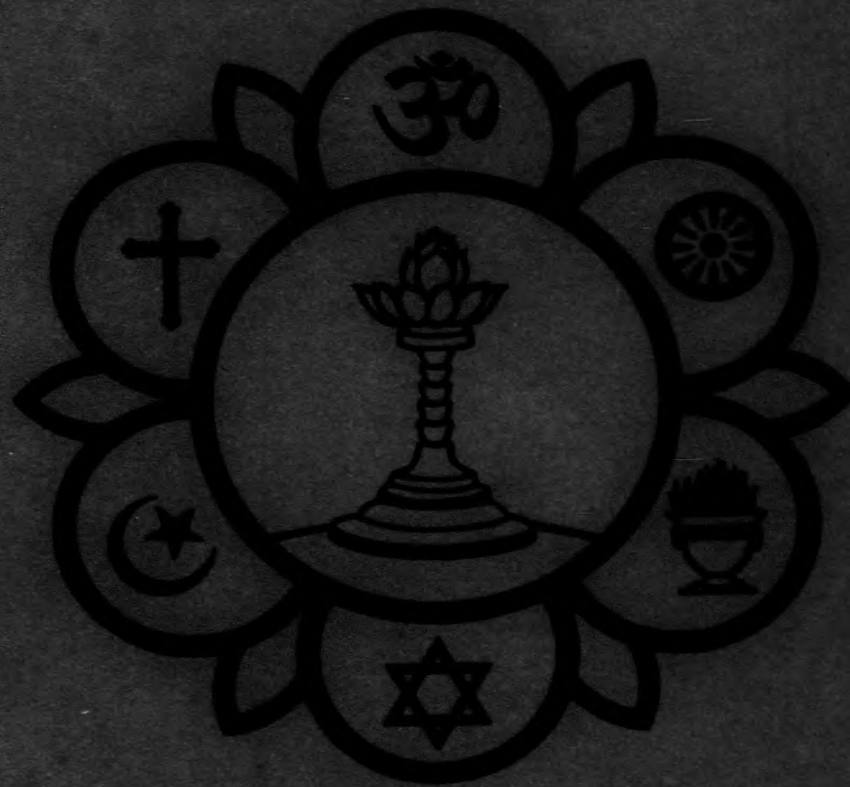


**SATHYA SAI**



**Newsletter**

**WINTER 1984, '85**

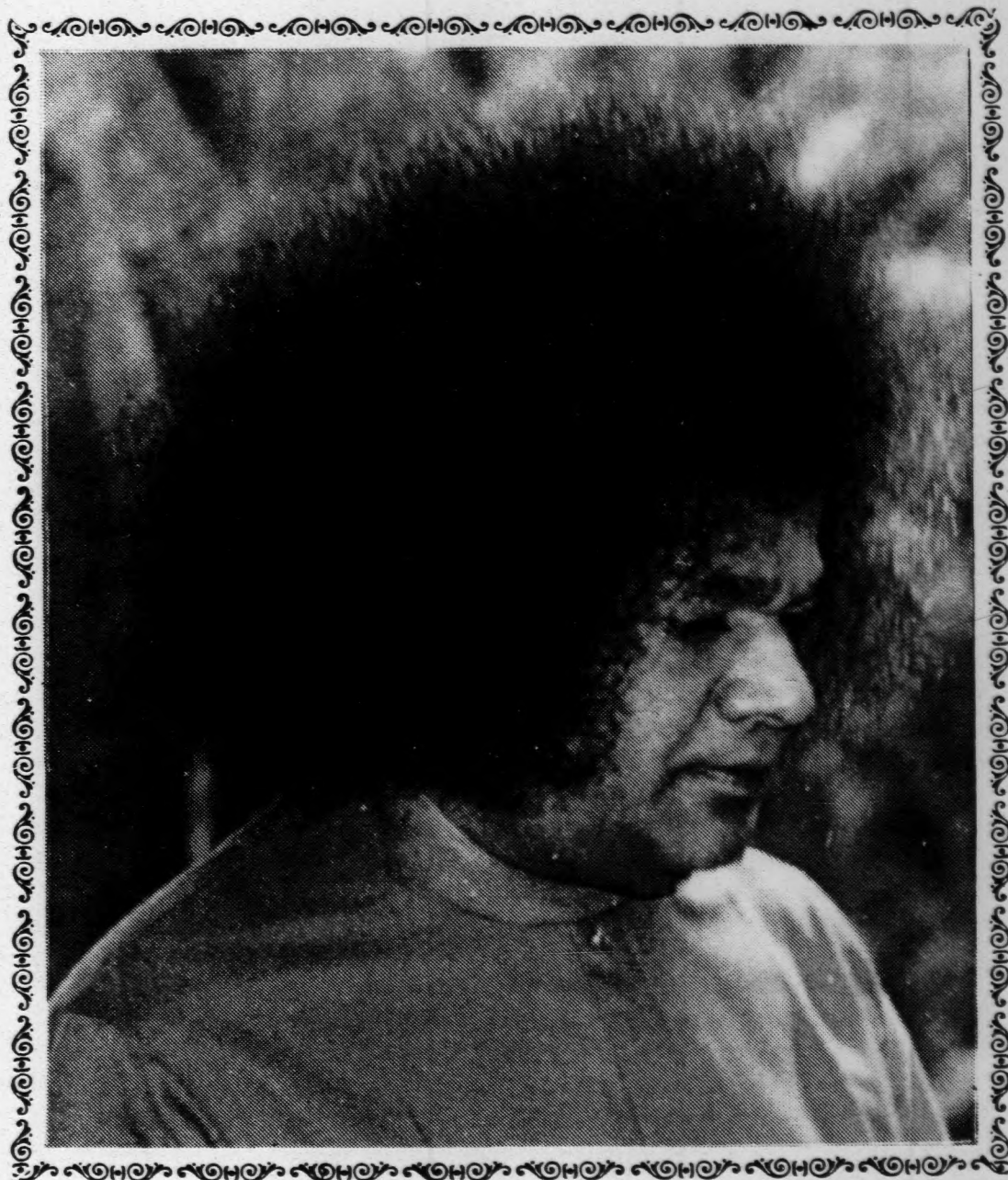
**VOL. 9, NO. 2**

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

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"A new dawn is breaking, and a new age, the age of spirit, is fast coming on us. Driven to utter disillusion and disenchantment, a sizeable portion of elite humanity is steadily turning towards the light of the spirit. Man has now realized that animality and sensuality lead him to a world of increasing misery. If man is to achieve peace and bliss, which are his inward glory, and a wide sense of harmony which extends from the individual to the universe, it is essential for him to conquer his passions and open himself to the transforming splendors of the spirit. That is why there is a hunger for spirit today in almost every country of the world."

Excerpted from Sathya Sai Baba's message  
to the Malaysian Human Values Conference, July, 1984

**A LETTER FROM INDULAL SHAH  
TO ALL OVERSEAS CENTERS  
DECEMBER 17, 1984**

Dear Brothers/Sisters,

Sai Ram! We witnessed some memorable events last month at Prasanthi Nilayam: Bhagavan's Birthday celebrations, the International Seva Dal (Service) Conference, the International Exhibition "Sathya Sai Darshan," depicting the work of Sai Organizations in India and abroad, and the convocation of the Sri Sathya Sai Institute of Higher Learning. Bhagavan Baba, the Embodiment of Transcendent Knowledge, is charting a path for our peace and well-being. The divine messages that He gives on these momentous occasions serve as guiding lights on this path.

We continue our journey on this enlightened path in the New Year, and, as we step into 1985, we pray to our Lord that He shower on you His choicest blessings.

The year 1985 will be eventful. We must now garner all our strength and open up our creativity for celebrating Bhagavan's 60th Birthday in November, 1985, in a manner that will be a cherished memory all of our lives. The Fourth World Conference will be synchronized with the 60th Birthday celebrations, and calls for considerable planning, hard work, and dedication.

I invite your valuable suggestions for holding the Fourth World Conference and His 60th Birthday at Prasanthi Nilayam in a befitting manner. I would also request you to gear yourselves to conduct the celebrations at your respective centers in an appropriate manner.

Needless to say, our selfless work in the community must radiate peace and joy and be a source of inspiration to our fellow men.

**IMPORTANT DATES IN 1985**

1. Easwaramma Day: May 6
2. Service-to-the-Handicapped Day: July 21
3. Blood Donation Day: September 22

4. Akhanda Bhajan: From 6:00 p.m. on November 2 to 6:00 p.m. on November 3
5. Fourth World Conference will be held at Prasanthi Nilayam from November 18 to 20
6. Bhagavan's 60th Birthday celebrations will be observed on November 23

With best wishes,

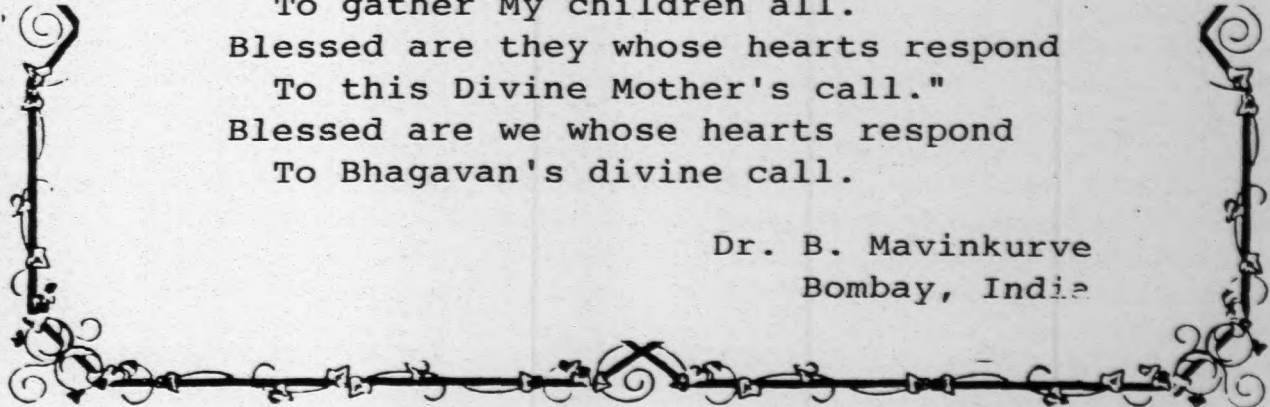
In the service of Sai  
(signed) Indulal Shah, Chairman  
World Council of Sri Sathya Sai Organizations



**THE DIVINE CALL**

"What do you want?" the Lord asked me.  
I dared not speak untrue.  
I softly whispered in my heart,  
"My Lord, I do want You!"  
The Lord seemed hurt. He sadly said,  
"Oh, you do Me wrong.  
I am always yours, My bangaru\*,  
To whom else can I belong?  
And so, I've come from Heaven to earth  
To gather My children all.  
Blessed are they whose hearts respond  
To this Divine Mother's call."  
Blessed are we whose hearts respond  
To Bhagavan's divine call.

Dr. B. Mavinkurve  
Bombay, India



\*bangaru, literally meaning 'gold', is a term of endearment in Bhagavan's vocabulary

## ON THE RECEIVING END OF A MIRACLE

"Of unmoving things, I am the Himalayas....Of rivers, I am the Ganges...." the Lord replied in the Bhagavad Gita when asked how He may be known and what His powers and attributes are. Although immanent in all of creation, "I support the whole universe with a fraction of Myself." He identifies Himself with the prominent and glorious, from the insentient to the Rishis and the Celestials.

My first glimpse of the Himalayas and standing beside the Ganges, the holiest of all rivers, left me awed and humbled. If I thought I was overwhelmed then, little did I know what was in store for me later when I would find myself on the receiving end of a miracle.

Several years ago, my husband and I heard of a special holy man in south India who reportedly gave sight to the blind, hearing to the deaf, restoration to the lame, and healing to the terminally ill, and who was said to have resurrected a dead man, curing him at the same time of diabetes. Of course, the Holy Man was none other than Bhagavan Sri Sathya Sai Baba. Since then we have periodically visited Baba at His ashram, basked in His aura, witnessed miracles, and learned much, including that He does not heal everyone.

After beholding God in the Himalayas and the Ganges, we headed south to the ashram of Sai Baba, full of anticipation of what would transpire during this visit. Once I heard someone say that Sai Baba changes people and that they never change back. I can't deny that fact. Thousands of people are gathered at the ashram at any one time, all hoping for His grace, His blessing, or help with their many problems.

The odds of receiving outward attention are very slim, considering that, when walking among the people for a short time, He can talk to only so many. There is never any question that He is aware of the silent appeals and the motives behind them, for either help or understanding are suddenly there in ways that leave no doubt of divine intervention. Everyone forgets who they are, and like small children bombard Him with silent or verbal petitions. I am no different. Having once had a precious interview with Him only intensifies the yearning for more. I was obsessed with wanting His blessing before leaving, and never let up my silent plea.

Our last day at the ashram arrived too quickly. There was time for only one more try as Sai Baba approached. For some reason, I noticed a person who was in real need of His attention. My heart went out to the individual and I found myself silently appealing to Baba, "I know you cannot talk to everyone, but there is a man over there who needs you desperately. Please, please, at least acknowledge him. Forget about my request for Your grace and use that time to help him instead."

Sai Baba paused as if He had heard me and then made His way over to the man. I was so grateful and so moved that tears streamed down my face without shame. The man could scarcely believe what was happening. And, of course, Sai Baba ignored me completely, or so I thought.

After we left the ashram, I realized that my severe digestive disorder of 20 years was gone. It had defied doctors and medication while becoming more acute as time went on. I was afraid that I was imagining this miracle, and so I experimented with foods that would do in a healthy stomach. But the usual awful pain that occurred after eating never did return. Now, a year later, I still flaunt my cast-iron stomach gratefully by eating well-balanced meals, something I had not been able to do before.

I have no idea what I have done in this life, or perhaps in past lives, to have merited this kind of grace. But I feel like I have a new lease on life and, in return, can do no less than my very best to work on becoming the expression we are all meant to be.

Karin Erickson  
Scottsdale, Arizona



Photographs, drawings, literary contributions, and news of activities are always welcomed by Sathya Sai Newsletter. The newsletter reserves the right of discrimination in the selection and editing of any material for publication. Please send contributions to: Sathya Sai Newsletter, 1800 East Garvey Avenue, West Covina, California 91791.

## INTRODUCTION OF HUMAN VALUES (A SYNOPSIS)

In introducing Sathya Sai Education in Human Values\*, one should remember to proceed from the known to the unknown, the simple to the complex.

Human values are an extension of the divine life in the human condition. They are the foundation and essence of creation, the essence of life, the 'blood' of a nation, the fulcrum of society, which makes a society truly human. They are the key to successful human relationships, the key to eternal life, the key of heaven and earth.

The term "human values" is new, but the message it contains is as old as creation. All religions and faiths, all other social organizations and institutions are, to varying degrees, aware of this message and attempting to adopt it.

A careful study of each discipline, academic as well as non-academic teaching, economics, commerce, politics, law, science, medicine, administration, agriculture, clubs, societies, fraternities, etc., will reveal that human values are the basis of its existence and continual sustenance. Very little is achieved without them.

One cannot properly give what one does not have or cannot justifiably lay claim to. Similarly, one cannot properly introduce human values without having imbibed and practiced them, without having possessed them. They have to be lived in order that they can be effectively introduced to the living.

The living, in terms of human beings, includes all--every human being, both young and old. The living are diverse geographically, religiously, culturally, linguistically, philosophically, legally, etc. They are not limited to members of the Sathya Sai Organizations. They include all of God's children in all creeds and walks of life.

The introduction of human values thus necessitates the recognition of this diversity and the adaptation of our methods and channels. Swami's message is a universal message. It transcends narrow

\*The basic concepts of human values as taught by Sri Sathya Sai Baba include truth, right action, peace, love, and non-violence.

limits. It is for the whole world, for future generations, and cannot be limited to any one organization, institution, or association. That would weaken its essence. For how then would it embrace all other religions and creeds?

More specifically, human values are intended for school children, students, teachers and professors, politicians, statesmen, legislators, doctors, scientists, officials of international organizations, as well as officer bearers of spiritual organizations. They are intended for every sphere of human endeavor.

Human values should not be introduced hastily, half-heartedly, and in a slipshod manner. The need for their introduction must first be identified through careful observations, study, and analysis of social problems, followed by recommendation and practical application.

Victor Kanu J.P. M.A. (OXON)  
United Kingdom

"Education today does not feed the roots of law, justice, and morality, three fields which ought to receive special attention. Can a system concerned with food for the stomach, train pupils to meet the challenges of life, through building up of a strong self-reliant character? No. it can only smother even the inborn virtues of love and truth.

"Education must instill the fundamental human values. It must broaden the vision to include the entire world and all mankind. When earning money is held as the goal, the system fosters falsehood and injustice, it restricts the vision, and causes anxiety, sorrow, and hatred. Education must equip man to live happily without making others unhappy, to evaluate pleasures and possessions correctly and without prejudice, and to fix one's attention ever on the highest and most precious achievement of all, the Atmic victory."

--Baba

#### HUMAN VALUES SEMINAR IN LONDON

There will be an international seminar on Sathya Sai Education in Human Values in London, England, March 29 to 31, 1985. For those who need more information, or may wish to attend, please turn to page 22 under Sai Activities Around the World, United Kingdom.

**CHILDREN'S CORNER:**  
**WHAT ACTIONS PLEASE GOD**

We must experience only God-like happiness with our bodies and minds, and not the worldly pleasures. We must perform good actions with the body and must have good thoughts in the mind. It is only such things that please God and draw forth His grace.

Here is a small example. There is a big wall clock. There are three hands on it. One is a second hand, another is a minute hand, and the third is the hour hand. The second hand travels very fast, moving around the 12 numbers in 60 seconds while, during this time, the minute hand moves through only one little mark or division. While the minute hand travels through 60 divisions, the hour hand moves through one hour. Sixty seconds make one minute and 60 minutes make one hour. Because the second hand and the minute hand travel relatively fast, we are able to see their motion. Because the hour hand travels slowly, we are not able to see its movement.

In the same way, after we perform a number of good deeds, the mind reaches a good place. When the mind thinks a number of good thoughts, we can reach the holy place where God lives in our heart, which is also called the Atma. Our body is like the second hand. Our mind is like the minute hand. Our life is like the hour hand. When we want to reach God in our heart, we must do many good things with the body and think about many good things with the mind.

Excerpted from Chinna Katha

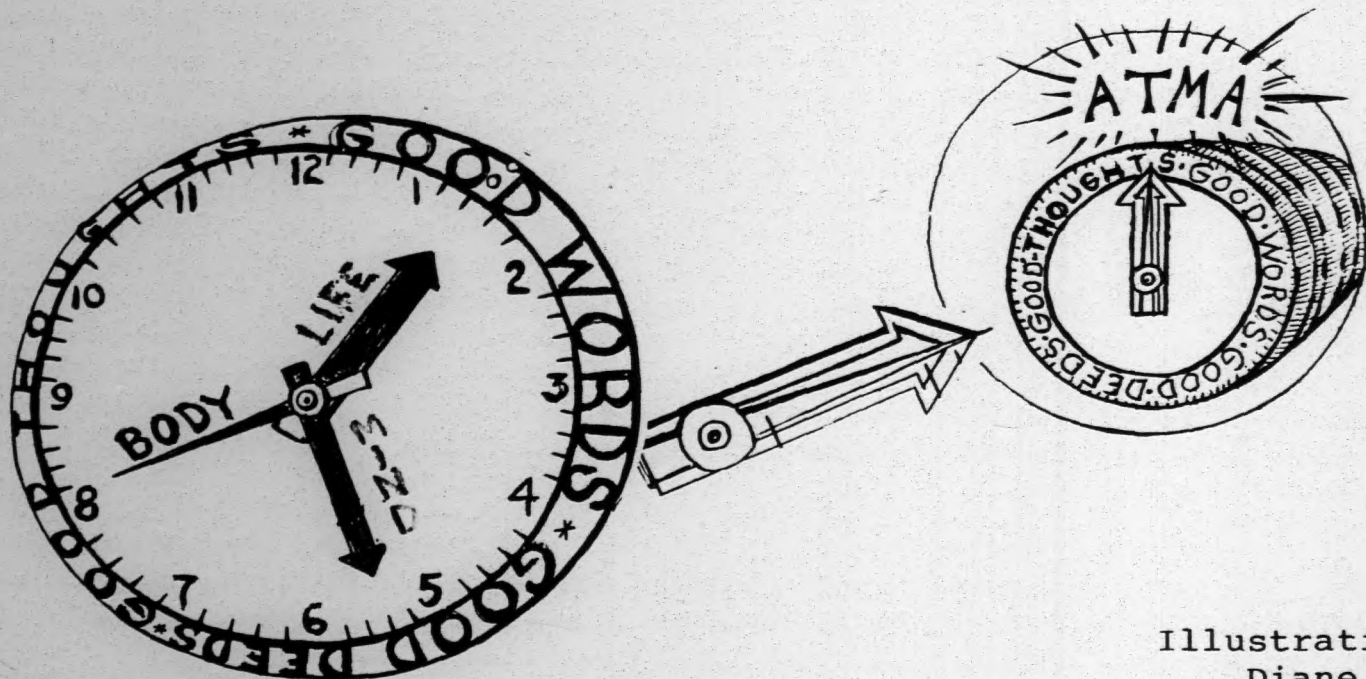


Illustration by  
Diane Wells

## WHY DO WE COME TO INDIA?

Sometimes we are asked by old friends who write us, "Why have you gone to India? What are you learning there? What is the essence of the teaching you are following?" Well, the teaching is incredibly simple, but sometimes we make it so very difficult in our application. The teaching is: surrender yourself completely to God. How do we do that? The method given is: always think of God. That is the whole of it. Everything else is commentary. For example, God is Love. To think of God we must also be Love. It is not love for someone or something, or even love for God--we must be Love, itself. Only then can our hearts be immersed in God, Who is Love. So we must be who we truly are--Love. This is the path of the spiritual heart. In this, the mind is not very important; in fact, some day it will die and give up the ghost while the body is still alive. Then the surrender will be complete.

As time goes on, we find that we understand less and less and seem to be more and more happy. Like a faithful husband, He directs our life. Like a good wife, we honor and obey and serve Him with all our heart and all our soul. Whom are we serving and obeying? It is the One, the Holy One. The One that the devout of every religion are praying to, the One the Christians call Father, the Muslims call Allah, and the Hindus give a thousand names to. But He is beyond names and forms. He is the most Holy One, whom we can best conceptualize as Love. He is the all, the everything, the greatest of all treasures, the most wonderful of all friends, the closest kin, the dearest Beloved, the only true mother, father, teacher, and God--He is Love. To discover that, we have taken birth; to immerse ourselves in that, we sanctify our birth; to lose ourselves completely in that, we fulfill our birth. And, if we blind ourselves to that, we totally waste our birth.

It is to follow this call that we have become bhaktas (devotees of God). And whether we pray to Jesus or Yahweh or Allah or Sai, and whether we speak to the Holy One in Latin or Hebrew or Sanskrit or Arabic or English, there is no difference. They are all sacred tongues; for true sacredness is not on the lips, but in the heart. It knows no language. It has been said, "It is in the depths of silence that His voice can be heard." And He speaks in the universal language of the heart, the sweet murmurings of Divine Love.

So why do we come to India? Perhaps the answer lies in a Chassidic (the sect of Jewish mystics that originated in Poland in the 18th century; also Hasidic) tale that Martin Buber told. "In the Talmud, it says that the stork is called Chasidah, which means the devout or the loving one, because he gives so much love to his mate and his young. Then why is he classed in the Scriptures among the unclean birds? Because he gives love only to his own."

This time in the history of the world is the most wonderful and sacred time to be alive. In direct proportion to the evil that is rampant, there is so much holiness in the world today. It is a very close race between the darkness of destruction and the dawning of deliverance. But, even if it is the coldest, darkest hour of the night, the glorious dawn always wins and prevails. It is just the kind of magnificent drama that He loves, full of breathtaking suspense and wonder. If you look with the right kind of vision, then everywhere in the world today you can find the greatest holiness and goodness. But there is a veil over the hearts of many great souls; they are filled with love, it pours out of their pores, but it is only meant for their own. Each has his Holy One that he prays to--the Pope, his Holy One; the Chassid, his Holy One; the Imam, his Holy One; the Lama, his; the Vaishnavite, his; and the Shaivite, his. But the Holy One can only be One. And the world today can only be One.

The grand plan is surely unfolding exactly on schedule. You can feel the stirrings and whisperings in the wind. A great time is upon us. The unique contribution coming from this part of the world is the message of universal Love. Since the time has not yet come to hear it in its full glory, it is still given in negative terms. It is called ahimsa (non-violence), meaning do not hate or harm any living thing, for the Holy One is as much in the scorpion and the dumb chicken as He is in the best of men. But the message is really not concerned so much with violence or non-violence, vegetarianism or non-vegetarianism; these are just side issues. The message is concerned with Love, universal Love, expansive Love--without reason, without season, without preference, without aim, without reward. To love for Love's sake, to love all, living and non-living, to love because it is our nature, because we have no choice, because we are holy. No, it is even more than that. Because we are the Holy One, we are truly Love itself. It is our ignorance of our own truth, it is the veil of illusion, that keeps us impure. So purification is the

real work...to become clean, to become pure, to become who we really are. This is not an isolated process; it is a worldwide undertaking, the time of which is now upon us.

We are the most fortunate of souls. We are in the presence of a most remarkable Being whose very essence is Love, a Being completely without ego, whose love is totally impartial. In every respect He is free, yet He works night and day for the welfare of all humanity. So we have found an Ideal at Whose feet we are privileged to sit. The spiritual path is not without struggle. But the outcome is never in doubt. It is just like being in school. Semesters follow semesters, like rungs on a ladder, and we slowly and sometimes painfully make our way up to graduate school. We know that, sooner or later, the Ph.D. will come. And the Phi Beta Kappa will also come. He will not withhold His grace from His beloved.

The universe is the university, and knowing the unity in the diversity, the uni in the versity, is the final examination. Love is the degree, and holiness is the prize. With all our hearts, let us wish the whole world Godspeed on that sacred journey.

Al Drucker  
Prasanthi Nilayam, India

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**BABA**

I found out about You in a library book;  
You, Yourself, showed me just where to look.  
Through hundreds of texts and thousands of pages,  
You came to me from beyond the ages.  
To friends and to family, I tried to explain;  
All my attempts, I guess, were in vain.  
Their minds and their eyes, they just couldn't see  
You were really the One from eternity.  
From things that You've said and miracles You've done  
I know in my heart You're the Ancient One.  
Yes, You made the world and all that's within;  
Your power and grace they have no end.  
You've made me so happy where once I was sad;  
You gave me the love that I never had.  
Yes, You are in me, and I am in You.  
I thank You, dear God, for being my Guru.

Tom Crawley  
Griffin, Georgia

## WELCOME TO THESE NEW GROUPS

SATHYA SAI BABA CENTER OF  
SANTA ROSA, CALIFORNIA. . . . . Jeff Baker  
1345 Michele Way  
Santa Rosa, CA 95404  
(707) 523-3465

SATHYA SAI BABA STUDY GROUP OF  
THOUSAND OAKS, CALIFORNIA . . . . . Lee Jensen  
2679 Calle Manzano  
Thousand Oaks, CA 91360  
(805) 492-4270

SATHYA SAI BABA CENTER OF  
WINDSOR, CONNECTICUT. . . . . Edna Yuile  
44 Meakin Drive  
Windsor, CT 06095  
(203) 688-5173

SATHYA SAI BABA STUDY GROUP OF  
QUINCY, ILLINOIS. . . . . Ram Bala, M.D.  
12 Laura Drive  
Quincy, IL 62301  
(217) 223-1055

SATHYA SAI BABA STUDY GROUP OF  
SOMERDALE, NEW JERSEY . . . . . Saroja Girishankar  
668 Chatham Road  
Somerdale, NJ 08083  
(609) 627-1928

SATHYA SAI BABA CENTER OF  
SYRACUSE, NEW YORK. . . . . Mr. Seri Bhola  
7735 Whiffle Tree Lane  
Liverpool, NY 13088  
(313) 652-7752

SATHYA SAI BABA STUDY GROUP OF  
SEATTLE, WASHINGTON . . . . . Jack Venrick  
3225 Perkin Lane W.  
Seattle, WA 98199  
(206) 825-5010

Bhagavan's divine declaration to all devotees on Guru Poornima day, July 13, 1984: "I shall protect all true devotees no matter what difficulties the world may face. You have come within My fold and this is My divine assurance."

**MARK YOUR CALENDAR FOR THESE  
DATES TO REMEMBER IN 1985**

**February 17 Mahashivarathri.** Maha means great, shiva means auspicious, and rathri means night. It is observed on the eve of the new moon in February, and symbolizes the renaissance and rededication of spiritual life.

**March 22 Yugadi--Hindu New Year.** Yugadi actually means the beginning of a new era or a new yuga.

**March 30 Sri Rama Navami.** The day to honor and celebrate the birth of the Avatar Rama.

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

**July 2 Guru Poornima.** Also known as Vyasa Poornima, this day is set aside for the adoration of the guru or spiritual preceptor.

**July 21 Service-to-the-Handicapped Day.**

**September 7 Sri Krishna Jayanti.** Recognition and celebration of the birth of the Avatar Krishna.

**September 18 Ganesha Chaturthi.** To honor the Lord Ganesha, who is the remover of all obstacles and ignorance.

**September 22 Blood Donation Day.**

**October 14 Dasara Festival begins.** This is the beginning of the festival dedicated to the Divine Mother in her various aspects.

**October 22 Vijaya Dasami or Dasara.** The last day or the culmination of the Dasara Festival, celebrating the triumph of good over evil.

**November 12 Deepavali or Diwali.** The festival of lights to commemorate the victory of righteousness over wicked forces.

**November 2 Akhanda Bhajan.** Akhanda means nonstop. This is a continuous 24-hour bhajan session for world peace, held in Sathya Sai Baba centers all over the world, starting on Saturday, November 2, 1985, at 6:00 p.m. and ending the next evening at the same time.

**November 18 to 20 Fourth World Conference** will be held at Prasanthi Nilayam.

**November 23 The 60th Birthday** of Bhagavan Sri Sathya Sai Baba.

**December 8 Hanukkah.** Jewish holiday commemorating triumph over oppression and the rededication of the Temple of Jerusalem.

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

**CEILING ON DESIRES PROGRAM:  
DEALING WITH THE NEGATIVE EMOTION OF FEAR**

Fear is perhaps the most crippling of all the negative emotions, as expressed by such sayings as, "I was paralyzed by fear," "Fear held him helpless in its grip," and "She fainted dead away from fear."

It is intimately connected to desire. We either fear that those things we want or hope for will fail to materialize or, on the other hand, that those things we do not want will happen instead.

It is also extremely infectious. Animals are said to be able to smell or sense when it is present in humans, as well as in other animals. As soon as it is detected it spreads like wildfire through an entire herd, causing them to stampede without knowing what they are madly escaping. A similar reaction can occur in a crowd of people. All that is needed is for one person to express fear, or utter one fear-arousing word, and the fear thus evoked will spread rapidly through the crowd, causing them to act like a flock of sheep blindly following the leader.

However, in the right place and at the right time, fear can be very useful to signal or warn of approaching danger, which can then be either avoided or faced. We all recognize the "flight or fight" reaction. Fear then leads to positive action, as expressed by such sayings as, "Fear lent wings to his feet" and "Fear gave him the strength of ten men."

On the negative side, fear can be used to gain control over other people. A person who seeks to wield power over another can achieve it more easily if he finds out what that person's fears are. He will then be able to play on them until his victim is cowed and becomes subservient. A snake causes such fear in a rabbit that it is seemingly frozen in its tracks and unable to escape. It is then a simple matter for the snake to pounce on it and gulp it down.

We are all born with three basic fears: of loud noise, being dropped, and being left alone. Therefore, we all experience fear of something. Sometimes we are only too acutely aware of the cause. However, some fears have been repressed and lie so deeply hidden in the subconscious part of the mind that we are completely unaware of their existence until something triggers them

unexpectedly and they erupt and overwhelm us.

The first step in eradicating fear is to identify our own fears in order to determine to which category they belong. There are the general or universal fears which affect a group of people at one time. Some of these are war, earthquakes, fire, floods, hurricanes, drought, hunger, and other disasters. Then there are common fears shared by many people individually, which include death, failure, destitution, loss of a job, death of a loved one, abandonment, and many others. Lastly, there are those which are not necessarily shared by the majority. For instance, some people are afraid of the dark, while many are not. Some are afraid of change or the unknown, while others are born adventurers. Some people are afraid of snakes and others keep them as pets.

In order to become conscious of our own particular fears, we need to ask ourselves, "What am I afraid of?" It is very helpful to ask Baba to help in uncovering them and bringing them to our attention. The next step is to determine how the specific fear is attached to desire. Are we afraid that something we do not want will happen, such as losing something or someone we cherish? Or the other situation, that we will not receive something we hope for or desire, like a mate, child, car, new job? In both cases, we are insisting on our own ego desires instead of saying, "Thy will, not mine; Thy will be done," to the God-force within us.

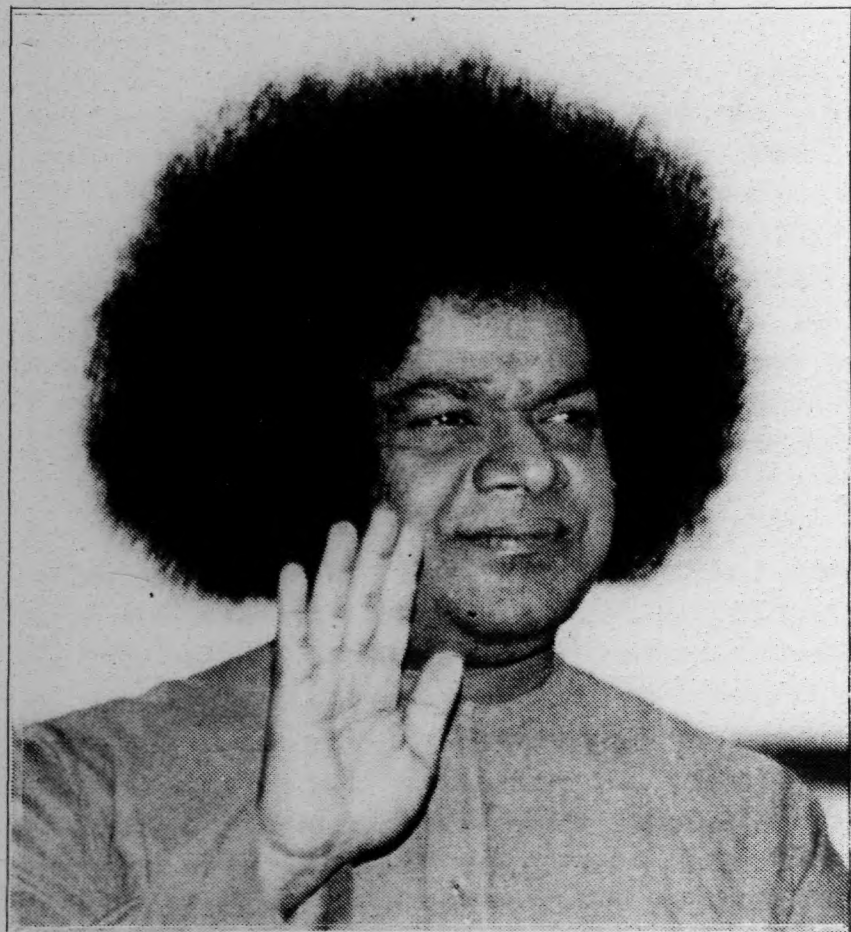
Baba tells us that He will give us what we want in the hope that we will eventually want what He wishes to give us. The only way to remove fear is to surrender to Baba the desire which has caused it. Then we need to develop trust that He knows best what we need. The last step is to accept whatever may be, whether we approve or not.

Quite recently someone told me that he was afraid to surrender to God for fear that if he did he would be given something that he did not want or fail to receive what he wanted. This is the ultimate fear, caused by an extreme desire to retain control by the ego. In such cases, the person may have to become so full of fear that the pain of it drives him to ask for help. Only when we are desperate enough to admit that we cannot handle a situation on our own are we willing to pray for the necessary trust to be given us to take a leap of faith and ask for "Thy will, not mine," to operate in our lives.

Because fear acts like a magnet and attracts to itself what we most fear, and also attracts other fears, it is essential to replace it with its opposite, love. One of the most effective ways to do this is to take one fear at a time and surrender it to Baba by using the breath to expel it with each exhalation. Then we can ask Him to pour His Love into us as we breathe in, so that we can then direct its healing balm to the part of the body where we felt the fear. Some people feel it in their stomachs, or lodged in their throats, or solar plexi. One of the reasons fear is so paralyzing is that when we are afraid we tend to hold our breath, which cuts us off from our life force. Consciously breathing will overcome that problem. If one fear at a time is taken and dealt with in this way, we will soon reduce our fears to a minimum and discover that, instead of being afraid, we are able to be loving and trusting.

It has been said that there is nothing to fear but fear itself, and Baba says, "Why fear when I am here?" So let us take Him at His word, and, remembering that He is in our own hearts, ask Him to replace our fear with His Love.

Phyllis Krystal  
Pacific Palisades, California



"There is no falsehood greater than fear, no ignorance mightier than fear. Decide, therefore, to travel in the daylight of jnana (wisdom) and be worthy of this human birth. Through your success, you can even make the lives of others worthwhile."

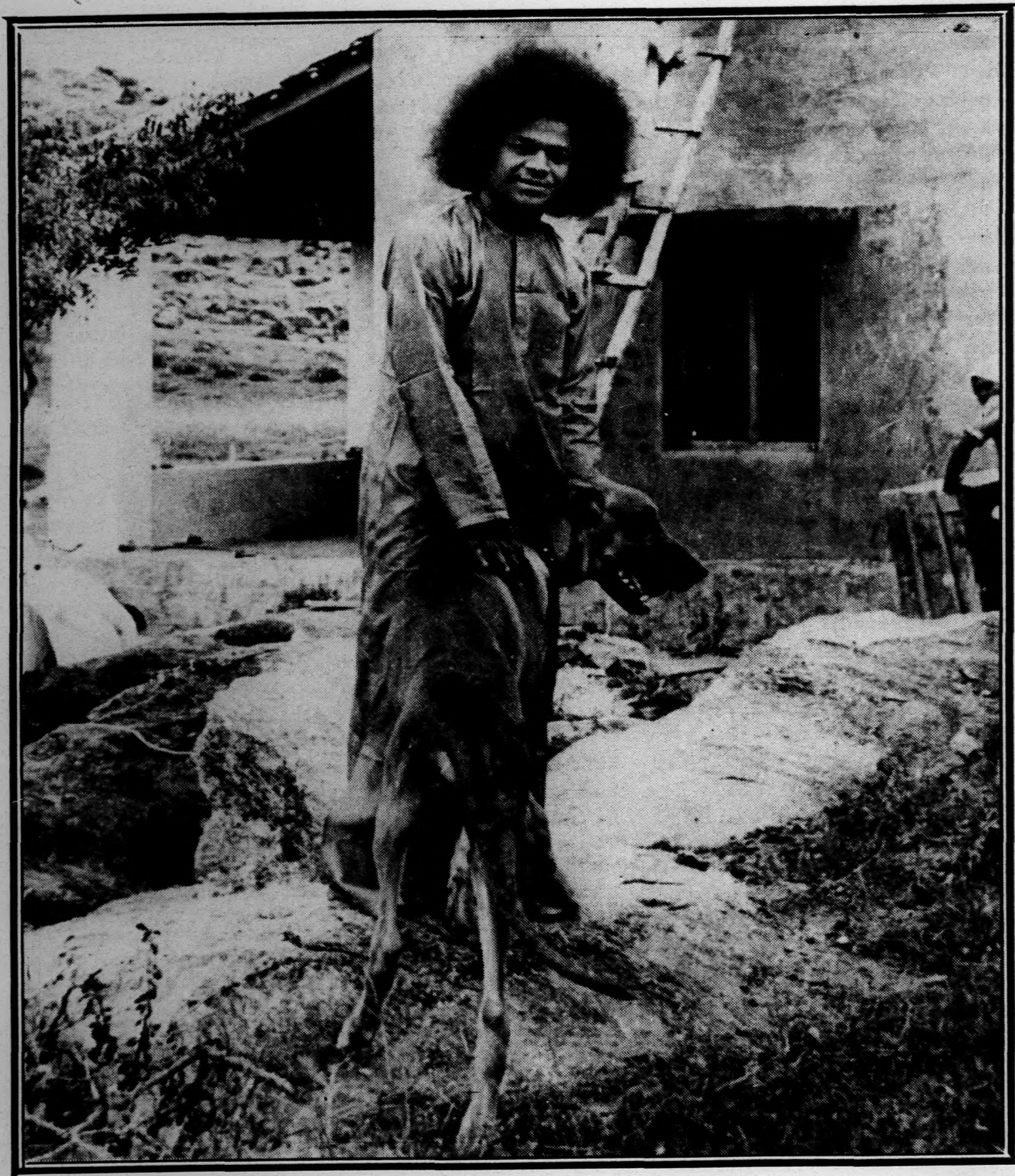
--Baba

**DIVINE BIRTHDAY MESSAGE**  
**NOVEMBER 23, 1984**

"Without Sathya (Truth), Dharma (Righteousness), Shanti (Peace), and Prema (Love), the value of education that one might acquire is a round zero. Without Sathya, Dharma, Shanti, and Prema, the sanctity of having performed charitable acts, of upholding righteousness, is again a round zero. Without Sathya, Dharma, Shanti, and Prema, again, the fruit of one's actions, however noble and ideal they might be, is once again a big zero! Without Sathya, Dharma, Shanti, and Prema, the result of the good one might have performed is a round zero. In order to uphold Sanathana Dharma, the ancient culture and tradition and heritage, these four cardinal principles of Truth, Righteousness, Peace, and Love are verily the four cornerstones of the foundation. What else could I possibly communicate to you other than these, oh virtuous and worthy members of this assembly?

"He has brought you closer, so you are a picture of joy and happiness, but, before you know what is happening, you have been cast far away and there is this element of separation between you and Him, so you are plunged into grief. To tease and to play pranks with you is verily what gives great delight to Sai, in a manner of speaking. This is a matter of great delight, laughter, and merriment for Him. Because He is praising us, we are carried away and overjoyed, but little do we know when a knock will come from the top which will again put us down. We feel, "Oh, He has given us abhaya, the hand of benediction, of protection. Let us all rejoice in this!" But do not forget that trouble is shadowing you and that difficulties are around the corner for you. This Sai will not allow you to go forward nor to regress in your steps. In this way He catches you in a state of torment and in a state of doubt. Such is the nature of the Resident and the Lord of Parthi. Who can possibly unravel this mystery that He entrances you with, that He plays with you? There is no one on this earth who can unravel the mystery of the Lord of Parthi.

"Embodiments of Love! In order that one casts away the feeling pertaining to the body (body identification) and thereby understands the latent Divinity within, it is necessary that human beings go forward. In the depth of your heart, there is the reflection of God to be found within you. You have the light and shadow, the twin birds which go together. Because of sunlight, you have shadow, but within the shadow you could find light. The reason



for this is that there is light by the side of the shadow. These lights and shadows are inseparably linked. In the same manner, jiva (individual) and Brahma (the Universal Absolute) are inseparably linked together.

"Even in this jiva, there is godliness which is shadowing him. It is necessary for every person to understand this Divine Truth. There are shadows of different descriptions, but the light is One. In the many forms that you have around you, there is one Eternal Witness, Atma (Divinity within), which is the common denominator of all human beings. Atma is permanent. Man tends to forget his own nature. The primary duty of a jiva is to try to secure for himself the bliss of the Atma that is ever present.

"Each individual should start a sadhana (spiritual discipline) in order to try to get oneness of purpose and unity. In order to make this Truth a reality, man has to secure ways and means of going about his task. What is sadhana? Sadhana is a process wherein the nature of the Atma is realized and whatever you want to make your own, you succeed in doing so.

"Every person should understand that in every jiva, this Atma exists in an effulgent form. The body tends to change, but the Atma is a formless entity which does not change. You seek this changeless Atma in the world of externals, but you will find it, radiant in its form and splendor, deep within yourself in your own heart.

"In order to realize the Atma, many perform yatras (pilgrimages) and yajnas (sacrifices). They perform penances; they do japa (repetition of the Name), dhyana (meditation), and other forms of worship. In spite of all that, they are not able to secure this Atma. What is the reason? Because, without Sathya, Dharma, Shanti, and Prema, any sadhana will be fruitless. Sathya and Dharma, to begin with, are like the two eyes of a man. Man has to look within himself to tap these resources of inner joy and happiness in the form of Atma. Instead of this, he looks outside, trying to find permanence in an impermanent, changing world.

"The body is like a chariot; the charioteer is the buddhi, or intellect. The horses are the sense organs. These are the five  
(please turn to page 30)

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**ACTIVITIES ACROSS THE NATION**

**Calling all Sathya Sai Baba center members!** Many of you are planning conferences, retreats, and/or public meetings this spring and summer. Please let us know of your center's activities so the information can be published in your national newsletter. Send all details to Sathya Sai Newsletter, 1800 East Garvey Avenue, West Covina, California 91791.

A service program which does not distinguish between the poor and the rich is that of **The Caring Neighbor**. The Caring Neighbor puts into practice Baba's request that we visit the old and the lonely, provides a framework for service activities, and guides the training of service volunteers. The program includes a 19-page manual and a tape. The Sai center of Ojai will gladly, and most generously, provide a training manual and a tape to each Sathya Sai Baba center that writes and asks. Send your request to: Diana and Robert Baskin, 220 Alto Drive, Oak View, California 93022.

**CALIFORNIA** Last October 27, the Sathya Sai Baba Center of San Francisco held a public meeting. The "very special event" presented Dr. Michael Goldstein as moderator. Dr. Samuel Sandweiss first took the speaker's podium, and, at one point, described Baba as an "Editor in the book of life." Roy Eugene Davis, founder-director of the Center for Spiritual Awareness, told the audience, "It is not enough to be a devotee of a great Master. One must become like the Master." The film Faith, Service, Human Values by Richard and Janet Bock was shown. The movie depicts Sai service projects being done throughout the world. To finish a most enlightening

afternoon, Richard Bayer made the closing remarks and also gave a brief reading from the teachings of Sri Sathya Sai Baba.

**ARIZONA** On November 4, 1984, the Sathya Sai Baba Centers of Phoenix and Tucson hosted a public meeting in Phoenix, Arizona. Approximately 850 people attended the Sunday afternoon program at the Camelback Inn. The featured speakers were Dr. Jack Hislop, Dr. Samuel Sandweiss, and Dr. Gerald Jampolsky, well-known author of the book Love Is Letting Go of Fear. Ms. Diane Cirincione shared the speakers' platform with Dr. Jampolsky. An exhibition of posters and informational handouts greeted the enthusiastic gathering. Dr. Michael Goldstein moderated the presentation, which included a short film and two popular songs. The theme of "Divine Love" was expressed throughout the afternoon. All those attending were inspired to bring the principle of Divine Love more fully into their own lives.

**FLORIDA** On November 15, The Miami Herald printed an article on the front page describing the plight of migrant workers in Belle Glade, Florida, some 90 miles north of Miami. The "Sai Service Swat Team" immediately sprang into action, and, by 10:30 a.m., a van had been secured, goods loaded from "the So-Hum Warehouse," and purchases made. Three devotees drove to Belle Glade and distributed more than 2162 pounds of food. These items consisted of canned goods, powdered milk, bread, fresh beans, avocados, and cheese that were given to more than 400 people in dire need. Another trip was made to Belle Glade during the Thanksgiving holiday.

After weeks of preliminary work with parent-teacher associations, Burroughs Corporation, and others, the So-Hum Warehouse was filled with food and other items to be shared with the needy at Christmas time. Early on the morning of December 23, about 30 Sai devotees arrived at the warehouse to begin the joyous distribution. The occasion was made more festive by the singing of Christmas carols from an upstairs balcony. The recipients were greeted with smiles, a nativity scene, and a twinkling Christmas tree. It can never be known how many lives were made happier by the sharing of love, along with 4225 pounds of cheese, 1921 pounds of rice, 1285 pounds of beans, 500 pounds of bananas, 3822 avocados, and 1200 loaves of bread. Along with the food items, there were packages of socks given to the men and boys and stockings for the women and girls. Perhaps the greatest joy came when 1700 toys were given to the children. In addition to the Dade County distribution, there

was another smaller one in Broward County, Ft. Lauderdale area, that same afternoon.

The ABC network, Channel 10, and an independent, Channel 6, arrived, joined in the singing of carols, and filmed the proceedings. That evening the joyous event was shown on television news programs. All who had participated felt very happy and filled with the Christmas spirit.

#### **SAI ACTIVITIES AROUND THE WORLD**

**EL SALVADOR** Standing room only! On January 5, 1985, the seats and aisles of a public auditorium in the capital city, San Salvador, were filled beyond capacity for the first international Sai public meeting to be held there. Speakers included John Behner, George Teague, and Miguel Aquino of El Salvador, Dr. Luis Muniz of Mexico, and Dr. Michael Goldstein of the United States of America. The audience included people from El Salvador, Guatemala, Costa Rica, and Mexico. The entire program was conducted in the Spanish language.

On the following day, January 6, the World Council of Sri Sathya Sai Organizations convened a meeting of the officers of the centers of El Salvador. With Bhagavan's blessings, the Sri Sathya Sai Coordinating Committee of El Salvador was established. John Behner was appointed president. Que vayan con Dios!

**UNITED KINGDOM** There will be an international seminar on Sathya Sai Education in Human Values in London, March 29 to 31, 1985. The Sai family of the United Kingdom has made substantial progress in the areas of EHV and Bal Vikas, and this seminar will provide an opportunity to share what they have learned. Members of the American Sathya Sai EHV/Bal Vikas Committee, Nadine Clegern, Bea Flaig, and Ronne Marantz, will give presentations and conduct workshops at the seminar. Any American devotee wishing to attend this conference should contact Ronne Marantz, P.O. Box 142, Westhampton, New York 11977. She will coordinate with the United Kingdom for all American devotees attending the conference.

**INDIA** An event of great magnitude took place at Prasanthi Nilayam from November 16 through 24, 1984. This was the inspiring International Service Conference, that brought overseas center members closer to their Indian counterparts in their shared resolve to serve humanity. Some of the highlights of the conference are presented on the following pages.

## LESSONS FROM THE SERVICE CONFERENCE

"Manava seva, madhava seva" (Service to man is service to God) sang out the chorus that inaugurated the first International Service Conference at Prasanthi Nilayam. On the stage, Baba swayed blissfully to the vibrant strains of this beautiful bhajan, which struck the keynote of the conference.

For the over 8500 Indian and overseas delegates listening in the Poornachandra Auditorium on November 18 of last year, this was the beginning of a conference that placed heavy emphasis on the spiritual significance of service activities and the ways in which that significance can be conveyed to Sai workers and those they serve.

The first lesson of the conference, however, came during the preceding three days when most of the overseas delegates began their stay in Puttaparthi. They had come from all over the globe--from Europe, Indonesia, Thailand, Argentina, the United States, and elsewhere--because they believed it was important to "Love all, serve all."

At the secondary school hostel, the Shiva Building, where most of these delegates were housed, conditions were cramped, but the atmosphere was harmonious and loving. People seemed extraordinarily willing to care for those who were sick, comfort those who were upset, fill in for those who were too exhausted to work. The Shiva Building held another lesson for the delegates, too. The volunteers who came each day to lovingly feed them were shining examples of Baba's exhortation to regard service as "God's own work." They would not reveal their names because they wanted those served to feel it was The Divine serving, not individuals.

For those staying at the hostel, "Unity is Divinity" became a living experience. This was especially evident during the preparations for the Sathya Sai Darshan exhibition of service activities, when delegates from each nation were responsible for creating a display of service in their country. During this period the long hours of working together harmoniously produced a oneness of spirit within each national group.

On the morning of November 15, about 15 Americans converged on the overseas pavilion at the exhibition site to examine their

portion of the bare canvas walls and dirt floor, and to learn what needed to be done. Many of them had never met before. Yet soon they were working side by side, constructing three-dimensional, cloth-covered display stands, gluing photographs and literature onto poster boards, and blowing up patriotic colored balloons. They had only three short days to shape their display, but they worked together as one instrument of God and it got done. This special feeling of oneness extended beyond nationality as the various groups, using the verandas of the Shiva Building for their workshops, shared their supplies and skills. Everyone cooperated in decorating the walls, roof, and entrance of the pavilion.



On November 17, Baba stopped to see the workers and to look at the progress. He came into the pavilion and walked around beaming as He viewed the photographs that were already on display. By evening all the preparations were complete except for the installation of the "Sai sphere," which would be mounted on a tall pole outside the pavilion. The sphere, a silk disc about five feet in diameter, displayed on one side a glittering map of the world and, on the other, Swami as charioteer. A globe perched on the chariot seat proclaimed the international nature of Sai service. As the sphere rose triumphantly into the air, diverse backgrounds faded away in the shared experience of joy and

exhilaration. The days of working together had transformed the many cultures, many lifestyles, many nationalities into one family of Sai.

At 4:30 the next morning a multinational group of ladies met on the second-floor veranda to lovingly pick orange, yellow, and white flower petals for the design that would carpet the pavilion for the Lotus Feet.

As planned, several hours later Baba arrived to officially open the overseas exhibit. Outside the pavilion Baba accepted a garland of brightly-colored paper flowers prepared by American Bal Vikas children. Then He cut the ribbon at the entry and walked inside on the floral pathway to view the displays. And, again, His face shone with delight at what He saw there.

The exhibit presented the service activities of thirty overseas countries, a worldwide chain of love and caring. Sai devotees were shown aiding fire victims in Nepal, taking orphans on an outing in Spain, and feeding the poor in Singapore.

The American section, organized under headings such as "Serving the Elderly," "Feeding the Hungry," "Sai Devotees Donate Blood--Share Life," and "U.S.A. Public Meetings" included 150 pictures, most of which were displayed on red, white, or blue cloth-covered posters. These photographs depicted American Sai devotees feeding derelicts in New York, visiting a nursing home in Missouri, donating blood in California. On a platform in the center of the room stood a framed gold certificate, which the American Red Cross had sent to Baba in gratitude for the blood donation drive conducted by the Sathya Sai American Service Organization.

After the opening, Baba went to the Poornachandra Auditorium, where most of the delegates were already waiting for Him. The morning program there, which began with the chorus, also included talks by Indulal Shah, Chairman of the World Council, and S.B. Chavan, Union Minister for Defense.

In His opening discourse, Baba emphasized the importance of service as worship of The Divine in man. "Coming to the rescue of others with a sense of gratitude," He said, "that is, indeed, a form of worship. That is the realization that we should have." He described service as a spiritual practice that was the highest of the nine forms of bhakti (devotion to God). "By engaging in

service activities," Baba said, "man gains the purity of heart he needs to realize that every individual is God and to thereby achieve supreme bliss."

In the afternoon session, Dr. Art Aung Yuensai, a well-known scientist from Thailand, gave a talk on service and human values. Then the service coordinators for the Americas, Europe, the United Kingdom, and the Far East presented reports on activities in their respective regions.

On November 19, about 150 of the overseas delegates attended committee meetings at the Sri Sathya Sai Institute of Higher Learning. A committee on the inner significance of the Seva Dal movement in overseas countries was led by J. Jegathesan; one on suggested plans for activities in overseas countries by Dr. Michael Goldstein; and another on the administration of service organizations of overseas countries by Tajmul Hussain.



Sri Sathya Sai Baba performing the ribbon cutting ceremony.

In pinpointing the inner significance of service work, Mr. Jegathesan reminded the audience that Baba has said, "Seva is the very essence of bhakti. Devotion springs from the service experience that convinces the devotee that all beings are God's children, that all bodies are altars where God dwells, that His Presence is in all places." Mr. Jegathesan then detailed ways

in which all could be helped to appreciate the meaning of service.

Dr. Goldstein emphasized the need to engage in service projects such as feeding the poor or caring for the sick, with an eye beyond the mere physical effects of these activities. Our job, he pointed out, was not just to bring relief, but to bring men closer to God. In this respect, Dr. Goldstein noted the importance of the recent public meetings held across the United States and the Education in Human Values program.

Mr. Hussain reported that most overseas centers were presently emphasizing spiritual activities. "The new emphasis," he stated, "will be on service." He cautioned that "The service organization must take great care to insure that it does not degenerate into the position of ordinary service clubs which are functioning throughout the world, where the social rather than the spiritual aspect of service activities receives emphasis. The service organization," he continued, "must be ever mindful of the fact that it is part of the spiritual organization of Sri Sathya Sai Baba and that service activities are a part of the sadhana (spiritual discipline) that will eventually lead to the liberation of us all." In his talk, Hussain discussed proposed changes in the structure of the organization, eligibility for participation, and training of volunteers.

At the end of the conference, Baba gave a valedictory discourse. He asked delegates to follow His example. "You also," He said, "should try to be giving continuously from yourself." He advocated sacrifice as a means of inner growth. "Give your life away," He said, "and purify and cleanse your heart through the means of seva (service)." In stirring words, He urged His spiritual troops to go beyond their limitations and to dedicate their lives to the service of God in man. "You should strengthen the conviction that you have been given this life so that you could do seva," He said. "So you should have the feeling that this birth and this life have been given to you not merely for the sake of eating and sleeping, but rather to serve others until your last breath, until your death."

Judy Wechsler  
New York, New York

"Many are experts in the art of worshipping stone idols and thereby winning the acclaim of the people, but there are few who strive to offer the kind of selfless service that will win the approbation of the Lord."

--Baba

**SERVICE PROFILES**  
**WHAT TO DO FOR THE ELDERLY ON YOUR BLOCK**

Helping the elderly is one of the recommended forms of individual service, and a good place to start is near where you live. If there is an elderly person in your building, or on your block, whom you wish to help, introduce yourself to him or her. Give your apartment number or address, and your telephone number. Tell the person if he or she needs help, you are available.

Be patient with your contact if you use this approach. An older person is wise to be cautious. Be sure to speak whenever you meet and again inquire if you can help. Following are some services you can perform.

**Visiting:** Many elderly people live alone and would like to talk with someone. You can visit in person, or by telephone, at least once a week.

**Shopping:** Encourage them to clip coupons for products that both of you use. You can do grocery shopping for them, or offer to take them with you when you shop for yourself. If you shop for them, be sure to obtain a separate receipt for their items. The same procedure applies to shopping for clothing. Many seniors are on fixed incomes. They may appreciate being accompanied to a sale or a good quality thrift shop.

**Household services:** Prepare a weekend or weekday meal for them. Offer to do laundry, or help with cleaning. Windows are often difficult for older people to clean.

**Neighborhood activities:** Go to the local library together, or to see a movie. Attend a block meeting or a community meeting with them.

**Government services:** Help them to obtain a half-fare card. Encourage them to file for food stamps or Medicare, if they qualify. You can assist them in completing the application. If you can, accompany them to the government office to file.

**Other services:** Let them be a friend. Have them watch your apartment, or collect your mail, while you are on vacation. Give them a plant and care for it together. Encourage them to develop a hobby--musical skill, painting or drawing, building or making

items. Accompany them to a religious service of their own faith. At holiday time include them in your, or your family's, activities.

Anne Sohani  
Flushing, New York

Reprinted courtesy of Service Opportunities Newsletter of the Sathya Sai Service Organization.

### A COMMUNITY SERVICE PROJECT

At 7:00 a.m. on the fourth Sunday of each month, several volunteers from the Sathya Sai Baba Center of Santa Ana, California, meet at the hospitality kitchen of the Southwest Minority Economic Development Association's Community Center. There they organize, prepare, and serve a pancake breakfast to the needy and hungry people in the community.

The project was organized after several members of the Sai center found they had a mutual interest in serving food directly to those people who need it. A center member contacted the director of the hospitality kitchen who has donated her time to the running of the kitchen for over 15 years. The director has generously allowed the center volunteers to use the facilities.

Funds for the pancake breakfast come from donations which are earmarked specifically for this project. The food is purchased at wholesale prices. The pancakes, which are made from scratch with nutritious, fresh ingredients, are served with syrup and butter, fresh fruit, milk, and coffee. The breakfast is served to whoever comes into the kitchen to ask for it. Each person is allowed to eat as much as he or she wants until the supplies are exhausted. A photograph of Sai Baba, with fresh flowers in front of it, is placed in the room while the meal is being served. The volunteers are pleased to have the opportunity to explain who Sai Baba is to those people who ask. The number of hungry people being served has more than doubled in four months, and continues to increase steadily.



In a Sai center, when there is talk of, and planning for service, we tend to think of the poor and the destitute. Baba's viewpoint is more expansive. He says, "Service is not limited to the poor and the destitute. There is no need to distinguish between poor and rich. The test is that service is given to a person who needs it. First requisite is a genuine spirit of love and friendship."

senses which are always turned towards the material existence. They keep turning towards the world, and the mind is the rein which checks the run of the horses. If the intellect is not steady, the horses will run after material things and the charioteer himself could come to grief. So, our intellect should be made pure, sacred, and strong. What is the sadhana to accomplish this?

"In the five senses, the tongue is the most important. It has two purposes, talking and eating. That is why the Upanishads say that the tongue determines your words, as well as your deeds. If you are able to curb your tongue, you easily curb all the other organs of perception. In order to curb the tongue you have to perform sadhana. You have to turn your vision inward so that which is yours, the Atmathathwa (God in the hearts of all men), will be perceived. Indulging in harsh, impure words and deeds, you sometimes hurt others. In your words there should be sweetness, an element of peace, and reality should be communicated by your choice of words. So, in our day-to-day existence, at least our words should become pure and sacred. That is why it is said, "You cannot always oblige, but you can always speak obligingly." The pure words should be taken to the point of the mind, then the mind will begin to speak sweetly.

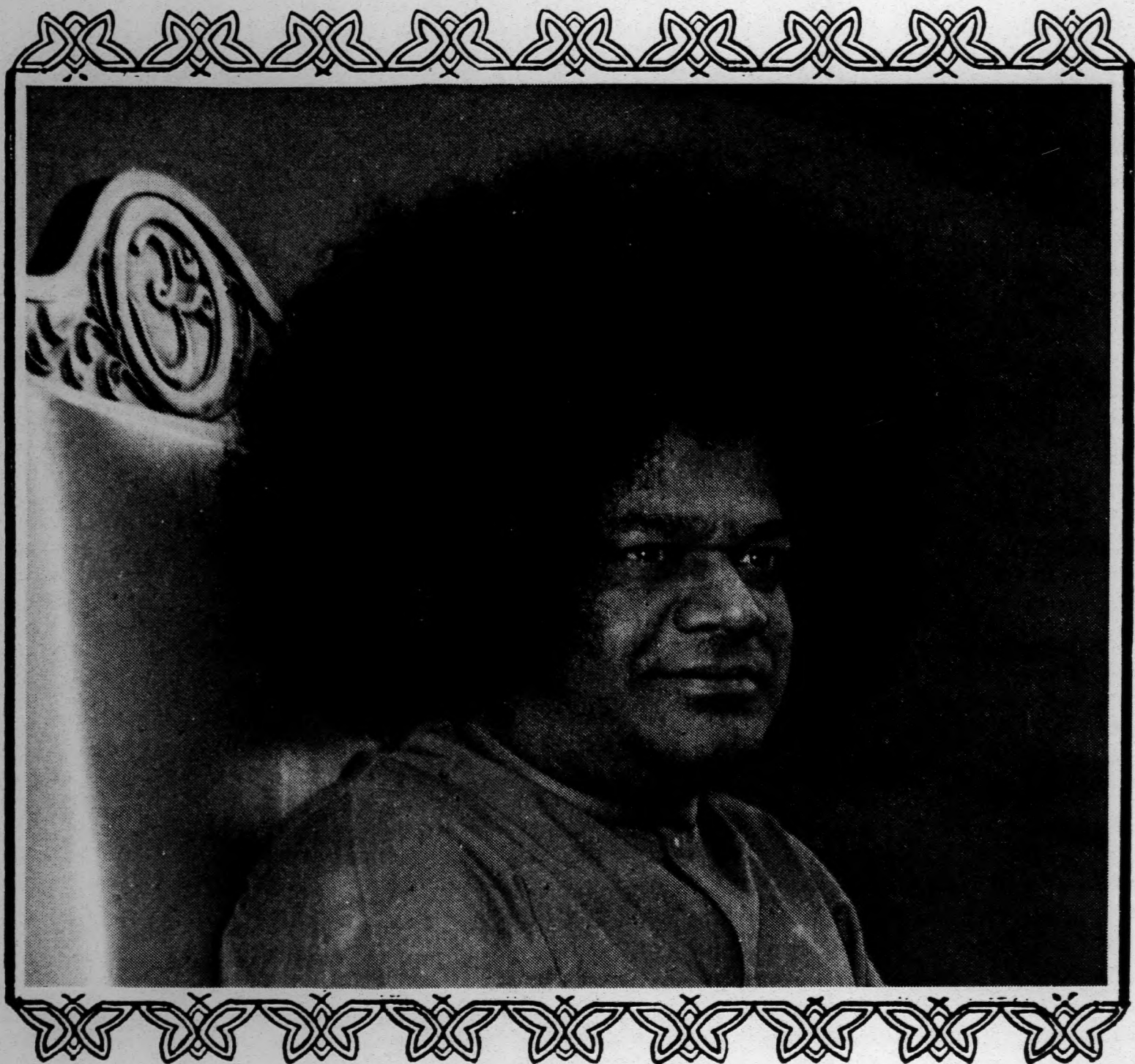
"The mind should not be allowed to run after material things. It should give no place to thoughts; it should go on to the sphere of the intellect. Control the words with the mind, and the mind with the intellect. That will secure peace for you. Gradually, you should try to tame the intellect so that it turns towards the Atma. You will be able to understand the truth of life when your words become one with the mind, the mind one with the intellect, and the intellect one with the Atma. Atma is boundless; Atma is that which establishes Truth. This Eternal Truth is beyond time and circumstances. It transcends the limitations of the past, present, and future. That is why there is no distinction between Atma and Jnana (knowledge of Self). Likewise, there is no distinction between Jnana and Truth. These three are inseparably linked with one another. You cannot distinguish between one and the other. Therefore, man should try to experience the union of Jnana and Atma. We need not continue asking, "Where is God?" You are verily God; your heart is the temple of God. He is omnipresent, in all forms, in all beings, in all elements, all around you. Try to get the conviction of this truth.

"How can we really understand the Divinity contained within man? As long as this Divinity is latent, we cannot grasp it. It is through the medium of sadhana that we can understand it. Here is an example: in a matchbox are matchsticks. In them is the latent form of fire. As long as the fire is latent, you cannot get light from it nor do anything with it. But when you strike a match against the box the fire manifests itself. This fire can be used either for good or bad. The body is like a matchbox. There are the matchsticks of Sathya, Dharma, Shanti, and Prema. Within these the Atmathatwa is latent. When the Divine becomes one with the Jiva, or vice versa, there is the spark of Jnana. It is this Jnana which confers liberation on you. So every individual should strive to experience such Jnana. We should not hate, nor criticize, nor insult anyone; we should not hurt anyone. The reason is that the One whom you love is present in all beings. So, in hurting anyone, you are hurting the One Whom you love.

"You do namaskar (act of touching the feet of the guru) and pay obeisance to all, and, by doing so, you are paying obeisance to God! In the same manner, if you reject those around you, you are rejecting God or Keshava (Lord Krishna) Himself. So either good or bad is offered to God in various places and circumstances. Rather than offer bad to God, try to offer Him that which is lasting, permanent, true, good, and noble, and gain your sanctity in this way. This is called contentment. You have to satisfy your inner Atma. How can one who has not satisfied himself satisfy others?

"At the beginning comes self-satisfaction, meaning that the Atma is satisfied. Once you have this self-satisfaction, self-sacrifice naturally follows. Then comes moksha (liberation). You have this vision of the Lord before you. But at the very beginning you should be contented; you should sacrifice. Only then will you come face to face with Divinity. Faith is the basis of satisfaction, sacrifice, and sakshatkara (Self-realization). Without faith, you cannot have satisfaction.

"Suppose we have erected a mansion. We have the walls, but without the foundation there cannot be any mansion. That foundation is your faith. It should be strong and secure. Self-confidence is the foundation, self-satisfaction is like the walls, self-sacrifice is like the roof, and self-realization is your very life. Therefore, this goal of self-realization is within your grasp.



"Your thoughts determine your actions, so try to do good. For man, the primary thing is action. Through karma (action) you have upasana (nearness to God), and through upasana you get Jnana. Jnana will take you to God. How should you act? Your actions should be full of sacrifice; you should be equal-minded in purpose. At the very beginning, you should try to curb your desires. One who sacrifices himself has no aspiration or desires. Once upon

a time, a devotee had the vision of Brahma. "Oh, Lord, You have given rise to this Mount Meru (the mountain of gold), but for whose sake have You done this?" A man of sacrifice remains indifferent to it. He has no desire for gold. One who has a desire for it will not be satisfied by any number of mountains of it. So, what is the use of having these mountains? This means that today desires are increasing, and it is only when you curb desires that you can have peace.

"Love is like the root. Rather, Love is not the root of one's life but it is life itself. Without Love, life is useless. In times of difficulties, we should pray to God. Love is the medium to free ourselves from difficulty. When we secure the Love of God, no difficulty can possibly trouble us. We must make a deliberate attempt of sadhana, to love God.

"We love our father and mother, our brother, our relatives, or material things. It is through love that we are able to have a bridge of understanding between ourselves and others. Without this element of love, there is no relationship between ourselves and others. Without love, there is no link between brothers and sisters. The common thing for all these links is Love. So, live with Love, do everything with Love, and, through this medium of Love, become one with God.

"That is why we have to secure Sathya, Dharma, Prema, and Shanti in a natural way. What is this Peace (Shanti)? True Shanti is trying to put the senses under control. The common understanding of the word "peace" is patience. This is not the right meaning of Peace. When you have the sense of equanimity of purpose, that is Shanti. True Shanti is when you have forbearance in loss or gain, in joy or sorrow, or in wealth or poverty. To have fortitude and equanimity is Peace. This equanimity is true yoga. Through yoga, you get Peace. So, for every person, Sathya, Dharma, Shanti, and Prema are the four cardinal principles. If these four are in order, our life has a sense of fulfillment.

"In this mansion of life, these four principles are the four pillars. Everyone should understand that this mansion rests on these four pillars. Try to serve the poor and the downtrodden. The hopeless cases should be looked after by us. Try to believe that the Lord resides in them. This principle of Atma (Atmathatha) takes different names and forms in different people. Atma has no birth and no death. It has no beginning and no end. It cannot

be killed and cannot kill. Nothing can exterminate it. Man is verily Atma. The body is not important. It is a place where diseases flourish, and it is given to anxieties and agitations. It cannot travel through this ocean of samsara (sea of change). It is the target of praise and calumny. Oh mind, do not trust this body; oh mind, take shelter at the feet of Hari (Vishnu, Protector of the Universe). Do not trust this body; do not believe it is permanent.

"Time is verily God. Time is everything. So, we should not waste time. That is why it is being said that God is Time, and He transcends its limitations. He is beyond past, present, and future. The individual who sanctifies time is sanctifying his existence. This body is given for the sake of serving others. One of the mysteries of creation is that you have difficulty traveling and crossing this ocean of samsara (ever-changing life), which is made of pairs of opposites. There is no distinction between joy and sorrow. They are like shadow and light, inextricably linked together. You cannot separate them.

"The world within and the world outside are linked together. The senses and the mind are linked together. Without the mind, the senses cannot function. The mind is Indra. He is the Lord of the senses, indriyas, that is why He is called 'Indra.' So, without the master in the form of the mind, the sensory organs have no role to play. So turn your mind inwards; see good, do good, be good. Do not follow the dictates of the mind. The mind is like a mad monkey. The body is like a bubble of water. Do not believe and follow the mind or the body.

"Follow the dictates of your heart. That is why it is called the witness within you. It is your conscience. The intellect has to be protected and guarded. That is why Gandhi used to say, "Sab ko sanmathi, de Bhagavan" (Oh Lord, give everyone a noble mind). One who has a good mind will have a good life and follow the right path. We should not go on seeking faults in others. Do not look at the faults of others. Try to rectify mistakes and shortcomings within yourself. One who is able to rectify his own shortcomings can follow a good path. One who looks for the shortcomings in others is filling his own heart with bad things. We should not harm or criticize anyone.

"Who is it that looks for the faults of another? One who is evil-minded. One who has taken the noble path will never seek

the faults of others. That is why in Andhra Pradesh there is a saying: "The dog is after footwear and chappals (sandals) and the evil-minded is after mistakes and shortcomings in others." If you behave so, you are an evil-minded person. There is nobody who is beyond mistakes. They do exist, but we should not look for them.

"Try to love others around you. One who is looking for others' faults cannot find his own. Experience the brotherhood and divinity in all, and earn the grace of God. The one who has secured the grace of God and who is near Him is that person who loves all beings equally. Once you have pleased God, you have pleased everybody around you.

"Embodiments of Love! You think that this body has a birthday, but we should not waste time on these worldly things! The day when serene thoughts pervade your mind, when steadiness of purpose comes into being, when you are at peace with yourself in terms of your experience, that is the dawn of a new day. Those who aspire to become sadhakas (spiritual aspirants), who want to secure the grace of God, should go to the villages and perform seva (service) for those who suffer, bringing relief and joy to them. This is true seva, and service is true sadhana. To leave out seva and do everything else in terms of sadhana is of no use.

"The best form of worship is service. Because of natural disasters, there are afflicted regions and there are many people who are affected by cyclonic storms. As far as possible, by our trying to put a ceiling on our own expenses, those who have been afflicted should be relieved by us through our service. The Seva Dal members (service volunteers) who belong to these districts should plunge into service activities beginning tomorrow. The neighboring districts should join in those service activities and thus sanctify their lives. When your own brothers and sisters are suffering, you should not be a passive spectator. Suffering may come to everyone one day. When you go to help the suffering ones now, tomorrow others will come to your rescue. However, we should not do this service for the sake of gaining praise and acclaim.

"Perform the action without having an eye on the fruits. Nishkama karma, or selfless activity, is the first principle in the Bhagavad Gita. This is the hallmark of a person who has equanimity of purpose. Therefore, today, the primary injunction being given to you is to love all living forms and beings in order to secure

the grace of God in your daily work. May all, wherever they are, enjoy peace, prosperity, and well-being. Let all beings and countries enjoy peace and prosperity. We should not have the narrow feeling that only India should prosper and benefit. Have a broad mind; do your service with a broad vision. Without broadmindedness, all your service will become useless and fruitless.

"From today, what is coming around the corner is the 60th Birthday, or that is how you look at it. Because of the deadline of the 60th Birthday, you must try to achieve the target you have set before you. In each of the 6000 villages which have been adopted by you, have an educational institute, bring them drinking water, and build roads. These are the main points of your sadhana. Instead of doing this, we are saying that we have 'adopted' a village. We indulge in activities which have nothing to do with our major purpose. This is not proper. In order to execute these tasks, you need not bother about finances. As far as possible, deal with these activities from the depth of your heart. Let your heart lead you. Certainly, in order to do this, you need a little money. Therefore, we have this four-fold ceiling on desires.

"We should not waste food; we should not misuse it. Eat what you really need; thereby, you are doing service. Do not waste the faculties given to you. In order that we might save some money, try to curb your expenditures. There are many wealthy people who, on occasions of marriage and so on, spend thousands of rupees. In this process, what do they do? They give to those who are already wealthy. You should give to those who do not have any money. Misuse of money is evil. Therefore, do not waste food, time, money, or energy. When you are no longer wasteful, you will be able to do any amount of seva.

"Today, in order that you might execute these tasks in the villages, and for your own convenience, the Sathya Sai Trust is setting aside a certain amount of money. There are many volunteers who want to do service, but for lack of money cannot do so. This money is assigned for you to undertake service. It should not be wasted. You must regard this as a gift for today's Birthday celebration. That is the element of Love. Having received this Love, plunge into service activities.

Bhagavan Sri Sathya Sai Baba

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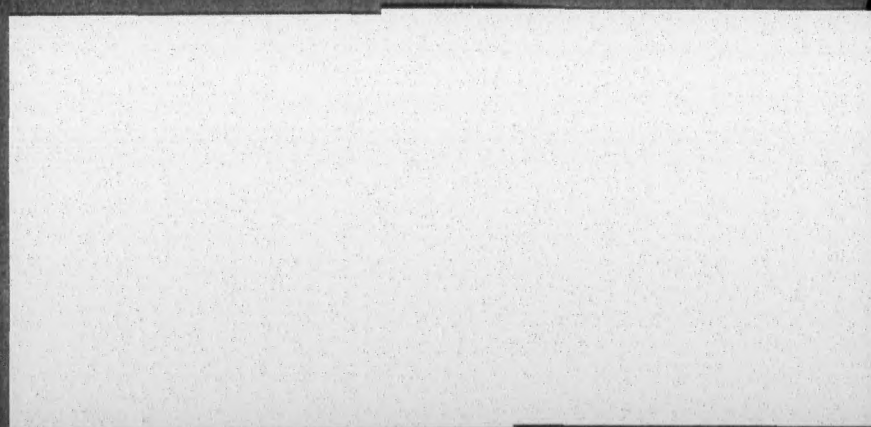
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