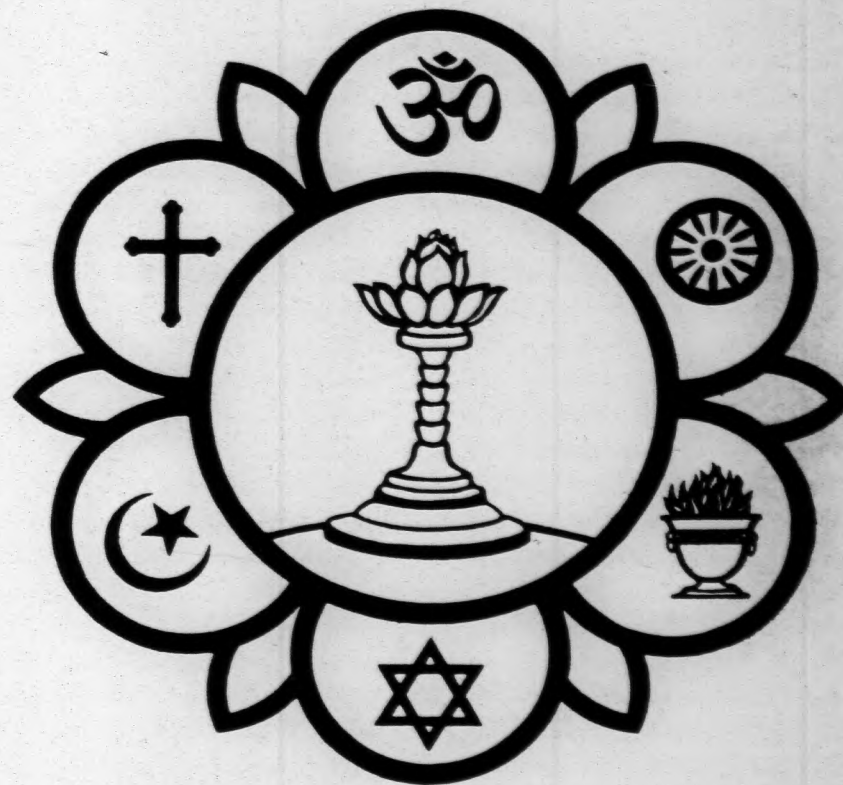


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SATHYA SAI



Newsletter

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This publication is dedicated with love and devotion to Bhagavan Sri Sathya Sai Baba.



THE SAI SYMBOL OF ALL RELIGIONS

Nothing brings home more powerfully the universal message of Sri Sathya Sai Baba than his unique emblem in which are depicted the symbols of all the great world religions: the *Om* of Hinduism, the fire of wisdom of Zoroastrianism, the Buddhist wheel, the Christian cross, the star and crescent of Islam, and the Jewish Star of David. Baba's explanation of the Sai symbol calls for close attention and introspection. The *Om* or *Aum* is a reminder to *Listen to the primal pranava Aum resounding in your heart as well as in the heart of the universe. The fire of wisdom is an invitation to cast all hatred and bitterness into the sacred fire and emerge grand, great, and godly. The Buddhist wheel should enable one to Remember the wheel that rights them all. The Christian cross stresses the need to Cut the "I" feeling clean across and let your ego die on the cross, to bestow on you Eternity. One should Be like the star which never wavers from the crescent but is fixed in steady faith. Finally, we can be inspired by the Star of David, with its up-pointing triangle representing man's aspirations to reach the highest truth, and its down-pointing triangle symbolizing God's grace descending to man.*

HOLY DAYS TO REMEMBER IN 1984

February 29 *Mahashivarathri*. *Maha* means great, *shiva* means auspicious. and *rathri* means night. It is observed on the eve of the new moon, in the Indian month of *Maagh*, and symbolizes the renaissance and rededication of spiritual life. Sathya Sai Baba centers will honor this occasion by reading from the scriptures and singing *bhajans* from about 6:00 that night until 6:00 the next morning. Please contact your local center for more information.

April 2 *Yugadi*--Hindu New Year. *Yugadi* actually means the beginning of a new era or a new *yuga*.

April 10 *Sri Rama Navami*. The day to honor and celebrate the birth of the *Avatar* Rama.

May 6 *Easwaramma Day*. A time to pay homage to the memory of the mother of Sri Sathya Sai Baba.

July 13 *Guru Poornima*. Also known as *Vyasa Poornima*, this day is set aside for the adoration of the *guru* or spiritual preceptor.

August 19 *Sri Krishna Jayanti*. Recognition and celebration of the birth of the *Avatar* Krishna.

August 30 *Ganesha Chaturthi*. To honor the Lord Ganesha, who is the remover of all obstacles and ignorance.

September 26 *Dasara* Festival begins. This is the beginning of the 10 day festival dedicated to the Divine Mother in her various aspects.

October 4 *Vijaya Dasami* or *Dasara*. The tenth day or the culmination of the *Dasara* Festival, celebrating the triumph of good over evil.

October 24 *Deepavali* or *Diwali*. The festival of lights to commemorate the victory of righteousness over wicked forces.

November 10 *Akhanda Bhajan*. *Akhanda* means non-stop. This is a continuous 24-hour *bhajan* session for world peace held in Sathya Sai Baba centers all over the world, starting on Saturday, November 10, 1984, at 6:00 p.m. and ending the next evening at the same time.

November 23 Sri Sathya Sai Baba's birthday.

December 19 Hanukkah. Jewish triumph over oppression.

December 25 Christmas. Celebration of the birth of Jesus Christ.

THE ECLIPSE

The photograph in *The New York Times* showed a partial eclipse of the sun, the sun a circle of light like a halo around the black globe of the moon. I was instantly reminded of dawn *darshan* at Whitefield, where some of us have been blessed by the sight of such a halo around the dark circle of Baba's hair.

The first time I journeyed to India, Swami was at Whitefield when I arrived. Another American newcomer took me in hand, showed me how to drape a sari, and accompanied me to *darshan*. I had been a devotee for three years, but only that spring had I felt the overpowering pull that has drawn me back year after year. How to describe that first encounter? To be really seeing him, whose face and form were so central to my life from films and photos, whose words I knew by heart from books. To see him walking through the gate and approaching us was almost incredible. No matter that I had travelled thousands of miles for just this sight. Trembling, I waited in the shade of some trees, heart pounding as he drew near. "Don't expect any attention," I had been warned. "He will probably ignore you at first." I didn't need the warning. I had come to see for myself, I thought, and nothing more. But no matter what we think, Baba calls whom he wills, for his own reasons, and nothing anyone tells you can prepare you for the actuality.

I had a handful of letters from home timidly extended, as he stopped to talk to a woman nearby. To see him so close! To hear that sweet voice! My heart so swelled with love I thought it would burst from my body. It was an intense pressure unlike anything I have experienced, before or since. As Swami walked past me, apparently unseeing, he suddenly turned back as if he had just noticed the letters in my hand. Looking at me with the sweetest of smiles, he leaned over and took them from me. At that moment, as he took the letters from my hand, the intense bursting pressure in my chest was instantly relieved. Along with the letters, he had accepted the burden of my love.

Most people, seeing Baba for the first time, are as I was, overwhelmed by the love that flows from him. No words can describe it. Again, even when anticipated, his miracles leave us stunned. But the first miracle I experienced that day was my own capacity for love; the second, even more incredible, was Swami's acceptance of

it. Human love, which I have not been denied, was no preparation. Baba has said that he is like a live coal come to ignite the embers in our hearts. Wednesday, August 4, 1976, was the day it happened to me.

The following day was Thursday, a *bhajan* day at Whitefield. We woke at 5:00 a.m. and dressed hastily. Arriving as the *bhajan* singers were returning from their circuit of the village streets, we followed them into the compound where Baba's two-story house used to be. There we stood, waiting in the pre-dawn hush for his appearance on the roof. The singing continued, and suddenly Baba was there, smiling down on us, keeping time to the music with one finger for a while and then just standing there, his hands clasped in front of him. "Can you see the halo around his head?" whispered my companion. I could not. The singers started to sing *Arati* as some chosen devotee waved the flaming camphor. Baba stood there until the end and then slowly, slowly descended some unseen staircase until he was out of sight. Everyone left in silence, and more eyes were filled with tears than otherwise, for it is at that hour that his divinity is most palpable.

Sunday was another *bhajan* day, another morning to receive the benison of dawn *darshan*. I stood in the front row this time, so close I could look into Swami's eyes, but I was focusing all my attention on trying to see that halo. Could that be it? I wondered, seeing what appeared like a narrow band of lighter sky surrounding his head. It must be just imagination, I had decided, when suddenly that narrow band sprang outward, expanding to a wide band, twice the circumference of his hair. My mouth dropped open in astonishment. Then I found myself grinning with delight, Swami smiling broadly back at me, apparently enjoying my joy and amazement as, with one finger, he kept time to the *bhajan*.

By his grace, I have almost always seen that halo, that subtle aura of light, when he has come out at dawn. Sometimes it has been wide, sometimes narrow. The last few times, as in play, he showed it to me next to his head, instead of around it. A few years ago, when Swami gave a talk during the summer course, the large double microphone totally obscured my view of his face. My frustration was complete until the end, when he started to sing, and I was dazzled by a white, blinding light surrounding both Swami and his translator. It lasted until Baba left the stage. Most of the time, however, the halo has appeared to me circling his head, as a brighter sky

against the gray dawn, just as it did that first morning.

One of the lessons we learn from visiting Baba's *ashrams* is that of accepting constant change. Buildings seem to spring up almost overnight. Rules and time schedules change and then change back. His comings and goings are the topic of constant speculation. What he "usually" does, may not apply. "You must learn to love my uncertainty," he has said, and he gives us plenty of opportunities. But Swami himself is always the same, the one constant in the midst of constant flux. Only our love for him grows, our hunger for the sight of him never satiated. "Past is past," he says, "future is unknown, present is temporary. Only God is real, only God is permanent." Nowhere is this more apparent than when we are in his presence.

Baba has had his house in Whitefield torn down to replace it with a temple. How that will affect his accessibility there nobody yet knows. Thursday and Sunday are still *bhajan* days; Baba gives *darshan* morning and evening. However, for the present at least, he has discontinued the pre-dawn *bhajan* and he no longer comes out at that hour.

My thoughts keep turning to that partial eclipse. The moon, though small compared to the sun, seemed almost big enough to obscure it because it is physically closer, because at that moment it stood between the sun and the earth. During a full eclipse, of course, the moon blocks our vision of the sun entirely. So does the Lord's creation obscure His reality.

I had always conceived of Baba's halo as some kind of aura or reflection of his form. But Swami is very economical. He has said that everything he does and fails to do is for a purpose. Could it be that that barely perceived light is the reality and his beloved form the enchanting illusion that obscures our vision even as he draws us to the goal?

Mimi Goldberg
Pound Ridge, New York

Prema (love) is my distinctive mark, not the creation of vibuthi or other material objects or of bestowing health and happiness by sheer exercise of will. You may regard these so-called miracles as the most direct sign of divinity. But prema which welcomes you all, blesses you all, and that makes me rush to the presence of seekers, the suffering and the distressed, either here or in distant lands, wherever they are, that is the real sign.

Baba

CHILDREN'S CORNER

THE STORY OF THE PRAYING HANDS

This is the story of Albrecht and Franz Durer, two brothers who lived in Germany. Although they were very poor, they both wanted to be artists. So the younger one, Albrecht, said to Franz, "I have an idea. I will work as a laborer and pay for your training. Then, when you have finished, you can do the same for me."

"Fine," said Franz. "But we will do it my way. You go and study first and I will work." For he knew his brother's talents were far greater than his own.

So it was. For many years Albrecht studied under one of the great masters of his day, while Franz toiled to pay the cost. At last Albrecht returned and joyously greeted his brother. "Now you will be able to go, Franz," he cried. But silently Franz held up his hands. Alas, they were no longer the hands of an artist, but the hands of a workman...so gnarled by years of labor that they were not even able to hold a pencil!

Albrecht stared at them wordlessly, and put his arms around his brother's shoulders. With tears in his eyes, he said, "Franz, I can pay you in only one way. I will draw a picture that will speak to men's hearts, a picture of these hands of sacrifice and love."

Today, over 400 years later, the praying hands of Franz are known the world over, immortalized in a brother's tribute.

From Sri Sathya Sai Bal Vikas Magazine
Volume 1, No. 4, April 1982



ACTIVITIES OF SAI CENTERS ACROSS THE NATION

NEW JERSEY - The study group of Princeton share their happiness regarding *Narayana seva*, expressed as feeding the less fortunate. Initially, two families decided to join in this service activity, and they established a goal of feeding 1,000 persons in 1983. However, by early December of last year, they had exceeded that projection and had prepared 1,750 meals for the hungry.

They offered their services, as vegetarian cooks, to a Methodist church in Trenton where a kind of soup kitchen was already in existence. The Princeton study group took over one Saturday a month and offered a full meal, free of charge, to 200 (and sometimes as many as 300) persons.

At first, they were a little nervous about the project, but, as the idea took hold, more volunteers arrived to help with the preparations, and now seven families are participating. All funds were donated by devotees by placing a box behind a clock in a member's home. In that way, and also in accordance with the *Guidelines for Sathya Sai Baba Centers and Study Groups*, no one knew the amount donated by any individual.

It is interesting to note that this activity is also providing service opportunity for non-devotees. Also, on the Saturday mornings, *bhajans* are played while the cooking is in progress, and a large, personally signed photo of Swami, smiles down on them.

Dr. Ghanshyam C. Patel

CALIFORNIA - The *Bal Vikas* class (children's group) of the Sathya Sai Baba Center of Los Angeles decided to donate their used toys to poor children this past Christmas. The idea was suggested by someone who had read Prasanthi Nilayam resident Susan Caffrey's play, *Day in a Doll's House*. One of the themes of the play, that of rejuvenating toys to give to poor children, was their inspiration.

Toys were collected for three weeks during December. Although some new playthings were donated, most of the toys collected were secondhand. These were cleaned and put into working order, and a recycled box was found for each gift. (Most boxes and containers can be turned inside out, secured with glue and tape, and then reused, looking brand new.)

One week before Christmas, while chanting the name of God, the

children, parents, and volunteers wrapped well over 100 gifts of various sizes. Each gift was labeled on the outside, indicating what was inside and whether it was for a boy or a girl (or either one), and what age range. Then, at the last moment, universal sayings from Baba's writings were put on the top of each gift. It was a beautiful experience for everyone as they worked together for almost two hours, wrapping the presents in The Presence.

The Headstart program in Compton, California, was chosen to be the recipient of the toys. Two volunteers delivered the gifts to their office on the Thursday before Christmas. Between 18 and 20 families needed food, clothing, and toys. Headstart had already put together food baskets and clothing and their own volunteers were ready to come that night to sort out the presents that were brought.

For the children who gave toys, for the volunteers who cleaned them up, for all those who wrapped them, for everyone who participated at whatever level, the love and joy that was expressed on their faces may well have represented what the children who would receive the toys would feel in their own hearts. The giver and the receiver were one.

Diane Wells

DIVINE LOVE

Who loves whom
Between the bee and the bloom?
Who loves the other,
'Tween the child and the mother?

Whose is the love
Between he-and she-dove?
Whose heart stirs--
Is it his or hers?

No wonder then
That time and again
Bhagavan whispers to us this:
"Let us be one in love and bliss."

Dr. B. Mavinkurve
Bombay, India

THE INTERNATIONAL SAI SYMPOSIUM IN ROME

A total of 5,000 delegates and individuals interested in Sri Sathya Sai Baba, traveling from all the continents and principal islands, from 34 countries in total, met together in Rome to participate in a world-level Sai Symposium entitled "Unity is Divinity; Purity is Enlightenment." This historic event occurred on October 30 and 31, 1983.

The site of the Symposium was a splendid hotel in Rome, so spacious as to be able to provide living quarters for all the delegates as well as extensive foyers and public rooms where the delegates could meet with each other and carry on friendly and animated conversations. Conference rooms were available within the hotel itself able to accommodate five separate delegate meetings held at the same hour, plus an auditorium which could seat 4,500 people for the principal conference sessions. In addition to these excellent features there were two long reception rooms available for the display of the specially prepared Symposium book which contained selected quotations from Bhagavan Baba's discourses. The book, entitled *Unity is Divinity*, was available in nine languages. Also displayed were Symposium mementos: silver coins engraved with the Sai portrait, Italian silk ties carrying the Sai emblem, and, for the ladies, Italian silk scarves imprinted with a beautiful picture of Bhagavan Baba.

Taxi fare from the airport was \$20.00 U.S. The Planning Committee responded to this challenge with "Symposium buses" which met incoming flights and carried devotees back to the airport to meet departure schedules. Other facets of service were also given full attention by the warmhearted Sai devotees of Italy. They manned the hotel reception counter, giving patient and detailed help with problems of luggage and with the endless questions. They also took over the hotel kitchen and dining facilities, cooking delicious *sathwic* food and serving it with love and smiles. A master Italian chef, a Sai devotee, was in charge of food preparation, and a master Italian pastry chef, also a devotee, prepared the desserts. There was profound admiration among the delegates for the detailed perfection of the Italian hospitality and an equal appreciation of the careful planning of the physical facilities upon which rested the success of this two-day Symposium.

The program for the Symposium featured five distinguished speakers. Dr. Antonio Craxi delivered the introduction for the historic gather-

ing and read the special message from Bhagavan Sri Sathya Sai Baba to the assembly of delegates. (See the Discourse, page 17). This was followed on the first morning by the dedicatory address of Professor V.K. Gokak. On the second morning, delegates were favored with moving and brilliant speeches by Sir George Trevelyan, Mr. Eugene Roy Davis, and Ambassador Victor Kanu.

In the afternoon of the first day, the delegates divided into five committees for discussion on assigned topics: Unity of Mankind; Sai Ideals in our Daily Lives; Science and Spirituality; Essence of Religions; and Human Qualities and Divine Nature. The respective presidents of the committees were Mr. V.K. Narasimhan, Dr. J.S. Hislop, Dr. Samuel S. Sandweiss, Mr. Howard Murphet, and Dr. Srinivasan.

In the afternoon of the second day, the committee presidents gave brief reports on the deliberations of their respective committees.

The conference closed with a most splendid address by Professor V.K. Gokak. The planning committee has decided to bring out all the speeches and reports into printed form. Copies may be ordered from the conference office, Magenta 20013 Milano, Via S. Francesco D'Assisi, 45 Italy. To save time and correspondence, it should be noted that the printed Symposium speeches carry a subscription price of \$10.00 U.S.

Deserving very special mention is a color film, *Love is My Form*, by Jerko Tognola, whose showing provided a beautiful ending to the first day of the Symposium. Deeply appreciated by all devotees were the splendid *bhajan* sessions rehearsed and conducted by Elizabeth Elwell.

This writer trusts that he may be excused for mentioning the primary Italian planners by name, but he does so knowing that his action will be seconded enthusiastically by fellow devotees. Dr. Antonio and Mrs. Craxi carried the initial idea of a Sai Symposium forward and upward in dedication to Bhagavan Baba until it matured into a living work of art, a visible and joyful experience in Rome.

The purpose of the Symposium as inspired by Bhagavan Baba in the hearts and minds of his Italian devotees was to declare to humanity that Unity is Divinity and that Purity is Enlightenment. Rome, as a location, was selected by him. Now, October 30 and 31, 1983, have become historic dates when the Sai mission was announced to the entire world from a central stage of the world, the Eternal City of Rome.

Bhagavan Baba's manifest declaration to mankind was the topic of the Rome Symposium, but his teaching cannot be condensed into one or two sentences. He addresses individuals in different ways, according to their receptivity and level of understanding. Then, also, he gives a considerable amount of time and attention to the activity of the individual as a unit of society.

Briefly, the delegates to the Symposium debated and discussed the truth which Bhagavan Baba cast into the words *Unity is Divinity*, and considered that to be his guiding principle for the purification and perfection of society. This principle is clearly set forth in his discourses, in such statements as, *Understand that the true nature of Sai is service to others, and, having grasped it, plunge wholeheartedly and sincerely into the service of mankind.*

The promotion of universality and brotherhood is the highest ideal of society. With universal brotherhood, universal peace reigns, and the whole world comes to resemble a single home.

When considering the divine ideal for a proper society, the delegates explored the practice of the teaching, giving detail and methods arising from their diverse experiences.

Again, briefly, the conference considered Bhagavan Baba's declaration of truth as embodied in his words, *Purity is Enlightenment*, to be his guiding principle for the spiritual enlightenment of all human beings. This principle is found to be quite clear and evident in his discourses and will be heard again and again in such statements as, *Good people suffer because they have not attained purity of heart and are still possessed by feelings of 'I' and 'my.'* I wish to emphasize that *purity of the heart, the mind, and the consciousness is more important for progress than even meditation and prayer.*

All types of spiritual practices are aimed at purification of heart and mind. When the heart is purified, all truth will flash across that heart in an instant.

When considering the divine ideal for the enlightenment of human individuals, the delegates explored the ways of putting the ideal into daily practice in the diverse activities of the different segments of society.

The thousands of devotees at this historic Symposium were citizens of different nations which often are antagonistic to each other,

were members of different races and religions which often regard each other with suspicion, and were from many different strata of society, which can often bring about more intolerance than love and brotherhood. Yet, in love and brotherhood the thousands of delegates lived for two joyful days in Rome. May this historic occasion mark the beginning of a new current of life for human society, which will have the dominant characteristic of devotion to the Almighty, and whose sign shall be the divine brotherhood of mankind.

J.S. Hislop, President

Sathya Sai Baba Council of America



THE CASE OF THE MISSING SPECTACLES 4

Mr. V.K. Narasimhan relates that, while in Rome two days before the Sai Symposium, he was searching for his reading glasses because a friend from Australia had given him some written material to review. He finally came to the conclusion that the glasses had been left behind in Bangalore, India.

Mr. Narasimhan is associate editor of *Sanathana Sarathi*, and one of the most knowledgeable editors in India. Consequently, he is frequently asked to read and critique articles and manuscripts. In addition, he was scheduled to deliver (which meant more reading) the final report on Unity of Mankind at the Symposium. For these reasons, the spectacles were most important. Mr. Narasimhan's search was thorough, but they could not be found anywhere in his luggage. The next day, he was seated on a sofa with the Australian friend, wearing a substitute pair and trying to decipher some printed pages, when suddenly a pair of spectacles came tumbling down between the two men. They just dropped from above as if by an unseen hand.

The two gentlemen looked at one another, at first thinking the other had let slip the glasses he was wearing. However, this was not the case, as their spectacles were secure. The glasses that fell between them were the much-needed pair that Mr. Narasimhan had left behind in his haste to catch the airplane.

It was in this way that Sri Sathya Sai made his omnipresence known to the two astonished men. Swami later confirmed that he had indeed 'delivered' the reading glasses, and chided Mr. Narasimhan for having forgotten them. Mr. Narasimhan went on to explain that Sai does these things not only for him, but for all devotees who surrender their love and devotion to the Lord.

CEILING ON DESIRES PROGRAM

DEALING WITH ANGER

We have now had time to do as Baba has requested: put a ceiling on our desires as a voluntary gift to him on his 60th birthday. As we have made efforts to reduce waste in the four areas which he has indicated, namely money, food, time, and energy, many of us have observed that various negative emotions which are attached to the desires are uncovered in the process.

I would like to share a method which I have found helpful in revealing the connection between desires and negative emotions. It involves the purchase of a package of cards or sheets of paper of assorted colors, such as green, yellow, blue, etc. The purpose is to choose a specific color on which to record instances when you experience each negative emotion. Thus, envy could be listed on a green card, jealousy on yellow, fear on white, anger on red, and so forth. It is best to work on only one such emotion at a time, to avoid the danger of being overwhelmed at the thought of so much work, which can have the effect of deterring you from starting it.

Baba has so often mentioned anger as being a particularly destructive emotion, so I will take it as the first illustration in using the method. He says that desire makes a hole in the heart, anger follows, and then come all the other bad qualities, which crowd out or destroy the good ones. In such a case, he asks, *Where can Sai be seated--in the midst of ego, envy, and anger?* He further points out that, when a person is angry, the breathing is disturbed and becomes uneven or rapid. In addition, the anger also upsets the breathing of the person to whom it is directed.

First, we need to become aware of how anger is linked to desire. We can ask Baba to draw our attention throughout each day to those things which cause us to feel angry. As we catch sight of each instance, we can try to trace it back to the thwarted desire which caused it to be stirred up in us. A brief account can be written down on the card of the chosen color, including the cause, to whom the anger was directed, and the unfulfilled desire which was at the base of the angry reaction.

It is helpful to bear in mind that people experience anger either: 1) when they do not get what they want, or 2) when they get something they do *not* want. So you can ask yourself which of these situations is causing you to react with anger.

At the end of each day the list can be reviewed, and any further feelings of anger which were overlooked or repressed (swallowed) can be added to the card. A pattern will soon begin to emerge which will reveal the most common causes of anger in you, and which will be different from the patterns of other people.

The cards should be kept private and treated like a diary. It is necessary to be as honest as possible for your own sake. Also bear in mind that Baba knows all about every one of us, past as well as present, down to the least detail, including those aspects of which we may be still unaware. Yet, despite all our weaknesses, he assures us that he still loves us, as he sees our True Selves.

There is no need to rush this process, as it is of prime importance that it be undertaken conscientiously. It is therefore preferable to proceed slowly and with care. There are countless ways of dealing with faults as soon as they are revealed, and it can be a challenge to the imagination to create appropriate methods.

The first step is to surrender to Baba the desire which has been uncovered at the base of the negative emotion or behavior. What did you want that you did not receive, and, on the other hand, what did you experience that you did not want? When you are able to see what it was, you can surrender it to him. To make the surrender more real, you can imagine that you are laying your desire, or a symbol to represent it, at his feet. You can actually put a picture of it at the base of a picture of him in your shrine, or use any other way of giving it over to him that occurs to you. As you relinquish it to him, ask him to give you in exchange whatever he alone knows you really need, which often turns out to be even better than anything you could have imagined, or thought at one time that you wanted. On the other hand, sometimes you will receive exactly what you wanted as soon as you are willing to let go of your intense desire for it.

The next step is to destroy the unwanted negative emotion which was tied to the desire. In order to do that, it is helpful to visualize a symbol to represent it. For instance, for anger, you can ask yourself what it feels like, or where in your body it seems to be lodged. It may feel like a ball of fire located in your chest, stomach, or elsewhere in your body, in which case you can imagine that you are reaching in, pulling it out, and destroying it in any way that seems appropriate to you. It may appear as an angry-looking mask, or a clenched fist. Ask Baba to show you a symbol which

is applicable to represent each particular type of anger.

There are many different ways to destroy unwanted images or symbols. Some people prefer to use some method of burning them, probably because fire reduces everything to ashes, which reminds us of Baba's *vibuthi*. Others choose acid, which eliminates all traces of the original object. Still others like to imagine using a laser beam, throwing the symbol into the ocean or off a high cliff, or sending it into outer space. It is a challenge to discover your own method.

In addition to the imaginary destruction, it is helpful to write or draw the symbol on a piece of paper, which can then be cut or torn in shreds and burned, or otherwise destroyed in some final way. It is essential to impress a clear message of what you are doing on your subconscious mind in order to enlist its cooperation, so the methods you choose should be pictorial, symbolic, simple, and clear.

As soon as you have symbolically destroyed the anger, it is most important that it be replaced by a positive emotion. The best way is to ask Baba to pour his universal, expanding love into you to fill the space which the anger had occupied. In addition, if the anger was directed to another person, it will be necessary to mentally ask that person for forgiveness, and direct Baba's love to him or her to heal the wound you have inflicted by your anger.

As you persevere with this daily exercise, you will become aware of a steady improvement, as fewer episodes involving anger appear on your card. You may also notice that the emotion will be less severe and of shorter duration as you develop the habit of releasing it immediately.

It is essential to remember that you are not competing with anyone but your own self. As you continue to surrender your desires to Baba, trust him to give you in return what you really need, and accept whatever that may be, secure in the certainty that he knows what is best for you at any given time. I find that repeating the phrase "Surrender, trust, and accept" as a daily mantra reminds me to put it into practice.

I shall continue, in forthcoming issues of the *Sathya Sai Newsletter*, with methods for handling some of the other negative emotions, such as envy, jealousy, pride, and fear.

Phyllis Krystal
Pacific Palisades, California

HIS GRACE, 12,000 MILES FROM INDIA

The 1971 Renault I use for local driving here in Mexico has to stay outside (there is no room for it in the garage), and at times I find a field mouse under the engine-hood, in the process of making a sheltered nest. I realize now (after the event) that a mouse may have been getting nest material by chewing at the fabric hose which conducts gasoline from the tank to the engine. What happened indicates that a mouse may have perched on top of the hose (where it is more or less level as it reaches its junction with the carburetor) and chewed away at the fabric of the hose from that position, because it was from the top of the hose that petrol was spurting all over the engine, under pressure from the fuel pump.

On the way from our house to town one morning, there was a smell of gasoline, but I put it down to a hot engine in hot weather until, later on, I noticed that the fuel gauge was starting to swing away from "full" towards "1/2 full," and was almost to "1/4 full" by the time we reached town. I was very much worried when I pulled the car to the curb for parking. I lifted the engine-hood, but nothing was visible. Realizing that I had serious trouble on my hands, I slowly drove the car to the nearest garage where I knew people. The mechanic, a very nice man but a whiskey victim, found gasoline on the floor under the engine but could not see where it came from. He then got up from under the car and told me to start the engine.

When he told me to start the car, the mechanic was looking down at the top of the engine. Immediately after the engine started, he shouted in full voice, "STOP!" For he saw gasoline from the break in the fuel hose spurting in a heavy spray all over the hot engine.

I jumped out of the car and asked, "What did you see?"

The mechanic is not a religious man, and we had never heard him say "God." But now he clasped both hands over his eyes and exclaimed, "Both of you and the car should by now be charcoal! It is not possible there was no fire and explosion. How lucky you are! No--not luck--you must be a good friend of God!"

And, indeed, Sri Sathya Sai was our "Friend!" Over a period of perhaps 20 minutes, some 10 gallons of highly combustible gasoline had sprayed all over a hot engine on a hot day, yet no fire or explosion.

On the drive back home, we felt much humbled by the gift of continued life through the grace of the Lord.

J.S. Hislop

BABA'S DISCOURSE
DELIVERED AT THE SYMPOSIUM IN ROME
OCTOBER 30-31, 1983

Embodiments of the Divine Spirit!

The ancient saying, "All roads lead to Rome," has been vindicated. It is not without great significance that people from many countries have gathered in this historic city. They have come here at great expense from long distances not to make a few new acquaintances or to enjoy a Roman holiday for two days. You have to realize that you have come here to learn things which you have never heard before, and to derive inspiration from new ideals about the human adventure.

Otherwise you will be forgetting the purpose for which you have come and wasting your time and money. This conference has been convened so that you may acquire high and sacred ideals which will elevate you. This conference is not concerned with any one religion, nation, race, caste, or individual. It is intended to reveal the essential truth that underlies all scriptures and to strive for the peace and welfare of all people through the establishment of truth and righteousness.

The whole of mankind belongs to one religion--the religion of man. For all men, God is the Father. As the children of one God, all men are brothers. This conference is, therefore, a family gathering. It is not a meeting of nationalities and religions. It is a meeting of minds. It does not relate to any one culture or philosophy. It is concerned with the divine way of life that is implicit in the teachings of all religions. Its purpose is to see Unity in Divinity.

The basic truth in all religions, irrespective of country or race, is one and the same. The philosophic ideas or the practices and methods of approach may vary. But the final objective and goal is only one. All religions proclaim the unity of divinity and preach the cultivation of universal love without regard to caste, creed, country, or color. Those who are ignorant of this basic truth develop pride and ego because of their own religion. Such people are creating great confusion and chaos by fragmenting divinity. To confine and divide the infinite divine into such narrow compartments is treason to the divine. The basis for a spiritual, God-based life

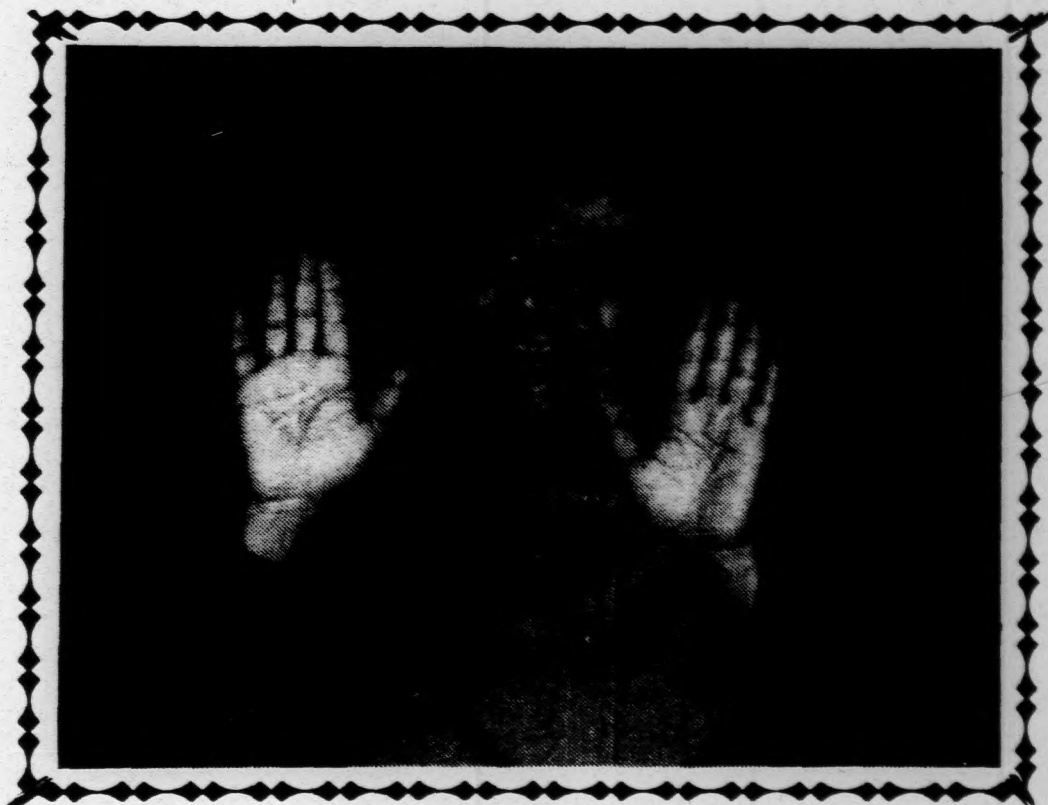
is the indwelling spirit, the atma. The body is the home of the spirit.

Life in society should also conform to this spiritual basis. Man, however, bases his life on the belief that the body alone is real. It is to rid him of this error that he has to be taught about spirit. Mankind has to realize that both the individual and society are manifestations of the divine will and that the divine permeates the universe. Only by recognizing this truth can man give up his ego and lead a life of devotion to duty. Society should not become a cockpit of selfish individuals, but a community of divinely guided individuals. Society is not a mere aggregation of human beings. It is the means for realizing the divine. It is a divinely conceived instrument for mankind to enjoy the blessings of the divine. Society has a consciousness of its own like the individual consciousness. The social consciousness envelops the individual consciousness. Society influences the minds of individuals in the interests of society as a whole, and not for the selfish interests of individuals.

There is a common belief that there is no connection between life in society and the spiritual life. This is totally wrong. The spiritual way of life is not only helpful in improving one's life in society. In fact, it is essential for such improvement. Divinity pervades society as a whole, too. But the divinity that pervades society can only be revealed through individuals.

With the progress of science, man imagines that he is the lord of the universe and he tends to forget the divine. Although man today has gone to the moon and is exploring outer space, if he will consider the innumerable mysteries and wonders in creation yet to be known, he will realize that these are far beyond the limited capacity of mind and intelligence. The more man discovers the secrets and mysteries of the cosmos, the more he will realize that God is the creator and motivator of all creation. All religions are agreed upon this truth. All that man can do is to strive through his limited intelligence and knowledge to understand the invisible and infinite divine and learn to worship and adore God.

Instead of realizing his innate divinity, man is caught up in the prison house of his own material achievements. Greater than all his scientific and technological progress is man himself, as a being endowed with the divine consciousness.



By choosing to regard only the material world as real, it may be possible to bring about the prosperity of a scientific, technological, and materialistic society for a time. But if, in the process, human selfishness, greed, and hatred develop, as they usually do, society will destroy itself. If, on the contrary, the essential divinity of man is realized, mankind can build up a great society based on unity and on adherence to the divine principle of love. This profound change must begin in the minds of individuals. When individuals change, society will change. And when society changes, the whole world will change. The welfare of the individual is bound up with the welfare of society as a whole. Unity is the secret of social progress, and service to society is the means to promote it. Everyone, therefore, should devote himself to such service in a spirit of dedication. One who does not dedicate himself to such work is like a rusting machine. Concern for one's own welfare and prosperity should not blind one to one's social obligations or spiritual destiny. All activity should be sublimated by the awareness that it is in accordance with the divine will.

It may be asked why one should live in society at all without being concerned about material comfort. It should be realized that material comfort is not the sole aim of social living. A society in which the individuals are concerned only about material welfare will not be able to achieve harmony and peace. Even if it is achieved,

it will only be a patched-up harmony, for, in such a society, the strong will oppress the weak. Nor will an equal distribution of the bounties of nature ensure anything but a nominal equality. How will the equal distribution of material goods achieve equality with reference to desires and abilities? Desires have, therefore, to be controlled by developing the spiritual approach and diverting the mind from material objects to the divine seated in each one's heart. It is only when one is established in the spirit that one can understand the sources and the nature of society. Till then one will be caught up in the differences based upon caste, color, nation, race, and religion. All the attachments and hatreds arising out of these differences are born out of selfishness. Once the truth of the indwelling spirit is recognized, there dawns the awareness that the world is one family. One is then filled with divine love which becomes the driving force for all of one's actions. Man turns away from the pursuit of endless desires to the search for peace and equanimity. By converting the love for material things into love of God, one experiences the divine. This experience is not something beyond man. It is, in fact, a part of the inherent nature of man. It is the secret of his humanness and his divinity.

Whatever one's religion may be, everyone should cultivate respect for other faiths. One who does not have such an attitude of tolerance and respect for other religions is not a true follower of his own religion. A person without religious tolerance is like a counterfeit coin, or a flower without fragrance. It is not enough merely to adhere strictly to the practices of one's own religion. One should also try to see the essential unity of all religions. Only then will man be able to experience the oneness of divinity. There should be no kind of coercion or compulsion in the sphere of religion. Religious matters should be discussed calmly and dispassionately. Do not entertain the feeling that one's religion is superior and another's inferior. Conflicts on the basis of religion should be totally eliminated. To divide men on grounds of religion is a crime against humanity.

Man today imagines that he knows everything about nature and the universe. But of what use is all this knowledge if man does not know himself? It is only when he understands himself that he will be able to know the truth about the external world. Man's inner reality cannot be known by exploring the world outside. When he turns his vision inward and realizes his essential divinity, he will acquire an equal-mindedness towards all beings. Out of that feeling of oneness, he will experience the bliss that passeth understanding.

PRESIDENT'S SERVICE REPORT FROM
THE KINGDOM OF MOTHER SAI

At the time of recognizing the second anniversary of our old students' (graduates') association with the Sri Sathya Sai Institute of Higher Learning, Women's Campus, Anantapur, we wish to review what was accomplished in the way of service projects for 1982. (The 1983 report is not yet available.)

Having been Bhagavan's college students does not merely entitle us to acquire academic degrees, rather it lays a tremendous responsibility upon us in furthering Sai's mission. The 'Kingdom' (short for Kingdom of Mother Sai), though still in its infancy, has tried in its own humble way to be an instrument for alleviating the suffering of our less fortunate brethren. In the year 1982, several activities were successfully carried out by us.

Centuries ago, Christ fed his hungry flock miraculously, multiplying a little loaf of bread and some fish. Now the Messiah has come again, urging us to feed the poor. This has been aptly named *Narayana seva* (service of God), and is one of our regular endeavors. Every month, 200 to 400 people are fed at Anantapur and Puttaparthi.

The Kingdom members have been visiting the poor and needy patients at the General Hospital in Anantapur, regularly supplying the destitute and sick with fruits and clothing. Frocks and garments for newborn babies are stitched and distributed. The members, accompanied by a doctor, pay regular visits to the nearby villages, where needed medicines are allocated.

In the months of October and November, a survey of several villages around Puttaparthi was conducted. On finding the schools of Kovel, Guttapalli, Kannalaka, and Nagepalli ill-equipped, the Kingdom provided tables, chairs, slates, and blackboards to be used by the students. In these villages, clothing was also distributed to 800 people. About 400 children between the ages of six and 14 were provided with garments.

As part of our health and hygiene program, gutters in slum areas, where water collected to stagnate, were disinfected. Another big project undertaken was the electrification of the village of Peddakamavaripalli, which, until recently, had no electricity. In Karnat Nagepalli, milk was given to children during their midday break.

In the Braille project, not only have the members been learning the Braille code in order to transcribe books for use by the blind, but over a dozen volumes of Sai literature have been transcribed by an American devotee, Mrs. Doris MacLaughlin, with the help of our members. Mrs. MacLaughlin has been very generous to the Kingdom in donating two Braille duplicators and other equipment. We hope to transcribe textbooks and other literature required by blind schools and institutions.

The medical camp, held from December 20 to 24, was the third service camp sponsored by the Kingdom. The camps met a tremendous response, by far exceeding all our expectations. The daily stream of patients was more than 500, and the total number of patients attended to was above 3,000 in five days. Medicines worth Rs. 1,000 (about \$100) and other medical facilities were provided. As many as 31 eye operations, both major and minor, five obstetric operations, and five gynecological surgeries were successfully conducted. Divine grace far exceeded human endeavor. Swami's presence, in the form of *bhajans* (holy songs) in the operating theater and beside the sick beds inspired us every step of the way. Swami's words, *I have given you all so much love, go now and give it to my people who need it in the villages*, echoed and found firm ground in our daily services. When we served and attended the patients, it was wholly because of Sai's teachings.

*See me in all
Love me in all
For, all are in me
As I am in all*

Free milk was distributed to 3,023 patients attending the camp. Spectacles were provided to all who underwent eye operations, and also to those who were unable to afford them. Free food and loving care was given by our members, who worked around the clock, lavishing care and attention upon the patients as they would to their own near and dear ones.

The success of this medical camp can be attributed to the sincere efforts of a team of 16 enthusiastic, hardworking doctors from Vizag, Ooty, Whitefield, Puttaparthi, Kurnool, the USA, and Sri Lanka. We offer grateful thanks to these dedicated doctors for their work, which they did regardless of the time of day or weather conditions.

This medical camp is offered as but a small flower strung in the garland of our 60th birthday service program, to be offered at the lotus feet of Bhagavan. We pray that Sri Baba continues to shower his grace upon us and gives us many more such opportunities to offer service in humble gratitude. Let us be ever worthy of occupying a place in the glorious Kingdom of Mother Sai.

Saileela

Department of English, Women's Campus
Sri Sathya Sai Institute of Higher Learning
Anantapur, India

THE TABLE

When the members decided to change the location of the Sathya Sai Baba Center of Milwaukee, in June 1983, from the cold, damp basement of an old church to a cozy recreation room in the home of a new Sai devotee, a new altar table was needed. An actual, visualization of the design of the table occurred to me. and, lo and behold, a few days later there it was advertised in the Sunday newspaper. The ad displayed a lovely, graceful Queen Anne table made of fruitwood, with elegant lines and curved legs. And--the best part--it was on sale at considerably less than the regular price. Baba's altar would be beautiful to behold, simple but elegant. It was exactly as envisioned, the perfect centerpiece upon which to display Baba's picture.

We celebrated Baba's birthday in the new center on November 17, 1983 (a bit early, as Baba's birthday is November 23). The table was laden with flowers as an offering. and a lovely *prasad* (consecrated food) followed the recitation of the 108 names of the Lord. It was such a joy to recognize this auspicious occasion with other devotees.

The special event was our gift to Sathya Sai Baba, and, in return, although quite unexpectedly, we were given a very precious gift. The next day the host, in whose home the center is located, noticed something on the table. At first he thought it was dust. But, treasure of all treasures, the gift to us was the manifestation of *vibuthi* ash in the crevices and on the legs and sides of the table. Our lovely table is no longer just a piece of furniture. It is now truly the altar of the Lord.

Angelina Marcotrigiano
Milwaukee, Wisconsin

SECOND CONVOCATION OF THE SRI SATHYA SAI INSTITUTE OF HIGHER LEARNING

On the day preceding his 1983 birthday, in the great Poornachandra Hall, Bhagavan Baba celebrated the Second Convocation of the Sri Sathya Sai Institute of Higher Learning. The stage of the great hall was arranged with beauty and meticulous attention to detail, and was a perfect setting for the dignity and importance of the occasion.

In addition to the awarding of degrees and prizes to the girl students from the Sri Sathya Sai Institute of Higher Learning, Women's Campus, Anantapur, and to the men students of the Sri Sathya Sai Institute of Higher Learning, there were three magnificent addresses on the topic of education, delivered by Vice-Chancellor Dr. V.K. Gokak, Dr. (Mrs.) Madhuri Shah, and by Bhagavan Baba, who is the Chancellor. The discourses represented milestones in the evolution of education for our modern youth. They constituted elevated vantage points from which can be seen the beginning, the middle, and the goal of a universal education which accommodates secular necessity, but which is based upon, and indeed saturated with, deep and everlasting spiritual values.

A most interesting part of the Second Convocation program was the announcement of gifts to the Sri Sathya Sai Institute of Higher Learning for the funding of faculty salaries, and the recognition of the various donors. In this, the members of the American Sai family felt a special happiness; for the American Sathya Sai Baba centers were able to pledge three professional chairs. From tax-exempt donations, received by Secretary/Treasurer Sidney Krystal, and President Robert Bozzani of the Sathya Sai Society of America, the American Sai family will give \$150,000 to the program. This gift will be placed at interest by the Institute, and the interest revenue will fund the three professional chairs. Our American Sai family should also know that the Sathya Sai Society of America has been able to provide valuable scientific equipment to the Institute for use in the education of its students.

In this portion of the program, Dr. (Mrs.) Madhuri Shah, Chairman of the University Grants Commission, announced a splendid gift from the government of India for a library building for the Institute.

A grand finale to the Second Convocation came most unexpectedly when Bhagavan Baba turned to Dr. Gokak and delivered a heartfelt

and inspiring tribute to Dr. Gokak's tireless work in launching the Sri Sathya Sai Institute of Higher Learning on its mighty destiny of uniting secular education with divine wisdom and divine love, in true service to the worldwide society of human beings. He then presented Dr. Gokak with golden bangles, and placed them on his wrists, symbolizing Sai's love and grace.

J.S. Hislop

HIS BHAKTHA

At the Second Convocation of the Sri Sathya Sai Institute of Higher Learning, there was a most amazing announcement by the Chancellor himself, Bhagavan Sri Sathya Sai Baba. After the guest of honor, Dr. Madhuri Shah, Chairman of the University Grants Commission, delivered her valedictory address, we were privileged to hear Sai Baba give his divine discourse. With the graduation ceremony and other talks it had become a long evening. Having entered the Poornachandra Hall at about 4:00 p.m., towards the end of Swami's discourse, at about 8:00 p.m., I was not as attentive as I would have liked. At the conclusion of the discourse, he began to honor an individual, which certainly made the tired and restless take notice and harken to his words of praise. Let me share with you what occurred.

Swami began to explain the unceasing work that Vice-Chancellor Vinayak Krishna Gokak has put into the University. How he has worked day and night to see that all runs smoothly and that the Institute upholds the high ideals for which it stands. He explained how Dr. Gokak, who is in his 75th year, continues to work selflessly and that normally when a person reaches this age he would look forward to leading a quiet, peaceful life. But Dr. Gokak, Swami said, has brought home the truth of the statement that 'Service is God.' By now the audience had picked up on something very special happening, for it is rare indeed when Bhagavan speaks of a *bhaktha* (one who is devoted to the Lord) using such words. By then every ear was tuned in, for when could one say they have heard Sai speak like this before? Swami then went on to explain that most people aren't aware of the fact that Vice-Chancellor Gokak has not accepted one copper coin for all his efforts, that he has been working regardless of sleep and food, attending conferences as far away as Delhi and always trying to implement what he feels to be good and noble for the University.

Swami then explained that a few centuries ago Emperor Krishnadevara-

ya of Vijayanagar placed bracelets of gold (*kankanas*) on the wrists of the *kavi*, or poet, Allasani Peddana, whereupon Peddana explained that, of all these ornaments, all that really matters is to win the ornament of divine grace. He said, "Let that be my *kankana*." Swami then went on to say that Gokak, in the same manner, only seeks to win the Lord's grace. He referred to Dr. Gokak as *Padmabhushan*, a lotus adorned with the Lord's grace, and to his practicing *sadhana*, (spiritual discipline) in many ways to obtain this blessing. Therefore, Swami said that the Trust members of the University have given him the responsibility of presenting Dr. Gokak with what he so ardently seeks. Baba then explained how Lord Krishna wore three *kankanas* which were symbolic of three vows taken by Him. First, He would incarnate from age to age for the establishment of *dharma* (righteousness). Second, for those who surrender to Him and meditate upon Him, thinking of Him unceasingly, He will take charge of their health, welfare, and happiness. This second *sloka* that Swami quoted, "*Ananyaaschinthayantho maam, Ye janaah paryupaasathe, Theshaam nithyaabhiyukthaanaam, Yogakshemam vahaamyaham*," is said by Swami in the *Gita Vahini* to be the essence of the entire scripture. He has said that if this one *sloka* could be fully understood, the entire message of the *Gita* could be grasped. The third *kankana* worn by Krishna symbolized His assurance that His devotees should not grieve, and that He would grant them liberation. These are always the commitments of the Avatar whenever He should decide to take human birth.

Swami then explained how Vice-Chancellor Gokak has worn two *kankanas* which symbolize his two resolves. First, that he should provide excellent education for the world youth, and second, that he should earn the grace of the Lord. Then Sai added most endearingly that the work Gokak has done has given immense pleasure and satisfaction to Swami. He explained how the University was like a two-year-old child, and it was a great responsibility to see to the welfare of that child. He then used the analogy that as Lakshmana was there to serve Rama, the Registrar Dr. Chakravarthi was assisting Dr. Gokak in the same spirit of dedication and selfless work. Baba explained how all the staff members were good and that the students themselves were like pure gold. He stated that it was really good fortune to have such a Vice-Chancellor, Registrar, and staff, and such students, for all have surrendered themselves to the love of God and to serve God.

In conclusion, Swami explained that the members of the University Trust are giving Dr. Gokak the two *kankanas*, that the bracelets were



not for mere show or display, and, further, that Dr. Gokak did not know of this gift. The bracelets, which Baba personally placed on his wrists, were symbolic of earning both Sai's love and his grace. The Vice-Chancellor looked surprised and humble, as throughout the auditorium there rose a thunderous applause that could be heard all around the ashram. The applause seemed to grow louder as Sai fastened the bracelets of gold on Dr. Gokak's wrists. The students who attend this school of schools certainly deserved to be both joyous and proud. Those present knew they were witnessing a special, historical event. It certainly was an auspicious time for the old professor. He stood there with the two new gold ornaments, yet they were not ornaments at all. Truly no value could ever be placed on them. The Vice-Chancellor had transcended worldly wealth and gifts from men.

Michael Hollander
Prasanthi Nilayam, India

Sathya Sai Book Center of America
P.O. Box 278
Tustin, California 92681-0278
(714) 669-0522

BOOKS

Amar Chitra Katha Series. There is presently a limited supply of these illustrated children's storybooks. There are 48 slender volumes, with titles such as *Stories of Rama*, *Saints of India*, *Stories of Krishna*, etc. The stories depict real people and places, and tell ancient tales of India often referred to in Sathya Sai Baba's discourses. Send to the Book Center for a complete list of the titles. Each volume: \$.70

MISCELLANEOUS

Sayings of Sai Baba are now available in three different Sai quotations, printed with a color photograph of Baba on 5" x 13" paper. The sayings are:

1. *Where there is ego, there bondage persists. Where there is no "I", there freedom holds sway.* Done in goldenrod color.
2. *Do not allow the ego to hide the glory of God.* In a light green color.
3. *Amidst the turbulent waves of the world is an all-pervading reality which is permanent.* Done on tan paper with a green border. Each 5" x 13" sheet: \$.30

Pin with Baba's *Jyoti* Symbol, for those who quietly wish to express their devotion. It is a round, stainless metal pin with orange inlay, one inch in diameter, and pictures Sai's logo, the *jyoti* symbol, with five petals. Metal pin: \$.75

Baba's Divine Message given at the Rome Symposium last October. The written transcript is available, free, through the courtesy of the Sathya Sai Book Center. Please send just one 20¢ stamp.

The Lord is love--pure, unsullied, inexhaustible, universal. You have no reason to fear. It is the bad tendencies in you which drag you into vice and sin. Control these and win the Lord's grace. Develop love towards the Lord which must be transmuted into love towards man who is the visible manifestation of God.

Baba

SAI Foundation
7911 Willoughby Avenue
Los Angeles, California 90046
(213) 656-9373

BOOKS

My Beloved by Charles Penn. This new edition is in full color, with a glossy cover, printed on quality paper. The old price of \$8.50 has been reduced. Mr. Penn describes some of his personal experiences with Sai, and includes never-before-published letters he has received from Sathya Sai Baba. Price: \$5.50

Invitation to Glory by Howard Murphet. Another new edition just received from India at a reduced price is now available at the SAI Foundation. Mr. Murphet is the well-known author of two other books about Baba, and has received public acclaim as a lecturer. Price: \$2.45

VIDEOTAPES

Love is My Form. This is the video by Mr. Jerko Tognola that was shown at the Sai Symposium in Rome last October. Due to many requests, the SAI Foundation has ordered the tape from Europe. 30 mins., VHS or Beta Max Price about: \$35.00

CASSETTES

PLEASE NOTE: Bhajan Tape SC-019, *Sai Narayana Bhajans*, sung by Janet Bock and Deepak Bhat with devotees from the Los Angeles center, does contain the words to each song on the inside of the cassette card. Apparently this fact has been overlooked by many who have purchased the cassette. 60 mins. Price: \$5.00

CATALOG

A free catalog is offered by the SAI Foundation, listing all available articles, such as videotapes, films, cassettes, books, photographs, and miscellaneous items. Please send requests for the catalog to the above address.

Really speaking, all living beings decline, with every breath a fraction of the life span escapes from our hold. So each one should warn the other, instruct the other, and remind the other to use every available moment for realizing God within one's self and the universe.

Baba

WELCOME TO THE NEW SATHYA SAI BABA CENTERS OF:

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(505) 863-4163

MARK YOUR CALENDARS FOR ~~THESE~~ SAI RETREATS

DATE & COST	KIND OF RETREAT AND SPONSORS	LOCATION	INFORMATION & RESERVATIONS
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May 25-28 Cost not estab- lished	"Ceiling on Desires" The Sai centers of Arcadia, Claremont, Los Angeles, and West Los Angeles	Camp Colby in the Angeles Forest, 35 miles north- east of Los Angeles	Registration forms to be sent to centers and study groups this spring.
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May 26-28 Cost not estab- lished	"7th Annual Midwest Regional Conference Sponsored by the Midwest centers	Near St. Louis, Missouri	Carolyn Meyers 2194 Chatfield Drive Cleveland Heights. Ohio 44106 (216) 321-8640
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EXCERPTS FROM
BHAGAVAN'S BIRTHDAY DISCOURSE

November 23, 1983

Embodiments of Love!

Since dawn this day, from every tongue the words "Happy Birthday, Happy Birthday" have been resounding. What exactly do these words mean? Are they used with awareness of their significance, or are they spoken as a conventional form of social etiquette?

The English word "happy" has as its equivalent in Telegu santosham. Let us probe into the implications of this expression. Tosham means "delight." The prefix san denotes that the delight has been won through righteous and honorable means, that is to say, through detachment and sacrifice.

One has to give up desires that enslave and imprison, that lead to sorrow and distress. Desires can be grouped in two categories: desire for an object or experience that no one else has, and desire that the object or experience one has should not be possessed by anyone else! Both of these are indeed ridiculous. What is desired is as illusory as one's shadow. The faster you run towards it, hoping to seize it, the farther it is from your reach. When you pursue desire, it flees; when you put it behind you, it submits--like the shadow that follows you when you turn your back on it. Desires are born of greed. When greed is weakened, discontent declines in equal measure. And, when discontent disappears, delight remains.

Prahlada, as the Bhagavatha text declares, had tremendous faith in God and His universal, absolute Reality. His father Hiranyakasipu, however, was drawn by external forms and their limiting names. Therefore, while Prahlada was rooted in bliss wherever he was, in whatever circumstances, Hiranyakasipu was ever anxious and distressed, caught up in the multiplicity of names and forms.

Those who are in such bliss as Prahlada will have an aura around them and a radiance on their faces. We can derive joy from merely watching their faces, and yearn to have that experience again and again. But the faces of the distressed will infect others with similar anxiety.

Besides, delight or bliss endows one with great strength, whereas anxiety weakens one. True delight cannot be acquired by effort or

produced artificially or maintained by design. No course of sadhana (spiritual disciplines) can be prescribed to enable one to gain bliss. For one is, in fact, the very embodiment of bliss! But, since man has failed to identify his truth, he is seeking it from outside, from the objects around him. For those who have realized that they are the Eternal, ananda (bliss) is ever accessible.

"Ananda is Brahman (infinite, formless God)"-- the Bhagavad Gita teaches this truth in many ways. The very name Prahlada has ananda in it. Hlada means ananda, and the prefix Pra indicates that the ananda is complete. Prahlada means "Full Bliss", a person who is full of ananda. How did Prahlada attain that state? He gave up attachment to name and form and sought the atma (the divinity within) as the only reality, thereby realizing eternal bliss.

Every man is privileged to taste this bliss during deep sleep (sus-hupti). In that state, he is not conscious of his name and form, nor do any of his senses function. So he is then in full bliss, his natural state, his very birthright. This is the reason he seeks sleep, unaware of the inner spring which is its unfailing source, engaging himself in eking out a living.

Knowledge, wealth, power, and status can grant only wordly pleasure. Whatever the extent of this joy, it must be realized that it is but a particle of the supreme bliss which is Brahmananda. Men may derive joy from their enormous wealth, deep scholarship, or physical prowess, but each of these is really a ray emanating from Brahmananda.

Supreme bliss is immanent in everything in creation. Everything is sat (eternal being), chit (awareness or consciousness), and ananda (highest bliss)...that is to say, divine. Everything IS; the IS-ness is the being (sat). The capacity to know and to be known, to gain awareness and to grant awareness, is chit. When we take a child to the market, he asks endless questions: "What is this? Why is it so? What is it called?" This yearning to know is the sign of the chit.

In spite of our seeing so many dying people around us, and though we witness the misery and suffering of so many, still we long for a deathless and joyful life. We spend fortunes to lengthen our lives. That is the urge of sat in us. The longing to know more and more about everything is the expression of the chit in us. And the third proof of our innate divinity is the urge for ananda in us. Everyone, without exception, aspires to this ananda.

Each of these urges has two aspects: the internal and the external.

Sat has, for example, the "being" and the "becoming." "Being" is permanent within you, and has to manifest itself in a visible way. "Becoming" is radiating the divinity latent within an individual, and manifesting it outside. If this quality were not within, how could one radiate it? The Upanishads declare, "He is everything that exists, both inside and outside." All that you perceive around you is a mere reflection of what is contained within you. The whole world is a case of "becoming." That which supports the "becoming" is "being." So this "being" is permanent, while "becoming" is fleeting. "Being" is the screen, and "becoming" the pictures that flit across it. When there are no pictures, who will be drawn to the screen? Similarly, if the screen (being) is not there, how can pictures (becoming) be seen? Hence, the fleeting and the fixed are inseparably dependent on each other, and the objective world is but a series of momentary pictures impinging on the mind.

The expression of the urge of ananda is as love and delight. Delight is the external projection of inner love. The expression of chit is awareness projected as Shakti (the immanent Reality clothed in deluding appearance). The expression of sat is "becoming." Divinity is the unity that manifests in diversity, the One as the many. The One is inherent in the many and shines in the many, which It has become. The One is the source of the highest, the permanent, ananda.

The ananda we get when hunger is appeased by a meal is short-lived; hunger afflicts us again before long. And, however tasty the food may be, it causes satiation when consumed in quantity. The mythological bird Chakora is said to feed on moonlight only, but we can be sure that a surfeit of the moon's rays would be unwelcome to it. Even nectar will cloy when one drinks it without stopping.

The supreme bliss of Brahmananda, however, is different. For, it is man's own true habitat, his very source and sustenance. The purpose of human striving, through stage after stage of spiritual progress, is to attain it. A fish placed in a golden bowl studded with precious gems is miserable. It experiences no ananda, for it has no water. Water is its natural habitat, its real source and sustenance. Man, too, must reach his original home, however far he may wander, whatever temporary joys he may find. The saint Thyagaraja sang: "Birds, big and small, before nightfall seek their point of starting, the tree where they can rest. So also, oh God, I may have been going round and round, but please take me back to You, my source." The Bhagavatha makes it more explicit: "For every living being, the



best course is to attain the source from which it originated." In order to succeed, man must recollect the ecstasy of Brahmananda every moment, in every activity.

Thyagaraja revelled in the ananda that poetry, music, and scholarship can confer, but, since that limited kind of bliss is sure to weaken, he considered it as only a foretaste of Brahmananda.

God is neither distant nor distinct from you. You are God. You are sat-chit-ananda. You are being, awareness, and bliss. You are all. When shall you know this truth? When you shake off the delusions that hide it. If your yearning to experience Brahmananda is sincere and pure, from this day keep ever in your memory, by constant repetition and prayer, what I am about to tell you:

(1) "I am God; I am not different from God." Be conscious of this always. Keep it ever in mind.

(2) "I am the Indivisible Supreme Absolute." This is the second truth to be established in the consciousness by unremitting repetition and prayer.

(3) "I am sat-chit-ananda (being, awareness, bliss)."

(4) "Grief and anxiety can never affect me." Develop this faith and convince yourself of this truth by repeated assurance and prayer.

(5) "I am ever content; fear can never enter me." Always feel thus, and pray for this conviction to grow stronger and stronger.

Exhort yourself to go on repeating "Om tat sat" every second. As the physical body is protected by the five sheaths, so these five prayers will protect you, and will endow you with the awareness of Brahman (the Universal Absolute), which is the same as the state of Brahman itself.

Do not demean yourself as low or small or weak. The body is but a vehicle for the journey through life; do not mistake it as your self. You purchase a car for the sake of its usefulness, not to keep it under lock and key in the garage. The body-vehicle should be put to the best use, that of attaining Brahmananda. The four goals of human life--right living, right earning, right desiring, and release from worldly bondage--are the wheels of the vehicle; the wheel that steers these four is the mind. The intellect is the ignition switch, the air which fills the four tires is faith, and the destination is ananda.

In order to develop and deepen your faith, certain spiritual practices can be undertaken. Do not feel separate from God and consider Him as the giver and yourself as the recipient. This smacks of commerce. It is wrong to plan for getting some wish granted in return for what you offer. God will not pay any attention to your material greed; He watches what is in the heart. Believers in God have not understood Him if they bargain with Him and clamor for worldly goods. Thus, for many ages they have suffered misery. The divine seeks and rewards only divine qualities, virtues, and conduct.

The body is transient, and the joy it seeks and gets is equally transient. Yet the ananda one gets through meditation on the atma is as lasting as the atma itself. When Godhead assumes a body, It, too, is unaffected as the atma. Nothing can confer as much ananda as virtue...neither wealth nor material power nor fame nor scholarship. The highest virtue is humility, surrender to God.

Dedicate thought, word, and deed to God. Do not treat some of your activities as done for God and others as done for yourself. The spiritual and material aspects of life are like the two halves of a seed. The plant sprouts from the middle, drawing sustenance equally from both halves.

Let your every action connote divinity. You need offer only two things to God: pure love and selfless service. If you can offer these two things, everything will be yours. You must also come to believe that whatever confers happiness on you in this world and hereafter is the result of dharma (right living). We must act with more and more enthusiasm, and not for our own satisfaction but for the satisfaction of others. It is this life of service that the Sathya Sai organization and the people attached to it are carrying out around the world.

Bhagavan Sri Sathya Sai Baba

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