



# RECONNECT

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# A LETTER TO MY SAI



*My dear Swami!*

*'It's time to reconnect!' It was easy to write the statement. But before that, what felt necessary was to find the lost pieces of our existence, we are sailing in the world by holding hands, trying to walk towards You. Love and discrimination, you bestowed on us, making us unique from all the other living beings and giving us the title of "human". Every moment when we felt out of place, and time, the only form we had in front of our eyes was You alone. Although it was easy to remember Your form, we did not know exactly how we connect with Your attributes, words and magic.*

*We kept going to each other, asking for ways to connect with You, Swami. Many who have already experienced Your presence, only asked one question, "Do you want to connect or reconnect?" We were surprised! Further, with a heartwarming smile, they also said, "Only because you were already connected to Him, now you are yearning to get back to the unwavering star of Prema". We did not understand it immediately, Swami. But their words felt true and belonged to us, we were sure of this. That very day we decided to pick Your uvachas and open some pages. We decided to read the first word in that and put combined efforts to follow them and Reconnect with You. How is this idea? Do You like it?*

*The first one said gratitude, the second one said kindness, the third one said brotherhood, the fourth one said Prasanthi and the fifth one said love. Now the task is to weave them into a garland and offer it to you along with our Sadhana.*

# A LETTER TO MY SAI



These qualities make a human, a better human, but they were withering; these qualities are the path to getting closer to You, but we were blinded and took some other routes. Who else is so beautifully compassionate to bring us back to You? You! Because alone You trust us and believe in that beacon of affection for You, which, unfortunately, is kept in the dark mind. Swami, how is it always possible for You to be so infinitely loving and compassionate? I think the answer is what you once said, “Bangaru, do not try to understand Me so much, just follow Me”, that makes sense. You see, Swami, let’s reconnect now!

I remind myself of the recent times when a part of the world was in shambles; there was havoc created by social discrimination, there was sabotage of human values, and there was no feeling of brotherhood alive anymore. How is it possible for a human to turn so cold-hearted? How is it possible to forget that we all are a part of the same truth? Reading the news about those tiny kids who have lost their families and homes gives chills down the spine. It felt like we humans exist just to fulfil our selfish motives. How even we achieve selflessness when selfishness has clouded our entire being?

Upon understanding the issue further in-depth, I also found out that when there is Ashanti filled in the minds and hearts, when there is no sense of goodness to compromise and establish harmony, when there is not even an iota of gratitude, a human is no more a human! All the people who engaged in the heinous crimes are far away from You, and it bothers Swami. What can we do about it? We don’t understand past Karma and that math, but all that we want is the re-establishment of values and timeless reconnection with You. Is it possible? What can we do to achieve it, Swami? Guide us and we shall do it. Promise!

# A LETTER TO MY SAI



The journey is only from Ashanti to Prasanthi, that's where we reconnect with You and find meaning and purpose in our lives. Any ailment in the body is because of the mind, and any ailment in the mind is because of the body. We think ailment is caused because we don't imbibe You and internalize You in our hearts. If this heart cannot have a place for You, it only paves the way for confusion, dilemma, and vices.

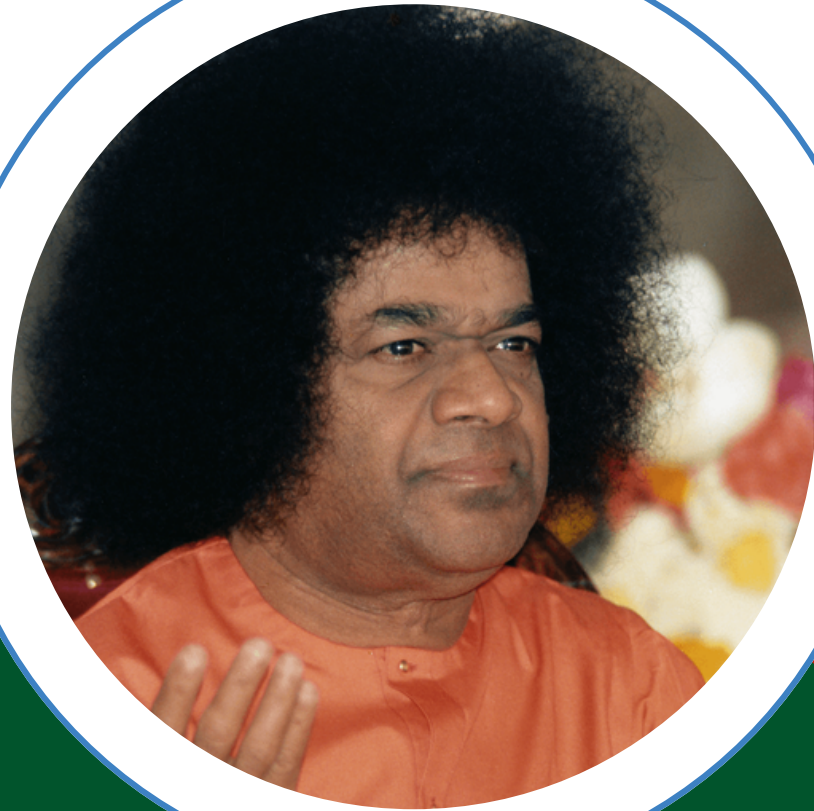
Swami, with all that we have expressed here, we are ready with the garland to offer to You. We want to Reconnect with You, experience Prasanthi in us, and pervade the aroma of that supreme peace in every nook and corner of the universe. After all, Prasanthi is You, and our life is also You.

Now, with more strength, we say that we have reconnected with You. We know Your presence.

*We Love You , Swami!*



# INTRODUCTION TO THE CONCEPT



## *Swami uvāca*

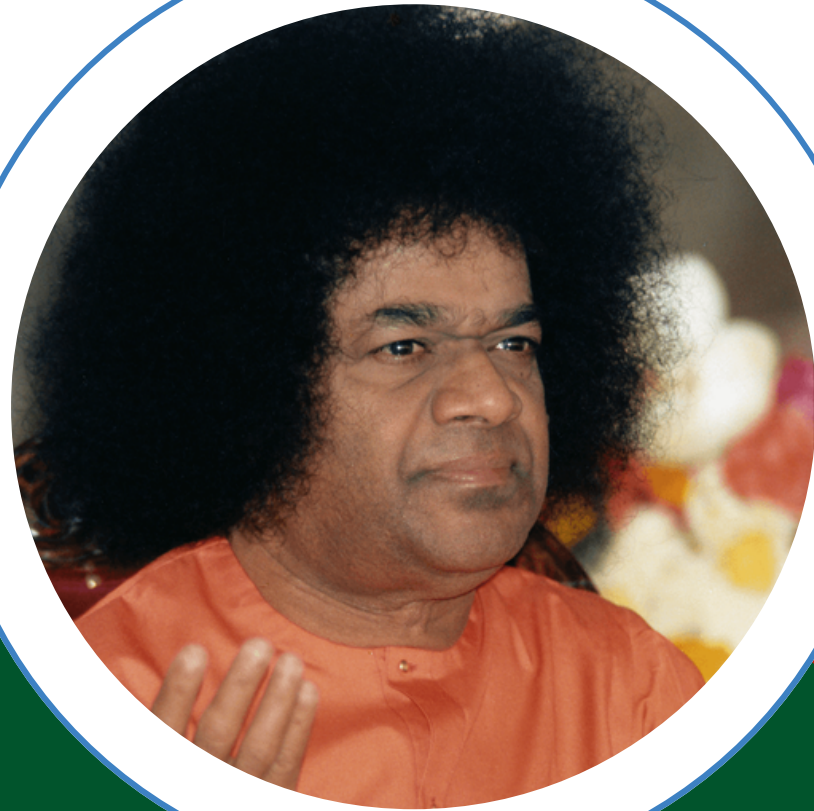
"You are all My forms. When I Love you I Love Myself; When, you Love yourselves, you Love Me. I have separated Myself from Myself so that I may Love Myself." – **Bhagawan Sri Sathya Sai Baba.**

When Swami announced this He wanted all of us to know one thing, for sure – that we are all the same. For Him, we are not divided by boundaries, religion, form, caste, creed, or any other differentiation. We are all the Divyatmaswaroopulara – the embodiment of Divine Soul or Prematmaswaroopulara – the embodiment of Soul drenched in Love. When Mother Nature, does not differentiate between the flora or fauna, who are we to divide and rule? Let the Love take over and lead!

In this world, birds and beasts lead regulated lives though they lack education; Why does man lack this sense though he is endowed with intelligence ? Embodiments of Divine Love! Today's man has learnt to fly in the air like birds, and swim in the sea like fish. But he has not learnt how to live as man on the earth. Science can teach man such things as flying in the air and swimming in the sea. However, it is only religion but not science, that can teach him how to live as man on the earth. So if science were to foster the all-round development of man, it has to seek the aid of religion. Religion does not mean blind adherence to some beliefs. On the other hand, religion helps man to attain the goal of human life based on discrimination and sacred values. All religions teach only what is good, One should understand them properly and regulate one's life accordingly! If our minds are good, what wrong can we see in any religion? Therefore no religion can ever be bad. That is why the great scientist, Einstein, declared that religion without science is lame and science without religion is blind, thereby stressing the need for a judicious combination of science and religion to serve the needs of humanity.

- **Divine Discourse, Brindavan, 26 May 1962**

# INTRODUCTION TO THE CONCEPT



## *Swami uvāca*

Man does not try even to be human in his way of living. When man becomes truly human, he can experience the Divine.

God created Man, His Ultimate Creation, bestowing over him the ultimate power of Love and Discrimination. But has man used his powers wisely? Because if he would have done that this earth would not have been any less than God's Heaven. How can we bring the Paradise on this earth? What life principles we need to follow? How we will achieve the tasks assigned from our Lord?

A living creature proclaims its existence by the Life-principle in it. There is life in matter and matter in life. This truth has been recognized by the Vedic sages and modern scientists in the concept of the convertibility of matter and energy. The Prasnopanishad has pointed out how the essential oneness of Siva-Sakti represents the unity of the Divine. Hence, there is no basic difference between the revelation of the scriptures and the discoveries of science.

**- Divine Discourse, Summer Course 1991, Brindavan, 26 May 1991**

Man has achieved many impossible tasks in his life. Those ideas, thoughts, and hypotheses that were imagined decades back are now turning into reality. But is it all because of Man's efforts? People may declare that they have done so, but the very next minute, they are full of doubts and confusion. New research is published every day and the old gets outdated. But does this affect the God Principle? He is the Eternal Witness of everything that occurs. Science and spiritualism do not co-exist. They are One. In fact, science is a subset of spiritualism. Once a person gets spiritually inclined, science flows through. Sometimes it is vice versa. A person with scientific inclination gradually understands the truth of spirituality.

# WHY 'PRASANTHI'



## *Swami uvāca*

Prasanthi' - Supreme Peace. The peace that leads to happiness, which in turn brings paradise to this very earth.

The primary energy which manifests itself in different kinds of atoms and objects is one and the same. The Vedas indicated this truth when they declared: "Ekoham Bahusyam" ("The One willed to become the Many"), "Ekam Sath Viprah bahudha Vadanthi" ("The Reality is one, the wise call it by many names"). If the Universe is itself the manifestation of the one primary energy, everything in it is also an expression of that energy. For instance, a wall which you see as a solid block can be seen as a vast congregation of minute particles when it is viewed through a microscope. Empty space between different particles can also be noticed.

To realise the divinity in him, man should embark on this process of enquiry. One who claims to know everything, should be treated as utterly ignorant. Before Buddha attained Nirvana, his disciples gathered round him and asked him what stage they have reached in their spiritual journey. Buddha took out a handful of leaves from the branch of the tree under which he was sitting and said: "Children, can you reckon the leaves in all the trees in all the forests all over the earth? What you have learnt is equal only to the handful of leaves in my palm, compared to what is to be known (that is, all the leaves in all the forests). We are today concerned with education in Human Values. In my view the cultivation of Human Values alone is education. Whoever tries to understand the human values of Truth, Righteous conduct, Peace, Love and Non-violence properly, who practises these values and propagates them with zeal and sincerity can alone be described as a truly educated person. There are, of course, the obligations and compulsions relating to one's daily life and the duties which have to be discharged to the family and others. For these purposes and for earning a living, one may have to take up some occupation or other. Knowledge of the natural sciences may be required for this purpose. But together with this it is essential to acquire knowledge relating to human values.

- Valedictory discourse to EHV Seminar, 09 March 1986

# WHY IS HUMAN LIFE IMPORTANT?



## *Swami uvāca*

Embodiments of Love! Human life is the most sacred in the entire creation of God. Daivam manusha rupena (God incarnates in the form of human being). Humanness is pure, unsullied, and beyond attributes. Such a sacred human life is being polluted with evil desires and thus birth itself is polluted. Janthoonam narajanma durlabham (human birth is the rarest and the noblest). It was God who created everything in the universe, right from the microcosm to macrocosm. In that case, why is it that He has attached utmost importance to human birth alone? Only man has the capacity to accomplish things that no other living being can.

**- Divine Discourse, Dasara, Prasanthi Nilayam, 16 October 1999**

Why has God created man? One should delve into the inner significance of this. Man's life will find fulfillment only when he understands the purpose of human birth. Human body is given to serve God, not to meet selfish needs. Sareera madhyam khalu dharma sadhanam (the purpose of human body is to practice dharma). God has gifted human body to serve fellow men, but man has forgotten his primary duty of service to others.



# IMPORTANCE OF MOTHERLAND



## *Swami uvāca*

Once there was a Vedic scholar who was hesitant to send his son abroad, fearing that he might forsake Indian culture and take to Western culture. On the insistence of his son, he reluctantly agreed to send him abroad only on the condition that he would not give up the study of the Vedas. He extracted a promise from his son that he would continue the study of the Vedas and would contemplate on God always. But the son failed to keep up his word. Once he reached abroad, he forgot all the Vedas he studied and got absorbed in Western culture. He would always lie to his father whenever he called, saying that he was thinking of God and studying the Vedas. Four years passed, but he was in no mood to return home. On several occasions, the father asked him to come back, but the son did not pay heed. The father, as a last resort, sent a telegram that his mother was seriously ill. Immediately, the son rushed home and was received at the airport by his father, who took him to the temple of the Goddess en route home, to offer their obeisance. The father told the son to offer salutations to the Goddess, but the son did not know what it meant as he had forgotten Indian culture altogether. As they entered the temple, the son greeted the Goddess, “Hello madam, how are you?” The father became furious with his son and asked him to get out. This is how people change their lifestyle once they go abroad, forgetting the sacred Bharatiya culture. For the past 60 years, the overseas devotees have been requesting Swami to come to their respective countries. On many occasions, they brought special planes. Even now they have chalked out a program for Swami to make a world tour. But I have no such desires. That which is not present in Bharat is not present anywhere else. What is there to see in a foreign land? Instead, try to have the vision of your own Self. Stop questioning others, “Who are you?” Ask yourself, “Who am I?” You will certainly get the right answer.

Today many students are going abroad to amass riches. Even some of the parents are encouraging their children to go abroad. I do not say that you should not go abroad. If you want to see foreign lands, you can always do so. But wherever you are, uphold your culture. You should crave divine love, not money

- Divine Discourse, Dasara, Prasanthi Nilayam, 16 October 1999

# IMPORTANCE OF MOTHERLAND



## *Swami uvāca*

This garland can teach you a great spiritual lesson. This one thread has strung all these different flowers together in beautiful harmony. It is called Suuthra (connecting thread) in Sanskrit. So also, there is the Brahma Suuthra, the Universal Brahma Principle which passes in and through every jeevi (individual) and binds them all in the athmic bond. All the children of this motherland, all sons and daughters of this country are bound into one inter-independent group by the thread of Divinity that passes through them. Embodiments of the Divine Atma as you are, do not be afraid of sorrows and losses that might come in your way. An orange is enveloped in bitter skin. You have to remove the skin and eat the sweet fruit that it has protected for so long. The sweet fruit, that is, your life, is enveloped in the bitter skin of lust, anger, greed, arrogance, attachment and jealousy. Remove the skin and throw it away, so that the sweetness can be tasted.

**- Divine Discourse, Mogha, 17 March 1973**

# IMPORTANCE OF BHARAT



## *Swami uvāca*

Understand the pristine purity of Bharat (India). The Himalayan mountains form the boundary in the northern part. Hima is that which is pure; achala is that which is steady. So, Himachala stands for purity and steadiness. The three rivers Ganga, Yamuna, and Saraswathi symbolize the paths of work, worship, and wisdom, respectively. The sacred scriptures like the Bhagavad Gita and the Upanishads make the hearts of Bharatiyas (Indians) blossom forth with their teachings. Bha means light and effulgence. So Bharat is the country that radiates light to the rest of the world.

No country is more sacred than Bharat. Words are inadequate to describe the glory of Bharat and the fortune of those who are born in this sacred land. Having been born as Bharatiyas, there can be no greater misfortune than to lament that you are poor, weak, and helpless. You need not feel sorry if you have not acquired education or money. Be proud that you are born in this sacred land. To be called a Bharatiya is in itself a great qualification. The country is your mother; the culture, your father. You will become orphans if you forsake your motherland and its culture. He is a living corpse who does not have love for his motherland and its culture. Rama declared, Janani janma bhoomishcha swargadapi gareeyasi (there is no heaven greater than one's own mother and motherland).

**- Divine Discourse, Dasara, Prasanthi Nilayam, 16 October 1999**



# MEANING OF WORD 'PRASANTHI'



## *Swami uvāca*

Many people are not aware of even the meaning of the phrase supreme peace (Prasanthi). It is the backbone of an individual and, for, the spiritual aspirant (sadhaka), the very breath. The word is taken by each to mean something different. Many feel they have peace when some worldly desire that was vexing them is satisfied! But that is not real peace; it is only a temporary short-lived interval between one worry and another. The syllable pra in Prasanthi means expanding, enlarging (vikasa), so Prasanthi means that type of peace (santhi), that is to say, the absence of desire, anger, greed, and hatred.

Supreme peace means success in the elimination of the qualities grouped under desire (kama) and anger (krodha). This process of elimination, called “developing equanimity (sama)”, is very essential for all. The spiritual aspirant must be constantly engaged in practising it. What does the aspirant strive for? Fulfilment, is it not? In other words, the aspirant strives for peace.

Now, this peace is the innate nature of humanity. It is the force that comes to the aid of those who try to develop discrimination (viveka), renunciation or detachment (vairagya), and keenness of intellect (vichakshana). It is but a phase of the Atma itself. Just like the Atma, it has no beginning or end; no blemish can mar it; it is equalled only by itself; it cannot be compared with any other.

Peace must be manifested in feeling, word, posture, and deed (manas, vak, kaya, karma) in the same uniform, equal, measure. Then, peace (santhi) becomes the real peace (Prasanthi). Bereft of such peace, one cannot hope to get either worldly, otherworldly, or trans-worldly bliss. Peace is the nursery of all happiness and all joy.



# MEANING OF WORD 'PRASANTHI'



## *Swami uvāca*

Thyagaraja knew this, for he sang, “No peace, no happiness”. All men need it, whoever they are, be they self-restrained men or vedanthins, ascetics or scholars, pious men or philosophers.

But people are unable to stand still even for a moment! The absence of mere anger cannot be taken as peace. The winning of a desired object and the satisfaction one then gets should not be confused with peace. The peace that has pervaded the heart must not be shaken subsequently for any reason; only that type of peace (santhi) deserves to be called supreme peace (Prasanthi). Supreme peace has no ups and downs; it cannot be partial in adversity and complete in prosperity. It cannot be one thing today and another tomorrow. Always maintaining the same even flow of bliss (ananda), that is supreme peace.

Bharath has been built on the foundation of Dharma (righteousness), laid down by sages like Narada and Valmiki, teaching the people that one should not enthuse over victory or droop over defeat, that both are to be welcomed as tests of one's faith in God. This is a land where faith in God is imbibed at the mother's breast by every child since millennia,, and, so, it will never give way to despair and grief. It will rely on the Lord within and discover inexhaustible reinforcements of courage within each heart. The final victory is for those who have faith in the invincible Atman, Reality. Such men will have no hate in their hearts; they will only be sad that others are greedy and envious and their prayers will be for the granting of wisdom, humility, and love to their opponents: "O God, grant them sad-buddhi, discrimination, the power of cool, calm judgment." All sons and daughters of India pray, since Vedic times, "Loka Samasthah Sukhino Bhavanthu" - "May all the denizens of all the worlds be happy." That is why India has been the Teacher, the Guide, for all humanity. That is why she has survived the onslaughts of alien cultures and is ready even today to take up that role. As a matter of fact, India is destined to be, India has all the qualifications to be, a huge Prasanthi Nilayam, from which the message of Prasanthi (tranquillity) will radiate over the whole world.

- *Divine Discourse, Dasara, Prasanthi Nilayam, September 1965*

# HISTORY OF PUTTAPARTHI (FROM GOLLAPALLI TO PUTTAPARTHI)



## *Swami uvāca*

I composed a beautiful poem depicting the glorious history of Puttaparthi, which reads as follows:

Encircling which town the sacred river  
Chitravathi flows in all its pristine beauty;  
Around which town there are beautiful  
Mango groves symbolizing auspiciousness;  
Standing guard on the four sides of which town  
are the deities of Parvati and Parameswara constantly protecting;  
Firmly installed in the midst of which town is the  
effulgent Lord Vishnu in all His splendour;  
That world famous town is Puttapuram or Puttaparthi  
with its fresh water tank built by Chikkavadiyar  
standing as an everlasting monument  
to the glory of Bukkaraya.

**(Telugu poem) - Divine Discourse, Prasanthi Nilayam, 09 March 2005**

"When I started going to Bangalore, Easwaramma and Venkamma entreated Me that I should not leave Puttaparthi. I promised them that I would never leave Puttaparthi and would stay here forever. At that time, people of many royal families started coming to Puttaparthi. Those days Chitravathi flowed for the most part of the year. Their devotion was so great that they crossed the river by improvising temporary causeways of wooden planks. As the number of My followers increased, the opposition of the local miscreants melted away. After I promised Easwaramma, I never abandoned Puttaparthi. The whole world may come here but I shall not leave Puttaparthi. Generally, Avatars stay at their place of birth. If you uproot a plant from its place and plant it elsewhere, how long will it survive? A tree grows strong where it is planted first. In this manner, Sathya Sai Baba has retained his roots in Puttaparthi and has made Puttaparthi a place of pilgrimage.

**- Divine Discourse, 78th Birthday Celebrations, Prasanthi Nilayam, 23 November 2003**

# HISTORY OF PUTTAPARTHI (FROM GOLLAPALLI TO PUTTAPARTHI)



## *Swami uvāca*

Puttaparthi has come to assume a glorious name in the world. 'Putta' means anthill. As the place abounded in anthills, it got this name Puttaparthi. What is the origin of the name of this village Puttaparthi? There is a strange story associated with it. Near the Patha Mandir, there is Venugopal Swamy Temple. A snake lived in an anthill near it. Every day the cowherds would take their cows for grazing to the outskirts of the village. One of the cows would go to the anthill and the snake would drink milk from its udder. Everyday the cow would return home with an empty udder. The cowherds found out the reason behind this and planned to kill the snake. One day as the snake was drinking milk from the cow, they hit it with a stone. The snake pronounced a curse on them that cows and cowherds would no longer be able to live in the village. That is why, the cowherds left this village and built their houses near Gokulam. You can see this yourself even today. The stone with which the cowherds tried to kill the snake is now being worshipped in Venugopal Swamy Temple.

Today I narrated at length all this in order to tell you the significance of Sai Baba and Puttaparthi. Puttaparthi has a great history behind it. Many eminent and affluent people visited this place. In those days, the Maharaja of Mysore and his mother used to come here quite frequently. Many such eminent personalities recognized the greatness of Puttaparthi and revered it.

**- Divine Discourse, 78th Birthday Celebrations, Prasanthi Nilayam, 23 November 2003**

The Lord of Puttaparthi will protect you always, He is the embodiment of compassion, He will hold your hand and take you across the ocean of life, He will never forsake you under any circumstances. (Telugu Poem)

Nestled in the heart of a cluster of bald hills with a scant population of less than a hundred, this unknown, unnoticed, unrecognized and undeveloped village awaited the Advent of an Avatar for centuries. The result? Fulfilment! The bald hills put on green caps; the dry tree tops put up green leaves; the plants prepared colourful bouquets; the bees hummed to collect honey for the Lord; and sands collected and spread themselves to soften the path and River Chitravati began the muse on a tune-all to greet the Divine on holy 23 November 1926. The one time sleeping village is now agog with multitudes from every nook and corner of the world drawn by the fragrance of His Glory, Word and Deed.



# HISTORY OF PUTTAPARTHI (FROM GOLLAPALLI TO PUTTAPARTHI)



## *Swami uvāca*

Located in Anantapur District of Andhra Pradesh, this tiny village has now grown into a full-fledged township with all modern amenities that would suit a fast-growing population of multinational texture. It now has the distinction of being the seat of a world-class Super Speciality Hospital - Sri Sathya Sai Institute of Higher Medical Sciences, where possibly for the first time in the world, the most modern state-of-the-art facilities in surgery and medicine are provided free of cost, a Deemed university - Sri Sathya Sai Institute of Higher Learning, comprising three campuses, providing free education in arts, science, and management including M.B.A., M.Tech in computer science and PhD., a music college, a couple of Higher Secondary Schools and several primary and middle schools. This tiny, but most privileged village-turned-township also houses a planetarium of international standard two Museums - Sri Sathya Sai Sanathana Samskruti (Eternal Heritage) Museum, a spiritual museum, where one can see a depiction of timeless panorama of seers and sages of all faiths and religions, Chaitanya Jyoti Museum, dedicated to the depiction of Life, Mission and Message of the Avatar of the Age, not to speak of an Airport and modern Railway Station. Until recently the nearest Railway Head was Dharmavaram on the Guntakkal - Bangalore line situated 45 km from Puttaparthi which distance had to be motored down by the visitors. Now a new Railway Station "Sathya Sai Prasanthi Nilayam" at a distance of 9 km is on the railway map of India much to the comfort and convenience, of the visiting devotees. The Station has all the facilities that a major railway station can offer.

The original name of this village was Gollapalli - a village of cowherds, as many of them lived here eking their livelihood by tending the cows. The hasty and revengeful action of one of these cowherds drew a curse from a dying serpent, whom he had stoned to death as it was seen sucking milk from the udder of his favorite cow. The curse began to operate in due course virtually eliminating the cowherds and the cows. The entire area was covered with anthills with snake pits housing serpents. Gollapalli thus became Puttapalli (village of ant hills) and in due course Puttaparthi. Concurrently, the cowherds were replaced by tribals, who, in turn, by some Brahmin families and, later, by Kshatriyas including the Ratnakaram family of Bhagawan Baba. With regular worship of deities, especially the stone that was flung on the serpent, in the nearby Venugopala Swami Temple, the village again began to flourish.



# WHEN AND HOW WAS PATA MANDIRAM BUILT?



## *Swami uvāca*

Baba has Himself spoken about the untiring devotion of Smt. Subbamma, the Karnam's wife, was an old lady who looked after the comforts of the pilgrims and had Baba Himself in her house for some years, until the building now called "Old Mandir" was built, in 1944.

With the arrival of devotees from all around at the news of the manifestation of Sai Baba at Puttaparthi, Baba was busy with the cure of their physical and mental ills. He says that even this forms part of His Mission, for no one can have the urge for spiritual discipline when pestered by physical and mental ills. So, many cases of chronic illness, lunacy, hysteria, possession by evil spirits and ghosts etc., were brought to the presence of the Great Healer. Persons who were worshipping Shirdi Baba also came, out of curiosity, to examine the new Manifestation of their Lord. Many persuaded Baba to move to their places and thus Baba went to Bangalore and visited a few houses, which had contacts with Mirzapur, Kolapuram, Pithapuram, Sandur, Madras, and other places. Some devotees came also from the Ursufamilies connected with the royal line of Mysore. At Bangalore, Baba operated on a longstanding case of duodenal ulcer and the patient got complete relief; the 'instruments' were all 'materialized' mysteriously and so, the stream of pilgrims increased considerably. All these highlighted the need for a bigger mandir where Baba could reside and where the devotees could be accommodated. This was how the Old Mandir was planned by Tirumala Rao of Bangalore and others in 1945. The place selected was a little away from the village, between the Sathyamma and the Gopalakrishna temples, the very site where sheds and pandals were put up for years, during festivals, by the Karnam family and other devotees.

When the servant, Gooni Venkata (that is, Venkata with the hump) dug at the spot indicated by Baba, so that the consecrated stones may be laid as foundation, a large number of stone peethams, bases of lingams, turned up! But, strangely enough, dozens of peethams, but not even a single lingam! People gathered around Baba and sought the answer. Baba told them cryptically, pointing a finger at His stomach, "The Lingams are all here." Those who have witnessed the emanation of lingams from Baba's mouth on the night of every Mahashivaratri might be convinced of the correctness of the answer; others will have to be satisfied with the consolation that the ways of the Lord are beyond the categories with which we measure and weigh and infer and judge. After the completion of the building, Baba came over from Karnam's house and began residing in the room to the left of the front veranda, a small room, about 8 feet long and 6 feet wide.

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Bhaktas will never forget the Old Mandiram, for Baba was always moving right in the midst of the people there. He composed a large number of bhajan songs on Krishna which He taught them, while there. He trained them and corrected them on the spot, and with great love and attention. Since the number of devotees who were present was not very large, Baba used to go out more frequently to the sands on the riverbed, or the hills around or the gardens across the river and while they were engaged in cooking the feast, they saw many 'miracles', or signs of His Divinity.

# HOW THE IDEA OF 'PRASANTHI NILAYAM' WAS CONCEPTUALIZED?



*Swami uvāca*

The gathering of Bhaktas increased in number from month to month. The Old Mandiram was found inadequate; it was not possible to meet every day on the sands. The Bhaktas felt that Baba's room was too cramped and low. He was being forced to live in the very midst of noise, dust and confusion. On festival occasions, the area around the Mandir was too small to accommodate the persons who came; and so, some devotees prayed to Baba to agree to the construction of the spacious building, which Baba has named "Prasanthi Nilayam".



# PRASANTHI NILAYAM



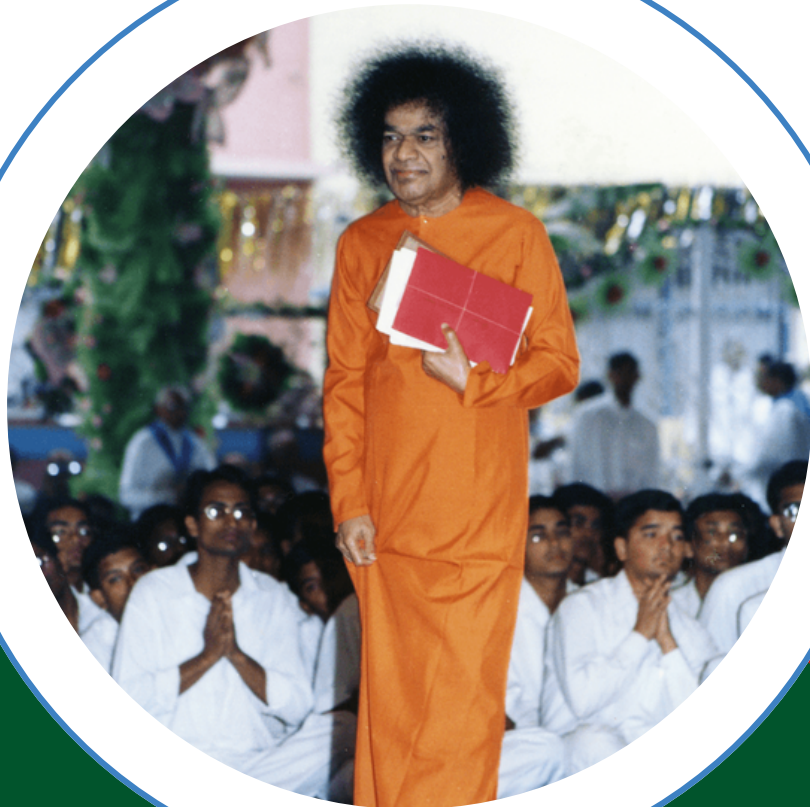
## *Swami uvāca*

What a fine name for the dwelling of the Lord! What cool breezes and quiet solitudes does that name invoke! The mountains that stand in a ring around the Nilayam look like hoary sages lost in contemplation. The broad sky inspires vast boundless musings; the rocks on top of the hills invite the sadhaka for meditation. Baba has planted a Tapovana on the side of the hill, behind the Nilayam, and in that vana, there grows a banyan tree which is bound to become the holiest of such trees, at least so far as the seekers of spiritual uplift are concerned.

The banyan tree, known as Nyagrodha and Vatavriksha is famous in Indian sacred literature and history. Mahavishnu is said to sleep on a Vatapatra, or a banyan leaf when Pralaya overpowers the world and the flood waters pervade the entire Earth. Dakshinamurti, or Lord Shiva in the Form of the Guru is described as sitting under a Banyan Tree, expounding by His very Silence, all knowledge to His disciples, just as Mahavishnu, by His Yoganidra, is vigilantly guarding the three worlds! This tree may be said to symbolize Sanathana Dharma, for its branches, reaches out in all directions and draws sustenance from every type of faith and every spiritual striving. It is also called Bahupada in Sanskrit, for the series of roots that its branches send down towards the earth, strike the ground seek food therein, and make the branches independent even of the parent trunk. The tree is therefore immortal and there are in India, banyan trees that have been worshipped for over thousands of years, like the one at Triveni at Prayag (Allahabad) or the one called Akshayavata at Gaya.

The Prasanthi Nilayam was inaugurated on 23 November 1950, the 25th Birthday of Bhagawan Sri Sathya Sai Baba. It took about two years to build. Baba can be said to be the architect and engineer, who directed the entire work of construction. His suggestions had to be accepted by the engineers, for they found them much better than even theirs; they found Baba had a greater sense of perspective, a nicer aesthetic point of view than they had. Baba was a hard taskmaster, but with immeasurable Karuna, too. And His Grace overcame the most insurmountable obstacles!

# SIGNIFICANCE OF 'PRASANTHI NILAYAM'.



## *Swami uvāca*

You will also notice that the Prasanthi Nilayam has three gates but, no wall around, or even fence! Some sage has asked 'For Him who has the Universe as His residence, which is the front door? Here too, we have entrances everywhere, nothing to keep people out! The first gate is Thamoguna (quality of inertia) and if you enter it, you are drawn by the garden, the decorations, the festoons, and the music into stepping across the Rajoguna (quality of activity) gate, and pass on to the Hall, where Sathwaguna (quality of poise and serenity) prevails. There is a meaning in whatever I do or speak; I never indulge in significance-less acts. These gates too have a lesson for you.

### **- *Shivratri Flag Hoisting Ceremony, Prasanthi Nilayam, 01 March 1965***

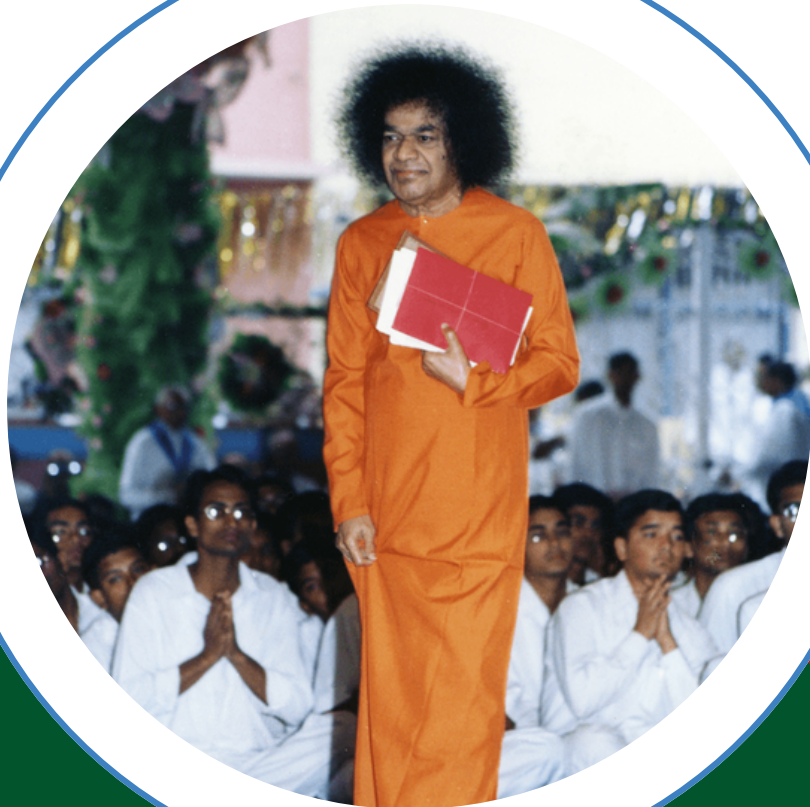
To celebrate the Nava-rathri, new as well as nine (nava means both 'new' and 'nines'), at the Prasanthi Nilayam is indeed a rare chance, replete with wonder and joy. For this is the Abode of Peace, the Peace that ensues when the six enemies are destroyed forever.

The Prasanthi Flag which will now be hoisted is the symbol of this consummation - the conquest by man of the six enemies and the illumination within him of the Flame of Wisdom, installed in the Lotus of the Heart. It is the Flag of Swa-raj (Dominion over Oneself), the true Independence, when you can genuinely claim to be master of the realm most intimately related to you. It is the Flag that flutters in the breeze of Anandha; the Flag that announces the arrival of Inner Splendour. It is the Flag that heralds the Dawn of the highest wisdom and the deepest peace.

Man is proud that he is flying far into the sky and even landing on the Moon; but, he is incapable of living at peace with himself or his neighbours. His life on earth is full of fear and anxiety; but, he proclaims without shame that he is the summit of creation! He does not know how to put down the fire that burns within himself; but he is able to destroy entire cities by fire, emanating from bombs!

### **- *Divine Discourse, Prasanthi Nilayam, 12 October 1969***

# SIGNIFICANCE OF 'PRASANTHI NILAYAM'.



## *Swami uvāca*

Swa-raj means full mastery over your senses, mind, and intelligence, through the recognition of the Atma. You must not be dependent on another for services that you can well do yourself. What is the use of tiring out a servant in subserving your wishes and yourself sitting lazily in meditation?

Engage in activity, devote yourself to worshipful acts, and do everything for the glory of God - that is far more fruitful than the 'meditation' on which you are relying. Just as a thermometer indicates the heat of the body, your talk, conduct, and behavior indicate your mental equipment and attitudes and show how high the fever of worldliness afflicts you. These have to be Sathwik (pure), untinged by passion of emotions like hate or pride. Talk in peace, promoting peace in others.

What is the use of japa and dhyana, when your talk and conduct are not even human? How can you hope to approach the divine while groveling in the slush of the bestial? This is the first day of the Dasara Festival so, resolve this day to cleanse the mind of impurities, so that you can imbibe the inspiration it is intended to convey. Aspirants for mental peace have also to reduce the luggage they have to care for; the more the luggage, the greater the bother.

Objective possessions and subjective desires, both are handicaps in the race for realization. A house cluttered with lumber will be dark, and dusty, and without free movement of fresh air, it will be stuffy and suffocating. The human body too is a house; do not allow it to be cluttered with curios, trinkets, trash, and superfluous furnishings. Let the breeze of holiness blow as it will through it; let not the darkness of blind ignorance desecrate it. Life is a bridge over the sea of change; pass over it, but do not build a house on it. Hoist the Prasanthi Flag, on the temple, that is your heart. Follow the prescription it teaches - subdue the six enemies that undermine the natural bliss in man, ascend the Yoga stage when the agitations are stilled and allow the Splendour of the Divinity within (the Atma) to shine forth, embracing all for all time.

- Divine Discourse, Prasanthi Nilayam, 12 October 1969



# WHAT SWAMI SAID ABOUT 'PRASANTHI NILAYAM'?



## *Swami uvāca*

At Prasanthi Nilayam, every day is a festival day; every day is a holy day. As the saying goes, it is “perpetual joy, perpetually green (nithya kalyanam, pachha thoranam).” - Divine Discourse, Prasanthi Nilayam, 29 October 1962

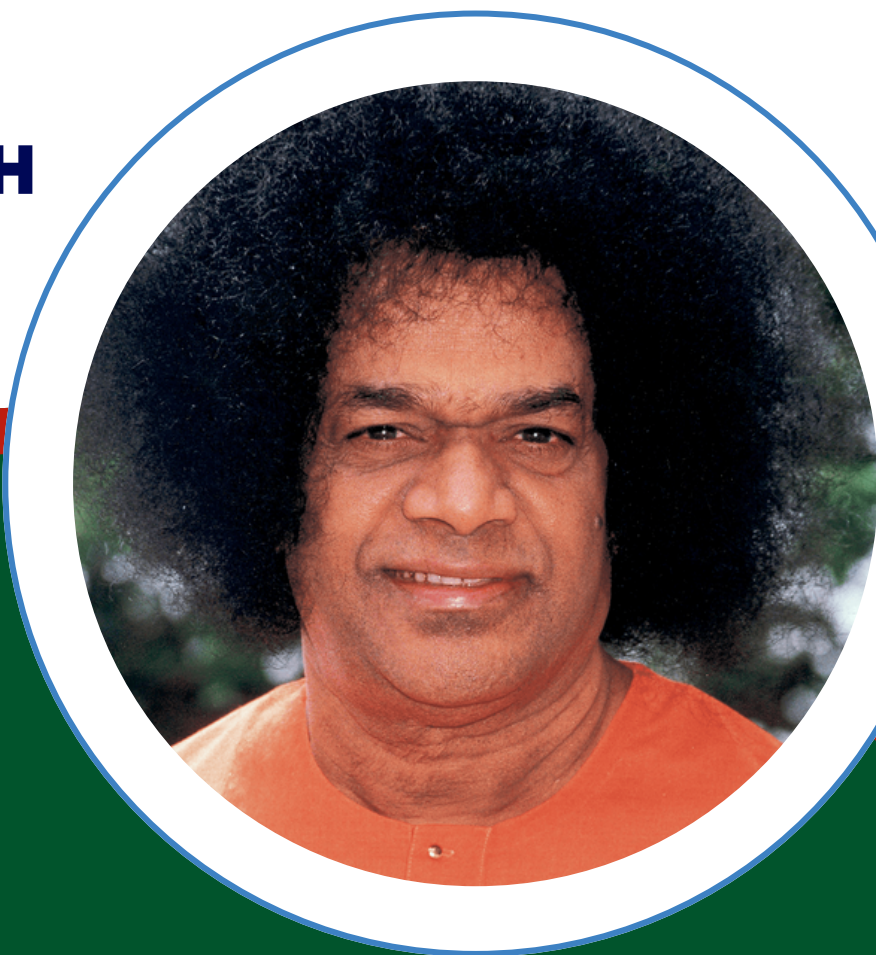
This Nilayam (abode) is Prasanthi Nilayam (Abode of Tranquility). It is the abode of the highest form of peace (santhi), absolute peace (Prasanthi). In fact, you are, each one of you, the Abode of Tranquility. That is why I very often address you as “Embodiments of Peace (Santhi Swarupulara)”! My object is to remind you that your real nature is santhi - equanimity, peace, unruffledness, non-attachment. You cannot draw out from within you that which is not there, is it not? Therefore, santhi must be there, deep down, as the very core of your being. It is the ripeness of the fruit, the sweetness filling the ripened fruit.

**- Divine Discourse, Prasanthi Nilayam, 29 October 1962**

Do not pretend or patronise. If you simply say, "Do not talk aloud" or give some such blank direction, you are patronising and treating people with disdain. They deserve to be told why. Tell them that silence is the very first rung of the ladder of sadhana; that it is the hall-mark of Prasanthi Nilayam; that they must learn to make every place where they are, a Prasanthi Nilayam; that loud talk disturbs those who practise Namasmaraṇa (remembrance of Lord's name) or dhyāna (meditation) or japam (recitation); that noise breeds further noise. This is a workshop, where damaged minds and hearts come for repair or overhaul. In the workshops, there will be the din of hammer, the clang of wheel, the whirr of engine and the clatter of chains. In this workshop, there must be heard only the whisper of the Name of God. With new parts fitted and new coats of paint, cars emerge out of the workshop as good as new and they run smoothly, without trouble, for miles and miles. People must find this place also as a workshop for persons, who are travel-worn, weary, or about to enter upon a long journey.

**- Divine Discourse, Prasanthi Nilayam, 24 February 1965**

# WHY TO RECONNECT WITH 'PRASANTHI NILAYAM'?



## *Swami uvāca*

Sometimes, by just seizing a chance, you can elevate yourselves steadily. Someone comes to Me to get his stomach ache cured; then he likes this place and its atmosphere and its chanting of Om (Omkara) and devotional singing (bhajana) and its peace (Prasanthi); he sees Me and observes My movements and words and actions. He takes home a picture or a songbook, and before long, he forgets the ache that brought him hither and cultivates a new ache - for Supreme Peace (Prasanthi), for an audience, contact, and conversation; for remembrance of the Name, meditation, realization. Of course, I never deviate from Truth. Since I recline on Truth, I am called Sathya Sai; Sai (as in Seshashayi) means reclining. The name is very appropriate, let me assure you. It is only those who fail to follow my instructions and who deviate from the path I have laid down that fail to get what I hold out before them. Follow My instructions and become soldiers in My army; I will lead you on to victory. When someone asks you, in great earnestness, where the Lord is to be found, do not try to dodge the question. Give them the answer that rises up to your tongue from your heart. Direct them. He is here in the Prasanthi Nilayam.

**- Divine Discourse, Prasanthi Nilayam, 21 November 1962**

Peace is not just an external polish, which can be put on or brushed off. It is not the same as fortitude, like that which young Yudhistira had when he bore without a tear or a gasp the hundred blows with a cane administered to test his stamina. It is not the resignation that comes from frustrated ambition or satisfied desire. It is an ennobling, elevating experience, that comes when one attains a merger with the very source of one's being. It is the stilling of the waves, the calming of mental activities and agitations. Everyone who has attained it has hoisted the Prasanthi Flag; in fact, each one of you should strive to unfurl it on your own hearts. You must all become an army of virtuous (dharmic) workers, equipped with the weapons of truth, righteousness, peace, and love (sathya, dharma, santhi, and prema) to revive humanity and rid it of all the ills with which it is now stricken.

**- Divine Discourse, Prasanthi Nilayam, 29 October 1962**

# WHAT IS SPECIAL ABOUT 'PRASANTHI NILAYAM' & 'PUTTAPARTHI'?



## Swami uvāca

This Prasanthi Nilayam is the Nilayam of Nithya Shanthi - of the peace that cannot be disturbed - because it is based on deep discrimination and on unshakable renunciation of attachment to sense objects (vishaya vasana).

The holy company helps to arouse the desire to know oneself, to know the true nature of the world around us, and to know how best we can discover and experience the Unity of both, expressed in the Vedhic dictum (Mahavakya), Thath-thwam-asi, "That-thou-art". It is through the subtle influence of the company into which they were inducted that Narada, the son of a maid, was transformed into the foremost practitioner and exponent of Bhakthi-marga; that Valmeeki, a highway robber, was transmuted into a great sage, the first and foremost among poets; that many sinners were shown the path of repentance and redemption.

- Dasara Discourse, Prasanthi Nilayam, September 1965

*But, first, each one of you must make your own heart a Prasanthi Nilayam. The transformation must begin from this very moment. Analyze your words, deeds, and thoughts and get rid of the evil ones that harm you and others; then, cultivate instead the sahana (fortitude), shanthi (firm peace), sathya (speaking only the truth), etc. Now, the mind flutters about and squats on all and sundry objects in the Universe. It refuses to stay only on one idea, God. Like the fly that sits on fair and foul, but denies itself the pleasure of sitting on a hot cinder, the mind too flees from all thought of God. The fly will be destroyed, if it sits on fire; the mind too is destroyed, when it dwells on God, for, the mind is but a pattern of desire woven with the warp and woof of the same material. When Rama enters the mind, kama has no place therein. Desire ceases when God seizes the mind. Since desire is the very stuff of which the mind is made, it becomes nonexistent and you are free. This stage is called, mano-nigraha, mano-laya, or mano-nashana - the death of the mind, the merging of the mind, or the killing of the mind.*

- Dasara Discourse, Prasanthi Nilayam, September 1965



# WHAT IS SPECIAL ABOUT 'PRASANTHI NILAYAM' & 'PUTTAPARTHI'?



## *Swami uvāca*

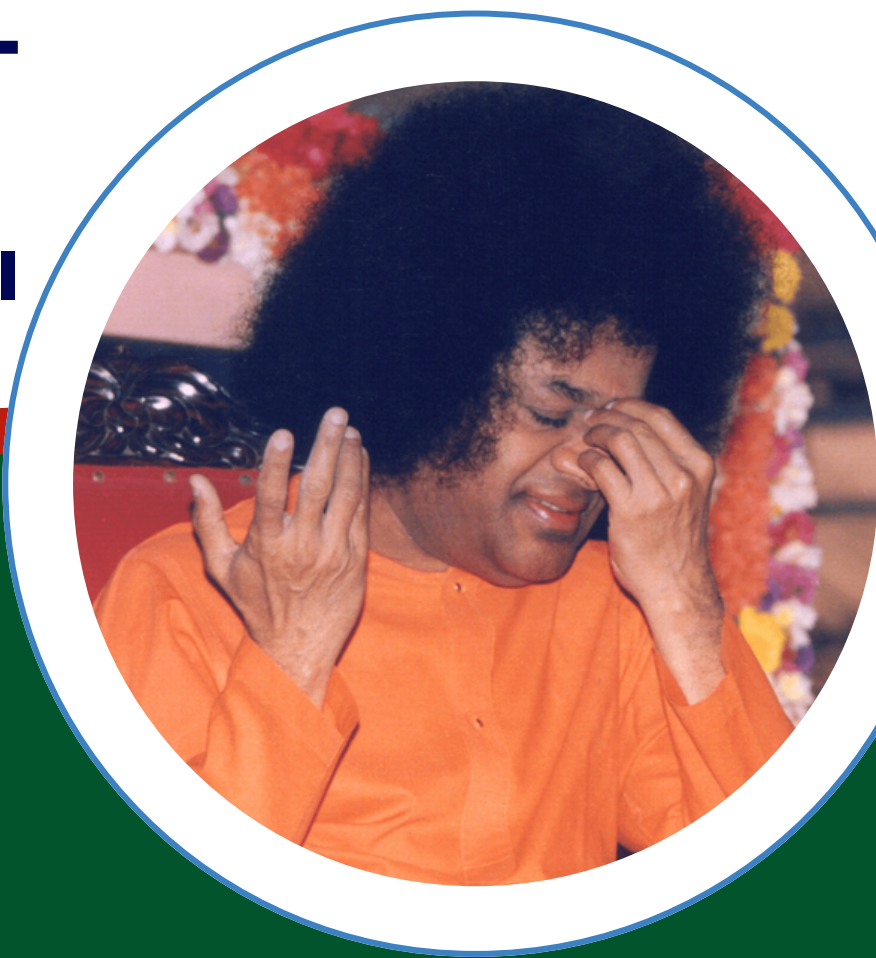
Now I am about to hoist the Prasanthi Flag and I want you to hoist it on your own hearts, at the same time. It is the symbol of spiritual discipline and success. It is delineated here, in front of this Nilayam, in this Circle. Some of you might have summed that it is here, as a decoration. No; that is not My intention. Everything I do serves two purposes; it must be charming and it must be educative, elevating. It must convey some meaning to those who seek. This Nilayam has no wall around it, since like the heart, it is an expanse; but, it has three gates; the outermost one, representing Thamas (through which people enter with waywardness, doubt, despondency, etc.); the second one, representing Rajas (crossing this, men are attracted by Drsyananda, Nethrananda and Mano-ananda, (the sights that please the eye and the mind), and the third one, leading to the Prayer Hall where people develop the rarer, purer qualities called Sathwik. This circle summarises the progress of the aspirant towards realization, from the dreary sands of desire, through the wild hushy patches of anger and hate, onto the green lawn of prema (love); gaining the broad region of ananda (bliss) he sits in yogic contemplation, and the Kundalini shakthi (dormant spiritual power in man) is awakened, until the lotus of the Heart blooms and supreme Flame is kindled, scattering darkness of ajnana (ignorance).

*- Dasara Discourse, Prasanthi Nilayam, September 1965*

The word Dharmakshethra is the first word in the Geetha. In the very first verse of that Song Celestial, the Kurukshethra (field of action), on which Mamakah (my people as the blind Dhritharashtra designated them, through fond attachment and egoistic delusion) - that is to say, people motivated by greed and passion, and Pandavah (the other people, the good and righteous, the sons of the fair one, the progeny of the pure) is spoken of as already transmuted into Dharmakshethra (field of righteousness)! For, victory is always for righteousness and not for greed and passion, which blind man. For the Lord is on their side; He is the charioteer, chosen as such and willing to serve as such. The word Dharmakshethra is a reminder, a warning, a lesson, an inspiration, a light. You must accept that name in your hearts - for, there too the forces of righteousness and covetousness are locked in combat and the forces of righteousness are helped by the Lord to succeed. The Himalayas are the head of Bharath; Kanyakumari (Cape Comorin) is the feet; Bombay is the stomach; Prasanthi Nilayam is the heart. The stomach receives food and distributes strength and stamina to all parts of the body. Your responsibility is great; if you neglect it, the entire land and all that it stands for will suffer.

*- Divine Discourse, Bharatiya Vidya Bhavan Campus, Mumbai, 12 May 1968*

# WHAT IS THE FEEL ONCE YOU ENTER 'PUTTAPRATHI' & THEN 'PRASANTHI NILAYAM'?



## *Swami uvāca*

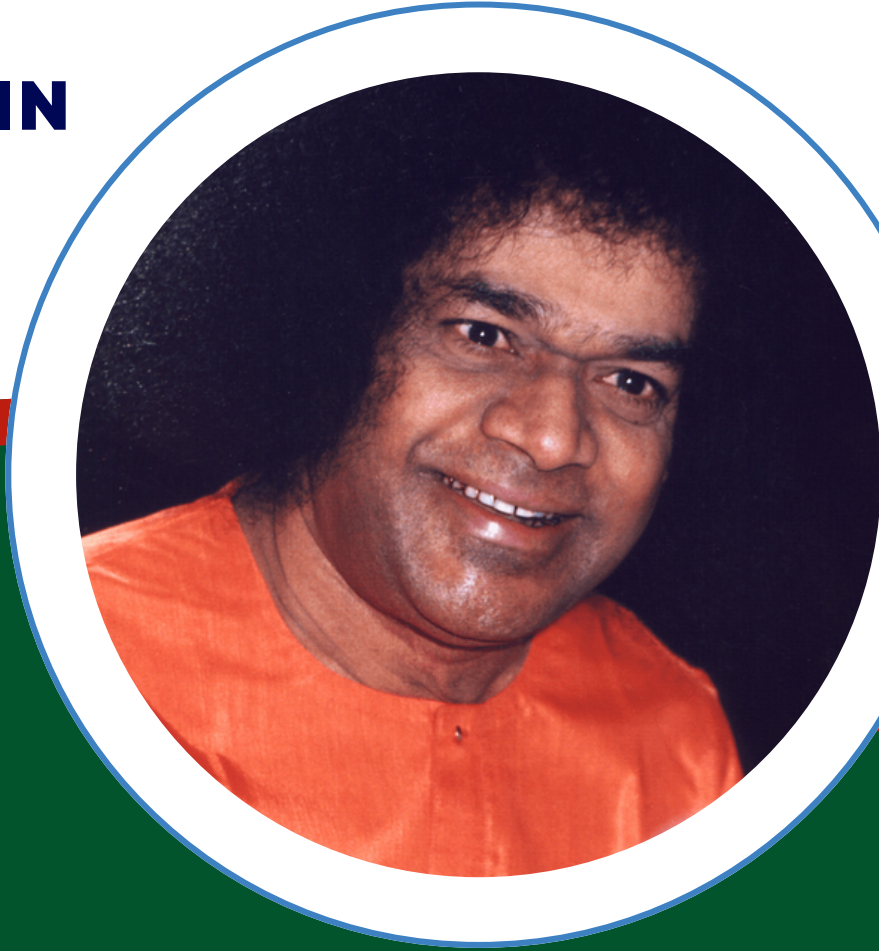
From asanthi (restlessness) you get Prasanthi (absolute peace), from Prasanthi to prakanthi (bright spiritual illumination), and from prakanthi to Param-Jyothi (Supreme Divine Radiance). It is like the alternating of night and day, this recurrence of joy and grief. Night and day are twin sisters; both are necessary to increase the fertility of the soil, to activate and refresh life. They are like summer and winter.

*- Dasara Discourse, Prasanthi Nilayam, 17 October 1953*

A man or an institution is to be judged by his or its integrity, whether acts are according to the principles professed. The mind, the body, the word - all three must work in unison. By such disciplined karma the senses will be sublimated and Prasanthi won; then, out of this Prasanthi will arise prakanthi (the great light), and from that will emerge Param-Jyothi (the supra splendour or illumination). That illumination will reveal Param-atma (the Oversoul), the Universal.

*- Birthday Discourse, Prasanthi Nilayam, 23 November 1964*

# HOW CAN WE BE IN 'PRASANTHI'



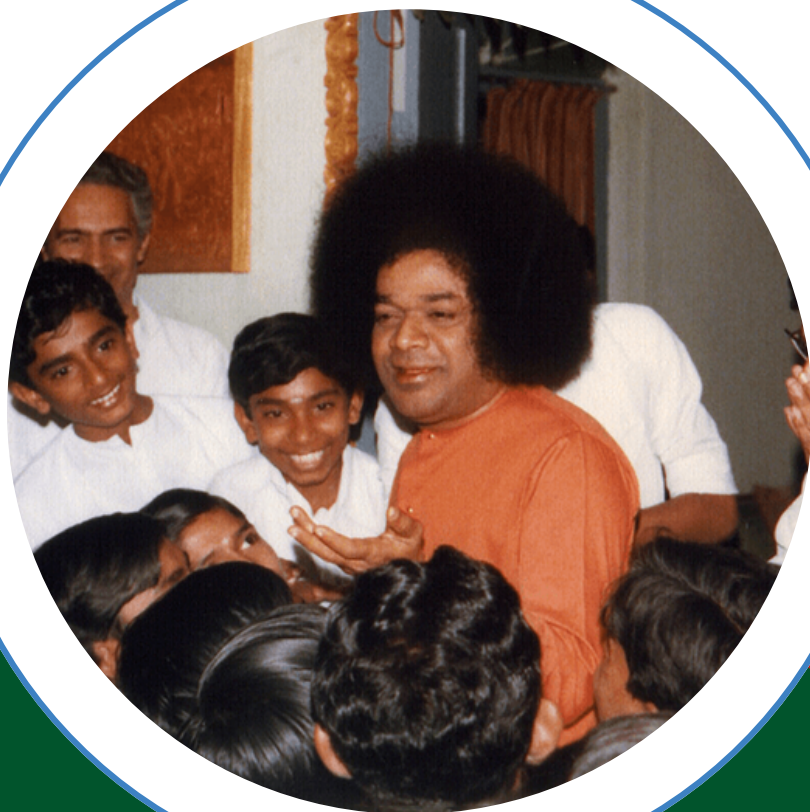
## *Swami uvāca*

Here in Prasanthi Nilayam there are people from many countries. You have Italians, Australians, Indonesians, Americans, Argentinians and people from scores of other countries. The countries from which they come are different. But they consider themselves as belonging to one family - the Sai family. This is an expression of unity in diversity Human beings may be diverse, but God is one. The concept of the Fatherhood of God and the Brotherhood of Man should inspire your daily life. You have all come from distant countries, at great expense and trouble. You do not seek any personal favours. You are not concerned even about your comforts. You are content if Swami talks to you or grants you an interview. Be steadfast in this attitude. Having come all the way, you must attend bhajans, whether you are able to follow their meaning or not. Avoid strolling outside the Nilayam. If the body wanders, mind also wanders. Consider what a great waste it would be to wander away from the sacred atmosphere of Prasanthi Nilayam even for a moment. I am speaking out of concern for your good and well-being. Remember always that you have come here to experience sacred thoughts and to sanctify your lives. You should observe the discipline of this place. You have to behave with decency and respect towards everyone. Self-realization can be attained only through sacrifice. But some are not prepared to give up smoking or non-vegetarian food. If you cannot give up even small things which are undesirable, how are you going to develop the spirit of sacrifice? When you go back to your respective countries, your conduct must be such that your countrymen have high regard for you. They should recognize the transformation wrought in you by your visit to Prasanthi Nilayam and seek to follow your example. When you constantly remind yourselves, "I am God", you develop Godly behaviour. Listen to your Inner Voice - the Voice of Conscience. Your conduct will then be spontaneously Godly.

- Divine Discourse, Prasanthi Nilayam, 17 February 1989



# WHAT CAN YOU EXPECT IN 'PRASANTHI NILAYAM'?



## *Swami uvāca*

It is because of your devotion and earnestness that you have come all the way here. You must make full use of your stay to realise your goal. Do not think only of the weeks and months you spend here. What matters is how you use your stay. Swami judges you not by quantity but by quality. To what extent you have transformed yourselves and advanced spiritually is all that matters. How far have you given up your old ways and practices? It may be cheaper to live in Puttaparthi than in your own country. But that does not mean that you should spend money as you please. Misuse of money is evil. Don't waste money. Don't waste food. Food is God. Don't waste time, because time wasted is life wasted. Don't waste energy. Energy is wasted in idle talk and meaningless wanderings.

I know how deep is your devotion. Do not dissipate it by indulging in unbecoming activities. Conduct yourselves in such a way that it pleases Swami. When you are happy, I am happy. Remember your goal is nothing less than realising your inherent Divinity. It is difficult for anyone to get; an opportunity like this. Among the billions of people in the world, how many can come here to experience the Divine? You are among the blessed and the fortunate few. Make the best use of this supreme good fortune and transform yourselves into godly persons and help to transform others. Be always happy. Share your joys with others. This is true spirituality. Remember, Love is God; live in Love. Truth is God; live in Truth. Bliss is God; live in Bliss. Be fearless. God is with you. When you go about with the conviction, "God is with me; I am in God," you will have no fear. I hope by acting in this way, you will spread peace and harmony in your respective countries

**- Divine Discourse, Prasanthi Nilayam, 17 February 1989**

Acquire love through love. Only through love can unity in diversity be experienced. This kind of unity through love can be witnessed only in Prasanthi Nilayam and nowhere else. There are a myriad pairs of eyes here. There may be larger gatherings elsewhere, but the eyes of the crowds there are directed in different directions. But here the eyes of everyone, young and old, men, women and children, are all turned towards only one direction. Look at anyone's face. The eyes are turned only towards Swami. What is the reason? Only love.

**- Divine Discourse, 5th World Conference, Prasanthi Nilayam, 24 November 1990**

# SWAMI'S DIVINE COMMAND ON 'RECONNECT'



## *Swami uvāca*

I respond to each of you in accordance with the feelings you have toward Me. My Sankalpa (will) is based on your feelings.

*- Divine Discourse, Sankranthi, Prasanthi Nilayam, 14 January 2002*

So long as you are in Avidya, so long as you are untrained and ignorant, you cannot taste the Bliss; you cannot attain it. You are still bound by the three-corded rope - the black cord of Tamas, the red cord of Rajas, and the white cord of Satwa. Hence regulate your life in such a way that you do not harm your inner nature.

*- Divine Discourse, Prasanthi Nilayam, 17 February 1989*

There are many ways in which the basic human values - Truth, Righteousness, Peace, Love, and Non-violence - can be practiced in the day-to-day conduct of business. There are different aspects of management such as marketing, finance, industrial relations, etc., but the most important aspect is "man-management." Each country has its own historical and cultural background and Indian managers should not mechanically copy practices imported from abroad but should keep in mind the Indian milieu and our national ethos. There is a specific need for MBA students of the Sathya Sai Institute to infuse management practices in India with the cardinal values of Sathya, Dharma, Santhi, Prema, and Ahimsa. All the values are interrelated. For example, a burning electric lamp can be compared to Prema. For the lamp of love to burn, there should be a bulb. That bulb is Santhi. The bulb had to be connected to an electric wire. That wire is Dharma. And then the current has to flow in the wire. The current is Sathya. With the current of Sathya (Truth) flowing in the wire of Dharma (Righteous conduct), connected to the bulb of Santhi (Peace), the lamp of Prema (love) burns and sheds its light. Sathya, Dharma, Santhi, and Prema constitute a single whole and not separate values. All four values have to be adhered to equally.

*- Divine Discourse, Prasanthi Nilayam, 10 February 1990*

# SWAMI'S DIVINE COMMAND ON 'RECONNECT'



## *Swami uvāca*

Students!

You have a long life ahead of you. Do not wait till old age to take to the path of spirituality. Start early, drive slowly, and reach safely. Be very cautious in this age, and do not waste your time in trivial pursuits. Time is very precious, and once it is lost, you can never get it back. Make every effort to know what ought to be known while your sensory faculties are strong. If you cannot do it now, you can never do it in your life.

- Divine Discourse, Sankranthi, Prasanthi Nilayam, 14 January 2002

Oh man, do not take pride in your physical beauty, youth, and sensory powers. Very soon, you will become old. Your hair will turn grey, your skin will develop wrinkles, and your vision will be blurred. The children will make fun of you, calling you an old monkey. Your body is nothing but a doll made of skin. Try to understand the mystery behind this puppet show. (Telugu Song)

The individual, society, and the world - all three are inextricably inter-connected. The individual's welfare is dependent on the state of the nation. Everyone should strive to develop spiritual qualities and utilize them to promote the interests of the community and the country. Service to society should become the constant concern of the individual. There is no greater quality in man than selfless love, which expresses itself in service to others. Such love can be the source of real bliss. The relationship between karma and karmayoga should be properly understood. Ordinary karma (action) done with attachment or desires causes bondage. But desireless, selfless action becomes karmayoga. Our life should become a yoga (Divine Communion) rather than a 'roga' (disease). Today most of our actions result in 'roga' because they are related to sensuous pleasures. Freedom from this disease can be obtained by pursuing the spiritual path. The spiritual path does not consist merely of singing bhajans (devotional songs) or reciting hymns. These are good deeds. Only actions performed as a complete offering to the Divine can be regarded as spiritual. The man who is in a state of ignorance about the Self is like the bud of a flower that has not yet blossomed. When the flower blossoms, it sheds its fragrance all round. Likewise, the man who has realised the Divinity within him becomes a source of light and strength.

- Divine Discourse, Inauguration of New Mandir, Prasanthi Nilayam, 06 April 1983



# SWAMI'S DIVINE COMMAND ON 'RECONNECT'



## *Swami uvāca*

Students! Having come to Puttaparthi and studied here, you should make every effort to uphold the prestige of Puttaparthi. I want to tell you another small thing. Usually, students like to spend their vacation at home. But here the students do not like to go home even during the vacation. Only very few of them go home. Even after completing their post-graduation, many students stay here. What is the reason for this? Here is the greatest Divine magnet. (Loud prolonged applause) God attracts one and all. His power is beyond all limits. In the years to come, you will experience the power of this magnet more and more."

**- Divine Discourse, 78th Birthday Celebrations, Prasanthi Nilayam, 23 November 2003**

Dear Students!

I have great love for you. I wish that all of you should come up well and earn a good name. I love such boys who earn good name. In fact, I give Myself to such boys. I will give you whatever you want.

**- Divine Discourse, Prasanthi Nilayam, 09 March 2005**



