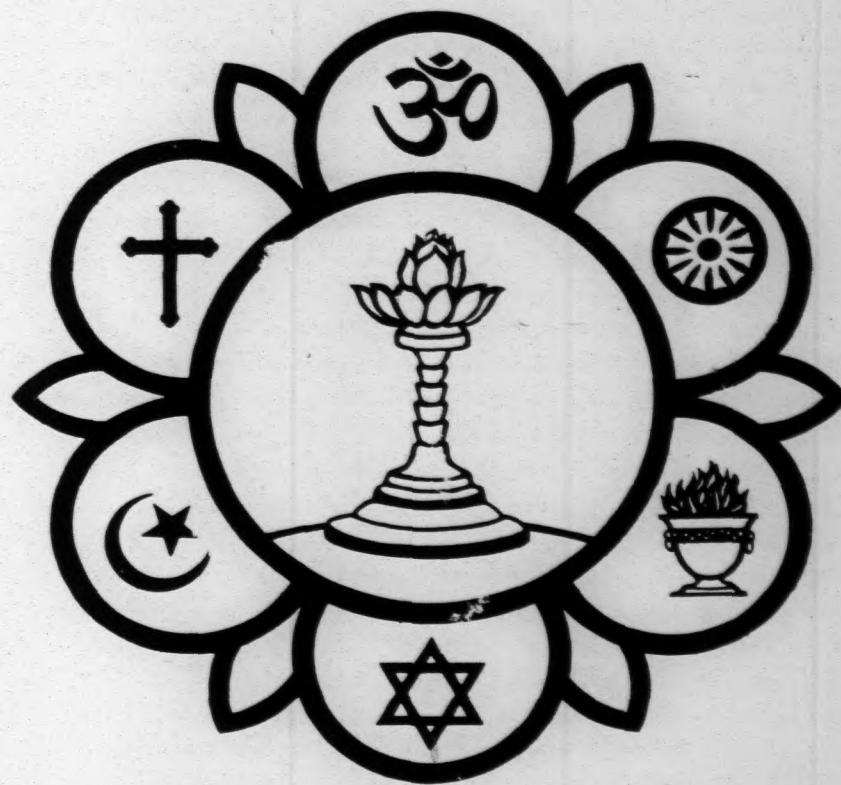


MC
SATHYA SAI



Newsletter

SUMMER 1984

Vol. 8, No. 4

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

TABLE OF CONTENTS

Quotation, by Baba.....	1
Feeding the Poor in a Los Angeles in a Los Angeles Park, by Patt Garland.....	2
Dear Baba, by Jack Lenchiner.....	3
Ceiling on Desires Program: Dealing with Greed, by Phyllis Krystal.....	4
A Letter from Puttaparthi, by Al Drucker.....	6
Notes from a Devotee's Journal: The Three Hums, by Susan Evans.....	8
The Needy are Invited Guests, by Mary Lou Shanley.....	12
Children's Corner: A Chance to Share, excerpted by Jan Jeanette Schmaltz.....	14
Mystery of the Missing Briefcase, by John Svensson.....	15
Open Letter to Baba, by K. Dunham.....	17
Vehicle Care, by Bhagavan Sri Sathya Sai Baba.....	18
Sathya Sai Book Center of America.....	21
SAI Foundation.....	21
Sai Activities Across the Nation.....	22
Sai Public Meetings.....	24
International Events.....	24
Mark Your Calendar for these Sai Retreats.....	25
Love That Will Last, by Helen Locker.....	26
Selfless Service, by Michael Goldstein.....	27
Service Profiles.....	28
Service Opportunities.....	30
Excerpts from a Discourse on Health, Food, and Spiritual Disciplines, by Bhagavan Sri Sathya Sai Baba.....	32



The *Sathya Sai Newsletter* is printed under the auspices of
the Sathya Sai Baba Council of America



Satwic (pure, calming) food which is congenial for the mind is necessary to develop qualities of love. Today many people think that a satwic diet consists of milk, curd, fruit, and so many other things. This is not correct. And you must understand the real nature of such a diet. You take the food through the mouth which is only one of the five sense organs. The satwic diet does not mean simply that which we take through our mouth, but also means the pure air we breathe through our nose, the pure vision we see through our eyes, the pure sounds we listen to through our ears, and the pure objects we touch through our feel. All that we take in through the doors of the five sense organs may be described as the satwic diet. It may be that through the mouth we are taking a satwic diet and through the other four sense organs we are filling ourselves with many kinds of impurities. The synthesis of satwic food is breathing pure air, listening to good sounds, looking at good sights, and touching pure objects. Only then can we say we are pure and immaculate in our habits. To that end, we must endeavor to gain mastery over our senses.

Summer Showers in Brindavan, 1972

FEEDING THE POOR IN A LOS ANGELES PARK

Last summer, Sri Sathya Sai Baba asked his devotees to perform a meaningful service as a part of their ongoing spiritual practice. In response to his request, another woman devotee and I set up a soup kitchen in MacArthur Park in Los Angeles. This park was chosen because it is the inner city's largest green space, and is known to harbor the poor and hungry.

Poor feeding as a service is fundamental to all the world's religions. In India, it is known as a form of *Narayana seva* (service of God). According to N. Kasturi, Swami's biographer, Sai Baba himself, when just a small boy, fed all who came to his mother's door asking for food. All the ashrams I visited while traveling in India, including Prasanthi Nilayam, sponsor an open program for the hungry. So, with this ideal of service in our hearts, we set out to feed those in need in MacArthur Park.

Many, in fact most, of our initial contacts were not the poor and hungry. They were the curious and skeptical, some outright drunks and drug users, and, in most cases, those in the park for recreation on a summer's evening. There were many questions: Who were we? Were we part of a church group? And, most often, WHY were we doing this? Our answer was always the same: "We are here to answer the need of the hungry for food."

From out of this milieu there emerged a few who were really vagrant. True to their psychological state, their eyes were empty and, in some cases, their faces were gaunt. They moved toward us hesitantly, not certain of themselves or us. We quietly served them, and they accepted our offering in a spirit of gratitude. Their acceptance made all our effort and expense worthwhile, including feeding the healthier recipients who really didn't seem to need us. For a while our justification for the program became, "If we feed just one who is really hungry, we have answered a genuine need." Curiously enough, as the summer heat waned into the fall season and then into the chill and rain of winter, it seemed that those who really needed the food stuck it out, happy to line up at six o'clock each evening to get their bowl of vegetable stew, while those who really didn't need the food didn't stay.

The program has experienced changes over the months. One of

the two original workers found that this form of *sadhana* (spiritual discipline) was not for her and chose to leave. So for a while the program was suspended. But the Lord provides for His work. Other devotees came forward to help, and always the funds necessary to keep the stew pot full were there.

We now have a revolving crew of volunteers, plus a treasurer to keep our accounts for this thrice-weekly service. We offer the food with reverence and joy, after reciting the blessing, grateful for the opportunity to lay our service at the lotus feet of Sathya Sai Baba in the form of the poor and hungry.

We recently applied to the Los Angeles County Health Department for the necessary permit to continue the service to our people. Not only were we cleared immediately, but the program was approved for continuation without so much as a single inspection, or the usual red tape. The chief health officer was delighted with the program, and suggested that we fan out to eventually encompass other needy areas of the city.

In India, *Anna Purna* means "divine bestower of food." With Swami as our inspiration for the program, we could not name it other than Sai Anna Purna Nourishment.

Patt Garland
Los Angeles, California



Dear Baba,

Your choice, your voice,
Your vision, your dream.
Let us see your love supreme.
Visit our shores from coast to coast;
Let your children be your host.
Let the time be now,
Dear Lord of Light,
Let the time be now
For your *darshan's* delight.
The time is now,
The dream is right.

Jack Lenchiner
New York, New York

CEILING ON DESIRES PROGRAM:

DEALING WITH GREED

Greed is the basis of most of the other negative emotions. It is the essence of attachments to the desires of the ego, or "me" and "mine." Instead of "Thy will, not mine," it is a case of "My will, not Thine, or anyone else's," and is therefore a symptom of the extreme need for control by the ego, rather than "Surrender to, trust, and accept" the will of the Baba-self within us all. It is desire carried to the extreme limit, i.e. excessive or inordinate desire to acquire or have more than one needs or deserves.

Greedy people are like a bottomless pit; the more they have, the more they want, yet they are never satisfied. There is certainly no ceiling on their desires for any of a vast number of possible objects, including such things as food, drink, money, possessions, love and attention, and fame and fortune.

Greed has its base in extreme insecurity and the mistaken belief that outer, tangible things can fill the inner void. In greedy people, the greater the insecurity, the more greed is manifest, in a desperate attempt to assuage the inner hunger. But, since tangible objects are not lasting, they can never completely or permanently satisfy the need. They merely breed greater insecurity, the very condition they are expected to eliminate. It is obvious that the whole process is self-perpetuating.

Baba often refers to the excess baggage we all invariably carry. He of course does not limit that to actual luggage, but includes the accumulation of things we acquire during our lives, which he warns us are a heavy burden and slow us down on our inner journey. Like the many layers of an onion, they cover our own inner light and cut us off from direct contact with Baba as an active force in our lives. He says, *When your hearts are filled with greed, anger, envy, and jealousy, where is there room in them for me?*

In the Ceiling on Desires program he asks us to cut down on waste in the four areas of money, food, time, and energy. Greed is the epitome of waste, as it compels people to crave for more of something than they can possibly use, and anything not used is wasted. If the owner cannot use it, someone else could derive some benefit from it, but is prevented from doing so.

So let us all look carefully at our daily lives and ask Baba to help us see where we are guilty of greed. Let us ask ourselves what we want in such excessive amounts that we cannot possibly use it all, or what we are holding onto too tightly, rather than allowing someone else to use it. It requires us to be ruthlessly honest with ourselves. We all tend to protect fiercely those things to which we are the most attached. It helps to watch for strong reactions as we ask the above questions, as they can lead directly to the areas we most need to see more clearly in order to remedy the situation.

It all comes down to a misconception of where our security lies. Most people believe that it is in the things themselves: in their parents, a husband or wife, a job, or their own ability or expertise. But these are all temporary and, for that very reason, not secure! Our only true, permanent security is in the overall God-force, both within us and in the universe. By putting our trust in the one source of everything to give us what only He knows we need for our growth and learning, we can relax and *With happiness let there be satisfaction, and with grief be at peace,* as Baba advises.

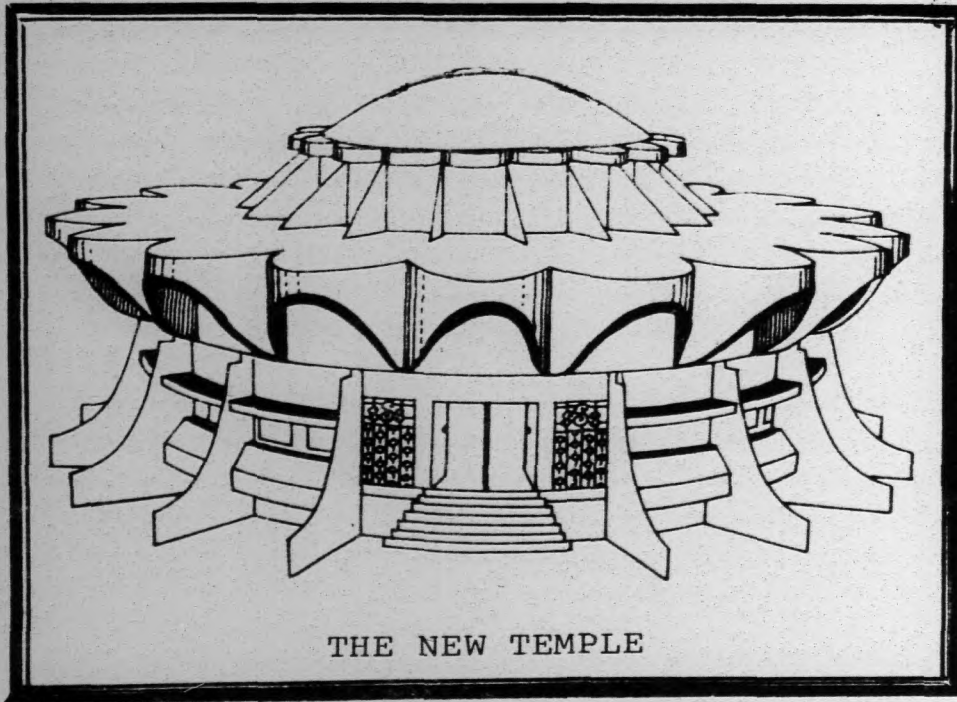
I doubt that there are any devotees who, if asked by Baba to give him a certain gift on his birthday, would refuse his request, no matter what he might ask. So why can't we do what he has clearly asked us to do: give up the greedy acquisition or hoarding of excessive amounts of things we desire and give to others less fortunate, which he assures us is the same as giving to him?

But we still need to deal with the negative emotion or urge which prompts us to be greedy. It has been likened to the tapeworm which voraciously devours what its host eats, and leaves its benefactor unsatisfied and perpetually hungry for more.

There is a saying I used to hear while I was growing up: "Your eyes are bigger than your stomach." So let us all reach within ourselves to remove the imaginary parasite of greed, and hand it over to Baba, who knows exactly how to deal with it for each of us individually.

Phyllis Krystal
Pacific Palisades, California

A LETTER FROM PUTTAPARTHI



The new building in Brindavan, Whitefield (Baba's residence and temple), is truly beautiful. With its nine petals and 18 skylights, the whole building seems to grow out of a lotus pond. Inside, there are intricate wood carvings and inlays, marble floors, and lots of light. The feeling is expansive and airy and yet serenely holy at the same time.

It is a fit residence for God come on earth.

For weeks before and after the inauguration of the building, Swami would come from the house where he was staying and spend upwards of an hour, morning and evening, supervising the work to the minutest element. Nothing escaped his critical eye. This building was going to be perfect in every detail. And he personally escorted various guests through it, showing them every nook and corner, from the beautiful upstairs dining room and conference room to the kitchen in the back. He seemed very much preoccupied with the construction details, finish work, interior decoration, landscaping of the grounds, etc. And, finally, no proud householder could be more delighted with his new cottage than Baba seemed with his completed building.

I puzzled over the spiritual significance of all this, because I didn't think for a moment that one whose mansion is the whole world and whose rooms are all the nations in it is going to be attached to this pile of brick and mortar and glass. And yet he did seem to be spending a great deal of time showing off his new house. One day I puzzled out loud in a car going to Bangalore. That evening, in the midst of a small group tour, a man remarked, "Oh, Bhagavan, your house is really beautiful!" And Baba replied, "No, this is not my house. This is your house. You see, I take care of everything and look after every little detail to see to it that your house is perfect. My house is there in your

heart. Just like Swamiji is taking care of your house, you must take care of my house and allow not even a single fault to remain, so that it is a perfectly beautiful house for Swamiji to live in. So the message was clear. He takes care of every little detail of our lives just as he was showing us with this house. And we must take care of every little detail of purifying and beautifying and sanctifying our hearts, making each a beautiful lotus house for our beloved Sathya Sai Baba. And then he will joyfully settle in to each new dwelling place.

Interestingly, after that evening Baba spent very little time there, going off on separate trips to Bombay, Hyderabad, Ooty, and Kodaikanal. He doesn't seem to be so very attached to his new Brindavan residence after all!

Al Drucker
Prasanthi Nilayam



THE NEW MANDIR (TEMPLE), Photograph courtesy of Sanathana Sarathi

NOTES FROM A DEVOTEE'S JOURNAL:
THE THREE HUMS

With the thought that Sai devotees are turning towards a more conscious effort to introduce Swami and his teachings to newcomers, I've noted a few observations which have helped me, both in talking to newcomers and in my own spiritual practices.

My life is my message, Swami tells us, and his life is a constant outpouring of pure love and selfless service. *God is love, God is joy, live in love*, teaches Swami. Live a spiritual life and make *your life your message*, he seems to say. I remember my own--very recent--reactions as a newcomer: "This teaching of love and living a spiritual life is very appealing, but what does it mean, really? How do I go about it? *I'm not pure love and joy; in fact, I'm confused and unhappy. Sure, I'd love to be full of bliss. But how do I get there from here?*"

I think there are probably as many answers to that question as there are seekers. We each have to discover our own combination of theory and practice on the spiritual path...the teachers and techniques which meet our particular set of needs and suit our style. I do believe, however, that one function we, as devotees, can all perform is to try to live lives that emulate Swami's own as closely as possible, and to do so in the same fashion that he does: in a way that enables people to relate to us easily and makes them want to emulate us. I think it's important to be aware that Swami is demonstrating that growing spiritually is a dynamic process, made up of myriad little day-to-day decisions and actions.

We are all aware of the guidelines for leading more spiritual lives and growing in love and unity. In the hope that they may be meaningful to some of you, I would like to talk about three aspects of Baba's teachings--not so much from his words as from the way he lives his life--that I have found helpful in my trek into Self territory. I shall call these guidelines the three hums.

Now what on earth, or in heaven, are the three hums, you might ask. And well might you ask. No, they are not some esoteric jargon you somehow missed in all that spiritual reading. Nor do they refer to the *Sohum* breath. The three hums are not even preceded by three ho's. In fact, quite the contrary. Hums are

how-to's, and they are to be found on the map of the most exciting treasure hunt in the universe: the search for where we buried ourselves.

The first hum is singing (you know, humming). Soon after arriving at Prasanthi Nilayam for a stay of several months, I found my days were full of singing. This experience transported me back to childhood and adolescence, when singing was an integral part of my life. Somehow I was happier in those days than in the struggling adult years to follow. Here I was, singing again, and, strangely enough, happy again.

Baba places great emphasis on *bhajans* (devotional songs) and other music, and functions at the ashram generally have a musical portion. Since Baba does not appear to do anything without a reason, or several reasons, why does he incorporate singing into spiritual life? Singing, chanting, and listening to music have important effects on us, some of which have been documented. But the effect which particularly struck me was the communal experience of joy, of God. It seems really rather difficult to convey spiritual truths in words, but one experience is worth a thousand pictures, as it were. Singing, particularly in a group, seems to give us an experience of the egoless joy and the oneness with our fellow humans that is the essence of spiritual truths. It isn't something we have to think through or work at. While we concentrate on the music, it just happens.

Singing is a symbol for me of a whole world of activities that Baba is teaching us, by example, to incorporate into our lives--activities and experiences that appeal to the child in us, that bring joy, especially that shared joy with the barriers down that feels so unitive, so close to God. These include group service work and *nagarsankirtan* (the singing of devotional songs while walking in a procession), parades and festivals, colored lights and flags, and flowers and fireworks. I think Baba is showing us that it's important to allow ourselves such joy-giving experiences whenever we can, and not to feel embarrassed about them.

For example, last December, after the rally by the *Bal Vikas* children in the new stadium at Prasanthi Nilayam, there was a display of fireworks. During the display, most of the adults talked with each other, or began walking back to the ashram, or turned their backs on the fireworks to look at Swami. I also

turned to see what Baba was doing. He was looking at the fireworks.

The second hum is humor and all its associates. Laughter seems to be very important on the spiritual path. It lightens us up, keeps life in perspective, improves our health, and isn't even fattening. Humor helps us to laugh at ourselves, which is ego-reducing, and assists us in understanding the entertainment value of the universe. (Have you heard of the "cosmic chuckle" theory of creation?)

Sufism has used humor for centuries as a major technique to disarm the ego. St. Francis reputedly insisted on joy and laughter as prerequisites for the brotherhood he founded. I remember a description I read of some spiritual masters. A traveler, just returned from a pilgrimage, was asked what had struck him most about the great beings he had visited. He responded, "I have never known people who laughed so much."

As all of you who have experience of Baba know, the quality of humor is very important in his interactions with us. It has often seemed to me that we tend to overlook this side of Baba as we model our own spiritual message in our daily lives. We confuse seriousness, or even piousness, with spirituality and humility, and forget that Sathya Sai doesn't go about with a long face. His joy and love constantly shine through on his face and in his words. Many people new to the spiritual path seem to be a little afraid or hesitant about what it involves. I find that the use of humor seems to dispel these fears, and enables people to hear the message better.

Closely related to not taking ourselves so seriously is the third hum: being human. In our earnestness and eagerness to progress spiritually, I think it's important to remember that part of our goal is to become truly human. To become truly human is divine. To me this means cherishing ourselves and others... living our lives openly and gladly, with no defenses. In order to do this, we have to be willing to own up to our current imperfections. This doesn't mean self-criticism, but it does mean not talking as if we're perfect when we're not.

A friend accompanied me to a Sai gathering one day. Talking about it later, over a bowl of M & M's, she said that she didn't feel she could go back because she wasn't perfect enough. The

only glimmer of hope, she said, was that I had been there too, and she knew I wasn't perfect. "What do you mean, I'm not perfect?" I asked. "Well, for instance," she said, quite seriously, "I know you eat M & M's."

I find it helps me to remember to be "human" in daily life, and especially when talking with people who don't know Baba. We do all have the same obstacles to negotiate on the spiritual path. We may differ in the ease with which we surmount one obstacle or another, but we are all human, we are all basically alike. It seems to help others when they know that we have our challenges, too.

Although Baba is perfect, he always seems to behave in a way that makes us able to relate to him and to love him. Baba is vivid and vital and incredibly alive. He is intensely human. And he says we can become just like him, that in fact we already are the same as he, if we'd just relax and realize it.

In his teachings and in his life at Prasanthi Nilayam, Baba provides an entire milieu that speaks to the joyful, spiritual core in each of us. We in the West tend to emphasize our material and educational sophistication, and the bright, innocent child in us is saddened by our neglect. Swami shows us how to fill our days with happiness: singing and culture; good stories and laughter; buildings that gladden the eye; twinkly lights and fireworks; animals and green trees and sunsets; sharing and caring with each other. When we follow his example, we also become increasingly full of joy. This joy, this light, spreads out over others, bringing the warmth of love to those around us. When we play our roles in this spirit, I believe we are helping Baba to make our earth the light-filled bubble of joy it could truly be.

Susan Evans
Tucson, Arizona

As far as possible food should be associated with oil, but not with fat. We should eat in limited quantities, to the extent that we can relish it. When we sit down for a meal, we feel light and effortless. When we are done, we should rise with the same feeling of lightness and effortlessness, not with the feeling that we are now too heavy to lift ourselves. Food taken thus is truly satwic (pure, calming) food.

From a discourse given by Baba on July 25, 1983

THE NEEDY ARE INVITED GUESTS

Sharing the experience of feeding the needy is important to those who are committed to Sai's concept of service. With this in mind, here are a few suggestions that have been helpful at the Sathya Sai Baba Center of Glastonbury in Connecticut.

First, working in conjunction with a church or an established shelter or day center gives access to those you wish to serve. Then, determine how many individuals can be served, how often, and if it is possible to commit to a definite schedule. In many cities, lunch is available at various sites but the evening meal is not offered anywhere. Vegetarian food is usually well received, and there are many dishes that are nutritious, tasty, and beautiful to see.

So now you've found a location and made the commitment, and it's time to go to work! Determine what equipment is needed at the chosen site. Paper plates, eating utensils, napkins, and hot cups (which can also be used for soup) are some of the basic needs. These items might be provided by the shelter, so ask those in charge.

Sometimes there is an available kitchen, or, if there is only an electrical outlet, a hot tray can be used. Coffee is made in a large coffee maker and provided along with sugar and milk. Milk for the children, as well as the adults, is a very welcome addition.

We have found that four dishes are the most we can provide on a steady basis: a main dish, salad or a vegetable, bread of some sort, and dessert. The main dish is made in large enamel roasting pans. These stay hot, are easily served from, and can be covered. We serve 120-150 meals per seating, not counting second helpings. Generally, four to six volunteers to set up, serve, and clean up are sufficient.

When there is no kitchen at the serving site, it is essential to transport food at the right time. All hot foods should arrive 10 minutes before serving time, ready to be distributed. Wrapping the pans in layers of newspaper provides good insulation and ensures a hot meal. In our routine, children and women are served first, and all guests sit together at large tables. Usually the dessert is included with the main course, to eliminate a

crush around the serving table. We have found desserts to be easier if they are "neat," i.e. cupcakes, cookies, or a dish that can be cut in neat squares. When a meal is over, the paper plates and garbage are put in large plastic bags for disposal, and all pans, bowls, and utensils are cleaned and taken to the Sai center to be picked up.

Though we don't mind having leftovers, we prefer to have provided the right amount each time. This planning keeps the cost of ingredients at a reasonable level, ensuring that no one volunteer is over-burdened and also that we can continue to provide these much-needed meals.

For each feeding, we ask for a volunteer to create a menu, provide recipes, coordinate four or five people for each category of food, appoint the servers, and be generally responsible. Since it is helpful to have a record of what we serve, and to how many, we keep a notebook. Each recipe is recorded, along with how many it feeds. At present, we have eight or 10 menus that are economical, easy to serve, and well-liked, so they are rotated. This takes some of the anxiety out of the production. Mainly, this anxiety comes from never knowing how many we will feed, as each month the number grows. However, we have never run out of food, so all who come are nourished.

In *Vision of the Divine* by E.B. Fanibunda (pages 63 and 64), it is explained that three functions of feeding the poor are "divine purity, divine service, and divine bliss." To this end, because we are our Lord's representatives, we try to prepare food with pure thoughts, reverence, and love, and to serve the needy as if they are our invited guests.

As Sri Sai Baba says, *Your duty is to serve, not to search for faults. Serve with all your heart, serve with pure undefiled love. Serve under my unseen supervision and guidance, and relieve the pain and troubles of others.*

Mary Lou Shanley
Glastonbury, Connecticut



The gift of food (to the hungry) is the noblest of all gifts.

--Baba

CHILDREN'S CORNER: A CHANCE TO SHARE

Baba says we should help people who are sad or poor. This is a story about helping by sharing.

Once, there was a man named Manika who loved people and God very much. Manika saw God in everyone. He used to sing beautiful *bhajans* (devotional songs), and he taught others about helping the poor.

One day, when he was out for a walk, it started to rain. It rained harder and harder. Manika ran to a small porch with a roof over it. He was tired so he lay down to rest. Soon, another man ran up and asked to come in. Manika said, "If I sit up, there will be room for both of us." Later, another man came and asked to come in. Manika said, "If we all stand up, there will be room for all three of us."

By making room for others, Manika showed how to help. You can help too. If you know someone who needs food or clothes or toys, you can share some of yours. In this way, you will be showing your love.

Adapted from *Chinna Katha*
by Jan Jeanette Schmaltz, Tucson, Arizona



MYSTERY OF THE MISSING BRIEFCASE

In 1980 I visited my relatives in Sweden, and attended the opening and a weekend retreat at the Sai Baba center in that country. I had been asked to bring two films and some slides to be shown.

My daughter was with me. Since she had never been to Europe, we decided to fly to London, and then take a ship across the North Sea. On our return we had booked passage on the *M.S. Thor Scandinavia* from Sweden to Felixtowe, a sea town north of London. From there it took us three hours by bus to reach Victoria Station in London. When we arrived, it was raining heavily. Although I was carrying a suitcase and a briefcase in one hand and my camera in the other, I managed to flag down a taxicab. The driver jumped out and took my suitcase, and I thought he took my briefcase too.

After we had settled in the cab and were on the way to our hotel at Charing Cross, I asked for my briefcase. The driver said that he did not have it. I asked him, "Did you not get my briefcase when you took my suitcase?" He said he had not. I said that we had to return to Victoria Station and see if we could find it. So we did return, but we were unsuccessful. We then went to the police station at Victoria and reported the loss of my briefcase. The Chief of Police asked what it contained. I told him that it contained two airline tickets to the United States, travelers' checks, \$350 cash, and a picture of Baba. He said, "If you had cash in it you will never see that briefcase again, because people in London are not honest."

I felt badly, but told the taxi driver to take us to Mount Pleasant Hotel, where we had reservations. On our way to Charing Cross, I prayed to Swami to please help me recover my briefcase, otherwise I would have to send a cable to my wife, Camille, in the United States, for money and air tickets to return home. We checked into our hotel and had been there barely 15 minutes when our phone rang. A man asked if I was Captain Svensson. I said that I was and he said, "I am the Chief of Police at the Station in Charing Cross. We have a briefcase that we think belongs to you. Can you describe the color and initials on the case, and the contents?" I did so, and he said he would be pleased if we came down and picked it up.

My daughter and I immediately got a cab and went to the police

station. When we entered, a big six-foot five-inch man greeted us with a recitation of the *Asatoma* prayer!* Then he took the briefcase lying on top of his desk, opened it, and said, "Lead us from darkness to light. All contents are intact." I was very much impressed with what had happened. After all, it is a bit unusual to walk into a police station and be greeted by the *Asatoma* prayer. So it took me a few seconds before I could compose myself to speak. I told the Chief of Police that I was very grateful, and I remarked that the people in London must be good and honest. The Chief at Victoria Station had told me I would never see my briefcase since people in London were not very honest, and I added that I had to disagree with him. The Chief of Police said, "Oh, no! There are not many honest people in London, only one, the one that brought your briefcase." He asked if I had reported it to the police station at Victoria. I said that I had. He said, "We have not had any contact with them. I'd better notify them so they'll know it has been recovered." I asked him to give me the individual's name, telephone number, and address so that I could thank him and also give him a reward or something to show my appreciation. He wrote a name, address, and telephone number on a slip of paper.

When we got back to the hotel, it was 11:00 p.m. In spite of the late hour, my daughter and I called and let the phone ring for a long time, but there was no answer. I concluded that the man was a heavy sleeper or worked at night, so I would try again in the morning. Upon retiring, I placed the slip of paper together with some change and a few other things on the nighttable next to the bed. In the morning, everything was there except the slip of paper. It had disappeared. I searched the whole room and all my clothing. Everything was turned upside down, but the piece of paper could not be found.

I felt then, as I do now, that Sai had, in some mysterious way, recovered the briefcase and its contents. My daughter also pointed out that there was no one else at the police station except the tall man who greeted us by reciting part of an ancient prayer.

That fall, 1980, my wife and I went to India. I told her that, if given the opportunity, I would thank Baba for recovering the briefcase. After that I had all but forgotten the incident. But during an interview, Sri Sathya Sai Baba looked me straight in the eyes and said, *You certainly can get yourself into some awful*

predicaments, but Sai is always there to take care of you.

Captain John Svensson
San Pedro, California

* The *Asatoma* prayer was originally set down in the ancient Sanskrit. The translation is as follows: "Lead me from untruth to truth, from darkness to light, from death to immortality."

OPEN LETTER TO BABA

Dear Baba,

Is it not the truth
That in thy great mansion
Thou art the soul proprietor
And the soul resident?

Art thou not the seer and the seen
The experiencer and the experience
The formless and the form
The one and the many
The eternal witness
Forever alone in the
Magnificent glory of these
They where-less heavens?

Is not what is called the world
With its activity and its
Concreteness no more (or less)
Than an aspect of thy divine consciousness?

And in reality is it not so
That the "I" who writes this
And the "I"s who shall read this
Are thy divine self and no other?

K. Dunham
Los Angeles, California

VEHICLE CARE

Doctors agree that illness is caused through faulty food habits and foolish ways of spending leisure. But they do not seem to know that food is a word that connotes a wider variety of intakes. Every experience that is drawn through any of the senses has an effect on one's health. We say 'food for thought'; whatever we see or hear or smell or touch has an effect on the body, good or bad. The sight of blood makes some people faint; or it may be some bad news that administers a shock. Allergy is produced by unpleasant smells, or when something intrinsically unwelcome is contacted or tasted. A sound mind ensures a sound body; a sound body ensures a sound mind. The two are interdependent. Health is essential for happiness; happiness, or a capacity to be happy whatever may happen, is essential for physical health too.

The food we consume should be tasty, sustaining, and pleasant. It should not be too hot or too salty; there must be a balance and an equilibrium maintained. It should not arouse or deaden. Rajasic food enrages the emotions; thamasic food induces sloth and sleep. Satwic food satisfies but does not inflame the passions or sharpen the emotions.

Nature has many mysteries in its makeup. Man is able to unravel only those that are cognizable through his five senses; he does not realize that there is a vast unknown beyond the purview of the five faulty instruments of perception that he has. For example, from every being and thing, constantly, without intermission, millions of minute particles and millions of vibrations are issuing forth. Certain substances like camphor emanate so much of these that a lump disappears in a few days. The bodies of others affect us by these emanations, and we too affect them in the same way. For good or bad, we are interacting in this manner, inescapably. Naturally, the growth of the body is affected, as well as its health and strength, by the contact or company we develop. These emanations are intensified when dirt accumulates, or sewage collects, or drains are choked. Sanitation rules are framed to reduce the possibility of disease spreading from such areas.

Untouchability as a social practice must have had its origin in the realization of this truth. But practices like avoiding contact with demeaning or defiling men or objects later became

ritual, a hollow round of negations. Those who are ridiculed for observing such restrictions and taboos are finding it difficult to explain the inner significance of their behavior.

These observances originated from the anxiety to earn length of life and strength of body, so that the seeker might gain the goal. The Gita speaks of 'yukthahara viharasya,' habits of feeding and recreation which are controlled and regulated. The gross part of food is discarded as feces, the subtle part is transformed into muscle, blood, etc., and the more subtle of the subtle aspects are transmuted into the mind and its activities. That is why the sages have prescribed certain limits and levels of food, in order to promote the spiritual urges and prevent contrary tendencies.



But, nowadays, food that damages the spiritual urge is being increasingly favored! The elementary rules of personal cleanliness are neglected in the name of novelty and neospiritualism. Bathing is given the go-by. Oral hygiene is not cared for. Damaging habits are cultivated and tolerated. The mouth is the gateway of the physical mansion; if the gateway is foul, what can we say of the residence and its inmates? Uncleanliness has become a popular cult; it is necessary to keep away from its votaries, for cleanliness is next to godliness. Unkempt, dishevelled, dirty heads and bodies denote unkempt, dishevelled intellects and minds.

The body has to be carefully and tenderly fostered. It is a precious gift, a very complicated but well-coordinated machine, given for achieving a laudable task. Its exterior, too, must be clean and full of the charm of goodness. The skin of the fruit of ananda (bliss) is the physical body; the succulent flesh is the muscle, bone, and nerve; the hard, inedible seed is the evil that gets mixed up in life; the juice which the fruit offers, for which the tree was planted and nourished, is the bliss it shares with all. The body will shine if the character is fine; service of man and worship of God will preserve its charm. The Lord will be watching with a thousand eyes the least activity of man to discover any slight trace of selfless love sweetening it.

In the past, illnesses were cured by the simple remedies that nature herself provided: roots, tubers, fruits, leaves, etc., and rest, change of residence, regulation of diet, sadhana (spiritual disciplines), etc. But now man lives in an age of tablets and injections. Do not believe that health is retained or maintained through doctors; nor can drugs alone guarantee it. Were that so, the dead should all be alive now. Well, examine whether the doctors themselves follow the advice they offer to others. They are the victims of the very habits which they advise against! They condemn smoking and drinking intoxicants as dangerous to health, but they indulge in both and thereby encourage the very evils they condemn.

This is the type of health advisors that we have! In every field--spiritual, moral, economic, political, and literary--absence of proper leaders is the root cause of all the distress, anxiety, and fear that torment the world.

You are embodiments of the divine atma (the divinity within). Do not crave for recognition and respect from others; crave rather for winning grace from the Lord. In the pursuit of that aim, do not be misled by the emergence of obstacles and obstructions.

Excerpted from Sathya Sai Speaks, Volume IX



SATHYA SAI BOOK CENTER OF AMERICA

P.O. Box 278

Tustin, California 92681-0278

[714] 669-0522

Contact the Sathya Sai Book Center for a complete, complementary listing of the books, tapes, and other articles that they have available. A group of new video cassettes, along with all prices and instructions for ordering, will be included.

SAI Foundation

7911 Willoughby Avenue

Los Angeles, California 90046

[213] 656-9373

For all their information regarding audio and video cassettes, movies, photographs, and books, contact the SAI Foundation and request their free catalog. The catalog includes some new video and audio tapes, all prices, and a handy order blank.

There can never be a bond of understanding between two individuals if one of them is eating only satwic (pure, calming) food and the other only rajasic (exciting, intoxicating). For a while they will be on speaking terms, yet it is only a question of time till they will part. There can be a lasting friendship between two individuals eating satwic food; so also between individuals eating rajasic food. But the kind of relationship that exists between water and oil is the kind that will exist between individuals with any two of these qualities.

So, if you want to develop a relationship with God, your thoughts should be of a divine nature. God is purely satwic in nature, so, if you want to strike up a friendship with Him, you have to take purely satwic food, develop a satwic nature, and have satwic thoughts. You must endeavor to imbibe only the satwic.

What do we mean by satwic food? Milk, fruits, nuts, etc., we understand to be satwic food. Food which is juicy, food which is oily, food which is tasty and delicious and brings happiness on the physical planes. In this type of food there is something which has a subtle aspect to it, which sustains and really strengthens us.

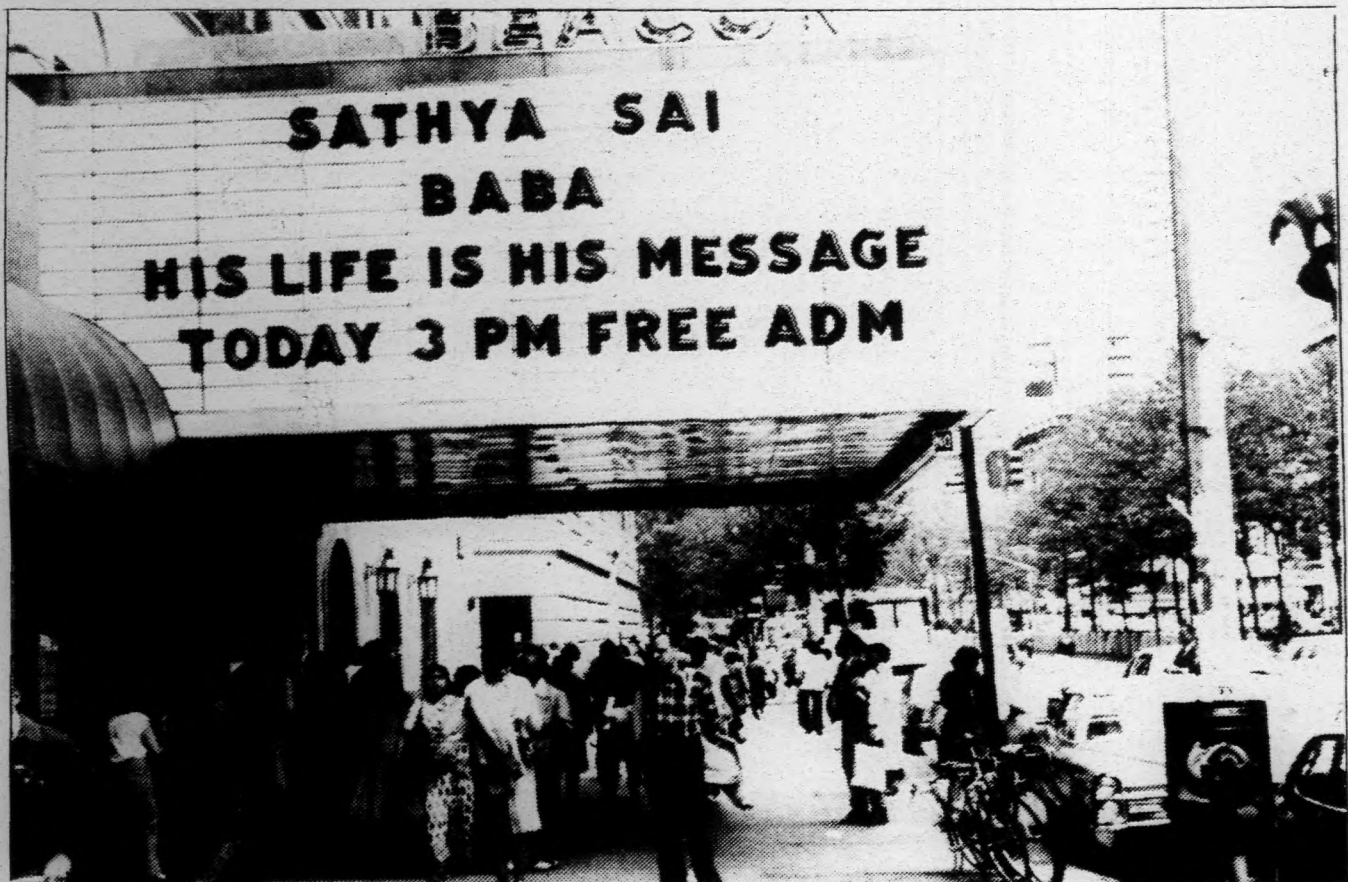
From a discourse given by Baba on July 25, 1983

SAI ACTIVITIES ACROSS THE NATION

THE EHV/BAL VIKAS Committee met for the first time last March, and has since, in a few short months, completed both the prototypes for Sathya Sai Education in Human Values and the American *Bal Vikas* syllabus. They are now being reviewed, edited, and refined, and the finished products will be presented to Bhagavan this summer.

Beatrice Flaig has made a formal presentation of the EHV program to the New York public school system, and they have tentatively agreed to begin a pilot program in the schools. Also, Ronne Marantz has been invited to give a 12-hour seminar for New York teachers. This will give them a clear picture of the curriculum and materials involved in the Education in Human Values program.

NEW YORK - The public meeting in that city last May 20 was pronounced an immense success with an estimated 1,400 attending to hear about Baba and his teachings.



The Beacon Theater's marquee had the words SATHYA SAI BABA: HIS LIFE IS HIS MESSAGE in large letters that were visible

up and down Broadway. Devotees bringing family and friends had the joy of seeing Sai's name in the distance as they came from the subway and arrived by car.

During the meeting, Dr. Jack Hislop put into words what so many devotees feel, by saying, "It is a shame to not know something about the most remarkable phenomenon of our time (Sri Sathya Sai Baba)."

Dr. Samuel Sandweiss proclaimed that Baba has given an equation for living by teaching his followers about "Faith, love, human, values, and selfless service."

Dr. Robert Müller, Assistant Secretary-General of the United Nations, emphasized service by saying, "When rendering service, we do not have the right to be tired.... Service to divine laws is fundamental to life.... Serving God is accomplished by serving one's fellow man."

CALIFORNIA - On Easter morning, Los Angeles devotees gathered at 5:45 a.m. at MacArthur Park to inaugurate Nagarsankirtan (the singing of devotional songs while walking in a procession). It was a wonderful and happy event. All of the participants, from various centers, were deeply touched, so much so that the first Sunday of each month has been designated for continuing this spiritual activity. We meet at Sixth and Alvarado by 5:45 a.m., to begin at 6:00 a.m. The groups of men and women walk in separate lines, but stay together. All are welcome.

--K. Dunham

Nagarsankirtan is a great sadhana (spiritual disciplines), a social service. What greater service can you do for yourself and others? It will give you health and happiness. Your egoism will be shattered when you sing in the streets in full view of your neighbors. You will forget, in your devotion, all false pride.

--Baba

SAI PUBLIC MEETINGS

Because of the enthusiasm these gatherings have generated, more public meetings are being planned:

Honolulu, Hawaii, will have their first public meeting to tell of Sathya Sai Baba and his teachings on the evening of Saturday, October 20. The location has not been established. Guests coming from the mainland can call the center for help in making hotel reservations: (808) 595-3063.

San Francisco, California, on Saturday, October 27, at 3:00 p.m. at the First Unitarian church, located at the corner of Franklin and Geary Streets.

Phoenix, Arizona, on Sunday, November 4, at 1:00 p.m. There will be an exhibition preceding the public meeting. The location has not been established.

INTERNATIONAL EVENTS

Blood Donation Drive. There will be a worldwide blood donation drive on September 22-23. This date has been designated by Bhagavan. Those who wish to donate blood should report to their center presidents, who in turn should coordinate with Council Directors and Center Advisory Committee members.

Akhanda Bhajan, November 10 and 11, 1984. This is a continuous 24-hour *bhajan* (devotional songs) session for world peace. It will be held in Sathya Sai Baba centers throughout the world, starting Saturday, November 10, at 6:00 p.m. and ending at the same time on Sunday.

Service Conference in India. An International Service Conference will be held at Prasanthi Nilayam from November 16 to 24, 1984. Policies and goals of the service organization in each country will be discussed. American devotees who have been active in service activities may attend as delegates. Please write to me prior to September 30 if you wish to be a delegate. Accommodations for delegates are limited. For reservations, write Dr. Michael Goldstein, 3070 Roycove, Covina, California 91724.

Sai Ram
Michael Goldstein

MARK YOUR CALENDAR FOR THESE SAI RETREATS

DATE & COST	RETREAT THEME	LOCATION	INFORMATION & RESERVATION
August 31- September 3 Full retreat: \$60.00 Campers:\$45.00 One day:\$15.00	"Land of Enchantment Retreat"	Jemez Springs (be- tween Santa Fe and Albuquerque), New Mexico	Carolyn Fleig 17 Frasco Road Santa Fe, NM 87505 [505]473-2090
September 7-9 Adults:\$46.00 1 or 2 children 5-11:\$20.00 3 children: \$30.00, etc. Under 5: free	Annual Northern California Re- gional Retreat: "God Serving God"	Camp La Honda, in the Santa Cruz Mountains of Northern California	Tim Conway 380 Ivy St. San Francisco, CA 94102 [415]626-8921
September 14-16 Adults:\$36.00 Children 6-12: \$20.00 Under 6: free	Annual Regional Northeast Retreat: "Love and Self- less Service"	Pocono Mountains in Pennsylvania	Ramesh Wadhwani 2 Brookpine Shelton, CT 06484 [203]929-9659
September 28-29 First adult: \$30.00 Additonal fam- ily members: \$15.00 Children under 12: free	Annual Sunbelt Retreat: "Conquest of Mind"	Triangle Y Camp, Prescott, Arizona	Jonathan Roof 4960 Avenida del Cazador Tucson, AZ 85718 [602]299-2054
October 26-28 Adults:\$30.00- \$40.00 Children 2-12 half price	1984 Fall Con- ference for the Northwest Regional Area: "Devotion, Service, Cooperation"	Oregon Cascade Mountains, 3274 Pheasant Blvd. Shiloh Retreat and Study Center near Eugene Oregon	Gayle Steely 3274 Pheasant Blvd. Springfield, OR 97477 or call Michele Joy Ferrari [206]275-4213

The body is made from food. The stomach is of four parts: one-quarter is air, one-quarter is food, and one-half is water. When too much food is taken, there is no room for water. Too much food results in dullness of mind.

*Conversations with Bhagavan Sri Sathya Sai Baba
by J.S. Hislop*

LOVE THAT WILL LAST

I've met You at last. Could it be?
To finally arrive at Your lotus feet.
In myriads of places did I search for You
Through experiences of life, some not so true.
Through pains and travails, through lessons of anguish,
Did I hear a still, small voice make me go on at last,
Till I ran and ran and was out of breath,
Through thorny places of deepest despair,
Through valleys of tears and mountains of fears,
Onward the climb and forward the struggle,
Till I could no longer juggle
The many illusions that struck out at me,
The dreams of the dreamer came full force to be,
And out of the disappointments, the losses, the gains,
The loves, the friends, the experiences remain,
The rejections, the hopes, the happiness, too
Fleeting desires of many different hues
Grabbing on to this, holding on to that,
Hoping and waiting for what I couldn't have,
Till at last, weary and shaken but wiser than in the past,
I've come home to You
Finding love that will last.

Helen Locker
New York, New York



SELFLESS SERVICE

Bhagavan has said that we are three people: the one other people think we are, the one we think we are, and the one that we really are. If we serve the needy in order to create an impression, or in order to manipulate people into thinking that we are good and noble, then we are serving self number one. If we serve the needy with condescension instead of love, then we are serving self number two. This is done in order to deceive ourselves into believing we are better or more powerful than those we are serving. If we serve the needy with brotherly love and compassion, free of condescension, and without a desire for personal recognition, then we are serving the Lord God, who is manifest equally in the server and the served. This is selfless service.

Selfless service means that the performer of the service is the Lord within, and not the personality without. Food to the hungry, medicine to the sick, and comfort to the forlorn result in immediate physical and psychological benefits. However, when hunger is satiated, when disease is cured, when depression has abated, the recipients of the service will ask themselves from whence this goodness came. If the person rendering the service has done this service in an egotistical manner, then the recipient of the service will feel that he is in debt to this man. If the person rendering the service transcends egoism and demonstrates brotherly love and compassion, then the recipient will know that he has been served by the Lord Himself. He will give thanks to God and ultimately seek the Lord within himself. This is selfless service.

Sai Ram

Michael Goldstein

The organizations named after me are not to be used for publicizing my name or creating a new cult around my worship. They must try to spread interest in japam (repetition of the Lord's name), dhyanam (meditation), and other sadhanas (spiritual disciplines) which lead man Godward. They must demonstrate the joy derivable from bhajan (devotional songs) and namasmarana (remembering the Lord's name) and the shanti (inner peace) that one can draw from satsang (the company of the godly). They must render service to the helpless, the sick, the distressed, the illiterate, and the needy. Their service should not be exhibitionistic; they must seek no reward, not even gratitude or thanks from the recipients. Service is spiritual discipline, not a pastime of the rich and well-placed. Each one must realize his own truth.

That is the purpose of all the teaching, all the curing, all the counselling, all the organizing, and all the advising that I do.

--Baba

SERVICE PROFILES

CALIFORNIA - In 1971, when I first met Bhagavan, I asked a devotee what Baba expects of his devotees when they return home. I was told that Sai's answer is something like this: "I do not want you to change your name or your clothes or to go around telling everyone about this Sai Baba you met. What I would like is that you should live your life in such a way that people might ask, 'I wonder what philosophy he or she lives by? They give so much, they are so selfless, there seems to be so much love in their hearts...'"

Recently, I received a copy of a letter from a home for battered women and children, addressed to a Sai center that had performed a day's service at the shelter. This seemed to me to perfectly illustrate the principle that Baba conveyed many years ago.

Richard Bayer
Santa Cruz, California

The letter reads:

B____H____ tells me that you and your wonderful group of givers and doers would rather not be thanked, so this is a "non-thank you letter." I do want to tell you all what a lift your hard work at the shelter gave to us. Sometimes it seems as if we can never catch up with all the chores and messiness, repairs, and minor disasters that seem to surround us, and we all get very discouraged. And, of course, it is the *human* needs that we always must attend to first, and want to help first. But it can be most demoralizing to work in the midst of so many undone *physical* needs. You have rescued us from this and we are thoroughly enjoying it. And so are the women and children who currently fill the house to overflowing.

The changes you made in our "middle house" will make it the useable outreach office that we have needed and wanted--and it will be so attractive.

I would personally be very interested in learning about

your philosophy and the Sai Baba center. Would this be possible some time?

With very best wishes from all of us.

CONNECTICUT - For a long time, members of our center have done individual volunteer work with children, with the elderly, in hospitals, in prisons, etc. However, in recent months, we were fortunate to find a project in which we can all participate. One Saturday a month we provide, prepare, and serve the food at a soup kitchen in nearby Stamford. We serve from 60 to 100 people. For most of the guests, this is their only meal of the day. Many of them are homeless, and sleep in the shelter that is located in another part of the building. The enthusiasm for this service is such that our center has had more volunteers than we need every time and our vegetarian meals have been well received. We also have had, for over a year, a monthly collection of clothing and foodstuffs which we donate to a local organization that distributes them where needed.

Ramesh Wadhwani
Shelton, Connecticut

MASSACHUSETTS - During the past year the group service project of the Sathya Sai Baba Center of Cambridge has been to provide meals for the poor and homeless men at a soup kitchen in Boston's South End. Once a month we prepare breakfast and lunch for about 100 people at Haley House, a Catholic Worker mission serving the poor and the elderly. With Sai's grace, there has always been sufficient food prepared and we have experienced the spirit of cooperation and love in which service should be performed.

Bill and Marcia Jackson
Cambridge, Massachusetts

NEW YORK - Sai devotees talked about the inner experience of helping the hungry when they were asked the question: "How has your food service helped you and affected your relationship to Baba?"

"I've had a strong desire, attachment to food all my life. Baba's helping me with this through my distributing food to starving people. This is one method of dealing with Ceiling on Desires."

Susan Stein, Queens
Collects and transports food to an emergency food center

"Having worked with so many people, it becomes a part of you and ceases to be something you personally are doing. I really feel it's God working through me--I don't feel Elsie is doing it. I don't feel their pain. I feel a lot of sympathy, but I don't suffer like I used to. This has really helped me."

Elsie Wilner, Brooklyn
Coordinator, Brooklyn food pantry

"I felt like God was there, that God was giving to those who were in need. When I was serving the food, it never occurred to me I was being good. I was one with my work. It was wonderful to know that I could do service and my mind could totally stop and my ego did not seem to be present."

Claudia Levy
Server at dinners for the needy

"You know that you're not just giving food when you look in their eyes and you see the gratitude and you see you've touched their hearts. You are giving them love in the form of food. And what it is, is Baba's grace in material form and you're just acting as an instrument. When I've done it, I've felt like it's a privilege to be able to serve our brothers and sisters in this way. It can only bring me closer to Baba. You are really living his message."

Jyoti Carty, Planetarium Station
Prepares, serves food to the homeless

SERVICE OPPORTUNITIES

Baba on Television as a Service Opportunity! Cable television stations are often looking for opportunities to present interesting public service programs. They may be very receptive to the idea of showing a videotape on Sri Sathya Sai Baba at little or no cost to the individual or center. This has worked successfully in many communities. It is a chance to render service by making television viewers aware of the existence of Baba.

One need only call the public access television station in a given area and ask for the manager or program director. He or she can fill in the details.

Jack Lenchiner
New York, New York

Help for the Abused. As life in America and throughout the world becomes more pressured and as people become more frustrated due to economic and emotional stress, we shall be facing an ever-growing number of abused children. In line with Dr. Jack Hislop's concern for this growing problem of abused children, women, and men in our society, the Sathya Sai Baba Council of America has established a committee to research services in our local communities.

What is needed is to have each and every Sai center in the United States research abuse, relief, or advisory facilities in their own area. We are not attempting to treat these unfortunate people ourselves, but to be of service to them through a system of referrals.

When the material has been gathered, a national list of referrals will be compiled. September 30th has been set as the deadline, but completed reports are welcome at any earlier date. Please send all information to the chairperson, Beatrice Flaig, 59-40 Queens Boulevard, Woodside, New York 11377.



Sathya Sai Baba blessing the women and children.

EXCERPTS FROM A DISCOURSE ON HEALTH,
FOOD, AND SPIRITUAL DISCIPLINES
October 8, 1983

Embodiments of love!

In this world of ours, man is given to experience wealth beyond description. But, out of all the possible types of wealth, it is one's health which is found to be the most valuable possession. In fact, it is said that "Health is wealth." Without good health, one cannot succeed in even the smallest of ventures. One can have immense wealth and power, but without health these are of no consequence; only with health can one use wealth and authority for some good purpose.

But it is a mistake to feel that one's health confirms lasting happiness. For what is the purpose of worldly existence? That you might reach something beyond. Unless you have that distant goal set before you, this worldly existence is meaningless. So why do you need to safeguard your health? Not for your worldly existence, but for the sake of experiencing the atmananda (bliss of realization of the divinity within). And, in order to protect your health, you must follow a certain code of conduct.

Now, in this creation, the different types of life forms have been classified into 8,400,000 species. Out of these 8,400,000 species, 8,399,999 types tend to eat food which is not cooked. They eat instead food which is natural, and available in their environment. This food which is available to them in nature does not seem to change them. So you find that these 8,399,999 species of life forms are enjoying peak health. (Of course, it does happen that, because of climatic variations and factors which are beyond control, some of these life forms do also come to grief.)

But it is man alone who is subject to the most health related trouble. Any number of human diseases are on the increase. The reason is that man does not like to partake of food as God created it. He is a victim of his tongue, which wants to be satisfied in terms of taste, and so his own likes and dislikes come in the way of what he should eat.

Man seeks to change the foods available in nature to suit his tastes, thereby putting an end to the very essence of life

contained in them. Because he is exterminating the life-giving forces in the food available to him, he is increasingly subjecting himself to disease. So it follows, again, that if man were to eat foods in their natural state, he certainly would not be so subject to disease.

Now, it is common knowledge that each body, each system, has its governing factors. All these factors should be present in a proper way--anything less or more is bound to put you into disorder. If you want to know the cause of headaches, it is not the head which is at fault. It is the stomach! This is so regarding all the different organs: the stomach is the key point. The stomach digests whatever is given to it and supplies the essence of it to all the organs. This power of digestion given to the stomach is a God-given thing. In fact, God resides in a being as this digestive force, which is what governs all the life processes in the body. In order to revere this aspect of God, what is it that you should offer? This God should be given that which is His own creation, not what is made by man. So, if you give to your stomach whatever is available in the natural state, as given to you by God, everything will be fine.

We tend to eat too much, which leads us to mental disturbance. A limit should be placed on the food that we take. If that limit is exceeded, we are bound to suffer. Food is a necessity, but it should be in the quantity required for sustenance of the body. Exceed that limit, and disorders come your way.

Take, for instance, the heart, which has a certain capacity to pump blood to the rest of the body. It cannot exceed this optimum point. The body requires a certain horsepower for this heart, and that is what God has given it. So, when you build your body beyond the limits of the heart's capabilities, the heart can't function. That is why there is an increase in heart disease.

The main idea behind all this is that you should limit the amount of food you take. Whatever the food type, if you eat it in moderation, all will be well. Food in excess leads to mental disturbance, but food in limited amounts will give you happiness. Eat so that your hunger may be satiated and your body sustained, and not so that your body is enlarged. Every opportunity is available to us, if we only take care of our food habits. Perhaps certain circumstances beyond your control could lead you to distress, but otherwise there is no reason for you to be subjected

to disease. If you wish to live longer, to be of service to society, to experience divinity for longer, then keep your food under check.

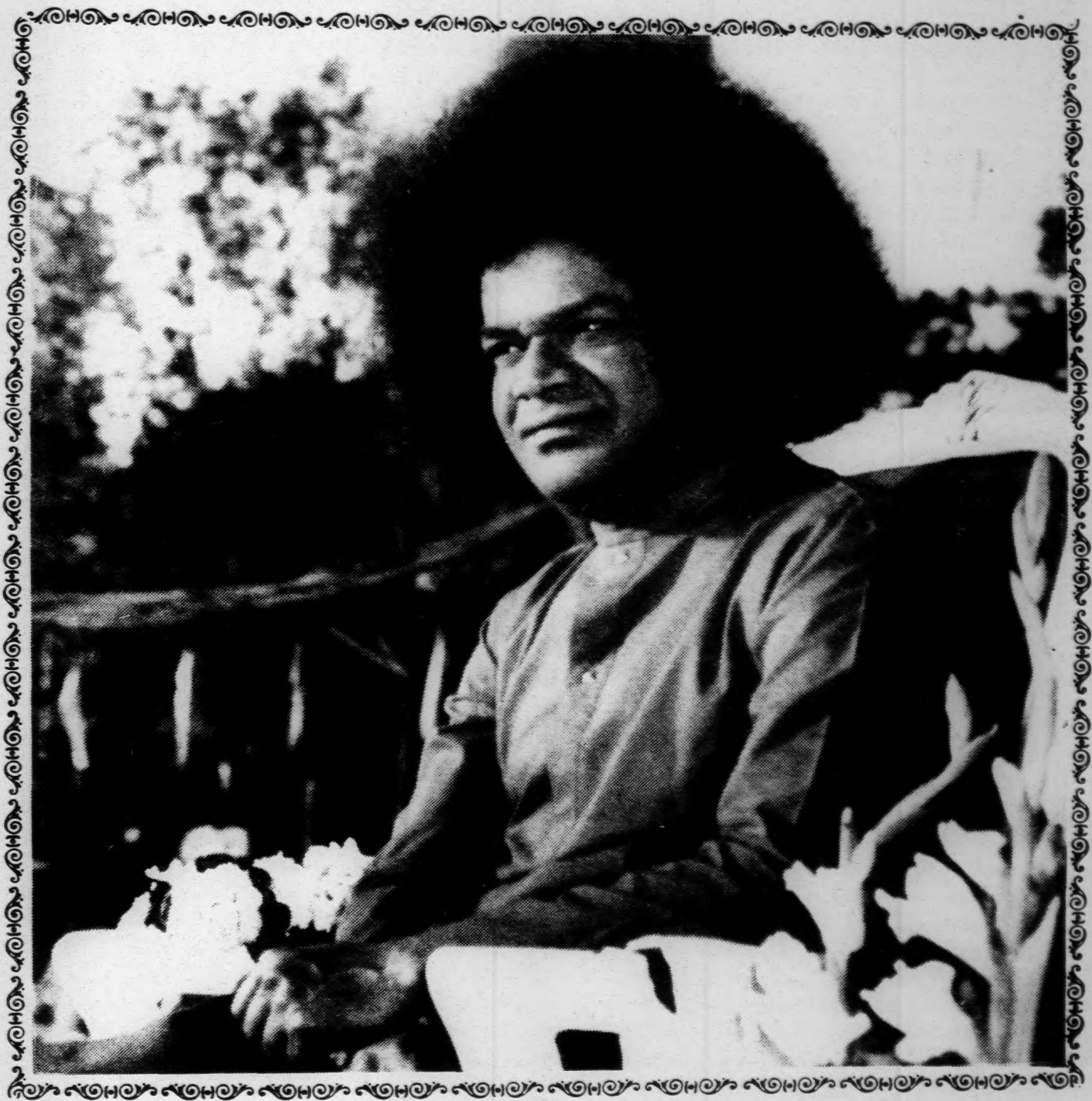
In addition, the types of food that you eat should be nutritious. In this world of today, you eat that which has absolutely no innate power to sustain you. For the upkeep of the body you need protein, and vitamins of every kind. One vitamin gives you good eyesight; one purifies the blood; a third strengthens the bones. And, for all these, proteins are vital. In fact, protein means "that which protects you." And food which is not cooked contains the largest amount of protein.

Take, for instance, the different types of legumes, like mung and dhal. Even foreigners tend to use these--for example, the soybean. Here, the protein content is great. Now, the way to eat peas, beans, or lentils is to soak them in water and let them sprout. In this way they come to you in all their richness. But, because we are victims of our tongue, tastes, whims, and fancies, what do we do? Boil them, and further change them by adding oil and various other ingredients. In the process, we deprive them of their basic contents, and deprive ourselves of what they can give us.

For another example, take fruits, which have nothing but vitamins, and vegetables, which can give you any amount of strength. What these give us today could be called artificial vitamins. In the old days, the common practice was to give plants manure in its natural state in the form of cow dung. The resulting vegetables might have been small, but they were rich in content. Today, vegetables are oversized, and they lack their former flavor. What is the reason? Plants are now fed with artificial manure, and they really do not have the innate strength which ought to be there. As a result, there is an increase in the number of cancer cases and heart complaints.

To this day, no doctor has come up with a solution for the problem of cancer. The cause of all this cancer is something worth knowing. Now, some might say that cancer is a direct result of smoking cigarettes. Others might say that air pollution is the cause. These factors might be contributing in a small way, but they are not the primary cause of cancer.

The main cause of cancer is refined sugar. The reason for this



is that, in the refining of sugar, a lot of chemicals are added. And one of these processing chemicals is bone char, which, when you eat the sugar, may get lodged in any part of the body and create problems. (Editorial note: We found the use of bone char in sugar manufacturing confirmed under "bone black" in Webster's New Collegiate Dictionary.)

In what form was sugar eaten in the good old times? Not in this artificial, synthetic one, but as wholesome jaggery (an unrefined brown sugar). Today you find the artificial creeping into

everything that you eat--all merely for the sake of money. Now, if your life span is cut short, who is going to finally enjoy all this money? So try to adopt that path whereby you will truly realize yourself. Emperors, mighty and valorous ones, have all gone, leaving behind their wealth. Don't forget your goal, your identity; safeguard your body.

It is not this material wealth which is important. It is one's own good qualities which are real wealth. Without these attributes, wealth can give you nothing. So here again, "Rather than wealth, take care of your health," it has been said.

And what beyond health? What is the fulfillment that you must seek? To get back whence you have come. Atma (the divinity within) is your destination. Until the time that you reach this destination, spend your time, spend your body, spend all that you have in good deeds and doing good to others.

Embodiments of love, what is the sum and substance of all that I have been talking to you about? First, health is of paramount importance. Second, for what purpose, for whose sake? So that you might experience the ananda (bliss) of the atma. Now, you might have health, all right, but still not experience this atmananda. What use, then, having this health? Certain people who cannot experience atmananda have good health nevertheless. What type of people are they? It has been said very well that these people are those who tend to reduce the world food supply, and are merely a burden to the herd.

Try to understand who you are, your own reality. If you can't understand who you are, what's the use of your living in this world? So don't make a distinction between that which is this world and that which is beyond this world. Bring the two together, and understand that you have to realize your own true nature and experience the divine ananda. And, whatever is given to man, try to further it. Love. Don't allow any room for pettiness or narrow outlook. Try to conduct yourself in such a way as not to injure others. Only then will you be sanctifying your existence.

Bhagavan Sri Sathya Sai Baba

Note: A recording of the complete discourse from which the preceding was excerpted is available through the SAI Foundation. We gratefully acknowledge the transcription of that tape by Estelle Tepper, and the initial editing of the transcription for Western readers done by Diane Wells.

SATHYA SAI NEWSLETTER
SUBSCRIPTION INFORMATION

Address all correspondence to:

SATHYA SAI NEWSLETTER
1800 East Garvey Avenue
West Covina, California 91791
Editor & Publisher, Barbara Bozzani

Published quarterly, with annual rates of:

	Two Years	One Year
United States.....	\$ 8.00	\$ 4.00
Canada & Mexico.....	\$13.00	\$ 6.50
Colombia, Venezuela, Central America, the Caribbean, Bahamas, Guam, & the Phillipines	\$17.00	\$ 8.50
South America [except Colombia & Venezuela] & all European countries.....	\$19.00	\$ 9.50
Asia, Pacific Ocean Islands, Africa, Indian Ocean Islands, & the Middle East.....	\$21.00	\$10.50

For foreign mailing [except Canada and Mexico] the subscription cost is computed for airmail. Foreign subscribers, please send international money order or bank draft. Other subscribers, send check or money order; no cash, please.

To obtain back issues of the *Sathya Sai Newsletter*:

Volume 1, No. 1 - Volume 3, No. 1: \$1.05 each (postage included)
Volume 3, No. 2 - Volume 7, No. 1: \$1.30 each (postage included)
Volume 7, No. 2 [Spring 1983 onward]: \$1.55 each (postage included)

☐ Please send ____ annual subscription[s]. I have enclosed a check or money order payable to the *Sathya Sai Newsletter* in the amount of \$_____.

☐ I have moved and my new address is listed below. [Please let us know as far in advance as possible of any address change so your service will not be interrupted.]

NAME _____

STREET _____ Apt. No. _____

CITY _____

STATE _____ ZIP _____

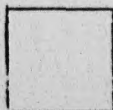
SATHYA SAI NEWSLETTER
1800 East Garvey Avenue
West Covina, California 91791

ADDRESS CORRECTION REQUESTED



NON-PROFIT
ORGANIZATION
U.S. POSTAGE PAID

West Covina
California 91791
Permit No. 1060



An X in the box indicates that, according to our records, your subscription expires with this issue.

S/84

SATHYA SAI NEWSLETTER, Summer 1984, Volume 8, No. 4. All rights reserved. Reproduction in whole or in part without written permission is prohibited.

PRINTED UNDER AUSPICES OF THE SATHYA SAI BABA COUNCIL OF AMERICA