggestion, a distant relative, Subba Raju came over and settled in Karnatanagepalli. A marriage was fixed between Subba

Raju's daughter Namagiriamma and Pedda Venkappa Raju\*, Kondama Raju's elder son. Mindful of his Guru's prophecy, he named his daughter-in-law, Easwaramma.

A year later a son was born and was named Seshama. Two daughters followed, named Venkamma and Parvathamma. Then followed four miscarriages. One day when Easwaramma was drawing water at the well, there was a flash of lightning in a clear sky and a big ball of blue light came rolling towards her and entered her body. She had a great feeling of joy and fainted. Karnam Subbamma, wife of the village chief, helped her get up and go home. Years later Swami told a group of devotees that this was the way he made His advent. It was a "*pravesh*" and not a "*prasav*". Soon Easwaramma realized that she was pregnant for the eighth time. To be on the safe side, her mother-in-law planned a series of Sathyanarayan puja. Kondama Raju drew the attention of his family that just as Krishna was the eighth child, the baby that Easwaramma was carrying, would be the result of her eighth pregnancy. He was certain that Lord Narayan was about to make His advent. Then a curious thing happened. At night the musical instruments in the house started playing by themselves. The music was sweet and soothing. When Kondama Raju and his two sons went to investigate, they couldn't see anyone and the music stopped. After a few such nights, they were too tensed to sleep. Kondama Raju remembered an astrologer in Bukkapatnam, who was

*\* The name of Swami's father, has been spelt in different ways in different books. A large number of books spell the name as Pedda Venkama Raju, because Swami said this in a discourse. It has, however, been ascertained that colloquially the locals have been addressing him and referring to him as Pedda Venkappa Raju. In this book this popular spelling of Pedda Venkappa Raju has been adopted.*

highly respected. They went to consult him and told him the reason for their anxiety. He meditated for some time and then announced that a great being was about to be born to Easwaramma. Celestial beings like Devatas, Kinnaras and Gandharvas were playing divine music to charm the baby in the womb.

### **A Most Unusual Baby**

When the baby was about to be born, Lakshmamma, Kondama Raju's wife, was attending Satyanarayan Puja. As soon as the puja finished she took prasad and went home and gave it to Easwaramma. Almost immediately thereafter the baby was born. Lakshmamma went to give the good news to Kondama Raju, who expressed surprise, because he hadn't heard the cry of the baby. After birth, the baby was absolutely still and quiet so all the women present were not sure whether the baby was alive. Easwaramma pinched him to make him cry. The baby opened his eyes and gave a most enchanting smile. The women were all captivated. Kondama Raju and his wife were certain that Lord Narayan had indeed taken birth and Kondama Raju named the baby Sathyanarayana. It was 23-11-1926.

*God is sweetness, you are sugar. God is fire, you are fuel.  
God has no heart, every heart where He is installed is His.*

*神是甜蜜，而你是糖。神是火，而你是燃料。  
神无常心，每一颗供奉神的心都是祂的心。*

## Childhood

Even as a young boy of three or four, he was kindness personified. His heart melted at the sight of human suffering. Whenever a beggar appeared at the door, Sathya, as he was now called, coaxed and cajoled his mother or sisters to dole out grain or food. The exasperated mother once told him to give a beggar his share of food if he was so keen to feed him. Sathya did so gladly and refused to come for food that day. To allay the anxiety of the elders, he said that an old man had given him food. His tummy appeared full and his hand smelt of food.

## The Young Guru

It was Ramanavami and late at night the procession wended its way round the village. The procession was led by a bullock cart, gaily decorated with flowers and carrying a huge picture of Rama. Sathya's mother thought that he would love to see the procession, but he was not to be found anywhere. When the procession reached the Raju household, they were surprised to see the five year old Sathya seated near Rama's picture. They asked his companions why he was seated on the bullock cart and not walking with them. The answer was, "***How can he walk with us when he is our Guru***".

*I am with you, in you, behind you, above you, guarding and protecting you  
as the eyelid protects the eye.*

我与你同在，在你之内，前后上下，监督护佑着你，  
就像眼皮保护着眼睛一样。

## School at Bukkapatnam

At the age of eight Sathya was admitted to the Higher Elementary School at Bukkapatnam. At school he was very obedient and simple and spoke the minimum necessary. One day a teacher discovered that Sathya was not taking down the notes that he was dictating. The teacher angrily asked Sathya why he was not doing so. Sathya innocently answered that he had studied the lesson and could answer any question that the teacher may ask him. But the teacher's pride was hurt and he asked Sathya to stand on the bench. Sathya obeyed without a murmur. The bell rang for end of the period and the new teacher, Mehboob Khan came in and was surprised to find the previous teacher, Kondappa, still seated and Sathya standing on the bench. He whispered to Mehboob Khan that he was stuck to the chair. When he got up the chair, too, rose along with him. On Mehboob Khan's advice, he asked Sathya to sit down and found that the chair was no longer stuck to him.

## Pandhari Bhajan

When Sathya was about 10 years old, he formed the '**Pandhari Bhajan Group**', a group of about sixteen to eighteen boys of the same age group. They sang folk songs and ballads. It was noticed that when cholera swept across the entire area, only Puttaparthi remained unaffected. The wise men felt it was due to the Pandhari Bhajans, which had the divine power to banish disease. Soon the fame of the Pandhari Bhajan Group spread and whenever there was an epidemic anywhere, this Bhajan group would be invited.

They would go round singing bhajans and the epidemic would disappear.

## Hanuman Mandir

In the month of Magh early in the morning, Sathya used to take all small boys of the village to the Hanuman Mandir. He sat at one place while the boys did *parikrama* (circumambulation) of the temple. One day the boys insisted that he too should join them in *parikrama*. As soon as Sathya took a step forward a big monkey came from nowhere and respectfully barred Sathya from proceeding. The boys were frightened and wanted to run away. Sathya calmed them and drew their attention to the respectful posture of the monkey and explained that this was no ordinary monkey but Hanuman himself. Hanuman was telling him that he may look like a young boy, but he had recognized that he was none other than Rama and he, Hanuman, was his *das*, his servant, thus if he did *parikrama* of a temple dedicated to Hanuman, a great sin would accrue to Hanuman. Sathya said that he had to accede to Hanuman's pleas and would not do *parikrama*. The boys were thrilled to have had the rare darshan of Rama and Hanuman together. This event had a great impact on the minds of the young boys.

*Water flows from a higher level to the lower levels. God's grace too is like that. It flows down to those who are bent with humility.*

水向低流， 神恩也如此， 它流向谦卑的心。

## **Kindness to All**

Sathya could not bear cruelty to animals. When he was very small he used to keep away from places where goats, cattle or fowl were killed and where fish were caught. Whenever meat was cooked in the Raju household, Sathya used to run off to Subbamma's house, for they were Brahmins and, therefore, vegetarians. When he was a little older, he was instrumental in stopping bullock cart races and cock fights in the village. When some boys collected some frogs in a basket and planned to take them home and make them hop and jump, he changed them into pigeons and they flew away. He taught the boys to be kind to all creatures.

## **Kamalapuram**

Shortly thereafter Sheshama Raju was sent to Kamalapuram to do teacher's training. Sathya was sent with him so that he would then be able to continue his schooling in a better school. Seshama Raju was convinced that he had the intelligence to attend college and become a Government officer. Although he was in Kamalapuram for a short time, it was there that he became famous for his sweet nature and miraculous powers. There is a saying that He manifested Himself at Uravakonda, but spread His glory from Kamalapuram.

After completing his teacher's training, Seshama Raju was posted as a Telugu teacher to a school in Uravakonda. It was here that Sathya blossomed. His fame had preceded him when he arrived at Uravakonda. Soon he became the



most popular boy in school, loved by both students and staff. On 8 March 1940, Sathya acted as if a scorpion had stung him, though no scorpion was ever found. This turned out to be an excuse to start the next phase of his manifestation, for there occurred a significant change in his personality. He would not answer when people spoke to him. He had no interest in food and would be silent most of the time, bursting into song and poetry sometimes, interspersed with reciting long Sanskrit stotras and talking the highest Vedanta.

### **Back to Puttaparthi**

Seshama Raju was unnerved and at his prompting, their parents came and took Sathya to Puttaparthi. Various people suggested various cures. Kondama Raju drew the attention of the family members to a similar phase that Lord Rama and his brothers went through at about the same age. (see '**Ramakatha Rasa Vahini**' by Sathya Sai Baba pages 44 to 49). The family Guru, Vashishta Muni, was called by Dasharath to find out what was wrong. Vashishta realized what the problem was and called Rama to him. Rama kept asking him profound spiritual questions, which Vashishta explained at length. This dialogue came to be known as Yoga Vashishta.

*Love is My Form, Truth is My Breath, Bliss is my Food*

爱是我的形相，真理是我的气息，福乐是  
我的食物

Despite Kondama Raju's wise explanation, the family was not convinced and decided that Sathya had been possessed by a ghost and took him to a fearsome exorcist in Brahmanpalli near Kadiri. Kondama Raju was angry and was about to say something, but Sathya signed to him to keep silent, explaining later that this was all his *leela*. This devil incarnate of an exorcist subjected the sweet twelve year old boy through unspeakable tortures to 'drive away' the ghost. Ultimately the parents and sisters could not bear to see this anymore and managed to bring Sathya away after giving the exorcist enough money to compensate him for his efforts. Through all this Sathya remained unconcerned and unruffled. When they returned, Kondama Raju wept to hear all that had transpired and to see the scars on Sathya's head. Sathya again explained that all this was his *leela* and such a thing will not happen again. This assuaged Kondama Raju, who was greatly pained.

### **Who Are You?**

This state of affairs continued. Then on 23 May 1940 occurred a landmark event. Hearing a hubbub, Pedda Venkappa Raju, the father, came out of his house and found Sathya sitting outside Kondama Raju's house surrounded by a big crowd of people. Sathya had been distributing

*The fulfilment of human life consists in the service that man renders,  
without any thought of return, in an attitude of selflessness.*

*人生的圆满在于无私地付出、不计回报地服务。*

flowers and sugar candy by a mere wave of his hand. The father thought this was all trickery and was incensed. He decided to put a stop to all this and armed with a formidable stick approached Sathya threateningly and shouted, “Are you a God, or a ghost or a madcap? Answer me.” The truth of his identity emerged for the first time from Sathya’s mouth. Calmly he announced, ***“I am Sai Baba”***. The stick slid from Pedda Venkappa Raju’s hand. He stood staring at Sathya, who continued, ***“I belong to Apasthamba suthra, I am of Bharadwaj Gotra. Keep your house clean and pure. Your Venkavadhoota prayed that I be born in your family, so I came. Worship Me every Thursday.”***

### **Who is Sai Baba?**

Here was a new puzzle. Who was this Sai Baba? Enquiries were set afoot and information was received that Sai Baba was a saintly person who used to live in Shirdi in Maharashtra. It was also learnt that the Sub Registrar of Penukonda was an ardent devotee of this Sai Baba and performed pooja to him on every Thursday. Sathya was taken to this person, who talked to this boy and pronounced that he was not Sai Baba and was suffering from a delusion. Sathya chided him for having failed to recognize the one whom he had been worshipping and it was he who was under delusion. Then with a wave of his hand he created

*Service to those who do service to us is but a natural reaction,  
service to those who harm us is the greatest virtue.*

投桃报李，互相帮助是很自然的事，去帮助伤害过你的人，才是德行。

vibhuti and offered it to the Sub Registrar, who was so taken aback with surprise that he did not move. Sathya said that in Shirdi he used to take Udi from the dhuni, but in this incarnation, he did not need a dhuni. Seeing the Sub Registrar's inaction, Sathya scattered the vibhuti all over the room and returned to Puttaparthi.

### **The Proof**

A few days later on 30 May 1940, a gentleman from Penukonda arrived and demanded proof from Sathya there and then that he was indeed Sai Baba of Shirdi. He had obviously heard of what had transpired in the Sub Registrar's house. Sathya, with his usual calmness, asked for some flowers. His mother brought a handful of jasmine flowers and gave them to Sathya, who nonchalantly threw them down. When they settled on ground, everybody present saw with amazement that the flowers had arranged themselves to form "Sai Baba" in Telugu script. Sathya said that this was enough proof for the present and that he would provide more proof in the days to come.

### **Uravakonda Once More**

Sathya's mood changed and he was again like his old self. Seshama Raju arrived to take Sathya back to school in Uravakonda. He was worried lest Sathya be denied promotion due to lack of attendance. In school he was welcomed with open arms by everybody from the Headmaster to the students. Thursdays became a big event in Uravakonda.

## **Virupaksha Mandir**

There now occurred another landmark event. The Chairman of the Municipal Council of Bellary and his wife both dreamt that they should go to a particular house in Uravakonda and bring the boy who lived there, to the Virupaksha Temple in Hampi. The address of the house and the face of the boy were clearly seen. They wasted no time and went to the address and met Sathya and his elder brother and explained their mission. Seshama Raju went to the Headmaster for obtaining leave and narrated the events. The Headmaster was delighted and was very supportive. He even offered his car. One of the masters, Thammiraju decided to accompany Sathya and Seshama Raju and his wife. The chairman and his wife left immediately and the others followed after a few days. At Bellary they were joined by the Chairman and his group and they all went to the Virupaksha Temple in Hampi. Swami feigned stomach pain and declined to go inside the temple. The Chairman was disappointed, but Sathya assured him that his wishes would be fulfilled and asked him to go along with the others. A big surprise was in store for them when they entered the temple. Arati was going on and in the place of the idol they found Sathya standing there and receiving arati. Seshama assumed this to be some trickery by Sathya. He rushed outside and found Sathya sitting as before and minding the luggage. He ran inside and there was Sathya receiving arati. He told his wife to go outside while he remained inside. His wife came back and confirmed that Sathya was sitting there as before. On conclusion of arati, chairman and wife and members of his party came out and fell at the feet of Sathya.

## **The Gold Collar Pin**

The account of this event spread like wild fire in the nearby town of Hospet and from there to Uravakonda. Sathya, Seshama Raju and his wife accompanied the Chairman and his wife to Bellary to spend a couple of days with them. The Chairman offered many gifts to Sathya, but he refused to accept any of them. On Seshama Raju's coaxing, he decided to accept a gold collar pin saying that it will serve a purpose. They returned to Uravakonda on 19 Oct 1940. The next morning Sathya set out for School as usual, but returned after walking part of the way saying that he had dropped his collar pin and on reaching the house, threw down the books at the feet of his sister-in-law. There was a halo round the head of Sathya. It was so bright that Susheelamma had to shield her eyes. He then announced that he was no longer their Sathya. He was Sai. Maya had left. His bhaktas were calling him. He had to start the mission, for which he had taken birth. It was 20 October 1940.

## **The First Bhajan**

He went to the compound of Anjaneyulu, the Salt and Excise Inspector and sat on a flat stone. A large crowd gathered. He sang the bhajan 'Manasa bhajare gurucharanam' and the crowd followed. After a few days Sathya's parents arrived. He referred to his mother as Maya. Easwaramma, the mother, was apprehensive that Sathya may become a sanyasi and go off to the Himalayas. She pleaded to Sathya to come back to Puttaparthi and assured him that he would have complete freedom of action.

Sathya accepted and announced that the boon was being granted, not to her but to the village, indeed to the whole world. He had chosen Puttaparthi to be the centre of his mission.

### **The Mission Begins**

On his return he stayed for some time in the house of his parents, but the household atmosphere was not to his liking and the crowds were getting too large for Pedda Venkappa Raju and Seshama, to handle. They were also blocking the street. He then moved to the house of Karnam Subbamma and the evening sessions were held on the sands of Chitravathi. A few petromax lanterns were arranged by Subbamma. In Uravakonda he was known as Sathya Sai Baba. In Puttaparthi everybody addressed him as Bala Sai.

### **The Vision of Shirdi**

One day Krishnamachari, the lawyer from Penukonda, arrived and accused Pedda Venkappa Raju of being a cheat and misleading simple village folk with tall stories about Sathya's divine powers. A furious Pedda Venkappa Raju

*Life is a challenge, meet it! Life is a dream, realize it!  
Life is a game, play it! Life is Love, enjoy it!*

*人生是挑战，就面对它！人生是梦，就实现它！  
人生是游戏，就游戏它！人生是爱，就欢享它！*

and Subbamma took him and his friends to Sathya and told him how he had been insulted and all because of Sathya, who promised to provide the proof that they were looking for. He first took Subbamma to an inner room and gave her a vision of Shirdi Samadhi with flowers and agarbatti fragrance and an attendant sitting at one corner, chanting to himself. Subbamma was thrilled. After she came out, Bala Sai took Krishnamachari and his friends one by one and showed them the same scene and pointed out various landmarks. The last to be taken in was Pedda Venkappa Raju. He came out a changed man. His doubts had vanished. Krishnamachari and his friends from Penukonda apologized profusely for their slighting remarks. Subbamma told them to go straight to Shirdi and see for themselves the veracity of the vision they had just seen. Pedda Venkappa Raju instructed his family to consider Sathya as divine and not bother him any more with pettiness, neglect or temper. He realized that Kondama Raju, his father, had been right all along.

### **Bala Sai Advises the Aged Ascetic**

In 1941, an aged ascetic known as Digambara Swami, who had lost the use of both his legs and had discarded all clothes, was brought to Bukkapatnam. He had also taken a vow of silence. His admirers were eager to watch the reaction of Sathya when pitted against this veteran of many penances. Many thought Sathya would run away. The

*A virtuous character is the lamp which illuminates the path to peace and joy.*

*高尚品德是照亮通往宁静和福乐之路的一盏灯。*



reverse happened. When Digambara Swami was carried and deposited in front of Subbamma's house, Sathya came out and threw a big towel on the recluse's lap and instructed that he be covered properly. Then he sweetly told the ascetic that if he had cut off all relations with society as his nakedness seemed to indicate then he should live in a forest or a cave, away from human society. Why was he afraid? On the other hand if he craved name, fame, food and disciples then he should not go about naked. Sathya patted the ascetic on the back and said that he knew the ascetic's problem. He was worried that he may not get food or shelter in the forest. Sathya assured him that he would provide him with food regardless of where he was. He could even meditate right where he was, if he was not up to living away from human habitation. He should not bother others to carry him naked from place to place. Tears started rolling down the cheeks of this aged recluse. He indicated his followers to take him away.

From this point, Sathya will be referred to as Swami.

## Travels Begin

Swami now began His journeys to various places to convey His message of hope to people crying in anguish to God.

*When the electric current of Truth flows through the wire of Dharma and enters the bulb of Peace, you get the light of Love.*

*当真理的电流通过正义的电线而进入和平的灯泡时，  
你就得到博爱的光辉。*

## **The Old Mandir**

It was now clear that even Subbamma's spacious house was too small for the ever increasing number of devotees. Subbamma offered a plot of land next to the Gopalaswamy temple on which a shed could be constructed. This was done and Swami moved into it on 14 Dec 1945 on Vaikuntha Ekadashi. Subbamma had passed away just three weeks before. In her last moments Swami poured Ganga water in her mouth as He had promised.

## **Robbers Reformed**

Despite scoffers, the vast majority of the people of the region loved Swami and had full faith in Him. This is best illustrated by the following event. Dusk was setting in when Swami came out of the Old Mandir one day and walked briskly towards Chitravathi. People wondered where was Swami headed. He crossed the river and made straight for a boulder and went round it. There were 17 robbers seated there dividing the spoils among them. Swami created vibhuti and smeared it like tilak on the foreheads of all of them. He spoke to them and promised to find jobs for all of them. They trusted Swami implicitly and followed Him to Puttaparthi. Within a short time they were all rehabilitated just as Swami had promised. The gang leader Subbanna was appointed the watchman of the Old Mandir. He carried out his duties with devotion and pride. Swami explained to the devotees that Rama could

*If you bring joy to your parents, your children will be a source of joy in your declining years.*

*如果你为父母带来欢悦，将来自己年老时，你的孩子们将是你的快乐泉源。*

easily destroy the wicked because the virtuous and wicked lived at different places. Krishna could do so conveniently because the good and the bad existed in different branches, though in the same family. Now they existed in the same body, therefore He had to destroy wickedness and not the wicked. Thus the accent in the present incarnation was transformation and not destruction. And that is what He did to the seventeen robbers. This was an early example of His task.

### Site for the New Mandir

It was now Jan 1947. The whole country was agog and excited about the Impending independence. It was becoming clear that the Old Mandir would not suffice for the expected influx following independence. One evening Swami took Lakshmaiah for a walk and showed him a place where a mansion would come up. The whole place would be transformed and lakhs of people from all over India indeed, the whole world, would come for Swami's *darshan*. He further told Lakshmaiah that he would have to believe it when he would stand where he was now and strain to catch a glimpse of Swami standing on the balcony of that mansion. The next day Swami took the other devotees too, and showed them the site. It was some distance away from the Old Mandir.

*Forget the harm that anyone has done to you and forget the good that you have done to others.*

*忘掉他人对你的伤害；也要忘掉你施予他人的恩惠。*

## **Easwaramma is Disturbed**

The news reached Easwaramma, who was most perturbed and went to Swami to make her feelings known and chided Him for always being on the move. Swami reassured her and told her not to bother about the idle chatter of the people. Once ready, there will be no jungles or snakes or scorpions there as she apprehended. There would be thousands of people pouring in every day and that place will become a Shirdi, a Tirupati, a Kashi. She was not fully pacified and asked Sheshama Raju to write to Swami, which he did. Swami's reply is a memorable document, in which Swami gives a glimpse of the shape of things to come.

## **A British Officer Shoots a Tigress**

Independence arrived with much fanfare and joyous celebrations. A couple of months later another memorable event occurred. Swami was sitting on a chair in the hall of the Old Mandir surrounded by devotees sitting on various pieces of luggage and discussing spiritual matters. Suddenly He got up and went inside His room. A short while later a British Officer and his driver entered. The officer promptly sat in Swami's vacant chair. The driver narrated the events, which resulted in their appearance in the Old Mandir.

The Officer had gone on a hunt and had shot a tiger, which was loaded on the rear seat of the jeep. When they

*Do not preach; practice. 与其说教，不如身体力行。*

were returning towards Karnatanagepalli, the jeep stalled when they were crossing the dry Chitravathi river bed. When their efforts to start the vehicle proved futile, the driver went to the village and procured three pairs of oxen, which were then tied to the jeep, but their combined efforts failed to move the jeep even one inch. The driver then recalled that there was a wonder boy in the village, who had miraculous powers and so they had come for his help. Swami was almost 21 years old, but looked like a teenager. Swami took his time to come out. He then chastised the British Officer for having killed a tigress with 3 young cubs, who were hungry and frightened. He should not have killed an animal, who had done him no harm. Swami had deliberately stalled his jeep to bring home to him this lesson. Swami then created vibhuti by the wave of His hand and told the officer to sprinkle it on the jeep, which would then start. He should go back, pick up the cubs and hand them over to a zoo, where they would be looked after and henceforth shoot wild animals only with a camera and not with a gun. The British Officer did as instructed by Swami and after getting the skin cleaned, returned and presented it to Swami and gave up hunting.

### Travels Continue

It was now 1948. Plans were being drawn up for the New Mandir. In the meantime Swami continued with His travels. His name had spread to many parts of Tamil Nadu, Andhra and Karnataka.

*Truth has no fear; Untruth shivers at every shadow.*

*真理无所畏惧，虚假如杯弓蛇影。*

## Dikbandhan

Keshav Vittal, who had recently retired as Chief Forest Officer of Mysore State, was told about Swami in Bangalore, where he had settled post retirement. He had his first darshan of Swami in the house of Sakamma, who was an ardent devotee. He became a regular visitor whenever Swami came to Bangalore. Swami asked Keshav Vittal (Swami called him Vittal Rao) to come to Puttaparthi. He duly arrived there with his wife and youngest daughter Jayalakshmi and two other ladies, one elderly and the other the same age as his daughter. At night the women were sleeping in the hall of the Old Mandir. The two elderly women fell asleep, but the two young women kept awake talking about Swami. It was stuffy in the hall and around midnight they decided to come out and were struck with wonder to see the whole village bathed in bright glow. They were amazed to see the hills around Puttaparthi glowing as if on fire. The brilliance of the light was blinding. In the morning Swami confirmed their vision. He further explained that the brilliant light was always there whether people were able to see it or not. It was known as “*Dikbandhan*”, the sacred light that kept out all evil and negative currents and prevented them from entering the hallowed place that is Puttaparthi. Jayalakshmi later became the warden of the Girls College at Anantapur and for some time, its principal.

*The one who talks much will do little.  
The one who acts will talk little.  
多说话者少做事，多做事者少说话。*

## Guindy Temple

In the meantime work on the New Mandir had started. Swami kept up His journeys as before and on 3 Feb 1949, He went once again to Guindy in Chennai, this time to perform the consecration ceremony of the Shirdi Sai Mandir, of which he had laid the foundation stone on 10 July 1946. Swami manifested a silver idol of Lord Ganesha and nine gems and put them in a pit over which, the idol of Shirdi was to be placed. Then He created a Srichakra and over it placed the idol with His Divine hands. When Swami energized the idol, it levitated in the air for a few seconds before coming down to its position. This was the first time that an avatar consecrated a temple of the previous incarnation.

## Ramana Maharshi Reaches God

It is 14 April 1950, the time is 9pm. At Puttaparthi a devotee named Varadu announces that Ramana Maharshi was seriously ill. His end seemed to be near. Suddenly Swami's body became stiff and was about to fall. Varadu and a devotee named Krishna held hands and prevented Swami's body from falling and supported His body in a horizontal position. Suddenly Swami's body rose in the air from the hands of Varadu and Krishna and He was heard to mutter "Maharshi has reached Me". While still in the air,

*Examine each act of yours and see that you execute it with minimum noise.*

*Transact all dealings with minimum speech.*

*检讨你的每一个行动，以确保执行时发出最轻的声音。*

*以最少的言语去完成一切任务。*

the sole of His right foot split open and about two kg of sweet smelling vibhuti gushed forth, which was collected in a vessel by other devotees present. After two minutes, His body descended in the arms of Varadu and Krishna. The next day news was received that Ramana Maharshi had passed away at about 9pm the previous night.

### **Construction of New Mandir**

The New Mandir was now ready for inauguration. The engineers had to overcome tremendous odds to construct the building. When plans were ready, funds were insufficient. The iron girders for the roof had reached Penukonda. The big problem was how to transport them to Puttaparthi. The problem was solved in a dramatic manner. Early one morning a crane from Tungabhadra dam site suddenly appeared and broke down before the house of the Chief Engineer, at Anantapur. With Swami's Grace it was repaired and the driver agreed to transport the girders from Penukonda railway station to Puttaparthi. How the crane with the girders drove over narrow roads with sharp turns and why the old dilapidated culverts did not collapse under combined weight of the crane and the girders, remains a mystery, known only to Swami. It somehow reached the far side of Chitravathi river but crossing the dry sandy river bed seemed impossible. Swami Himself sat beside the driver and handled the controls and the crane safely unloaded the girders at the worksite. Hoisting the girders became possible by the sudden appearance of teams from the Tungabhadra dam site. Nobody was willing to come to a totally unknown place in the middle of nowhere. It was clear to all that without Swami's Divine intervention this



project would have been impossible. He was a leader who inspired people and was both an expert architect and engineer, who suggested a better design, a better method of construction and a better aesthetic look than the professionals. He was a skilful personnel manager, who was an astonishing resource gatherer and showed how to lead and guide men in a practical down-to-earth manner.

### **Prasanthi Nilayam is Inaugurated**

On 23 Nov 1950, the New Mandir, named Prasanthi Nilayam was inaugurated by Swami. Swami was carried from the Old Mandir in a brightly decorated open palanquin and with loud joyous cries of Jai Sai Ram. All the way Swami kept smiling and blessing people. By His side was a heap of flowers and Swami would take some flowers, remove the petals and throw them among the crowd of devotees. When the petals fell on the ground, they were found to have been transformed into gold coins, portraits of Sai Baba of Shirdi or Sathya Sai Baba or both. Speaking on the occasion Swami said, ***“Prashanti implies the higher Shanti or peace and not the interval of calm between two storms. It is the supreme, unshakeable, serene tranquillity of mind, free from passion; an intellect, cleansed and purified to reflect the Love of God. The state of Prashanti is devoid of fear. I am inaugurating not a building called Prasanthi Nilayam, but the world as Prasanthi Nilayam. Without any bad thoughts, this place will have the mind of***

*Do not be affected when the results you anticipate are not produced,  
do not anticipate at all, but leave it to Him.*

*别因预期的成果没有实现而失望。别期待任何成果，一切由祂安排吧。*

***a newly born child. Anybody who stays in Prasanthi Nilayam and practices meditation, bhajan or any spiritual practice, will not have rebirth.*** Replying to a question why He named the mansion Prasanthi Nilayam, Swami explained, ***“It is not an ashram in the sense that you cannot place Me in any of the four ashrams of life for I am neither a student, not a householder, nor a recluse and nor a renunciate. Nor am I a monk, a hermit nor an ascetic. It is not a Mandir for I do not prescribe any mode of ritual worship nor propagate a Sai cult. Nevertheless it is a place of worship, a shrine, where all human beings can achieve Prashanti, that is, supreme peace by contemplating on the Infinite Love that I am. My task is to transform every heart into a Prasanthi Nilayam”.***

### **The First Educational Institution**

On 16 Dec 1951 Swami graced the annual day function of the District Board High School at Bukkapatnam. He commanded Kasturi to unveil His portrait at the function. This school was Swami’s first step in promoting and patronizing educational institutions. A sizable donation from the Raja of Venkatagiri helped in building this school.

*Why is silence golden? The silent man has no enemies, though he may not have friends. He has leisure and chance to live within himself and examine his own faults and failings. He has no more inclination to seek them in others.*

*为何说沉默是金？沉默的人不会树敌，虽然他也没什么朋友。他有闲暇和机会活在自己的内心世界，检讨自己而非他人的错误和缺点。*

## Easwaramma's Second Wish

In 1953 Easwaramma approached Swami with her second noble wish. Her First wish, in 1948, was for a well for the village. Swami got one dug behind the Old Mandir, which never went dry no matter how much water was drawn from it. This time her wish was for medical facility for the village. Swami appreciated her noble wishes, which were all for the benefit of others. She had never asked Him of anything for her personal benefit. Swami accepted her wishes and issued instructions to build a 12 bedded hospital, 6 beds for men and 6 for women. Plans were made and drawings were finalized and Swami laid the foundation stone on 23 Nov 1954. Volunteers worked with great devotion and dedication and the General Hospital was inaugurated on 4 Oct 1956 by Dr Bezawada Gopal Rao, the Chief Minister of Andhra.

## Travels

Swami's journeys continued unabated. Most evenings Swami would take devotees to the sands of Chitravathi and spend time on leelas and spiritual discussions, whenever He was not travelling and was in Puttaparthi.

*Parents must learn how to love children. Affection alone is not enough.  
There should be Love and Law; only then the love will prove beneficial.*

*父母要学习如何爱孩子。单单疼爱是无济于事的。  
爱和规则必须并重；这样的爱才会有效。*

## Avatar is One

It was now the beginning of March 1957. Raja of Venkatagiri came to Swami with a prayer and a humble request to preside over the 9<sup>th</sup> All India Divine Life Society Convention, which was to be held on 16/17 March 1957 at Venkatagiri. Swami protested that He was virtually unknown, whereas there were many well-known sages around. The Raja replied that sages were many, but Avatar was one. Swami smiled and accepted the invitation. This created quite a stir as there were many stories going around about Him, none of them complimentary. Many scholars came, some out of curiosity and some to test Him.

Swami's keynote address on 16 March 1957 took the gathering by storm. He was given a standing ovation and requested to speak again the next day. Swami's address on 17 March 1957 was greeted with a thunderous applause. Scholars were charmed and overwhelmed. Two sanyasis from the Divine Life Society, Satchidananda and Sadananda, who had organized the convention, were particularly impressed and asked for permission to accompany Him to Kodaikanal. Swami permitted them to accompany Him even beyond to Kanyakumari and to Puttaparthi. They were overjoyed and witnessed many mind-boggling miracles and became fully convinced about Swami's Divinity. Satchidananda narrated that when Swami called him for interview He spoke of a rare mystic vision that Satchidananda had experienced thirty seven years ago, that is, five years before Swami was born.

*A man's well-being depends upon his degree of contentment.*

*一个人的幸福有赖于他满足的程度。*

Surprised, Satchidananda, asked Him how could He know about things before His birth. To this Swami replied, ***“Am I born? Do I die? I am beyond birth, beyond death, beyond the senses, beyond the gunas. Beyond anything that can be cognized, for I am I.”*** They decided to write to their master Swami Sivananda in Rishikesh about their experiences and to request him to invite Him to their Ashram there. The two sanyasis felt that Swami could cure their master, who was confined to a wheelchair, being paralyzed below his waist. Invitation from Sivananda poured in and Swami decided to accept the invitation to go to their Ashram in Rishikesh with a group of devotees. He smilingly told them not to worry about their guru’s health. He would take care of their Guru.

### **Sasana for Tapovana**

In April 1957 while talking to devotees one evening on the sands of Chitravathi, Swami took out from the sands a thick copper plate about 15 inches by 10 inches with mystical markings and letters of many known and unknown alphabets. He said that Sasanas are planted under the trees where Sadhaks (aspirants) do tapas (penance). He announced that He would be placing that Sasana under a banyan tree which He proposed to plant in the Tapovana. This was actually done on 29 June 1957. Swami Satchidananda was present on the occasion and spoke about it at a meeting at Puttaparthi.

*Dedicate all thoughts, words and deeds at the Lotus Feet of the Lord and accept all that happens as gifts of Grace from Him.*

*将你的思想、言语和行动供奉在主的莲花足下，  
并接受所发生的一切为神赐的恩典。*

## Swami Graces Rishikesh

Swami reached the Divine Life Society Ashram in Rishikesh along with His Group on the evening of 22 July 1957. Swami Sivananda received Him while sitting in a wheelchair. The next morning Swami addressed the students of the Ashram and after His talk He materialized a magnificent rudraksha necklace of 108 beads, each encased in gold, with a five faced king bead in the centre. He placed this magnificent gift round the neck of Swami Sivananda and assured him that within a very short time he would be as good as new.

The next day Swami took His group first to the house of Rani of Garhwal and on the return trip stopped at Vashista Guha and gave darshan to the Venerable sage, Purushottamanand. The next day they again went to Vashista Guha. He materialized a japamala of shining sphatik beads and gave it to Purushottamanand. Then he told everybody to leave the cave. Purushottamanand sat down in dhyana posture and Swami lay down with His head on the lap of Purushottamanand. Suddenly Swami's body was bathed in Divine Brilliance and His head and face appeared to have increased in size. Rays of splendour emanated from His face. A person, who watched the scene through the partially open door, was rendered speechless with wonder and joy.

*The obligation of parents does not end with providing food, schooling and knowledge of worldly matters. The children should also be provided with right values.*

*父母的责任不单是供给孩子食物，教育和世俗知识，  
还要灌输他们正确的价值观。*

Swami spent the rest of His time in the Ashram answering spiritual questions from various groups. On the last day of the visit, 28 July 1957, Swami Sivananda, now able to walk on his own, expressed a desire to conduct Swami around the Ashram personally. Swami agreed readily and they set off. At one point they went down the steps to Ganga and Swami dipped a cup in the water and gave it to Sivananda, who was charmed and full of joy, as the water in the cup had been transformed into nectar. Swami blessed Sivananda and other inmates of the Ashram and left for Delhi.

On their return to Delhi, Swami took His group on a short visit to Mathura, Brindavan and Srinagar before going back to Puttaparthi. The members of the group were tired, but Swami was as energetic as ever.

### **Swami Corrects Shastri**

Those days there were talks by eminent scholars every afternoon at 4 o'clock. On 2 December 1957 a scholar named Lakshminarayana Shastri of Salem was narrating an incident in the life of King Ambarisha. Halfway through his talk, Swami intervened and said that what the scholar was narrating was the popular version that the King was waiting for Durvasa Muni to return from his morning ablutions before the food was offered. Swami said that what actually happened was that the King offered food to

*Non-violence means that one should not cause harm to anyone in  
Thought, Word or Deed.*

*非暴力是指一个人不应该在思想、言语或行为上伤害他人。*

the saints present there. By the time Durvasa Muni returned, food has been served to two or three batches of the saints. Durvasa was enraged to see the saints having food even before his return and cursed that the food should turn into worms, forcing the saints to push away the food and get up. King Ambarisha felt very sad and prayed to Vishnu, who sent His Sudarshan Chakra aimed at Durvasa Muni. Seeing this Durvasa fled with the Chakra in hot pursuit. He went to Shiva for protection, who refused the Muni's plea because he had an inflated ego. Durvasa then went to Vishnu for protection, but Vishnu said that He only knew how to send the Chakra, but did not know how to recall it. The Chakra then told the Muni that it would spare him if he fell at the feet of the King and prayed for forgiveness and apologized in front of everybody. Durvasa had prided himself on his mastery of the ashtasidhis by following gyana marg. His ego needed to be deflated and the danger of Sadhana for ashtasiddhis had to be illustrated. Namasmarana was the easiest path, Swami said. Durvasa Muni swallowed his pride and asked for forgiveness, whereupon the Sudarshan Chakra spared him.

### **Swami Calls Kasturi to Puttaparthi**

Swami went to house of Keshav Vittal in Bangalore and spotted Kasturi standing at the edge of the crowd and called him and told him that a monthly magazine was to start soon and that Swami would like Kasturi to edit it. Kasturi was thrilled. He immediately resigned from Akashvani at Bangalore and moved to Puttaparthi a short while later.

*God sees your devotion and not power.  
神看的是你的虔诚而非权势。*



## Sanathana Sarathi Appears

One day Swami sent for Kasturi and told him that the first issue of Sanathana Sarathi had just been released on Mahashivaratri, edited by Raja Reddy, but from then on it would be the responsibility of Kasturi. Swami took both of them to Vichara Darpan Press on Avenue Road in Bangalore and bought an inexpensive press and a case each of English and Telugu types. The press was set up in a small room at the eastern end of Patashala Block. For many months Sanathana Sarathi was bilingual and contained both English and Telugu matter, Swami being the main contributor. Later on, the two parts were posted separately.

## First Part of Swami's Biography is Printed

In 1954 Kasturi had asked Swami for permission to write His biography but He declined saying that the time was not ripe. People would regard it as fairy tale and when he actually wrote it, people would chide him for having taken so long. Now, in 1961 Swami finally gave His permission to Kasturi to go ahead. The title “*Sathyam Sivam Sundaram*” suggested by Kasturi, was approved by Swami.

On Swami's Birthday in 1961, Kasturi offered Part I of “*Sathyam Sivam Sundaram*” at Swami's Lotus Feet. Swami was surprised at the speed with which Kasturi got the book printed after Swami gave the ‘go ahead’. Kasturi

*You must serve with Heads in the Forest, Hands in the Society.*

*要以出世思想和入世的行动来服务社会。*

said that he had been keeping a diary all along, so when Swami gave him the green signal, all he had to do was to arrange his narrative properly and give it for printing.

### **Swami Visits Naga Sai Mandir**

Swami visited Coimbatore in 1961 to consecrate the idol of Shirdi Sai Baba in the Naga Sai Mandir on 26 Feb 1961. The Mandir got its name from the incident when Shirdi Sai Baba had given darshan to countless devotees as a Cobra, which rose from a heap of flowers, listened to bhajans for a few hours and even posed for a photograph, before finally disappearing. This had taken place in 1943.

### **Badrinath Visit 1961**

Swami decided to visit Badrinath in June 1961 because the spiritual energy of the lingam installed there by Shankaracharya, had become weak. Another purpose of the visit was to instil in the minds of devotees and indeed all aspirants, faith in scriptures that speak of the sanctity of certain places. He always emphasized Shastravishwas and devavishwas, faith in the Shastra (Scriptures) as equally important as faith in God.

*Food is God, don't waste food. Time is God, don't waste time.  
Money is God, don't waste money. Energy is God, don't waste energy.*

*食物是神，切勿浪费食物。时间是神，切勿浪费时间。  
金钱是神，切勿浪费金钱。能量是神，切勿浪费能量。*

On 17 June 1961 at Badrinath temple, Swami, who was sitting facing the idol, materialized a beautiful four-armed Narayan idol, with Shankha, Chakra, Gada and Padma. Then He created a thousand petalled golden lotus and when He waved His hand again, there was a Lingam in His palm, the same Lingam that Shankaracharya had installed in the Badri Shrine in a secret niche. He placed the Lingam in the centre of the Lotus and placed both Lotus and idol on a silver plate. He showed the Netralingam, as He called it, to each member of the party. Pooja was performed on behalf of all present by Dr B Ramakrishna Rao, Governor of Uttar Pradesh. Swami then sent the Netralingam back to where it was installed.

### Travels Continue

Swami continued with his travels to various parts of Tamil Nadu and Karnataka. He had become very well known all over South India in scholastic and spiritual circles mainly because of His discourses in the Divine Life Society Convention in Venkatagiri in March 1957.

*There are two things to remember: Death and God.  
There are two things to forget: any harm done to us by others,  
and any good we may have done to others.*

务必记住两件事情: 死亡和神。  
务必忘记两件事情: 他人对你所造成的伤害  
和你施予他人的恩惠。

## **Guru Purnima 1963. The Bharadwaj Rishi Episode**

On 29 June 1963, Swami called Kasturi and told him to announce that He would not grant interviews for the next one week. The next day Swami fell ill. His left hand was clenched into a fist. His left leg had become stiff and toes had become taut. Kasturi and Raja Reddy were in constant attendance. Over the next few days Swami had apoplexy, tubercular meningitis, angina pectoris and a series of heart attacks. He declined all treatment, be it injection, lumbar puncture or intravenous glucose solution. Many people kept vigil while some wept. On 6 July 1963, Gurupurnima day, Swami was brought to the stage with the help of Kasturi, Raja Reddy and some others, who helped Swami to sit on the silver chair. The left side of His body was paralyzed. Swami then asked for a glass of water to drink. He sipped a few drops and sprinkled some water with His right hand on His limp left hand and on His left leg too. He stroked the left with the right hand and with both hands stroked the left leg. He rose and brought His mouth near the mike and said, ***“Premaswarooplara”*** in His normal voice. There were scenes of wild jubilation, people got up and danced with joy. It took some time for order to be restored.

Swami then announced that the time had come for Him to reveal who He really was and why had He taken birth. The story started with Rishi Bharadwaj’s desire to master the Vedas. In three hundred years he found that he was far away from his goal. When he asked Indra for another 100 years of extension to complete his study, Indra told him that this would get him nowhere. He advised the Rishi to perform a yagnya called Savitra and in that yagnya he

would teach the Rishi the essence of the Vedas. But for this to happen, the Rishi needed to invite Shiva and Shakti to grace the occasion. Accordingly Rishi Bharadwaj went to Kailash to invite Shiva and Shakti but found them engaged in a competitive dance to see, who could dance longer. Shakti smiled at him, looked away and continued dancing. Shiva told Shakti that their roles are complementary and not competitive so what she was doing was wrong. Besides she had neglected the yearning of the Rishi and would have to pay for this. Rishi Bharadwaj turned away in despair and disappointment and started to return, but had a stroke and fell down. Shiva and Shakti stopped dancing and hastened to the Rishi. Shiva took water from his Kamandalu and sprinkled it on the Rishi and revived him. They told the Rishi that they were pleased with his devotion and promised that they would grace the yagnya with their presence. The yagnya was performed and the Divine couple showered many boons on the Rishi. Finally they told him that in Kaliyuga, they would take birth three times in Bharadwaj gotra (lineage). The first time Shiva would come alone and he came as Sai Baba of Shirdi. The second time they would come in one body and they came in this body of Sathya Sai Baba. The third time Shakti would come alone and would be known as Prema Sai Baba. Shiva continued that when they took birth together in one body, Shakti would suffer for 8 days as Bharadwaj did, for expiation of her neglect. That is why the left side of Swami's body suffered paralysis. The immediate cause was waiting for the right occasion to play out this incident and reveal His real identity.

This is how the tenth avatar made His advent.

## **The Manjeri Incident**

On 13 December 1964, Swami was at Venkatagiri town. On that very day at about 8a.m., Swami appeared in front of the house of U Rama Mohan Rao, Superintendent of the Junior Technical School, Manjeri (Kerala). He and his wife prostrated before Swami and led Him inside the house. Swami sat in the pooja room and told Ram Mohan Rao to send word to as many devotees as available to come for bhajan. He then announced that He had come that day because He was very pleased with the devotion of his daughter Shailaja. He then took some light refreshment, went out through the gate and disappeared.

## **Swami Travels to Parts of Maharastra and Gujarat**

Swami's travels gained momentum. He travelled to Kakinada, Nellore, Vizag district and several parts of Southern Maharastra and some parts of Gujarat.

*Duty, Discipline and Devotion – all three are absolutely essential for everyone in our organization. You may have devotion. You may discharge duty entrusted to you. But unless you are saturated with discipline, the other two are useless.*

责任、纪律和虔诚是每一个会员不可或缺的素质。你或许很虔诚，很负责任，但若不遵守纪律，一切将显得毫无意义。

## **The Township is Now Named Prasanthi Nilayam**

On Thursday, 4 August 1966 Prasanthi Nilayam was declared an administrative unit called Prasanthi Nilayam Township. In the 16 years or so after the inauguration of the New Mandir, buildings had started coming up. By 1966, it could be called a township. One year later on 5 August 1967 it was formally constituted into a separate township with a chairman and a committee to oversee the civic administration. There was a function to mark the occasion. Dr B Ramakrishna Rao was the Chief Guest.

## **Unique Cover Design**

It was now February 1967. Kasturi approached Swami for a cover design for the special issue of Sanathana Sarathi on the occasion of Shivaratri on 9 March 1967. Swami sat down and drew a design incorporating the five major religions. He told Kasturi to put His photo in the central circle. This was the forerunner of the Sarvadharm Symbol.

## **Open Air Sessions**

The open air sessions on the sands of Chitravathi were something that Swami was very fond of. The question and answer sessions were memorable. In the course of these, many important points were clarified by Swami. Someone asked whether puja should be performed to idols. Swami explained that this was done to enable the mind to concentrate upon one thing. External form helped the mind

*Money comes and goes but morality comes and grows.*

*钱来而有所往，德至则有所长。*

from straying aimlessly. When worshipping the idol one saw the chosen form in it. It evoked the necessary feelings and turned the inanimate clay or stone into a living God. One was not aware of any impurities in the clay or stone of which the idol was made. The entire concentration was on the form of the deity only and not on the material with which it was made.

On another occasion Swami asked the gathering, which contained many scholars, a seemingly simple question, ***“Which is the greatest?”*** Nobody ventured to answer. Swami looked around and then said, ***“What, no answer? I shall tell you the answer. Emptiness is the greatest, because it is the purest. There is nothing in it, but there is everything in it. Unless you contemplate deeply you will never realize this truth. My hand is empty, that is there is nothing in it. But actually the whole of nature is here, within.”***

### **The Power of the Lord’s Name**

He reiterated that in Kaliyug namasmarana was enough to attain salvation and illustrated it with the following anecdote.

One day Narad thought, ***“There are so many wrong things happening on earth, but Lord Vishnu is keeping quiet. If He sends me, I will make the people come on the right path.”*** With these thoughts, he went to Vishnu and expressed his feelings. Vishnu said, ***“Very well, then you go to earth and propagate bhakti. I am tired hence I am***



***giving you this task. In a forest on the earth, you will find a crow perched on a tree. Repeat Govinda thrice in front of the crow and tell me later what happened.”***

As soon as Narad finished saying Govinda thrice, the crow did likewise and dropped dead. He returned and narrated this to Vishnu, who asked Narad to do the same thing, this time in front of a parrot. The parrot also repeated Govinda three times and died. Narad was now frightened and said so to Vishnu, who told him not to worry and this time do the same thing in front of a calf in the cattle shed of a Brahmin. Narad protested and said that if the calf died, the Brahmin would curse him and he would really be in trouble. Vishnu pacified and convinced him to go once more. Narad repeated his action as did the calf and it promptly died. Narad ran out in haste and narrated everything to Vishnu and added that if he listened to Vishnu’s words anymore, he would surely be condemned forever. Vishnu coaxed and persuaded Narad to go for the last time and never to listen to Him again if the same thing happened this time also. Vishnu now asked him to go and repeat Govinda in front of a newly born prince. Reluctantly and with trepidation, Narad entered the palace. The king greeted him with joy and respect and prayed to Narad to bless his son. With his heart in his mouth Narad repeated Govinda three times in front of the baby and waited with bated breath. The baby opened his eyes, smiled and said, ***“Oh sage I am deeply grateful to you. When I was a crow, you gave upadesha and let me have a parrot’s life. Again you gave me upadesha and I was born as a calf. Once more I received your upadesha and I have been born as a***

***prince. You have fulfilled my life. My salutations to you.”***

Narad realized how by merely chanting the Lord's name one was able to reach higher realms of life. If the name had so much power then how much would be the Lord's power. A repentant Narad begged the Lord's pardon.

### **Another Open Air Session**

In another open air session Swami was asked, ***“Do we have to undergo karma? Is there no way to eliminate our Karma? Then what was the use of performing rituals, bhajans, contemplation etc.”*** Swami clarified that shastras say so only for people who were not strong enough to reduce Karma by other means. For others there were ways, otherwise what would be the use of performing rites, rituals, pilgrimages, bhajans, darshan of holy men and so on. These actions certainly helped in reducing Karma. One could totally change one's destiny (God's sankalpa) by contemplating on God, therefore why should it be difficult to wipe off karma? Swami ordained us to contemplate on God with confidence and devotion while undergoing karma. He assured that He would see to it that one did not feel the pain and one would not even realize that one was undergoing Karma. Swami added that Namasmarana was supreme. One could even change the future. Present Karma could be burnt away by the fire of Namasmarana. You can thus block the future.

*The mind is a bundle of desires... remove the threads of attachment one by one; at the end the "cloth" disappears and the mind is clear and pure.*

*心念只不过是一团欲望。。。把执着的线一条条解开，*

*最后“布”会消失，纯净的心念再度显现。*

## Changing One's Destiny

Two incidents illustrate what Swami asserted about one being able to change one's destiny. In November 1967 a large medical camp had been organized in Hubli by Dr Adke. As soon as Swami arrived, He walked in the direction of two women, one standing and crying and the other sitting and constantly chanting some mantra. Swami asked the mother to stop crying as He had come to give sight to her daughter because her tapas (penance) was saturated with the mantra '***Om Namah Shivaya***', which the mother had taught her daughter when she was five years old and since then she had constantly been doing the japa. The girl was now eighteen years old and had been blind since birth, obviously as a result of her past karma. A photographer was quick to take the photo of the blind girl as Swami pressed both His thumbs over her eyelids and gave her normal sight. She was overjoyed.

One European lady with a defective leg and needing crutches happened to see the photo of the blind girl being given her sight in the newspaper and came the next day hoping for a cure. The lady was afraid of the crowd because of her condition and hence sat on a rock some distance away. Swami gave darshan to the waiting crowd and then approached her and told her that her devotion towards Jesus was phenomenal and that was why Swami gave her the newspaper so that she could come there. Swami told her, "***Come, stand up and give both your crutches to Swami.***" He put them aside and held her left arm and shouted, "***Go and run.***" She actually started

running and with a voice choked with gratitude thanked Swami for curing her.

### **Sathyam Shivam Sundaram**

On 3 November 1967, Swami laid the foundation stone for Dharmakshetra, the centre of Sai Activities at Bombay (Mumbai). He created a silver plate with the nine planetary signs carved on it, to be placed in the foundation. Thereafter on 12 May 1968 (Buddha Purnima) Swami inaugurated Dharmakshetra. Swami blessed the mammoth gathering with a discourse. He stayed at His newly constructed residence named “**Sathya Deep**” from 12 May onwards.

On 25 Oct 1971 Swami went to Hyderabad and laid the Foundation Stone for His Residence and Bhajan Hall Complex. It was named “**Shivam**” by Swami. Swami inaugurated “**Shivam**” on 4 April 1973.

It was now the turn of Madras. On 19 Jan 1981, Swami inaugurated “**Sundaram**”, His new residence at Madras (Chennai). Till then all functions used to be held at Abbotsbury. Now the Sai Organization had its own complex to serve as the centre for Sai activities in Madras (Chennai).

*Speak the truth and speak pleasantly. Do not make a statement merely to please or win approval. If speaking truth will cause grief or pain, keep silent.*

*尽量说令人轻松愉快的真话。切勿为了取悦他人或获得赞许而说话。  
假如说真话会带来伤害或痛苦，就保持沉默吧。*

## **God Knows What is Best**

Kasturi was puzzled why Swami cured some chronic illnesses and allowed others to suffer. Swami explained that He had to calculate the potentialities, the retribution they deserved and the use or misuse of what the person will make of restored faculties and capabilities. The following incidents are illustrations.

Once a blind man came to Swami hoping to have his eyesight restored. Swami did not pay attention to him at first then one day He pointed out that man to Kasturi and told him that the man's blindness was his good fortune. Two days later, he received a letter from the Central Government, offering him a scholarship to go to Delhi for training in an Institution for Teaching the Blind. He had been a teacher earlier.

For another blind man Swami told Kasturi that he poured sympathy too easily. He said that If He gave eyesight back to that man, he was sure to ruin himself.

One noon in 1966 February, a young couple arrived by car from Bangalore after landing there by plane from Delhi. The lady's brother had been sent home from a New Delhi hospital as a hopeless case. Hearing about Swami from some people they had come to seek His Grace to save the life of the brother. Swami gave two packets of vibhuti to Kasturi and asked him to hand them over to the lady with the instructions to mix some vibhuti in water and give it to her brother to sip and some of it was to smear all over the body. The couple should return to Delhi immediately.

Before a fortnight was over a telegram was received that they were bringing the patient to Prasanthi Nilayam. The car from Bangalore came the next day and three people came out, the couple and a stranger. Kasturi saw them and asked them where was the patient. They laughed and pointed towards the third man, who now was quite hale and hearty.

There was a one-year old girl who was diagnosed with bone-eating Pott's Disease. The disc between her 5th and 6th vertebrae was completely destroyed. The specialist ordered the child to be strapped in plaster to help recalcification. This was on 4th May 1957. In June 1958, she was out of plaster but was now to be put in an iron jacket. On 4 Nov 1958 the family reached Puttaparthi with her. Swami gave them an interview for 45 minutes. He then blessed the child, stroked her back, gave her vibhuti and told the grandmother, ***"Leave everything to me. I shall always take care of her"***. He assured the family that the child would start walking by January and she did.

### **Swami Performs a Surgery**

On one occasion, Swami called a few male and female doctors (many of them surgeons) to the operation theatre of the General Hospital and asked them to stand around a patient suffering from peptic ulcer. Then naming a few doctors, with their qualifications He asked them how long would they take to perform a gastro jejunostomy. The doctors were surprised to hear this medical term from Swami's lips. They all agreed that such an operation would take about two hours. He asked them to note how long

Swami would take to perform the same operation in front of them. He waved His hand and materialized a scalpel and made an incision and then made the scalpel disappear. He materialized scissors and other instruments one after the other and made them disappear when done with. The doctors were astonished to note that the operation took Swami just half an hour.

### Origin of Sewadal

Today Sewadal is the backbone of the Sai organization. Up to 1966 whenever an important celebration took place at Prasanthi Nilayam, Swami used to select able bodied devotees and motivate them to voluntarily undertake service of the ever increasing number of devotees coming for these functions. This system led to the development of regular standing groups of devotees, whenever there were functions in various towns and cities in different states. A need was felt to bring them all under one banner. Then during a dinner held in the house of Russi Modi on 29 March 1967 at Andheri, Swami asked Dr. Keki Mistry what did he think about the name '**Sewadal**'. Dr. Mistry replied that was a good name. The next morning Swami called Dr. Mistry and told him to start the volunteer force, which He named sewadal. Dr. Mistry got to work to draw up the syllabus of the training programme. It was decided to divide the course into three segments viz. a spiritual segment, a first aid segment and a sewa or service segment.

*No one can judge another, for, when another is judged  
you are yourself condemned.*  
别批判他人，因为在批判他人时，你也同时被谴责。

Initially 64 volunteers were selected for intensive training. Concurrently on 20-21 April 1967, the first All India Conference of the Office Bearers of Sri Sathya Sai Sewa Organization was held at Abbotsbury in Madras and it was officially decided to form the sewadal. The inauguration function of the sewadal was held on 4 November 1967 at Worli Dairy Hall, Bombay, in the Divine presence of Swami. On the occasion of the First World Conference of Sri Sathya Sai Sewa Organisations held in Bombay from 16 to 19 May 1968, Swami presented each member of the first batch, a sewadal Arm Band and a Silver Badge of stupa on it and the words **“Sri Sathya Sai Sewadal”**. Later the Arm Band was replaced by a scarf.

### **Mahila Vibhag and Bal Vikas**

In May 1968 Swami started the Mahila Vibhag, the Ladies Wing. In May 1969 Swami gave them an extra responsibility. He wanted them to run a Bal Vihar for young children, where they would listen to stories from the scriptures, the epics and lives of saints belonging to all religions. They would also be trained to sing bhajans and enact small plays on themes selected from the classics. Most importantly, they must be taught to cultivate habits of discipline. In May 1975 Swami changed the name from Bal Vihar to Bal Vikas. He commended the excellent work done by the Mahila Vibhag and asked them to continue with the same dedication.

*Be a servant: a servant of God. Feel that you are an instrument in His Hand.*

*Let Him shape you and use you as He knows best.*

*做个仆人：神的仆人。成为神手中的一个工具。*

*让祂塑造你，发挥你的专长。*



## East Africa Visit

Easwaramma came to know that Swami was planning a trip to East Africa and was greatly perturbed and fearful about His safety. She had heard that there were dangerous people and animals in Africa. Swami reassured her and on 30 June 1968 embarked on the trip, which was a great success. NRI and Africans turned up in thousands to have His darshan and hear Him speak. On His return Easwaramma saw the photo album of the visit and was ashamed of her fear and alarm born of ignorance and realized that women must be as well educated as men. In a bullock cart if one bullock is strong and the other is weak, the cart cannot function properly. She was, therefore, glad that Swami was about to inaugurate a college for women in Anantapur.

## Educational Institutions

On 22 July 1968 Swami invited Sri T V Raghavalu, the Andhra Pradesh Minister of Education to inaugurate the Sri Sathya Sai Arts and Science College for Women at Anantapur. Initially classes started in the Government Girls School and some temporary accommodation. Speaking on the occasion, Swami said that every child has five mothers and owes its loyalty to these five. The first is **DEHAMATA**, the mother who gives birth to its body. The

*Service to man is service to God for He is in every man, every living being.*

*为人类服务即为神服务，因为神存在于每一个人、每一个生物之内。*

second is **GOMATA**, the cow that gives it milk. The third is **BHOOMATA**, the land that provides food and nurtures the body. The fourth, **DESHMATA**, the region inhabited by the society it is born into. The fifth is **VEDAMATA**, the heritage of spiritual treasure. The first mother has to reveal to the child the glories of the other four and so her role, position and status are crucial, her responsibility is pivotal. That was why He resolved to start a Women's college in the first instance.

The college was unique in one other way. After inauguration by the Education Minister of Andhra Pradesh, the foundation stone for the College Building was laid on 7 November 1969 by Sri G S Pathak, Vice President of India and immediately thereafter the Foundation Stone for the Hostel was laid by Sri Khandubhai Desai, Governor of Andhra Pradesh.

Then on 8 July 1971, the College Building was inaugurated by Sri V V Giri, President of India and then the Hostel Building was inaugurated by the First Lady, Srimati Saraswathibai Giri, the same day.

In the meanwhile the Men's College at Brindavan had been inaugurated on 9 June 1969 by Sri Veerendra Patil, Chief Minister of Karnataka. The Foundation Stone of the College Building was laid on 16 March 1972 by Sri Mohanlal Sukhadia, Governor of Mysore State, but the Building was inaugurated by Swami Himself on 19 May 1978.

*Contentment is the best tonic. 知足是最佳补品。*

In between Easwaramma High School was inaugurated by Swami on 20 July 1972 in the village. The Bhoomi Puja of New Building of this school was performed on 13 May 1972 by Swami Himself and the Building was inaugurated on 11 July 1976 by Sri T A Pai, Union Minister of Heavy Industries.

Foundation Stone for the College at Prasanthi Nilayam was laid by Sri Ramanathan Chettiar on 21 November 1978 and the college was inaugurated on 1 July 1979. First Year classes were held at the New Building of Easwaramma School.

Bhoomi Puja of the Hostel Building of the College Building was performed by the Rajmata of Jamnagar on 21 November 1978. Swami then inaugurated the College Building on 19 November 1980 and the Hostel Building on 25 December 1980. On 15 June 1981 the Primary and Higher Secondary Schools started functioning. The crowning achievement was the start of the functioning of the University on 22 November 1981 and the Climax was the inauguration of the University Administrative Building by Sri Gundu Rao, Chief Minister of Karnataka on 22 November 1982. The same evening the First Annual Convocation of the University, the Sri Sathya Sai Institute of Higher Learning, was held at the Poornachandra Auditorium. The Chief Guest was Sri Nani Palkhivala.

*The devotee who is filled with love is dear to Me.*

*God alone is your unfailing friend in weal and woe.*

富有爱心的信徒与我最亲近。唯有‘神’才是你患难与共的忠心朋友。

The only inauguration not yet touched upon was the Hostel Building at Brindavan. Thereby hangs a tale. In March 1976 Swami spoke to the students of Brindavan College. He told them that He had decided to build a new Hostel for them next to the college. They would be comfortable and would not have to walk much to go for classes. The foundation Stone was to be laid on Thursday 11 March 1976. After Swami left, there was consternation instead of happiness among the boys.

The next day Swami came, accompanied by the warden and asked the boys whether they were happy at the prospect of having a new and comfortable hostel. A small boy got up and hesitatingly gave a letter to Swami, who opened the later, read it and smiled at the boy. Swami then called the Warden and gave the letter to him to read it aloud so that all could hear. This is what the boy had written, ***“Dearest Mother Sai, our humblest salutations at Your lotus feet. Are You displeased with us? Are we disturbing the silence so dear to You? Are we violating the code of discipline and behaving without due restraint? It must be. Otherwise why would You try to send us away from the beautiful precincts of Brindavan? Why do You insist that a new hostel be built at a far off location? Brindavan is a gracious place. It has brought Your sweet protective love and care very close to us. Even Gods will vie for such love. Swami we do not want any new hostel. The present accommodation can take in another two hundred boys. We can always adjust. If we go to the new hostel, we would be far away from Swami’s Mandir. We just do not want to go far away from Swami. If Swami is so particular about the new Hostel building to be sited next***

*to the college, then Swami must have a new Mandir constructed right next to the new hostel. Otherwise we would like to stay here next to Swami. With heartfelt love and affection. Your children”.* Swami’s heart was touched. He got the new hostel constructed right next to His residence.

### **Resurrection of Walter Cowan**

Walter Cowan died at the Connemara Hotel in Madras on Christmas Day 1971. Swami felt that He could not allow such a tragedy to befall his wife Elsie so when Elsie Cowan and Mrs Ratan Lal came to Him for help, Swami said that He knew what happened to Walter and told them to go to the hospital, where he had been taken, at 10am. When they reached the ward, they came to know that Swami had come and gone. They were surprised and happy to see Walter sitting on the bed, alive and well.

### **First Delhi Visit**

Swami went to Delhi for the first time on 25 March 1972 and returned to Prasanthi Nilayam on 5 April 1972. The list of people who came for His darshan reads like who’s who. Khushwant Singh wrote in the Illustrated Weekly of India that an unprecedented traffic jam occurred, with cars and buses snarling up all avenues within a radius of two miles from where Sri Sathya Sai Baba was staying. Prof Keating the US Ambassador was completely overwhelmed.

*The heart full of compassion is the altar of God.*

*一顆慈悲的心即神的殿堂。*

He said, *“I cannot grasp the full impact of Indian Culture through the study of books nor can I vouchsafe for the authenticity of the scriptures of this land, but when I see the capital city of this land, in the seventh decade of the Twentieth Century, a phenomenon like this – five lakh men and women milling round to get a heartening glimpse of this five-foot personality – I feel I can hear the heartbeat of this ancient people”*. Swami went to the American Embassy and had tea with the Professor and materialized a ring for him. The next day He went to address a huge gathering in Meerut. Because of complete blockage of all roads leading to the venue, He was unable to proceed within one mile of the dais. In a trice He appeared on the dais, sang a few bhajans, which the huge gathering repeated after Him and just as mysteriously returned to His car.

### **Easwaramma Passes Away**

In May 1972, the Summer Course on Indian Culture and Spirituality was held in the Brindavan Campus for the first time. Swami took Easwaramma with Him. After a few days, she confidentially whispered to Pedda Bottuamma that Swami was really God. She added that she had been suffering from high fever and body ache, when Swami appeared before her as Ramachandra with crown and bow and commanded the fever to leave and it promptly left her.

*Where there is faith, there is love; where there is love, there is truth;  
where there is truth, there is God.*

*有信心，才有爱；有爱，才有真理；有真理，才有神。*

A couple of days later at breakfast time Easwaramma was sitting with her elder daughter Venkamma and her children. Suddenly she shouted **“Swami, Swami”**. Swami, who was about to go for bath replied, **“Coming, Coming”** and she passed away. Swami pointed out that although she was sitting with her daughter and grandchildren, when her last moments came, her thought centred only on Swami.

### **Krishnadas Baba Obeys Swami’s Call**

In a cave in the Himalayas, a man was in a deep meditation. He heard a voice, **“Krishnadas, Vishnu has come in human form and is living in Puttaparthi, in Andhra Pradesh. Come as quickly as possible.”** The man opened his eyes. There was a look of joy on his face. He set out immediately and after a long and arduous journey reached the New Mandir. Swami came out with a big smile and told Krishnadas that he had one more task to perform before getting moksha. He told Krishnadas to go to a certain temple in Bombay and carry on with his meditation as usual. After a few days a wealthy man would come and offer him the job of a priest, the pujari of a temple dedicated to Dattatreya, which was situated on a hill in Chaul in Revdanda District of Maharashtra. He should accept the post and proceed to the temple. His meals would be taken care of by Swami, therefore he would not need to come down from the hill-top temple. If he wanted to convey something to Swami, he could do so in his meditation. If Swami needed to convey something to Krishnadas, the same means would be adopted. Dr. Gadhia heard about Krishnadas Baba from some Sai devotees and went to meet him. When they reached the foot of the hill

and were about to climb the steps, they saw somebody hurrying down and were surprised that it was none other than Krishnadas Baba himself. They were even more surprised to hear him ask, “Who is Gadhia?” On being pointed out, he told Dr. Gadhia that Swami had instructed him to tell Gadhia to hold the programme at the bottom of the hill. The programme was to show some films about Swami to the village folk of that area. This was done and Krishnadas asked Gadhia to spend some days in the temple. Dr. Gadhia promised, but was able to fulfill it only after 3 years. At the time of Gadhia’s departure, Krishnadas Baba conveyed to him a message, which he had received from Swami. The message was, ***“Inform Gadhia that he will spread Swami’s message round the world”***. Gadhia proceeded to do that for the rest of his life.

### Swami’s Grace

Back in the Prasanthi Nilayam, while Swami was giving darshan, a lady from the last row got up and started clamouring for Swami’s Grace. Swami merely smiled and moved on; but the lady persisted and raised her voice. Swami stopped and retraced His steps and said, ***“If you really want My Grace, you should prepare yourself to face every type of calamity. You will lose all your wealth and happiness and still instead of repenting and crying, you will have to merge yourself in meditating upon Me and My name in your heart. Your near ones will turn against you. People will implicate you in conspiracies, which you have nothing to do with. They will find faults with you, where you are totally innocent. Under all such circumstances, you will have to think only of Me and Me***



*alone and suffer everything silently. Come on, are you prepared to face all these things?"* The lady looked down and sat down quietly.

### **Dr. Jayalakshmi's trip to England**

Sometime later Swami sent for Dr. Jayalakshmi from the General Hospital and told her to go to England for higher education. By Swami's Grace she got admission at short notice and prepared to leave and went to Swami to receive His Blessings. On being asked what she wanted, she prayed to Swami to bring her back safely. Swami promised to do so and she left. She worked hard, did well and embarked on her return journey. At Paris airport she found that she had four hours on hand before catching the flight to Bombay and decided to see the Eiffel Tower. The taxi driver she engaged assured her that she had ample time for the sightseeing trip to Eiffel Tower. On the return trip from there, the taxi was held up at a level crossing, which did not usually remain closed for more than seven minutes. On that day it remained closed for half an hour, resulting in her missing the Bombay flight. Dr. Jayalakshmi was furious with the taxi driver and blamed him for taking a wrong route resulting in her missing the Bombay flight. Curtly, she paid him and walked away in a huff. The airline put her on the next flight, but that did not improve her temper. After a short while there was an announcement that the flight she was to have caught, had crashed and there were no survivors. She was shocked and started weeping. On her arrival at Prasanthi Nilayam, she went to see Swami with tears in her eyes. Swami confirmed that it was indeed He, who had kept the railway gate closed so that she would

miss the flight and would thus be able to return safely as promised by Swami. He rebuked her for speaking angrily to the taxi driver and told her to remember that when one surrendered to Swami then whatever happened in life, happened for the good.

### **General Hospital at Whitefield**

While Swami's Educare proceeded at a fast pace, Swami's Medicare progressed at a more sedate pace. About twenty years after the inauguration of the General Hospital at Puttaparthi, now on Ganesh Chaturthi day, 29 August 1976, He inaugurated the General Hospital at Whitefield. This hospital, too, would provide the best medical care for the poor and the needy, absolutely free of cost.

### **Lok Seva Vrinda, Muddenahalli**

The untimely death of Narayan Bhat on 8 January 1977 came as a great shock to all. Swami sent a telegram ***"Narayan Bhat eternally merged in Swami. Don't worry be bold"***. The pall of gloom, which had descended upon Alike lifted a little by Swami's words. A telephone call was received from Kasturi conveying Swami's message, ***"Perform the last rites and come to Prasanthi Nilayam. Swami will take care of everything"***. They obeyed Swami's instructions and went to Prasanthi Nilayam, where Swami called the group, which included Narayan Bhat's mother, Amma and Narasimha Murthy, for interview.

*Revere your mother and father as God. 要尊敬你的父母为神。*

Swami placed his right hand on Amma's head and she immediately stopped crying. Swami consoled her saying that Narayan Bhat had merged in Him forever. Not for him anymore, the misery of birth and death. He had attained the ultimate goal of life. Swami allayed their worry and anxiety about the future of Lok Seva Vrinda, by saying that it had always been His. Narayan Bhat had offered it to Him long back. He also said that He would take over the institutions and instructed that Gangadhar Bhat should take over as president. He then asked Narasimha Murthy to bring the urn containing the ashes of Narayan Bhat, which had been left outside, and placed His hand on it and directed Narasimha Murthy to immerse the ashes in Chitravathi.

In a subsequent interview Gangadhar Bhat apprised Swami that as per His command he had taken over as the President, but humbly admitted that he was no patch on Narayan Bhat. Swami, very sweetly told him that one flower, however beautiful, did not make a garland. He succeeded because all the others stood behind him as one man. That unity needed to be maintained. Swami also reassured him that all loans of Lok Seva Vrinda would be cleared by Swami.

On the auspicious occasion of Vijay Dashami 1977, Swami made two important announcements in the course of His discourse. One was about the inception of Sri Sathya Sai Vidya Vihar School in Ooty and the other was that He was going to take over the Lok Seva Vrinda Educational Institutions at Alike and Muddenahalli. He had put people

*There is no prayer more fruitful than service. 布施比祈祷更有福。*

to work out the modalities. The culmination came on 14 August 1978 when Swami graciously inaugurated the Sri Sathya Sai Loka Seva Trust at Muddenahalli.

## **The Human Aura**

The Summer Course of 1978 in Brindavan Campus was followed by a spiritual orientation course attended by 665 young teachers. During this, a distinguished professor from Arizona University arrived. He was one Dr Baranowski who had carried out extensive studies on the human aura as photographed using a Kirlian camera. During his address to the students and staff one evening, he said that he had investigated the aura of thousands of eminent persons in every walk of life. He had never seen any aura extend more than two feet beyond the body. He stated categorically that the aura projected by Swami was not that of a man. In Swami's aura the white was more than twice the size of any man's and the blue was practically limitless and then there were gold and silver bands beyond even those, far beyond the building, right up to the horizon. He stated, ***"The scientific community in my country finds it difficult to accept God. I am, therefore, risking my reputation when I make this statement that two days ago, right outside this hall, I looked in His eyes. They had a glow in them. It was clear to me that I had looked into the face of Divinity. If ever I can use the phrase, I have seen love walking on two feet, it is here. Perhaps of all miracles I have witnessed in India, no miracle is as great as the miracle of one man giving so much love to so many people"***.

God looks at your heart and not at your wealth.

神观察的是你的心而非财富。

## Trayee

For the next four years Swami was largely busy in setting up educational institutions culminating in the inauguration of the Administrative Building of the University at Prasanthi Nilayam.

Swami had acceded to the plea of the boys of the Brindavan Campus and got the new hostel built by the side of the old hostel, which was just a long hall. Now Swami demolished His old residence and in its place constructed the beautiful new Residence, the Trayee, which was inaugurated on 26 April 1984. This way He could continue to be near the boys.

Every evening after darshan and bhajan, Swami would take the boys and the staff to a big room in Trayee and a question / answer session would ensue, much like the open air sessions on the sands of Chitravathi in the old days.

## Divine Discourses

As the number of devotees kept growing, the Chitravathi sessions had to be stopped. Now Swami would give discourses on all important occasions. Devotees would usually get answers to their doubts during these discourses.

*Do not use poisonous words against anyone, for, words wound more fatally than even arrows.*

*不要用言语中伤他人，因为恶语比刀箭更伤人。*

For personal problems, devotees started giving letters to Swami. They would get the solutions by indirect means. The fortunate few would be called for personal interviews, wherein their queries would be discussed and answered in the privacy of the interview room. The routine in Prasanthi Nilayam had become settled. The day would start with Omkaram, Suprabhatam, Nagarsankirtan followed by Darshan and Bhajan in the morning and Darshan and Bhajan in the afternoon. The high point of the daily routine was of course, the Darshan. It is for this that people came from far off places in thousands. Swami's discourses were compiled and published as 'Sathya Sai Speaks' in 42 volumes.

### Ashram Develops

As Prasanthi Nilayam the township grew, so did Prasanthi Nilayam the Ashram. More and more people started living in it permanently and more people started pouring in for short visits. Under Swami's orders accommodation for them and associated amenities like canteens, stores and book shop also came up.

*The quantity of riches one must own can be compared to the shoes one wears; if too small, they cause pain; if too big, they are a hindrance while walking. Money too should be just enough for a life of physical and mental comfort. When we have more, it breeds pride, sloth and contempt for others.*

一个人应当拥有的钱财就如所穿的鞋子；鞋子太窄小会觉得痛；鞋子太宽大走动就不方便。钱财最好是刚刚足够过舒适的生活。太多的钱财就会引起傲慢，懒散和自大。

## **Narayan Sharma Incident**

Early in the morning of a day in October 1985, a boy named Narayan Sharma, a research scholar, was brought on stretcher to a ward in the General Hospital, Prasanthi Nilayam.

The Medical Superintendent, Dr Chari entered followed by Dr Shanta, who examined the patient and found no heartbeat and no pulse. Dr Chari went to inform Swami and was sorely puzzled when Swami gave him two packets of Vibhuti and instructed him to apply it on the patient's chest and to keep hot water bags on his back. Warden, Narasimha Murthy, came in at that point and on being apprised of the events, went to Swami. He was even more puzzled when Swami gave him a flask of coffee and told him to give it to the boy sip by sip and the boy would be all right. The flask was given to Dr Shanta who was bewildered. How to give coffee to a dead boy? They prayed to Swami and were thrilled to see the boy's right big toe move. She removed the oxygen mask and gave coffee to the boy, spoonful at a time. The warden was struck with wonder. Dr Shanta then decided to check the boy's blood pressure. Just then Swami entered the ward and smiled. Dr Chari reiterated that the boy had been clinically dead. Swami materialized a brownish piece that looked like chocolate and put it in the boy's mouth. Dr Chari noted that the boy's pulse rate and blood pressure had become normal. Swami instructed Dr Chari to put the boy on Hydrocortisone drip and after going back to the Mandir, sent some medicine for the boy. The boy recovered quickly.

## Medical Camps

Swami's mahimas and leelas continued to occur all over the world. As His fame spread so did the incidence of mahimas. On Swami's instructions, Dr Upadhyay and his team of doctors held a medical camp at Shirdi. At the conclusion of the camp the doctors went to Brindavan at Bangalore for His darshan. There they learnt that He had gone to Ooty. The doctors hired cars and reached Ooty at night. The next morning they had Swami's darshan just before He was to leave for Kodaikanal. In the ensuing interview, Swami asked an English doctor why he had sent an old woman in her eighties for X-ray. She was coughing badly with blood in her phlegm, was very thin and skinny and wearing a torn sari. The doctor replied that he thought she had TB and wanted to confirm. Swami chided him for having forgotten his basic medicine and pointed out that she was getting high temperature and had lost much weight. The symptoms together with what the doctor had observed were enough for diagnosis. Swami then asked Dr Upadhyay to turn his back and showed how to percuss the back. Turning to the doctor, He told him that had he done so and listened to the sounds through his stethoscope, he would have realized that she had a cavity in her lung. This was enough to confirm the diagnosis of TB. These simple villagers were afraid of X-ray machines and she did not go for X-ray. All she needed was medicine for TB, which she could not afford. The doctor was now worried about what happened to her. Swami graciously told him to stop worrying as Swami took care of her disease.

*Past is past, future is uncertain. Today is yours.*

‘过去’已经过去了，而‘未来’又不可知。‘今天’才是你的。



Dr Upadhyay asked Swami a very significant question as to what should they do when there was not enough medicine to treat all those who turned up. Swami's succinct answer was, "***Give them vibhuti***". Dr Upadhyay pointed out that all did not have faith in Vibhuti. Swami answered that just as a doctor referred a patient outside his specialization to the correct doctor, the moment vibhuti touched the forehead of the patient, he was referred to Swami. Then it was His responsibility to take care of him.

Dr Upadhyay got confirmation of Swami's assertion in a rather dramatic manner. He had been holding a medical camp near the Ghana-Ivory Coast border. The last day of the camp had arrived and they were busy packing up. About 15 minutes before they were scheduled to leave, a 21 year old African woman entered with her seven day old baby. The eyes of her baby were so full of pus that they couldn't be seen. Dr Upadhyay, being an Ophthalmologist knew what the condition was and also knew how to treat it, but had not brought the appropriate medicine, because he had not anticipated such a contingency. He felt helpless. He knew that unless something was done the baby would become blind. Feeling desperate he took some penicillin tablets and thought of powdering them, mix in distilled water and ask the mother to apply on the baby's eyes. When he was about to do so, the nurse asked him if he would do so if it was his baby. That stopped him in his tracks. He slowly put the bowl down, thought of what Swami had said of vibhuti. He took out a packet of vibhuti, smeared a little on the baby's forehead and gave the rest to the mother to sprinkle on the baby's eyes. Just then the driver of their lorry entered with a small carton saying that

he just found this under the stairs. It had no markings and was it theirs? Dr Upadhyay's initial reaction was that it could not be theirs, because all their cartons were labelled as required for customs clearance. Anyway he thought he might as well see what was in it. He opened the carton and let out a shout. He couldn't believe his eyes. It contained the medicine that was needed to treat the baby's eyes. The rest, as they say, is history.

### **Professor Kasturi Passes Away – An Era Ends**

It was 14 August 1987. The boys of the college at Prasanthi Nilayam were rehearsing for a play and was being watched by Swami. It was 11-30am. Swami suddenly got up and went to His car. The teacher conducting the rehearsal was concerned and asked Swami if they were doing something wrong in the rehearsal. Swami replied that He was only going to the General Hospital to see Kasturi. On reaching Kasturi's bedside, Swami sat on a chair and sweetly uttered "**Kasturi**". Kasturi opened his eyes and looked at Swami. A peaceful smile lit up his face. Swami materialized vibhuti and put a little of it in his mouth and on his forehead. He gave the rest of it to Kasturi's daughter and told her to mix it in water and give to Kasturi a little at a time and told Kasturi to think only of Swami and left quietly. Within an hour Kasturi breathed his last. The river had merged in the ocean. An era had ended.

*Grief and joy are the inseparable companions.*

*Grief or joy – welcome it as God's Grace.*

*悲哀和欢乐是形影不离的夥伴。*

*视悲哀或欢乐为神恩而去迎接它。*

## **Resurrection of Brigadier Bose**

It was 20 Oct 1988, Dasera. The Poornachandra Hall was packed with about 20,000 devotees. Dr Chari saw that Brigadier Bose had come and mildly rebuked him for having come for darshan as he had been running high temperature till the previous day. Brigadier Bose replied that he did not want to miss Swami's Dasera discourse and the subsequent sprinkling of Shantijal (consecrated water) and as he had no fever since morning, he decided to come. He sat on a chair and Swami began His discourse with a Telugu poem. Suddenly Brigadier Bose toppled from the chair. Sewadal volunteers laid him out. Dr Chari and Dr Patel examined him and found no pulse, no heartbeat. In the meanwhile Swami had switched off the mike and was rushing towards Brigadier Bose. The two doctors gestured to Him that Brigadier Bose was gone. Swami appeared to catch something from the air with His right hand and closed His fist and without pausing, pushed the doctors aside and gave a pat on the back of the head of Brigadier Bose with His right hand. Brigadier Bose opened his eyes. Those sitting in the first few rows and who had seen the whole incident, began clapping. Swami told Brigadier Bose to get up and go and sit near the steps, where he would get fresh air. Brigadier Bose did as instructed by Swami, who went back and resumed His discourse as if nothing had happened. After the function, Brigadier Bose returned to His room and was surprised to see both doctors entering after him. He learned from them what had happened and that what he thought was a fainting spell was actually Swami bringing him back to life after the doctors had declared him dead. That evening in a Trust Meeting Swami confirmed that

Brigadier Bose had indeed died but that He could not let the latter go as yet, because he still had work to do for Swami. That work was the construction of the Super Speciality Hospital at Prasanthi Gram in 1991.

### **Travels Reduced**

As time passed, landmark events became less in number but grander in concept, vision and magnitude. Swami's travels also gradually reduced. Radio communication, road communication had vastly improved. With the advent of television, a sea change took place in the field of electronic communication. Swami's discourses began to be published in Sanathana Sarathi and collected and published in book form under the title of '*Sathya Sai Speaks*'. The sheer volume of His discourses and their range of topics were amazing. As previously stated, the number of '*Sathya Sai Speaks*', finally reached 42.

*Immortality can be attained only through sacrifice;  
neither wealth nor progeny nor good deeds can confer it.*

唯有牺牲，才能获得永生；财产、  
子孙或善行都起不了作用。

## **New Air Terminal**

On 15 November 1991, Swami inaugurated the new Air Terminal of the Sri Sathya Sai Airport at Puttaparthi. It was now fit for medium range aircraft.

## **Super Speciality Hospital at Prasanthi Gram**

22 November 1991 dawned bright and cheerful. There was an air of expectancy. Swami was in a wonderful mood. He was going about here and there giving last minute instructions. Exactly one year earlier when He made the historic announcement of setting up the Super Speciality Hospital, not many believed that it would come to pass. Even a few weeks before the historic event, there were many skeptics. All the doubts arose, because most people deluded by the human form of Swami, failed to see the Divine power in that form.

Shortly before 9 a.m., Sri P V Narasimha Rao, the Prime Minister, arrived from Delhi. There was no speech making and without any fanfare the Hospital was declared open by the Prime Minister. The occasion was marked by the dramatic event of 4 heart surgeries. A patient had already been prepared for surgery and was on the operating table waiting for the Divine signal. With a gesture of blessing from Swami, the surgeons proceeded with the surgery. In 3 hours 4 major operations were performed, one of them was a very complicated operation of closing a hole in the heart. All operations were successfully carried out. Since then

*Soft sweet speech is the expression of genuine love.*

*温柔的话语是真爱的表现。*

about 22,000 heart surgeries have been performed in this Hospital, all free of cost, mostly on poor people, who could not afford it and would perhaps have died, but for Swami's generosity and love for the poor.

### **Shiva Temple in Ural Region of Russia**

In 1992 devotees from Russia requested Swami to direct Dr Upadhyay to hold medical camps in rural parts of Russia. With Swami's approval and blessings they embarked upon this venture. After obtaining approval from Health Officials in Ekaterinburg, capital of the Ural Region, they set out for Kierrograd, where the camp was to be held. On the way the car in which they were travelling broke down. A Russian youth in the party suggested going to a nearby Shiva Temple while the car was being attended to. After Dr Upadhyay overcame his astonishment, he readily agreed. A short walk brought them to the Temple, which was a typical wooden Ural structure. When they entered, Dr Upadhyay was stunned to hear the melodious chanting of lingashtakam ***“Brahma Murari Surachita Lingam”*** being chanted by a tall bearded Russian priest. After finishing, he smiled at the visitors and gave them charnamrita. He said that he had never been to India and had been taught the mantra by his master in a vision. On Dr Upadhyay asking him who was his master, the Russian priest raised the candle, which had been lighting the room and there on the wall above the lingam, was a portrait of Sri Sathya Sai Baba. Dr Upadhyay and his group were simply thrilled at this instance of Swami's Omnipresence.

*The Lord is the sole refuge for those who surrender to Him.*  
*把一切降服予神的人，神是他唯一的护佑。*

## Deepavali

On 24 October 1992, Deepavali, Swami said something of very great cosmic significance. Naraka was a satellite of the Earth moving in the same orbit as the moon. For some reason, it started hurtling towards the Earth. People prayed to Lord Krishna to avert the impending catastrophe. The Lord destroyed Naraka in space and saved the world from disaster. [The spectacle must have been like bursting of a thousand crackers]. Since then Deepavali is being observed as a joyous day of deliverance from disaster.

## Water for the Thirsty

The pitiable plight of the water starved villagers of Rayalaseema touched Swami's heart. He had personal experience of the problem, when he had to fetch water from a far away well at Kamalapuram, not that He needed any firsthand experience. On 9 November 1994, during a function in Prasanthi Nilayam, Swami expressed His deep concern about the villagers' desperate need for good drinking water. Present on the dais was the then Prime Minister, Sri Narasimha Rao, himself from Andhra Pradesh. The occasion was to honour Dr. Venugopal for his services as Cardiac surgeon in the Super Speciality Hospital since its inception on 22 Nov 1991.

*Anger is one's greatest enemy; calmness is one's own protection;  
joy is one's heaven; sorrow is one's hell.*

*愤怒是一个人最可怕的敌人；平静是一个人的护身符；  
喜悦是一个人的天堂；悲伤是一个人的地狱。*

Swami observed that while people in Rayalaseema were suffering due to scarcity of drinking water, the water of the rivers was being wasted, flowing into the sea. He wanted this water to be harnessed and redirected to Rayalaseema to provide drinking water. Be it people of Andhra, Tamil Nadu, or Maharashtra, Swami wanted people of all states to be happy. Whatever may be the expenditure, be it a hundred or two hundred crores, he was ready to bear the cost.

Swami gave an opportunity to the Prime Minister to tackle the problem, but nothing came out of it, though he expressed sympathy. By March 1995 Swami felt that people had waited long enough and decided to take matters in His Divine hands. He then gave a simple directive to the Central Trust. He said,

***“People have suffered long enough and you must launch a bold and imaginative scheme to relieve their suffering. Start with Anantapur District and set yourself the goal of providing safe drinking water to as many people as possible, in as many villages as possible and in as short a time as possible, no matter what the cost. The best source of safe drinking water was rain water that flowed in canals, water that was stored in dams and water that existed as sub soil water in river beds. Tap them all. Draw water from irrigation canals where possible, purify and distribute. Draw water from river beds, purify and distribute. You may face difficulties like pumping water against gravity to reach villages that are located at higher levels than the source. Do not worry and go ahead. Forget about cost and expenditure, leave it to Swami.*”**



***Your task is to go ahead at full speed, execute the project at the best possible manner and in the shortest possible time. I want my love to reach out to millions in the form of sweet and safe drinking water, guaranteeing them protection from waterborne diseases and filling them with ananda and bliss.”***

The water project started in full earnest. Work continued round the clock and by November 1995 the project had been substantially completed and on 18 November 1995, Prime Minister Narasimha Rao came again to Puttaparthi, this time to inaugurate the huge Anantapur summer storage tank. Five days later, on the occasion of Swami's 70<sup>th</sup> Birthday, the then President, Shankar Dayal Sharma, inaugurated the entire Anantapur drinking water scheme. For the people of Anantapur district, the spectre of water scarcity was finally over. After operating the water works for well over a year, on 19 October 1997, Swami gifted the entire project to the people of Andhra Pradesh as a token of His infinite love. This project was quickly followed by drinking water projects of Medak and Mehbubnagar districts.

Swami spent Rs.300 crores on the Anantapur water supply project, Rs.53 crores on Medak and Mehbubnagar water supply projects and currently the Central Trust is extending the Anantapur project to the 3 Mandals of Kothacheruvu, Bukkapatnam and Puttaparthi at a cost of Rs.80 crores.

*For achieving anything in life, two things are essential: firm faith and pure love.*  
*成功人生的两项必备的条件：坚定不移的信仰和纯真的爱。*

## Sai Kulwant Hall

In between, another significant project was completed. On 9 July 1995, Swami inaugurated the Sai Kulwant Hall. All celebrations gradually shifted here from the Poornachandra Hall. The capacity was bigger and there was better ventilation because of open sides. All other routine continued as before. Right from the days at the Old Mandir, Swami laid great stress on bhajan sessions. The method of singing bhajans in groups was initiated by Guru Nanak, the founder of Sikhism. Bhajan or Sankirtan are of four types, ***Guna Sankirtan, Leela Sankirtan, Bhava Sankirtan and finally Nama Sankirtan***. Swami wanted everyone to sing the name of the Lord with devotion and thereby serve to purify the atmosphere and promote the well-being of the nation.

In various discourses over the next few years Swami spoke on many important issues. He said that atomic weapons should be given up, that Bharat's most powerful weapon was the ***"dharmastra"***, the weapon of righteousness. If we adhered to dharma then dharma would protect us, He said. We had to banish hatred and jealousy and develop love. On Ladies Day, 19 November 1995, Swami said that women were given to excessive talking and men were in the habit of going wherever they pleased. If women observed restraint in speech and men controlled their movements, it would be good for both. In another discourse Swami said that the three great enemies of man were desire, anger and greed. Desire destroys devotion. Anger destroys wisdom. Greed poisons every action. They could be overcome by cultivating love for God.

## 2000 – Eventful Year

Swami set a hectic pace during the year 2000. On 31 Oct 2000 Swami launched “Sri Sathya Sai Grama Seva” by flagging off a fleet of trucks laden with food packets and clothes and manned by students and staff for distribution to each and every house in all the nearby villages as Swami’s Prasad. Thus commenced a new era in village uplift and rural service activities of all Swami’s educational institutions. The aim was to make students and staff aware of how villagers lived and what their needs were and how important it was to do everything they could to make life a little easier for them.

Less than a month later, on 18 November 2000, Swami inaugurated the Chaitanya Jyoti Museum, housing a permanent exhibition on Swami’s Life and Mission. The aim was to make people aware of the presence of the Avatar in their midst and how humanity was benefiting thereby and would continue to benefit in future.

A few days later on 20 November 2000, Swami inaugurated the Sri Sathya Sai Mirpuri College of Music, which also housed a Museum of Musical Instruments.

*Teachers are reservoirs from which, through the process of education, students draw the water of life.*

老师有如水库，在教育的过程中，让学生从他身上汲取生命之水。

## Super Speciality Hospital, Bangalore

On 19 January 2001, Swami inaugurated a second Super Speciality Hospital, this time in Bangalore. It was even bigger than the Puttaparthi (Prasanthi Gram) hospital, which Swami had established about 9 years earlier in a dramatic manner with 4 heart surgeries. This time the hospital was inaugurated in a traditional manner with Sri Atal Bihari Vajpayee, the then Prime Minister lighting the lamp. Here, too, the poorest of the poor got the best medical treatment free of cost. The only thing Swami's hospitals lacked was a Billing Department.

Speaking on the occasion Swami said that we should serve the poor and serve the community. It is this service which will protect us in the long run, because service to the poor is service to God. Therefore serve the poor and be ready to sacrifice one's life. This was what man was supposed to do today. He added that it was not important to have merely built this hospital beautifully, but along with beauty we also needed bliss and that bliss could only come when the poor were happy. This hospital was the culmination of Swami's Medicare programme.

*Every child of this land has four debts to discharge – reverence to the mother, respect for the father, obedience to the teacher and adoration to God.*

这大地上人人都要承担四个责任：  
尊崇母亲，恭敬父亲，服从导师和虔敬神明。

## **Chennai Water Supply**

Chennai receives water mainly during the North East Monsoon, but this monsoon is fickle and often fails. By 1950 it was clear that water from Krishna river (fed by the South West Monsoon) alone could relieve the drinking water problem of Chennai. Nothing happened till 1983, when Sri M G Ramachandran (MGR), Chief Minister of Tamil Nadu met Sri N T Rama Rao (NTR), Chief Minister of Andhra Pradesh. NTR agreed to accommodate MGR in his Telugu Ganga Scheme. In this scheme, water was to be first drawn from the Krishna river at Sri Sailam and then taken to the Somasila reservoir. From Somasila the water was taken to the Kandaleru reservoir and thence to Poondi Reservoir near Chennai through a 150 km long canal and from there to Chennai. In 1996 the Kandaleru Poondi canal was inaugurated by Sri Karunanidhi, the construction of which had started in 1983. Water was released from Kandaleru Reservoir, but only a thin trickle reached Poondi. Dreams laid over the years lay shattered.

Then in January 2002, something totally unexpected happened. In the course of His Divine discourse on the occasion of the first anniversary function of the Bangalore Super Speciality Hospital, Swami took everyone by surprise by making a most extraordinary announcement. Swami said that he had willed another project. In Madras (Chennai) there was no water. Rich people could buy water from long distances, but poor people couldn't afford to do so. They were forced to drink water available in pits and puddles of rain water and spoil their health. Swami had

therefore decided to supply drinking water to Madras (Chennai).

A few months later, on Swami's directions, the Sri Sathya Sai Central Trust took up the task of rejuvenating and invigorating the entire Kandaleru-Poondi canal system starting with Kandaleru Reservoir. Work went on day and night and the capacity of the Kandaleru Reservoir was trebled. A profile of the canal was properly designed in accordance with the requirements of hydraulics. The Sathya Sai Central Trust spared no expense, aiming at perfection. In all Swami spent about 200 crores so that the people of Chennai would not go thirsty any more. The beauty of all Sathya Sai Drinking Water Projects is that the beneficiaries did not have to pay even a single paisa.

### **Godavari Drinking Water Project**

Much water flows through the mighty Godavari River, yet villagers living along the river, who are mainly tribals, have to struggle for water. Then Swami once again took matters in His own Divine hands. Man could survive without food but it was impossible to survive without water, which was a basic necessity. In His discourse to the staff of the Super Speciality Hospital, Prasanthi Gram on 26 December 2004, He said that He had started a project costing 60 crores. The final cost came to Rs. 100 crores.

Once again a crisp directive was issued to the Central Trust to provide safe drinking water to about 550 villages of East and West Godavari Districts flanking the river as it made its way to the sea. The scheme was simple in concept,

but complex in execution. What needed to be done was to draw water from the river via intake wells, purify and distribute. The problem of execution was compounded by the fact that much of the area was heavily forested. Work started in full swing, overcoming all obstacles and by Swami's Birthday in 2005, about 80% of the project had been completed and the rest of the project was completed shortly thereafter.

### **Ati Rudra Mahayagnya**

From 9 to 20 August 2006, a historic event took place at Prasanthi Nilayam. A powerful prayer for universal peace, the Ati Rudra Mahayagnya, was performed in the presence of Rudra Himself. This yagnya was conducted for the welfare of the world. It protects and fosters the divine nature in human beings, while rejecting and diminishing the demonic qualities, thus it can be said to work for the welfare of humanity. This was the message given by Swami on the occasion of this unique event.

*Do not worry about the result; help as much as you can, as efficiently as you can, as silently as you can, as lovingly as you can and leave the rest to God, who gave you the chance to serve.*

*别为服务的成果担忧；尽你最大的努力去帮助，尽量提高你的效率，并保持沉默，充满爱心。其他的一切就交给神吧，是祂赐予你这个服务的机会。*

## Lingodbhava

Shivaratri 2006 was the last occasion when Swami took out a linga from His mouth, at least in public. The first lingodbhava took place on 2 March 1947. There were less than a dozen devotees gathered in Puttaparthi on this auspicious day. Swami continued this practice till 16 Feb 1977. There was no further lingodbhava till 1999, when to the surprise of all, He resumed the practice till 2006, when He finally stopped lingodbhava, yielding to the prayers of all devotees not to subject His ageing body to further stress. The lingodbhava from 2000 onwards had begun to attract huge crowds. Managing them became a major issue.

In 2006 Swami sustained a hip fracture and was confined to a wheelchair and began giving darshan from His car or from a decorated wheel chair. Despite this physical handicap, there was no let up in Swami's activities. He remained as busy as ever. All the routine continued as before except that Swami's discourses came to a complete stop as His health started declining.

*Do you have the feeling that you are serving others? No. You are developing your own good qualities within, and you are fostering your own good nature.*

*你是否认为自己在为他人服务呢？不，实际上你是在发展自己内在的优良品质并培育自己的善良本性。*



## **The Indoor Stadium**

The International Sports Centre, better known as the Indoor Stadium was inaugurated on 22 November 2006. To mark the historic occasion, the 25<sup>th</sup> Annual Convocation of the University (Sri Sathya Sai Institute of Higher Learning) was held in this Indoor Stadium. The Chief Guest was Dr A P J Abdul Kalam, the President of India. Other dignitaries present were Sri Rameshwar Thakur, Governor of Andhra Pradesh, Sri T N Chaturvedi, Governor of Karnataka and Sri Vilasrao Deshmukh, Chief Minister of Maharashtra. A special welcome was offered to Dr Ram Shetty and Smt Usha Shetty, by whose munificence this was built.

## **Chennai Visit**

Swami visited Chennai from 20 to 30 January 2007. Many events took place during this short period and many dignitaries came for Swami's darshan. They included Governors, Chief Ministers, Union Ministers and ministers from Tamil Nadu and Andhra Pradesh. Two events stand out from this plethora of events. They were the Ati Rudra Mahayagnya and the Felicitation Function organized in Swami's honour to show gratitude of the Government and people of Tamil Nadu for providing drinking water to Chennai by constructing the Kandaleru-Poondi Canal and trebling the capacity of the Kandaleru reservoir.

*Silence is the primer of spiritual discipline.*  
*静默是戒律中最基本的课程。*

## Sahasra Poorna Chandra Darshan Mahayagnya

A grand event was celebrated from 15 to 17 November 2008. It was a landmark event known as Sahasra Poorna Chandra Darshan Shanti Mahayagnya to mark the Kali Yuga Avatar completing gazing at the full moon for the 1000<sup>th</sup> time. This happens during the 83<sup>rd</sup> year of one's life. During these 3 days a Mahayagnya was held in front of the Shantivedika. Generally such an event is organized by the relatives for a person's benefit. The yagnya at Prasanthi Nilayam was held to glorify the Lord of the Universe for the greater purpose of bringing peace and happiness in the world and redeem man from the cycle of birth and death.

### Divine Visit to Maharashtra

After a long lull, Swami again embarked upon one more visit to Pune and then to Sri Sathya Sai Panduranga Kshetra, a grand Temple complex in the sylvan surroundings of

*Surrender implies that the 'individual will' should become one with the 'Divine will'. Obey the Divine command implicitly without questioning it. That is the sign of true devotion. Just as you prescribe minimum qualification for every profession, the minimum qualification for grace is surrender of egoism, control over senses and regulation over food and recreation.*

降服指的是‘个人的意愿’和‘神的意愿’结合为一。

毫无疑问地服从神的指示。这是真正虔诚的象征。

就如你所指出每一种专业的最低资格，获得神恩的最低资格是抛弃自我，控制感官，调节饮食和消遣。

Hadshi village, from 28 October 2009 to 2 November 2009. On 29 October 2009 Swami consecrated the idols in the three temples that adorn this temple complex, Siddhi Vinayak, Shirdi Sai Baba and Vittal Rukmini. His last visit had been to Chakur in 2001.

On 31 October 2009, Swami left for Mumbai. He addressed a number of gatherings and returned to Prasanthi Nilayam on 2 November 2009.

### **The Last Visits**

In response to earnest prayers of the devotees of Delhi and Himachal Pradesh, Swami graced these two places with his physical presence from 9 April 2010 to 18 April 2010, reaching Delhi on the afternoon of 9 April 2010. On 15 April 2010 He left for Shimla. From the airport He went to Anand Vilas, the newly constructed residence for Swami. For the next two days He gave darshan to eager devotees and returned to Delhi on 17 April 2010 and reached Prasanthi Nilayam at 4pm on 18 April 2010. This was to be the very last journey by Swami outside Puttaparthi.

*Recognition of the presence of God in all beings is the true meaning of the word surrender. We should perform all tasks entrusted upon us as our duty. It is not right to neglect one's duty in the name of surrender and sit idle. If you work only to please God, you exhibit true surrender. Surrender is offering all consequences, good or bad, at His Lotus Feet.*

降服的真正意思是认识到神存在于每一个众生之内。

我们须对每一项被托付的工作负起责任。借降服之名而忽略你的义务，坐而不行，那是不对的。假如你工作是为了取悦神，你展现的是真正的降服。

降服是把一切后果，不论好坏，奉献在祂的莲花足下。

## **The Grand 85<sup>th</sup> Birthday Celebrations**

Swami's 85<sup>th</sup> Birthday Celebrations were held on a grand scale from 15 to 23 November 2010. Many functions formed part of these celebrations. A host of dignitaries, including the President of India, Smt Pratibha Patil and Prime Minister, Dr. Manmohan Singh came to participate. In addition, there were Governors, Union Ministers and captains of industry like Sri Ratan Tata and Venu Srinivasan of TVS Motors also in attendance.

At the time nobody realized that this would be the last time that His Birthday Celebrations would be held in His physical presence. Looking back one is filled with nostalgia, regret and wistful memory of an event, the like of which one will never again see.

## **The Curtain Falls**

In the latter half of 2010, His health kept becoming worse and on 28 March 2011, He was admitted to the Super Speciality Hospital at Prasanthi Gram. On 24 April 2011, He left His physical body, leaving behind a mass of grieving humanity all over the world.

He left behind a tremendous spiritual legacy. He showed that with faith in God and self-effort, anything could be achieved. His life and teachings inspired millions during His life time and will continue to do so in future. Let us not think that He has left us and gone somewhere. He continues to be in our midst, only He has transformed from the human form to the formless, much like water changing

state to water vapour. We cannot see Him with our physical eyes, it is true, but we have to learn to experience Him in our hearts. Coming to Puttaparthi remains as important as ever, because Swami said that the spiritual energy here was more powerful than anywhere in the world and seva done here was the highest kind of seva.

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The end of Education is Character  
The end of Knowledge is Love  
The end of Culture is Perfection  
The end of Wisdom is Freedom

-Baba

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