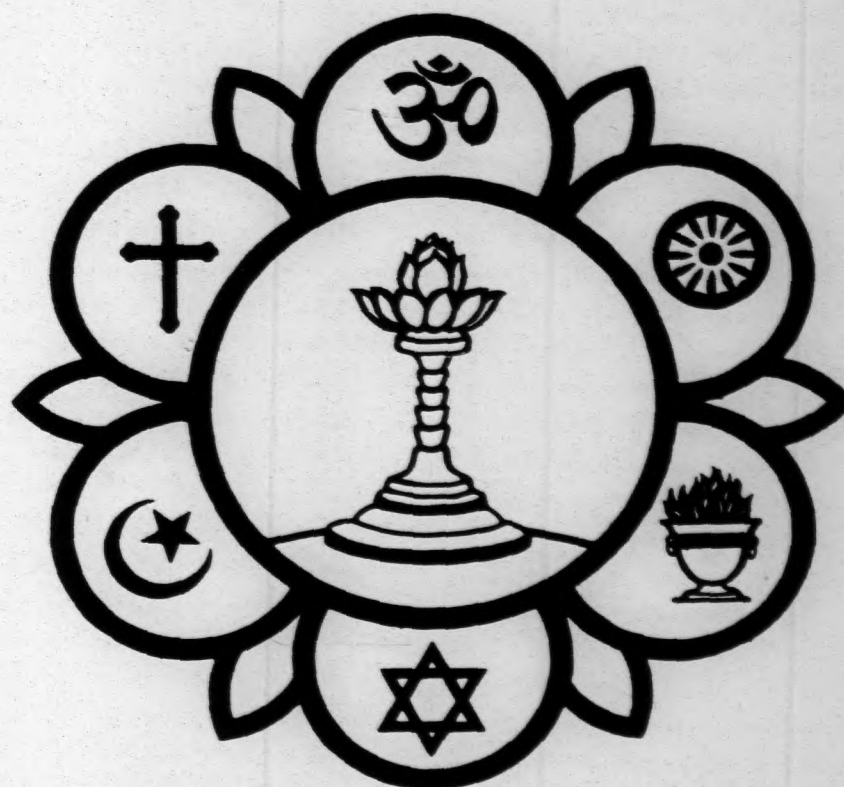


Sathya Sai Newsletter
1800 E. Garvey Avenue
West Covina, CA 91791

SATHYA SAI



Newsletter

SPRING 1984

Vol. 8 No. 3

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



Every thinking individual concerned with education is faced today with a large number of problems that have been agitating the minds of students and teachers. It is the duty of everyone to see that these problems are solved and that the right solutions are put into the hearts of young people, thereby infusing a sense of the divine into their minds. Good qualities like sacrifice, forbearance, truth, and love have been somewhat pushed to the background, therefore, society is suffering from various ills. It is the sacred duty of good education not only to rectify such ills and give proper shape and form to society, but also to rid the minds and hearts of people of all evils. In our educational methods of today we are attaching great importance to voluminous books and the information contained in these books. We are not making an effort to improve the ideas and ideologies of the students. By their acquaintance with these books, the students are filling their heads with the contents to the fullest capacity without any discrimination. They are not properly utilizing the material that is going into their heads. The present educational system is resulting in students absorbing information that they are not converting into useful knowledge and wisdom. I feel that students lack the discriminating capacity by which to selectively absorb only good information. If they do so, they can also convert it into useful knowledge. We are keeping in mind the ideals and the goals of good education, but that is not enough. We should also make an effort to put these ideals into practice.

Sri Sathya Sai Baba

ANNOUNCEMENT FROM THE SERVICE ORGANIZATION:

A NEW YORK PUBLIC MEETING

The Sathya Sai American Service Organization, which is now a branch of the Sathya Sai Baba Council of America, will sponsor a public meeting to be held at the Beacon Theater, Broadway and 74th Street, New York City, on Sunday, May 20, at 3:00 p.m. All are welcome. The devotees of the New York Sathya Sai Baba centers have demonstrated exemplary diligence, dedication, and love in their preparations for this grand event. A beautiful, specially prepared invitation, signed by members of all the New York centers, has been delivered to Bhagavan. Future public meetings are now being planned in San Francisco, Phoenix, Miami, St. Louis, and the states of Hawaii and Oregon.

The New York public meeting will have as its theme "Sathya Sai Baba - His Life Is His Message." The guest speakers are: Dr. Robert Muller, Assistant Secretary-General of the United Nations, Dr. John S. Hislop, author and President of the Sathya Sai Baba Council of America, and Dr. Samuel Sandweiss, practicing psychiatrist, author, and member of the Council of America. The moderator for that day will be Dr. Michael Goldstein, physician and member of the World Council of the Sri Sathya Sai Organizations.

The public is welcome; please bring family members and friends. There is no admission charge, and no donations will be accepted.

Any system of education that does not help to discriminate between right and wrong, that does not instill fear of sin and the love of God, train you in the codes of humility and reverence, widen the horizon of your wonder, encourage you to worshipfully serve your parents, and inspire you to dedicate your skill and attainments to the progress of your family, village, community, country, language, and nation, stands condemned.

--Baba

JOURNEY TO INDIA

The theme of my journey to Sri Sathya Sai Baba turned out to be a surprise. I thought, here is a great spiritual teacher who will teach me how to meditate. And, because of the work I have done on behalf of the spiritual path through my writing, I am certain to win the ultimate of interviews...

I was in for a shock: nothing of the kind occurred! I won no interviews, and I learned that meditation, according to Sai Baba, is not simply a matter of retreating into blissful silence! I found out that Sai Baba's vision is so much bigger than this; that it is not based on the need to attract followers. It is a vision that encompasses the unity of all peoples, the essential oneness of all religions, and the spiritualization of education by awakening in the hearts of youth the true purpose of scholarship: to become radiant, happy, selfless, moral, and heroic human beings.

Meditation is certainly an aid to these goals, but Sai points out that it is not simply a matter of quieting the mind so that the seeker drops off into a pseudo-peace. Three-quarters of meditation, says Sai Baba, is self-inquiry. What does Baba mean? I soon found out. Day after day I sat waiting for Sai to give his darshan (the blessing of seeing a holy being). It was in this silent waiting that I took a look into my thoughts: would he see me, would he look at me, would he make me something, would I get my interview?

What would I "get"? It became apparent that my mind was attached to all kinds of desires, leaving my heart free to give nothing. And so, for one month, that is exactly what I got: nothing. Baba would not look, touch, materialize, or talk.

Gradually, the sun began to shine in my heart. Baba began to appear as a being of splendor every time he passed by me. I gave up my resentment over his seeming rejection, and began to love him for bringing me there, for giving me this painful lesson of seeing my selfishness and pride. I longed to give him only thanks, and my love for him became more devoid of desires. It was then that he showered upon me the kingdom of heaven: the grace of a radiant silence between us, and the bliss of his smile...worth all of eternity.

Thus, I found out that meditation means purifying the heart. And,

in Baba's ashram, meditation is only one part of the whole. There is also a time for song and a time for serving. To help others is love in action, and it is Baba's counsel that we share love among all people, regardless of race, religion, or creed.

Christmas came to Prasanthi Nilayam, and I couldn't help being excited. A chorus was practicing special songs, and a Hebrew hymn that I offered to the Christmas program committee was accepted as a solo to be sung before Bhagavan. The song, usually shared among Jews in their holy sanctuaries as the most sacred prayer in the Jewish tradition, was now to be sung in Baba's ashram among Germans, Italians, Mexicans, South Americans, Swedes, Swiss, Malaysians, Englishmen, and Indians.

Unity among people became a living experience. As the choir rehearsal began, I looked over at the German interpreter, and suddenly he was an open, friendly human being, both generous and joyful, and I loved him as if he were part of my own family. In a secret corner of my heart, a prejudicial wall had fallen to the ground.

Then came a blow that was not as sweet. Bhagavan cancelled the Christmas program. My Jewish song seemed destined to die this Christmas. (Bhagavan later said the rehearsals could resume, and the program did take place.) Instead, a huge project got underway. A large area of the ashram grounds was to be cleared and leveled to make ready for the crowds soon to descend upon the ashram for a Bal Vikas teachers' conference and student rally.

Joining the ladies, I handed a basket filled with sand, rocks, and gravel down a long line of women who were singing *bhajans* (spiritual songs) joyously. I looked at the lady next to me. I didn't know her; she might have been an illiterate washerwoman or an aristocrat. But as our eyes met in a bond of knowing, of intimate connection, it seemed to be a moment of musical ecstasy. God had become our common heritage, the root of our being, the source of our joy, our strength, and our song. What greater music could there be than this? I completely forgot my preoccupation with singing the Jewish solo. I didn't care, for I had something more precious--the gift of joining my spiritual sisters in exuberant praise, which cast aside all barriers and made work a worship of love.

Joan Englander
Ojai, California

THE CHILD IS FATHER OF THE MAN

The English poet, William Wordsworth, once said, "The Child is father of the Man." Those of us who were at Prasanthi Nilayam during the last week of 1983 could only agree with this statement.

December 26 dawned bright and sunny, with a beautiful clear blue sky. The crowds had been pouring into the *ashram* by busloads for a week, not only from all parts of India, but from all over the world. Many Westerners and people of the Christian faith had come to celebrate a holy Christmas at Prasanthi Nilayam. The crowds were further swelled by the thousands of children and teachers who had come to participate in the World *Bal Vikas* Students' Rally and the International *Bal Vikas* Teachers' Conference, which were to begin the following day. All the apartments and halls were occupied beyond capacity, and a large number of tents had been pitched to house the huge number of participants. People were everywhere, even camping in the open, under the trees. But, despite the crowded conditions, the atmosphere was charged with the Lord's divine presence.

As the afternoon progressed, the sky began to be overcast and clouds became thicker, yet none of us anticipated what happened that night. After the evening *darshan* (seeing a holy being) and *bhajans* (devotional songs), everyone returned to their respective places for dinner. Soon, gusty winds began to blow with mighty force. All of a sudden came a thunderous downpour from the heavens for almost half an hour. Electricity went off in some places. The tall strong trees swayed dangerously in the wind. The rain came gushing in torrents, and soon there were puddles of water everywhere. People who had been camping in the open grabbed their belongings and rushed to find shelter. Some of the tents collapsed over the children and teachers, trapping them inside.

I wondered why such a thing had to happen when all those crowds were there! At once I realized that the Lord never makes a mistake, even though it might seem that way. Everything He does has a purpose.

The children who had come to participate in the *Bal Vikas* Rally were between the ages of nine and 14. Those from India had traveled hundreds of miles away from their homes, escorted by their teachers, leaving their families behind. Many of them were visiting Prasanthi Nilayam for the first time.

When the tents fell over them, instead of panicking and calling out for their mothers and fathers, they were calm and unperturbed. They began to chant, "Sai Ram, Sai Ram," and some of them started singing *bhajans*. The authorities in charge of the function rushed to the scene, terribly concerned, only to be taken aback by the discipline, peace, and calm these children displayed in such a mishap. The teachers wasted no time in rounding up the children in their charge, to take them to seek cover until the storm abated.

Some of these children, little boys, came to the old round building to escape the downpour. The residents were touched when they saw that they had not rushed in, but waited outside in the drenching rain while their teachers went in to ask permission for them to come inside and use the verandas and the open space around the staircase. The people in that building seized the opportunity to open their hearts and pour their love on these children.

They rushed with towels to dry them, and quickly got them to change into whatever clothing was available--mostly great big shirts belonging to the men there. While all this was done, the boys kept rhythmically chanting "Jai Sai Ram" with great gusto. They did not seem to be the least bit disturbed by any thoughts of what they would do next. By this time their baggage and bedding were soaking wet. They had not had any dinner. They had no idea of where and how they would sleep that night. Of course, the people fed them with whatever food was on hand. The boys looked happy and cheerful, obviously enjoying the attention being showered upon them. Above all, they looked perfectly confident that the Lord would never abandon them. The calm they radiated was a lesson for all.

Several other children had to wait for the Poornachandra auditorium to be opened so that they might spend the night there. When Mr. Srinivasan, one of those in charge of the *Bal Vikas* children, went to see how they were doing and to console them, they said to him, "Uncle, do not worry about us. We are very happy. We are singing *bhajans*. We will certainly make whatever adjustments are necessary."

What a marvelous lesson for us grownups! Baba had tested all those children quite hard, and they had emerged victorious. He had done this to demonstrate to all of us who were privileged to be there the effectiveness and power of an education in human values. These children had been very fortunate to have imbibed true values and



Bhagavan Baba with EHV teachers in the Poornachandra auditorium

faith in God so early in life. Baba showed us the tremendous worth of this program, and the need to start it at an early age.

All of us returned from Prasanthi Nilayam with a feeling of joy and great respect for these children. They had displayed the beautiful side of human beings. They had learned the secret of real living... accepting whatever comes in life with fortitude and peace of mind. The right training in the right values from an early age had developed a poise and confidence in them--something badly lacking in many adults in the world today. Baba conveyed to us that we, as parents and teachers, have to do our part to inculcate human values in our children. That is the greatest treasure and legacy we can give them.

Vidya Alekal
Tucson, Arizona

ON SAI EDUCATION: HUMAN VALUES

Excerpted from a synopsis of a talk by Dr. V. K. Gokak
to the Staff Study Circle at Prasanthi Nilayam, October 5, 1983

Human Values Education has its roots in the Sathya Sai Bal Vikas program, which started about 15 years ago and has now not only spread to all parts of India but has gained wide acceptance abroad. In the West in particular, there is a great need for this type of education, and so there has been an enthusiastic response.

Many psychologists and philosophers have come round to the recognition of the conscience in man, a spirit deep within his personality that resists any act of violence and tries to temper these feelings by asserting the innate compassion, the innate fellow-feeling, that is there within us. It is our very nature, and it is this that must be fostered. It can only be fostered when we know the springs of this fellow-feeling in our personality. This has led to the mystical theory of education, which recognizes the soul and the spirit in man. A man whose spirit is awakened knows universal love; he loves the whole universe and has a universal vision. The mystical theory aims at perfecting all the faculties in man, including body, mind, intellect, heart, intuition, and will, but it also recognizes two additional entities, the soul and the spirit, which are there as springs in the very depths of his personality. Soul is the individual spark of the divine; spirit is the universal consciousness in man. To develop these and bring them out, attention must be paid, in the educational process, to the whole person. It is not enough to fill him with information and develop his reason and intellect in the classroom; how he lives his life outside of the classroom also becomes an important part of the learning process, for here, through social service, meditation, fellowship, and a disciplined and self-reliant living situation, he can be given opportunities to put into practice these higher concepts.

This mystical theory of education is based on Indian psychology, which is represented by *Sanathana Dharma* (eternal wisdom). It is pure spiritual philosophy. It is not limited to any one religion, but combines many and distills them to get certain common factors like the soul, the immortality of the soul, the spirit, *karma*, and other similar ideas. For the purpose of education, the concept of God need not be brought in, nor are the rituals and forms of any religion brought in. But the unity of all religions is recognized, which is nothing more than these

common factors which make up the *Sanathana Dharma* and which can be accounted for by 5,000 years of philosophical speculation, culture, and experience. And so the mystical theory of education is mostly a humanistic theory with the addition of soul and spirit, which are accepted on the basis of experience, knowing that reason cannot establish them. Unless you take these two factors into account, you can't have any concept of truth, because you're leaving out an important aspect of the human experience. On this basis, then, we build a theory of education, and it is along these lines that we have the human values education program that has been attempted and achieved and very much accepted at the primary and secondary levels. Now it is up to us to develop it and apply it at the university level.

When we speak about Human Values we can enumerate five principal values which we have taken from Sathya Sai Baba's teachings and which are the keywords for the philosophy of life itself. They also give us the theory and philosophy of education. What are these five values that form the essence of our theory of education?

The first value is truth. Now there are two ways in which truth can be spoken of. There is intellectually ascertainable truth, based on science, intellect, and reason. We might make the statement, "All men are mortal." That is a truth based on matter and physical experience, which can be established by science as supplemented by reason, and it is a fact that is commonly accepted by all. But there is another truth where intellect and reason don't help at all. The *Bhagavad Gita* tells us that, "All men are immortal... No weapon can slay him, no fire can burn him, no water can ever wet him, no wind can blow him away..." This understanding does not come out of reason but out of a true mystical intuition which, when aroused, is itself a proof of the immortality of the soul. It is a faculty that comes out of love, the love that comes directly from the soul and unveils the reality of a thing. In a flash of glorious perception, you realize its truth.

Next comes *dharma* (right action). It is concerned with what we do...engaging in right action. Here it is the human will that is involved. If I train my will to do things correctly, and exercise it in the proper manner, then I can be confident that I will end up doing things correctly. *Dharma* is training for the will. Now will is something totally different from desire; sometimes we misunderstand the function of these faculties. If



Sri Sathya Sai Baba from a
painting by Joann Thompson

I intensely desire something in my life and I feel I must have it, then I will begin to act under the impulse of that desire to gain possession of that thing. That is not will, that is action based on desire. Will is akin to intuition in that it sets on you in a moment and you know you're going to express it. The exercise of will results in certainty of right action; unless the will is deviated from its path by desires or other impulses, it will act in the correct way. That is the meaning of *dharma*.

Shanti (inner peace) stands for the training of the heart, where we attain an equipoise and become a balanced personality. "The gods approve," says Wordsworth, "the depth and not the tumult of the soul." The tumult of the soul is a conflict of emotions, one passion at war with another. That's not a center of peace. On the surface of the ocean you have all the waves of agitation coming to you. But sink into the depths of the sea and you find

it is absolutely calm there, without a trace of wave activity. So also, it is there within the depths of one's personality that one attains this peace and knows how to control one's own emotions. This is a necessary part of education, for what is the good of leaving a man intellectually very well-trained, but wild and almost primitive in his emotions? He will be a lopsided personality. *Shanti*, then, trains a man to gain balance and stability in his emotions.

We have mentioned truth, which trains the intellect, *dharma*, which trains the will, and *shanti*, which trains the heart. Now we come to love and non-violence, the fourth and fifth values which are based on soul and spirit. This love, which is a universal love, is the same as the mystical intuition which has already been touched upon above. The non-violence that is spoken of here also has a universal character. With this value of non-violence, we come to the social obligations of a human being. Once you have the right vision of truth, once you have the right understanding and practice of the will, and once you have the right emotional balance and equipoise within yourself, then you begin to experience a release of the feeling of universal love. This can only come from a pure personality in which no emotional debris or wild impulses cover up those finer springs. When the debris is cleared out, the full expression of love arises spontaneously. And it manifests itself in non-violence and in the positive experience of universal love towards all beings.

Human values education means educating in these five human values that have been discussed here. What we are doing now in most universities in the world is educating a person in the intellect. There is a lot of stuffing of the brain with information, and so the students we are sending out go back the way they came, with the addition of some information, half of which they soon forget. They are not intellectually developed, their sensibilities are not developed, and all those deeper qualities are absent. But if we have this Human Values Education, then during the same time that is spent on this other education we can cultivate all the various faculties of the complete personality that we have been covering here. As teachers, if we are prepared to spend some time in understanding these human values and practicing them, we may be able to refine ourselves into very sensitive instruments to pass this on to the youngsters who sit before us in the classroom.

Dr. V. K. Gokak, Vice-Chancellor
Sri Sathya Sai Institute of Higher Learning

**CHILDREN'S CORNER:
LEARN FROM NATURE**

Revere the universe as your guru
Worship God in the life that abounds
These lessons can be learned by you
If you will study nature which surrounds.

Be as faithful as the dog, your friend
He will stay by your side until the end
Be as determined as the baby monkey
And yet as patient as the small grey donkey.

Be as humble as a blade of grass
The Bible says the first shall be the last
The mighty tree gives shade to all alike
And a rest to birds after flight.

The thunder cloud brings rain to all
Just as on each, God's grace doth fall
The soft earth and the stone hold water not the same
Nor a stony heart and a heart softened by His name

Behold the river as it rushes to the sea
Soon blissful in the ocean it will be
The goal is the same for you and me
To merge with Sai, in divinity.



Story Aunty
Prasanthi Nilayam



illustrations by Teresa
Prasanthi Nilayam

**WORLD COUNCIL DECISIONS OF DECEMBER 31, 1983,
REGARDING BAL VIKAS & EDUCATION IN HUMAN VALUES
IN THE USA AND OTHER COUNTRIES OUTSIDE INDIA**

I. Regarding Bal Vikas

The Central Council or Coordinating Committee will submit names of potential officers of the Bal Vikas Committee for that country to the World Council. The officers selected will then select other members to be included in the Bal Vikas Committee of that country. Countries that do not have Central Councils or Coordinating Committees will combine with more developed neighboring countries for the administration of their Bal Vikas program until they are able to sustain a program of their own. The duties of the Bal Vikas Committee are as follows:

A. A syllabus for Bal Vikas will be written for that country that will be patterned after the syllabus used in India. Suitable modifications will be made in order to adapt the syllabus to the culture of the country or group of countries. The prevalent religion of the nation(s) will be stressed, but unity of faiths will always be emphasized. The revised syllabus will be submitted to the World Council for approval. Where advisable, the syllabus of Bal Vikas used in India may be adopted in its entirety.

B. The Bal Vikas program will be conducted in all centers where there is a sufficient number of children to comprise a Bal Vikas class.

C. The Bal Vikas Teachers' Training Program will be conducted at regular intervals in different regions of that country or group of countries, to facilitate the growth of the Bal Vikas program.

D. Publications, films, tapes, and other teaching aids that are compatible with the syllabus of that country or group of countries will be produced by each committee.

E. A progress report on the development of the Bal Vikas program in each country or group of countries will be submitted to the World Council at least once a year.

II. Regarding Education in Human Values

A. A trust, society, committee, or corporation will be established in each country or group of countries for the purpose of conducting an Education in Human Values (hereinafter referred to as EHV) program.

B. The officers of the EHV Committee will be selected by the Council or Coordinating Committee of each country and submitted to the World Council for approval. Countries that do not have Central Councils or Coordinating Committees will combine with more

developed neighboring countries for the administration of their EHV program until they are able to sustain a program of their own.

C. The officers will select other members to be included in the EHV Committee.

D. Since the goal of the EHV program is to create educational programs to teach the principles set forth by Bhagavan Sri Sathya Sai Baba, which will be adopted by the public and private educational institutions in each country, it is understood that members of the EHV Committee may be respected educators of that country who are not members of the Sri Sathya Sai organizations.

E. The EHV Committee will be called the Sri Sathya Sai (identification of country) Trust, Society, Committee, or Corporation for Education in Human Values. For example, The Sri Sathya Sai American Society for Education in Human Values.

F. The duties of the EHV Committee are as follows:

1. The EHV Committee will create an educational program based on guidelines that will be given to each country by the Sri Sathya Sai Educational Trust. These programs will teach the moral and spiritual principles set forth by Bhagavan Sri Sathya Sai Baba, and will be suited to the culture and the laws of the given country so that they may be adopted into the public and private educational institutions of that country.

2. An EHV teachers' training program will be conducted at regular intervals in different regions of that country or group of countries, to facilitate the growth of the EHV program.

3. Publications, films, tapes, and other teaching aids will be produced by each committee.

4. A progress report on the development of the EHV program will be submitted to the World Council at least once a year.

5. Training sessions, publications, teaching aids, and personnel may be shared by the *Bal Vikas* and EHV Committees in a country when appropriate. It is acceptable that in some countries the EHV and *Bal Vikas* committees may be combined into one.

6. If a public or private educational institution in any country wishes to adopt the EHV program, they need not become affiliated with the Sri Sathya Sai organizations. The Sri Sathya Sai EHV Committee of that country will cooperate fully in the training of the teachers of that institution.

III. Other Decisions

- A. A central reference library of all *Bal Vikas* and EHV publications will be maintained at Prasanthi Nilayam.

- B. An international journal of Sri Sathya Sai *Bal Vikas* and EHV will be sponsored by the World Council.

C. The World Council will appoint a Secretary for *Bal Vikas* and EHV matters, who will reside in Prasanthi Nilayam, and whose function will be to coordinate communication and cooperation between the EHV and *Bal Vikas* movements in all countries.

D. The World Council will sponsor an annual international conference on *Bal Vikas* and EHV at Prasanthi Nilayam.

--World Council of Sri Sathya Sai Organizations

WELCOME TO THE NEW SATHYA SAI BABA STUDY GROUPS OF:

UPLAND, CALIFORNIA	Don Meyer 540 West Arrow Highway Upland, CA 91786 [714]985-8374
PORT ST. LUCIE, FLORIDA.	Dr. Chaula Gundavda 205 Olive Avenue Port St. Lucie, FL 33452 [305] 879-1388
FRANKFORT, KENTUCKY	Manindra Mohapatra 673 Montclair Road Frankfort, KY 40601 [502] 875-3941
SPRINGFIELD, OREGON	Gayle Steely 3274 Pheasant Boulevard Springfield, OR 97477 [503] 746-5541
GRAPEVIEW, WASHINGTON	Marjorie Robinson E. 480 Stadium Beach East Grapeview, WA 98546 [206] 426-5797
RICHLAND, WASHINGTON.	Suresh Shah 120 McArthur Street Richland, WA 99352 [509] 375-0153

SATHYA SAI BOOK CENTER OF AMERICA

P.O. Box 278

Tustin, California 92681-0278

[714] 669-0522

Loving God by N. Kasturi. Since July of 1948, Mr. Kasturi has been a devotee of Sathya Sai Baba. He has translated, edited, and written volumes dealing with the life and teachings of Sai Baba. This book is an account of Mr. Kasturi's life, and the 36 years he has been active in Baba's service.

Price: \$3.20

An Eastern View of Jesus Christ translated and edited by L. Hewlett and K. Nataraj. The book represents a painstaking translation of four of Baba's Christmas discourses about Jesus, and the reading is sheer delight. Baba speaks in a poetry that is lost in most translations. This volume captures the poetry in clear and simple verse and in a language that is truly intriguing and inspiring. It offers a penetrating look into Jesus' life and message and deepens our understanding of his oneness with Baba.

Price: \$4.50

Stories for Children, Part II, published by Sri Sathya Sai Books and Publications Trust. Seventy-one stories for the nine-to-12-year-old age group. Can be used in conjunction with the Education in Human Values program.

Price: \$1.10

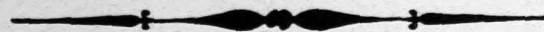
Blossoming Human Excellence edited by Sarla Shah. Published to commemorate 15 years of the Sathya Sai Bal Vikas and Education in Human Values movement.

Price: \$3.40

CASSETTES

Sai Bhajans, Volume II, with S. Subbarao and Sangeeta Dutta and musical accompaniment. Thirty-two minutes of *bhajans* in stereo.

SSS02 Price: \$4.00



Modern education produces only "learned fools"; it does not produce wise men who can meet life calmly and bravely. Its products know how to fill themselves with information, devise tools or handle them for the destruction of fellow men, or cater to the whims of the senses, but they are helpless to meet the crisis of death, a crisis that is inevitable.

--Baba

SAI Foundation
7911 Willoughby Avenue
Los Angeles, California 90046
[213] 656-9373

CASSETTES

- C-048 *Health, Food, and Sadhana* discourse by Sri Sathya Sai Baba. On October 8, 1983, Sathya Sai Baba spoke at the ground-breaking ceremony for a new 100-bed hospital to be located at Prasanthi Nilayam, stating that the hospital had a two-fold purpose: to provide up-to-date facilities for diagnosis, treatment, and surgery, and to impart knowledge about health, hygiene, and disease. (See *Sanathana Sarathi*, Nov. 1983, pg. 283.)

As part of the second purpose, Bhagavan stressed the importance of good health, for both worldly life and spiritual sadhana. He discussed foods to eat and foods to avoid, drawing attention to the benefits of raw foods. He also stressed the danger of sugar because, apart from the body's response to its lack of nutrients, the use of bones and chemicals in its refinement makes the consumption of sugar one of the predisposing causes for cancer. (Note: *The Encyclopedia Britannica* says, "Most of the world's large sugar refineries decolorize with bone char, i.e. with granular bone particles." (1971 Edition, Vol. 21, pg. 381)

This tape presents the complete discourse.

80 mins. Price: \$6.00

- SC-020 *Raja Reddy Sings Bhajans in the Prasanthi Nilayam Mandir.* The printed words to the bhajans are included with this cassette.

Stereo 60 mins. Price: \$5.00

- SC-021 *Veena Vijaya Sings Bhajans at Prasanthi Nilayam.* The printed words to the bhajans are included with this cassette.

Stereo 70 mins. Price: \$6.00

CATALOG

A new catalog has just been printed by the SAI Foundation and is offered free to anyone requesting it from the above address. This catalog lists all available articles such as videotapes, films, cassettes, books, photographs, and miscellaneous items.

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Character is the most precious gift of education.

-- Baba

THE TWO CHILDREN'S PROGRAMS ARE COMPLEMENTARY

We sometimes feel that there is a difference between Bal Vikas and the Human Values program. Now, what you must remember here is that there is no distinction between the two as such. When the child is in the Bal Vikas program, try to give him the lessons of the Human Values program. These two are complementary to each other. They do not work against each other. They are like the two wheels of a cart or the two wings of a bird. Only with both parts can you possibly secure the semblance of a balance to make the journey smooth.

But then again, the human values should be taught to a person who has achieved a certain degree of understanding. If you teach human values to children of eight or 10 years, they cannot understand it. So, until the children reach 10 or 11 years, you try to teach them or give them or relate to them stories, small parables with morals or lessons. Once they have grown gradually out of that age and become adolescent, try to give them the Human Values program like a medicine.

Here there is a basic truth which I must tell you. What we are calling a human values program is something which has been welcomed by people all around the world who are prepared to implement it. And those who have taken upon themselves the responsibility of propagating and of carrying the message of the Human Values program are doing so with a lot of enthusiasm.

As a result, since there is dire need for a change in the world at large, these changes are bound to come. For instance, in a place dominated by the Communists, there is a Human Values course going on. So, even in a place where they deny God, there is a place for human values. This Human Values program is one which is agreeable to all.

Because we have given it a universal title--Education in Human Values--people of other organizations are also prepared to accept and implement it. Of course, there are differences in the way they are operating this program and the way we operate it. They tend to do it by attracting the attention of others, whereas we take up the same project by way of giving happiness to others. That is, we try to teach these young children in a spontaneous way.

Now, those others will be adopting the same program of Human

Values. But, because of the methods they are adopting, they may not be successful. As a result, they may say that the Human Values program itself is faulty, with a lot of shortcomings in it, and they may also find fault with our efforts. --Baba



MARK YOUR CALENDAR FOR

DATE	COST	PUBLIC MEETING & RETREAT THEMES
Sunday, May 20 3:00 p.m.	No Charge	PUBLIC MEETING "Sathya Sai Baba - His Life is His Message"
May 11-13	Adults: \$33.75 Children: ½ price Children under 2: free	"The Pacific North- west Conference"
May 25-28	Adults: \$58.50 Children under 10: \$30.00 Children under 2: free	"Ceiling on Desires Retreat"
May 26-28	Adults: \$48.00 Children under 10: \$42.00 Children under 4: free	"Seventh Annual Mid- west Regional Conference"
July 27-29	Cost not established	"Sathya Sai Bal Vikas Camp"
August 31- September 3	Full retreat: \$60.00 Campers: \$45.00 One day: \$15.00	"Land of Enchantment Retreat"
September 7-9	Cost not established	"Annual Northern California Regional Retreat"
September 14-16	Cost not established	"Annual Regional North- east Retreat"
September 28-29	First adult: \$30.00 Additional family members: \$15.00 Children under 12: free	Annual Sunbelt Retreat "Conquest of Mind"

PUBLIC MEETING & SAI RETREATS

LOCATION	INFORMATION & RESERVATIONS
Beacon Theater, Broadway & 74th St., New York City	Bring family and friends; no reservations needed. (see page 2)
Shiloh Retreat in the Cascade Mountains, near Eugene, Oregon	Gayle Steely 3274 Pheasant Blvd. Springfield, OR 97477 [503] 746-5541
Camp Colby in the Angeles Forest near Los Angeles, California	Hyma Reddy 1220 Oaklawn Road Arcadia, CA 91006 [818] 355-2507
Camp Wyman, Eureka, near St. Louis, Missouri	Carolyn Meyers 2194 Chatfield Drive Cleveland Hghts, OH 44106 [216] 321-8640
Lawler Lodge, Idyllwild, California	Diana Jorgensen 919 Tico Road Ojai, CA 93023 [805] 646-8361
Jemez Springs (between Santa Fe and Albuquerque,) New Mexico	Carolyn Fleig 17 Frasco Road Santa Fe, NM 87505 [505] 473-2090
Camp La Honda, in the Santa Cruz Mountains of Northern California	Tim Conway 380 North Ivy Street San Francisco, CA 94102 [415] 626-8921
Pocono Mountains in Pennsylvania	Ramesh Wadwani 2 Brookpine Shelton, CT 06484 [203] 929-9659
Triangle Y Camp, Prescott, Arizona	Jonathan Roof 4960 Ave. del Cazador Tucson, AZ 85718 [602] 299-2054

**ANNOUNCEMENT FROM THE BAL VIKAS
AND EDUCATION IN HUMAN VALUES COMMITTEE**

The national *Bal Vikas* and EHV Committee, a branch of the Sathya Sai Baba Council of America, met for the first time in Los Angeles on March 24 and 25. The *Bal Vikas* subcommittee is engaged in establishing an American *Bal Vikas* syllabus, standards of quality for the American *Bal Vikas* classes, and a training program for *Bal Vikas* teachers. The EHV subcommittee is preparing a prototype for an American EHV course and a charter for the foundation that will present this program to public and private educational institutions in this country. Many of the teachers on this committee are working on projects that will result in significant interactions between the Sathya Sai EHV program and the public school system in several states.

The general purpose of all Sai organizations is described by Bhagavan Baba in the following words: *The name of Sathya Sai behind these organizations is intended solely to promote and spread faith in God and godliness among mankind. Their only objective is to turn the minds of men to noble thoughts and lofty ideals along religious and spiritual lines.*

We, as devotees, aspire to love God with a pure heart, to know God and divine truth through the wisdom that comes from spiritual intuition, and to serve God faithfully and effectively. Love and wisdom are the fruits of individual *sadhana* (spiritual disciplines). For this reason, Bhagavan has given his instructions to all Sai centers of the world to carry on a program of *bhajan*, meditation, study circle, spiritual discipline, retreats, and *satsang* (keeping good company). Through these programs, Bhagavan gives solace, instruction, and inspiration to his devotees, and provides an environment that will nurture their spiritual growth.

As Bhagavan's 60th Birthday approaches, he has established new precedents to allow the Sai organizations to take an active role in the mission of the Avatar. In the Rome discourse, Bhagavan said, *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.*

The public meeting program, the service program, and the EHV program provide devotees with an opportunity to collectively interact with, and change for the better, the institutions of our society.

--Michael Goldstein

SPEAK SOFTLY TO THE CHILDREN

Speak softly to the children
Young minds are precious beings
Be gentle as you chastise
Young minds confuse it seems

Don't damage what you've made
When you are ill at ease
For children are your miracles
Created from your seeds

Be slow to judge their mischief
Be quick to guide their paths
Listen to their questions
Answer when they ask

Mold them into diamonds
Their precious gifts unfold
Watch them come of age
Seeking fast their goals

Put you right in their places
Behold their mirrored faces
Happy-spirited little elves
Reflections of yourselves

Juanesta Johnson, Principal
Fern Bank Elementary School
DeKalb County, Georgia
Courtesy of *The Mississippi Enterprise*

SAI PUBLICATIONS IN THE UNITED STATES

OM PUBLICATION

17 McDivitt Drive

Manchester, Connecticut 06040

An informative publication for teachers, parents, and students of all ages. Contains activities for children as well as useful instructions for adults. The OM Publication is issued quarterly at an annual subscription rate of \$9.00 for the U.S.

SATHYA SAI BABA CHILDREN'S NEWSLETTER

P.O. Box 7722

San Diego, California 92107

Contains articles for, and sometimes written by, children. A delightful way for youngsters to learn about great spiritual teachings at their level of understanding. The Children's Newsletter is issued quarterly at \$4.00 per year for the U.S.

SATHYA SAI NEWSLETTER

1800 East Garvey Avenue

West Covina, California 91791

Reports news of activities within the American Sai organization, and offers various of the teachings of Sri Sathya Sai Baba as well as articles, stories, and poems by followers throughout the world. The Newsletter is issued quarterly. (Complete subscription information may be found on the inside back cover.)

SAI PUBLICATION IN INDIA

SANATHANA SARATHI

SRI SATHYA SAI BOOKS AND PUBLICATIONS

Prasanthi Nilayam P.O.

Anantapur Dist., A. P., 515134, India

This monthly publication includes Sai's most recent discourses and teachings and other timely information from Prasanthi Nilayam, plus a variety of articles, poems, and photographs. Subscriptions may be sent to the U.S. on a one-year basis at the airmail rate of 100 rupees, or seamail for 40 rupees. Larger banks will be able to advise the rate of exchange (approximately 10 rupees to one U.S. dollar) and issue an international money order/bank draft or check. Clearly state name and return address in block letters.

Education should enrich the heart instead of placing a load on the head.

--Baba

CEILING ON DESIRES: JEALOUSY AND ENVY

Jealousy and envy are often confused because they are frequently mentioned together. Though they do share the same root causes of greed and selfishness, yet they are quite distinct, and different in their effect.

Jealousy can become activated when a person is so attached to something (or someone), and so fearful of losing it, that he jealously guards it against loss or theft and looks with suspicion and antagonism at anyone who might try to take it away from him. Envy, on the other hand, can be aroused in a person when he sees that someone else owns something which he himself desires. It can easily lead to anger and malice towards the other person.

Both of these emotions are closely linked to the ego and the concept of ME and MINE. Either one prevents the selfless service which Baba teaches us is of prime importance in our daily *sadhana* (spiritual disciplines). It is obvious that if we hold on tightly to whatever we possess, the last thing we want is to share it with someone who is less fortunate. It makes no difference whether the object in question is money, love, food, time, energy, knowledge, or a favorite possession.

It is interesting to observe that children and animals instinctively express jealousy and envy, as both are linked to survival. All young creatures need and seek the necessary food, love, and protection from their parents to ensure their growth into maturity. With the arrival of a sibling or rival for the parents' attention, jealousy and envy invariably erupt, often accompanied by resentment of the intruder into their secure world. Such a reaction can result in hate and so-called crimes of passion..

If a child is given love and security by the parents, and discipline through early training in human values, these two negative emotions will be nipped in the bud. They will thus be prevented from developing into full-blown problems which are so difficult to eradicate when they have been allowed to take root in a person's life and have become habitual modes of behavior, for both emotions cause extreme physical, emotional, and mental stress in a person who is helpless in their grip, and also in the person who is their target.

Imagine that you are clutching tightly in your hands something

which you value highly. Now imagine that someone is trying to take it away from you. Even the thought of such an event can cause all your muscles to contract in tension. Likewise, if you see someone else who possesses something which you ardently desire for yourself, you may feel a strong urge to reach out and aggressively snatch it away from him.

In both cases, it is love of the possession, whether it is an object or a person, which motivates the negative behavior. Baba calls this kind of love contraction love, in contrast to his love which he describes as expansion love. The first is tight and constricting, while his love is freeing and flowing.

As an aid to eliminate these two negative emotions which may be operating in daily life, it is helpful to jot down on a card of the chosen color (usually yellow for jealousy and green for envy) the incident which attracted your attention to one or the other emotion as soon as it occurs. You can ask Baba to show you what you are jealously protecting, or what you are craving which belongs to someone else. When you are able to clearly see what it is, you can immediately let go of it, and mentally lay it at Baba's feet. Then trust him to give you what he knows you really need when you need it. Only he can see our past lives, which enables him to judge what we need for our learning in this present one.

It is also most useful to use as a *mantra* (sacred words for meditating upon or chanting), "Surrender, trust, and accept," to remind us to let go and detach from what we crave, trust that we will receive what we really need, and accept whatever that may be.

The next step is to remove the negative emotion from within. If it is taking up space in your heart, there will be no room for Baba and the love which he symbolizes. So ask him to show you an appropriate symbol for each of the two negative emotions. For jealousy you might see a clenched fist, and for envy a grasping hand, or they may both appear to you as a worm eating its way into your heart. There are many other possibilities, so it is best to ask to be shown which ones are most applicable to your case. As soon as you have visualized or thought of a symbol, imagine that you are reaching into your heart, taking hold of it, removing it, and either giving it to Baba or destroying it in some way.

Then the space which it occupied in your heart must be filled with a positive emotion, as a vacuum cannot exist. So ask Baba to fill



it with his expansive love. As you feel it flowing into your heart, direct it to anyone whom you have jealously suspected might try to take something or someone away from you, or to someone whom you envy for owning something which you yourself desire to possess. Baba's love, directed in this way, will remove any animosity very quickly. The next step is to ask forgiveness of the person who stirred up either of these emotions in you, and to forgive him if he did so intentionally.

Children very readily take to this kind of imagery, especially if it is presented to them as a game.

The March issue of *Sanathana Sarathi* includes Baba's discourse to the parents and students of the college at Brindavan. In it he gives very strict advice to parents who pamper their children. He instructs the parents to be responsible for training and disciplining them. Helping them to let go of jealousy and envy as soon as either is observed will help them to free themselves of these two negative reactions, and to avoid their domination in later life.

I mentioned at the beginning of this article that greed is one of the underlying causes of jealousy and envy, so I will discuss ways of dealing with that emotion in the next issue.

Phyllis Krystal
Pacific Palisades, California

EDUCATION IN HUMAN VALUES AND THE PUBLIC SCHOOLS

The topic of the year, and indeed of the day, is EHV or Education in Human Values. What exactly is EHV? Is it primarily for our educators? Or is it in fact something for all, regardless of age, occupation, or religion? The basic values of truth, right conduct, love, peace, and non-violence that encompass EHV are certainly intended for all, and should ignite a spark of interest within each one of us.

Along with these values, the EHV curriculum teaches about the major world religions, which provides an understanding of ourselves, others, and the world. Through this study, students and teachers will begin to comprehend the religious ideas that have helped to shape both Western and Eastern cultures and civilizations. They will become aware of the influence of religion on lifestyles and in the development of ideas, and see the unity of all religions.

What is so special about a project that one is enticed to spend weekends and summer vacations putting together a program on human values for the public schools? The answer, of course, is that the master teacher, Sri Sathya Sai Baba, is walking on earth and teaching the truths of the ancient scriptures that have been forgotten or lost through the centuries. He is raising the level of our consciousness and providing each one of us a chance to advance to the divine consciousness.

There can be no denying that the very survival of our society depends upon a widespread renewal of individual commitment to human values. We must begin with our children, the leaders of tomorrow, teaching them about universal truths, making them aware of right action in a non-violent way. Then we will be provided the chance to live in love and peace, our natural state.

During the Teachers' Training Camp held in Prasanthi Nilayam last August, Bhagavan said to the teachers, *"Teachers have to fill their own hearts with good thoughts, good ideals, yearning for good deeds, and devotion to God. When their hearts are reservoirs of these qualities, the taps, when opened, offer these only, and children, who slake their thirst at the taps, are inspired to be likewise."*

Unfortunately, in my 20 years as a classroom teacher, I have witnessed the steady decline of morals in children. Daily, our

children are exposed to messages that conflict with ethical codes. Television and movies continually bombard them with messages from high-paid entertainers who perform provocative acts, speak unethically or immorally, and send out signals that all is good and honorable. Listen to the words in the music the youths are listening to today. The message is clear: "If it feels good, do it!" Sadly, there are no countermessages that deal with the importance of working toward the common good and conducting oneself honorably.

A few of us were especially blessed last summer during the Teachers' Training Camp, when Bhagavan invited us in for an interview and discussed the problems we face in America. He related to us the three areas we have the most difficulty dealing with in America: *Drugs, alcohol, and too many stepmothers and stepfathers.*

We cannot delay any further the teaching of values to our children in the schools. The time is right. Parents want it, teachers want it, administrators want it, school boards want it, and most importantly the children themselves are crying desperately for it. Yes, and even some of the legislators want it and are beginning to demand it. Consider a statement made by California State Senator Albert S. Rodda: "Since many young people have not experienced a family or religious environment, they bring to the schools little or no awareness of the fact that they have an obligation to observe the rules of society, as well as meaningful personal ethics. Furthermore, the schools, because of many factors which have influenced public education in the last two decades, have neglected this aspect of education."¹

In California it is the legal responsibility of school personnel to instruct their pupils in morals, manners, and citizenship. Education Code Section 13556.5 prescribes the duty of the teachers as follows: "Each teacher shall endeavor to impress upon the minds of the pupils the principles of morality, truth, justice, patriotism, and a true comprehension of the rights, duties, and dignity of American citizenship, including kindness towards domestic pets and the humane treatment of living creatures, to teach them to avoid idleness, profanity, and falsehood, and to instruct them in manners and morals and the principles of a free government."²

Dr. Ander Oldenquist of Ohio State University stated in an article that appeared in the Spring 1981 issue of *The Public Interest*, "Private institutions, such as families and churches, have a right to engage in moral education; but public institutions, such as public schools, have an obligation to do so... To suggest that society lacks the right to teach children the basic morality on which its very existence depends is tantamount to suggesting that it has no right to exist."

So where do we go from here? Those of us who have been privileged to have special training from the avatar know in what direction we have to go. When we are living the values within our own lives, then we have a responsibility to go out and show others "the way." Our teachings will be living examples for others to follow. During the Training Camp, the master teacher so lovingly gave us the following message: *Do not condemn yourselves as petty peddlers of knowledge. You are the makers of the future of mankind! You can make it bright and joyful or mar it as dreary and dreadful. You can weaken or strengthen the foundations of life. You are the planners and engineers who lay the royal road of peace and prosperity. You are the ray of hope that illumines the dismal night enveloping all countries. You are the revealers of the divine power that animates every living being and prompts it towards self-sacrifice and self-knowledge. You mark out and build the proper steps for man's ascent to God. You direct the eyes of the students inward into the reality and invite them to revel in that light. You hasten the holy process of ignoring and forgetting the superficial veneer of humanness and acknowledging and advancing the divine consciousness which is the reality of man.*

I would like to make a plea to all of you, especially those in the teaching profession. AWAKEN! Listen to the clarion call of the master teacher. Be about your Father's business. It is your sacred task, it is your duty! The time is NOW!

Berniece Mead

Fountain Valley, California

¹Senator Albert S. Rodda, "A Compendium of Character Education Programs in California Public Schools," Senate Select Committee on Innovations in School Finance and Character Education.

²*Handbook on the Legal Rights and Responsibilities of School Personnel and Students in the Area of Moral and Civic Education and Teaching about Religion*, California State Board of Education, 1973.

**EXCERPTS FROM BABA'S DISCOURSE
TO THE BAL VIKAS TEACHERS**

December 27, 1983

Embodiments of the divine, teachers!

For centuries, civilizations that have surfaced in the world have been swept away, along with their customs and traditions, by the passage of time. Yet there is one illuminating culture which has stood the test of time, and that is the Indian culture. Through education, humility, courage, sacrifice, and a sense of adventure, it leads one to the supreme knowledge.

It is this great culture of India which has always declared, "Truth shall triumph, come what may!" It has shown man his inherent, latent divinity, and how to respect the ancient traditions. It has shown him the path of dharma (right action), artha (the right means of earning prosperity), and kama (right desires), together with the true meanings of these words.

The Indian culture has offered means such as mantras (sacred words for meditating upon or chanting), tantras (practical applications, procedural correctness), and yantras (material aids) to help man secure peace of mind and spiritual, mental, and physical strength. It has upheld the paramount principle that the One is seen in many different names and forms. It has shown mankind that character alone is the ornament and hallmark of man, even laying out guidelines for character development. It has always been in harmony with true education.

Now, in the Kali Yuga (the fourth evolutionary age), we are trying to discover the basis of matter, and we have learned of the atom and its energy. In our Sai organization, we have put together an educational system that takes into account not only atom and energy, but divinity. One aspect of our system can be called spiritual knowledge, and the other scientific knowledge.

The process of inquiry into the world around us is called vijnana or science. The word "science" is derived from the Latin word "scientia": search for truth. At the basis of this search are the Vedas (ancient sacred writings). Veda comes from vid: striving to know. So science and the Vedas share their one goal, the search for truth, although Veda, which is the knowledge and the essence of all things, was born far ahead of science. Science tries to

unravel the mysteries of nature, whereas the Vedas would have us look at the One Who has created all this.

Science is subject to change, whereas the Vedas are not; their truth is permanent and unchanging. Science cannot tell us the ultimate truth--only what is true at a certain moment. Science has no measure to gauge divinity, no means to discover spiritual knowledge. Today technology is using scientific knowledge in concrete form; for example: the telescope, the microscope, television, the telephone, and so on. But all these devices are bound to the senses and cannot transcend them. A television screen is useless without eyes, and you cannot hear what is said over a telephone without ears. Hence, all that goes on in the name of science and technology is dependent upon physical perception, and is subject to distortion. Science is beneficial, but it can also be extremely dangerous. Youngsters of today praise science and its achievements, but it is like a sharp knife which, in the hands of a child, can do great harm. As we do not know the proper way to use science, the world is in danger. Discrimination has to go hand in hand with scientific achievement. The educated of today give great importance to science without paying much attention to distinguishing the beneficial from the harmful.

Teachers, along with education you should have good qualities, which do not come from intelligence alone. You cannot measure good traits, nor can you buy character; it is only your day-to-day behavior which can earn it. We should teach others through the qualities of love, sacrifice, humility, patience, and the like. Endeavor to remove anger, selfishness, jealousy, and so on. That student who has given himself to the upheaval of such emotions cannot advance in life. Such students should be properly taught about the divinity within, and--in order to teach this to them--the teachers themselves should first undertake spiritual disciplines.

This universe is a university in which everyone is a student: the farmer in the field, the worker in the factory, the vendor in the street. Whether you do good or evil, you will have to bear the fruit of your actions. If you are jealous, the attendant difficulties are yours; if you hate, hate will come your way; if you engage in violence, you will have to face the same.

If you want victory, you will have to perform some sacrifice. If you want others to love you, you will have to love others. Without loving others, you cannot love yourself, so help others in order to

help yourself. Studies today deal with subjects pertaining to matter, such as physics and chemistry, but nobody tells you about your being divine or how to develop a good character, which is the ultimate purpose of education. Teachers should first practice what they are trying to teach others. If you want devotion from those you teach, you have to have it first. If you don't possess the qualities you are teaching, no one will listen. Today, children are so clever that they easily grasp what you teach them. But they also observe you, so you have to be careful. In front of their child, mother and father tell lies in trivial matters. How can you tell a child to speak the truth if you don't say it yourself as a mother, father, or teacher? If a teacher has the conviction that he is putting into practice whatever he wants to teach his students, he will certainly be successful.

You should constantly strive for new understanding. Whatever you pursue should not be merely to make a living, but to find divine wisdom. Those who come here, for example, see the temple and Sarvadharm Stupa (the pillar with symbols of major world religions) and are surprised and happy. How much greater will be their joy if they look deeper and try to understand the basis of it all!

All that you see is subject to change, but behind it all there is changeless divinity. Focus attention on that divinity and then teach the knowledge which changes, i.e. science.

Too much importance is given today to the ephemeral. Man thinks, in arrogance, that through science he can achieve anything, and that he has nothing to do with God. He has become egotistic because he has split the atom and tapped its energy and feels he has secured everything. Through science you cannot get true bliss, but you can get arrogant! We must teach such people that it is only true knowledge that confers lasting joy.

You say that the earth is yours, but it is said that the earth laughs at you. So also it is said that wealth laughs at one who is not charitable, that a yogi (God-centered man) laughs at one who is not given to selflessness and sacrifice, and that time and death laugh at one who backs out on the battlefield. In this world, cleverness and presence of mind are essential, but not enough. We must also cultivate good character. Just as the tongue deftly carries out its functions despite the sharp teeth and jaws which



surround it, so should a man conduct himself in society.

A person who aspires to lead a spiritual life may feel discouraged at the ridicule he has to face. But one must not become bogged down by such things. You have been born as a human being because of the great good you have done in your past lives, but you have lost track of your wisdom and divinity because of desires. You must aspire to sanctify your life. Since in this world you face both praise and ridicule, you need to develop equanimity.

Because of rapid progress made in science and technology, modern man has forgotten his divinity. Some say that God is dead. If you think this is cleverness, it is not. Some declare, "I have no religion." In a worldly context, they might be thinking of people who are Buddhists, Moslems, Hindus, Christians, etc. But we should not confine our concept of religion to such a narrow outlook. For what is religion? It is love. Love is the religion of Sai, and love is common to all humanity; it is the aim of all religions. If these "educated" ones knew this, they would not say that they believe in no religion, for that means that they love nothing, that there is no trace of love in them. One who has no love within is like a corpse. There is no point in talking about God to one who doesn't understand this love. Love is God, and love is supreme. One who says there is no love implies that there is no God. But, if there were no God, there would be no life.

Science distorts everything, because of which the world is in peril. People who uphold distorted views are not in a position to utilize the benefits of science. Science cannot be called God, because it is intimately bound to the senses and divinity is beyond the senses. And technology is nothing but an applied form of science.

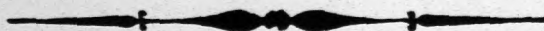
Television, for example, if used in a proper way, is an excellent aid to education and can do a great deal to foster intelligence and increase our knowledge. But it is being misused, and polluting the minds of students who, coming home from school, sit for hours in front of the television set, wasting their time and neglecting their studies. Everything is good or bad depending on the way it is used.

Spiritual aspirants are under a misconception today. If you ask them why they are doing various forms of sadhana (spiritual disciplines), they will reply that they are doing them to merge

with God. Do not think that you are human and that you have to reach the state of the divine. Think rather that you are God, and that from that state you have become a human being. If you think this way, all the attributes of God will be manifest in you. If you feel that you are ascending from manhood to Godhood, you are taking all that is undesirable with you. Know that you have descended from God, as human beings, and that eventually you will go back to your source. Do not regard God as something separate and distinct from you. God is very much within you.

Students are very tender and pure-hearted, so try to give them something sacred and pure. Teachers today are teaching for the sake of a salary, but the Bal Vikas teachers should aspire only to attain the grace of God. Fill your hearts with love and you will be fit to teach. Even if you are forced to punish, do it through love. Let love be your guiding star. Chaos is increasing in the world today; work to arrest it through what you do. Today's students are tomorrow's leaders, hence they should be given true and ideal education, so that they can bring peace where there is chaos. Let your thoughts, words, and deeds reflect harmony and unity. Today's children are so smart and alert; let them not be spoiled.

There are three categories of teachers: those who complain about the children, those who explain, and those who inspire. Develop enthusiasm and endeavor to inspire. You may explain, but don't complain. Love all children as your own, and they will love you more than their own parents, for they are children of desire to parents, but as students they are children of love. Let love sprout in them, and shower on them the pure waters of your love, so that they may become one with love.



Photographs, drawings, and literary contributions are always welcomed by the Sathya Sai Newsletter. We reserve the right of discrimination in selecting and editing material for publication. Send contributions to: Sathya Sai Newsletter, 1800 East Garvey Avenue, West Covina, California 91791.

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